

## RELIGIOUS.

## Sunday Services.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, November 15, 1891, commencing at 2 p. m., President Angus M. Cannon presiding.

The choir sang the hymn beginning:

God moves in a mysterious way,  
His wonders to perform.

Prayer was offered by Bishop Isaac Barton.

The choir next sang the hymn:

Behold, the great Redeemer die,  
A broken law to satisfy.

The Priesthood of the Seventh ward officiated in the administration of the Lord's Supper.

## COUNSELOR CHARLES W. PENROSE

said that having been called upon to address the Saints he felt the need of the Holy Spirit to assist him, particularly as no subject specially presented itself to his mind. The servants of the Lord in this Church were expected to be ready at any time when required to administer in the ordinances of the Lord's house, or to perform any duty which might be necessary. It might seem an easy task for a person not unaccustomed to public speaking to arise before a congregation and address them; but this was not the experience generally of the servants of God in this Church, because they did not prepare their discourses, but depended upon the inspiration of the time. He supposed that the Lord, in making this requirement of His servants, desired that they should learn how to exercise faith, faith being an essential principle of the Gospel of Jesus Christ. Without faith it was impossible to please God. This faith, which was essential to salvation, was not merely a simple assent to certain facts and doctrines; but it was an active principle in the human soul. It was something to be exercised, something practical, and the Lord wanted this people to be a people of faith, so that they might be able to approach unto Him, receive His blessings and power, and labor for the salvation of mankind.

They had met that afternoon, as was customary with the Latter-day Saints, to partake of the emblems of the body and blood of Jesus Christ our Redeemer, in fulfillment of His commandments. They read in the New Testament of the instructions which the Lord gave to the Church in early times in regard to this matter, and also in the Book of Mormon as to the instructions which He gave to His servants on this continent when He visited them after His resurrection. In both instances He made plain to His people the doctrine of observing and partaking of the Sacrament—to eat bread in remembrance of His body and drink wine in remembrance of His blood. But in the days in which we lived the Lord, in renewing the Gospel, in sending back to the earth the doctrines and ordinances that had been lost from among the children of men, gave to His people a special commandment in relation to this. He said that His people should come up to His house on His holy day, offer up their Sacrament before Him, and pay their vows to the Most High. The Latter-

day Saints did this every week. He did not know whether any other Christian denomination partook of the Sacrament as often as that; but the Latter-day Saints had been commanded, as was the case in the primitive Christian Church, to come together on the Sabbath day "to break bread."

There was a renewal of spiritual life in partaking of the Sacrament. Jesus had said: "He that partaketh not of my flesh and drinketh not of my blood hath no life in him;" but although he used the terms "This is My flesh" and "This is My blood," He did not wish to convey the idea literally. He spoke figuratively in this as He often did, and as was the custom among the people to which he belonged, as well as other Oriental nations.

One very populous church in Christendom took the words of Christ literally, and when it administered the Sacrament the supposition was that the members were actually eating of the body and drinking of the blood of Christ. This was called the doctrine of transubstantiation; that was to say, the bread was transformed into the body of Jesus Christ. It would, however, require a very great stretch of faith to believe that. In the Episcopal Church a different doctrine prevailed—consubstantiation instead of transubstantiation. It was a distinction with some difference. Whereas the Catholic idea was that the bread was actually transformed into the body of Christ, the doctrine of the Church of England—or Episcopal church, as it was called in America—was that the body or personality of Christ was present in the bread. The understanding of the Latter-day Saints was at variance with either of these two theories. They understood the bread to be a representation of the body of the Savior, and the wine in the cup, when blessed, was a representation of His blood "shed for the remission of sins."

The object in partaking of the Sacrament was not only that we might have our minds turned to the past—to the sufferings of Jesus Christ for our sakes—but that our thoughts might be led to the future—that we might look for His coming; for Jesus had said that as often as we did this we showed forth His death until He comes. In partaking of these sacred emblems we not only witnessed that we believed in His death and suffering, in the shedding of His blood as a sacrifice for our sins, and that we were willing to keep His commandments, but that we were looking forward to His second coming—not as the babe of Bethlehem, not to be sacrificed for the sins of the world, not to be despised and rejected of men; but to come in the clouds of heaven "with power and great glory," and reign as King of kings and Lord of lords, to "subdue all things unto Himself and put all things which were evil under His feet."

The form of blessing the bread and wine, or water, as used by the Latter-day Saints, was one that had come by revelation from God. It was not made up by the Priest or Elder who administered it; but the words that were used in the blessing of these emblems came by revelation from above in our own day, and were contained in the Book of Doctrine and Covenants. This form was identical

with that which, according to the Book of Mormon, Jesus Christ gave to His servants upon this continent in ancient times, after His resurrection; and here was a great deal of meaning in those words. Every time we took the bread we virtually made a new covenant with the Lord. The speaker quoted the words of the blessing, remarking that this was very solemn and very important. But they partook of the Sacrament so often that he sometimes feared they did not attach sufficient importance thereto. He had learned that some of the strangers who attended these services had been struck with what they termed the indifference manifested by a great many of the people here while partaking of the Sacrament, and who did not seem to think they were doing anything particularly solemn or sacred. He thought, however, that this might be carried to too great an extreme. He had seen persons partake of these emblems in the various Christian denominations in the world, and it had seemed to him sometimes as if they put on a mask or appearance of mock solemnity. Assuming a sanctified look, turning up the whites of their eyes, or taking on any formal attitude, did not constitute true humility. Perhaps there was some degree of truth in the strictures which had been made upon the appearance of some of the Latter-day Saints when this sacred ordinance was being administered; and he would suggest to his brethren and sisters that they turn their attention fully to this sacred ordinance when the bread and the water were being passed around. Let them offer up a secret prayer to the Lord, and ponder upon the fact that they were making a new covenant with God. When we put the bread that was blessed between our lips and received it into our bodies, and it becomes part and parcel of our physical nature, so we should take upon us the nature and character of Jesus Christ. We should take upon ourselves His name, His Spirit and endeavor to follow His example. Because we expected, after a while, to have the privilege of being in His society, and unless we became like Him it was not likely that this joy would be ours. It took something more than mere belief in Jesus Christ, in His virtues, and in the sacrifices which He made for our sins, to fit and prepare us for His company hereafter.

This holy ordinance which the Lord had revealed for our acceptance and benefit was a very ancient ceremony. When Christ administered bread and wine to His disciples He did not introduce any new thing. All the doctrines which He came to teach were of old time, before the days of Jesus. Some persons, indeed, objected to Jesus Christ as the Great Teacher because He taught things which were said to be found in creeds older than that which He introduced. But truth is eternal, and existed before all people who ever lived upon this earth. The things which we learned in this world were no doubt understood on worlds before this earth was made; and it was very certain that the doctrines of the Gospel were taught upon the earth hundreds of years before Jesus Christ was born. The ancient patriarchs had the Gospel, and so had Abraham, as was told in the-