

## RELIGIOUS.

## Sunday Services.

Religious services were held at the Tabernacle, Salt Lake City, Sunday March 13th, 1892, commencing at 2 p. m., President Angus M. Cannon presiding.

The choir and congregation sang the hymn commencing:

We're not ashamed to own our Lord,  
And worship Him on earth.

Prayer was offered by Elder John Kirkman.

The choir sang:

Come, thou glorious day of promise,  
Come and spread thy cheerful ray.

The Priesthood of the Second Ward officiated in the administration of the Sacrament.

## ELDER JOHN M. CANNON

was the first speaker. In rising to address the congregation, he realized, he said, the necessity of being aided by the Spirit. It is one of the peculiarities of the Gospel, that its followers are called upon to perform duties unexpectedly. This may sometimes be trying, but those who endeavor to fulfil those duties may rely on the Lord. This is illustrated in the Scriptures, in many instances. Nephi, among others, was called upon to do many things which he had not thought of before, but he always found that the Lord sustained him when he was faithful.

One duty of the Saints is to sustain those whom God has appointed to be our leaders. If we have been obedient to the commandments of God, we have derived blessings from it. But, after having received the blessings, we sometimes forget the Giver and do not render glory to Him to whom it is due. Our people have been tried in the past. Some have passed through tribulations and sufferings. But notwithstanding this, we are not justified in supposing that our reward is already assured, or that it cannot be lost, and that we, consequently, have no need of rendering obedience in the future. We have been blessed with prosperity and should not forget to thank God for it. Ingratitude we cannot tolerate ourselves. From those who are ungrateful we feel justified in withdrawing our favors. So also our Father in heaven; for although He is merciful, He is also just, and we cannot expect that He will continue to bless us, unless we continue to show our gratitude to Him. And this we can do only by yielding obedience to the Gospel. If we receive blessings from the Lord, we are also expected to show our appreciation thereof, by striving to bless and benefit our fellow-men.

Elder Cannon now explained the nature of the obedience we were expected to yield. No one is compelled to obey God against his own will, but those who are willing to obey shall receive light and knowledge, and understand the principles he is required to carry into practice. Abraham was called upon to do the will of the Lord, and when he did so he understood why. Similar was the case with Joseph Smith. God gave him commandments which he was to obey, and told the people that

they were not justified in speaking evil against the Lord's anointed. Now, people sometimes feel like opposing things they do not comprehend, but if we humble ourselves before the Lord, He will give us to understand any principle concerning which there may exist doubts in our minds.

Paul teaches that charity is greater than faith and hope, and this virtue comprehends more than giving gifts to the poor. One evidence of charity in our hearts is to sustain those who are placed before us as our leaders, as we would like them to sustain us, were we in their position.

Obedience is a principle which should be well understood. There are many things in our days to try us and tempt us to follow in forbidden paths. Now, in yielding, we are under greater condemnation in some instances, than those who tempt us, because of the greater light we have. We should therefore be careful how we yield to temptations to deviate from the paths of righteousness.

As an illustration the incident of Israel desiring to change their form of government into a monarchy was referred to. Saul commenced his reign well and obeyed the Lord, until he thought a certain commandment came in conflict with a previous law. Then Saul interpreted the commandment according to his own inclination, and was rebuked by Samuel, who said, "To obey is better than sacrifice, and to hearken, than the fat of rams." If this was true in former days, it is equally true today. Even if we are called upon by God to do what is against our feelings, we had no right to do otherwise but to obey.

We may have had trials already, but trials are yet to come, and we must prove our integrity by obeying the word of God in reality. If we do not, we are in transgression and cannot expect the light of the Spirit of the Lord. Some people regard what they call minor transgressions unimportant. But transgression of what we may think are minor laws may prepare the way for violation of higher laws.

Referring to pleasure seeking the speaker emphasized the necessity of selecting companions among such in whose company we could be elevated and not degraded.

The trials we have to meet are many and of various kinds. Some are tried by poverty; some have suffered through having had to part with their beloved ones; others are tried by riches. But in all things we should be united and assist each other. We should be particularly careful not to speak evil of each other, not even of those whom we think do not live in accordance with the requirements of the Gospel, for we shall be judge according to the judgments we mete out to others. If we have any complaints to make against any, we should do it in the proper manner, giving each an opportunity to explain the circumstances in which he is placed. And let us be careful, above all, what we say about those placed in authority, for God will uphold those whom He has appointed, and we have no right to find fault with them. If we persist in an improper course in this regard, our faith will weaken and we will be the losers ourselves.

## ELDER ELIAS S. WRIGHT

was the next speaker. He referred to the fact that there are many blessings to be enjoyed by those who live according to the requirements of the Gospel. The Latter-day Saints have experienced that the Gospel does not consist in words but in power. The teaching of the world reverses this, as if the Gospel were all words and no power. The gifts following the preaching of early days are obsolete in the world, while we claim that a truth is always a truth in all ages. What was true in the days of our Savior is certainly still true. This is our belief, and we should live accordingly and magnify our calling.

The trouble in all times has been a tendency towards spiritual lethargy. People fail to progress, refusing to accept truths as they are revealed. Certain truths were necessary in bygone ages, and other truths were equally necessary in subsequent periods of time. We should accept all, as they are revealed and not become stagnant as many sectarians, who think that what their fathers knew is all that is necessary for them to know. This is not the spirit of the Gospel. Our forefathers had their individualities, and we have ours. If there are things revealed to us, of which they had no knowledge, we must receive them and obey them, because they are true. It is our privilege to know for ourselves, that we may be able to give an account for the hope that we have. It is important that we should exercise our own agency and not be guided by the actions of others. It is one of the beauties of the Gospel that by it each one is placed in a position where he can give an intelligent account of his belief.

Of the Saints it is required, not only to listen to Gospel discourses, but to live it, so as to become a power in the Kingdom of God. If we will attend to our duties, we need not be concerned about the future of this work. God will attend to it Himself.

The Elders who go abroad to preach the Gospel realize that God is with them and uphold them in their varying experiences. They find that the Gospel is not composed of fantastic sentiments but is the embodiment of the highest intelligence. Adversaries cannot stand against it. Some have tried to argue against it, but have failed, signally.

The fact that many in the world point the finger of scorn at us is no proof that we are wrong. The world often derides those who announce new truths, a predicament from which even some of the greatest inventors have not been exempted. The speaker related Robert Fulton's experience when he had launched the first steamboat. He heard his own laborers talk about the "Fulton folly." And when the skeptics saw that his first trip was successful, they still ventured the assertion that "he has gone to Albany, but he cannot return." This mode of reasoning resembles much of the objections we hear to the Gospel. We may expect to be derided and scorned, but when the world scoffs, this is an additional testimony to the truth. So long as we maintain the right we will come come out triumphant.

It is necessary that we should know