

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle, Salt Lake City, July 17, 1892, commencing at 2 p. m.; President Angus M. Cannon presiding.

The choir and congregation sang the hymn:

Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam.

Prayer by Elder Orlando Pratt.

The choir sang the hymn:

Again we meet around the board
Of Jesus, our redeeming Lord.

The Priesthood of the Twenty-first Ward administered in the ordinance of the Sacrament.

COUNSELOR CHARLES W. PENROSE

was the speaker. They were greatly blessed, he said, in being permitted to meet in that tabernacle on the present occasion, where they could come before the Lord, sing His praises and worship Him in spirit and in truth in the way that He had appointed, with none to hurt or make afraid. They were blessed in being permitted to dwell in this land of liberty, where people of all sects, classes and denominations might assemble in their respective places of worship and attend to those ceremonies which seemed right to them, without interference by persons who do not see as they see. In some countries of the earth this privilege was not enjoyed. We should appreciate therefore this blessing and be thankful in our hearts to God for His providence which had brought about the condition of things that prevailed in this goodly land. We should also feel desirous in our hearts to extend this great boon to all people and exert ourselves so that liberty might become universal and all could freely worship God according to the dictates of their consciences.

The speaker then read the first three verses of the first chapter of the Epistle to the Hebrews:

"God, who at sundry times and in divers manners spake in time past unto the fathers of the prophets.

"Hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds.

"Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

The idea contained in the first verse, it seemed to him, lay at the foundation of all religions that had ever made any great impression upon any considerable portion of the human family. That is to say, religion had come from God—God had spoken in sundry ways, in divers manners, in times past; and it was from that which the Lord had spoken or revealed that these different religions which had been promulgated among the human family had their origin, or pretended to have had their origin. Religion was merely human—pretending to be religion—did not have much force in the world. That which came down from heaven to the human family was of force and was blinding upon mankind. True religion must come from above,

not from beneath. If we examined all the various sects and denominations, we should find that no matter how much admixture of man's notions there had been, the great fundamental principles which they promulgated were those that were made manifest in times past through the Prophets, who received them from the Almighty. The common idea nowadays was that men made religion, that they could get together and formulate a creed, and that God must accept their worship based thereon. But that was the opposite of the idea contained in the verse just read. According to the doctrine of the Apostle, it was God who spake, it was God who reveals. The ideas which the Prophets conveyed in times past, and which were written in the scriptures, did not originate with them; they were not their ideas and notions; but, as was recorded in another part of the New Testament, holy men of old spake as they were moved upon by the Holy Ghost. What they conveyed to the people was not the result of their cogitations, of their learning, of their research and investigation; what they spoke was the word of the Lord. God, in sundry ways and in divers manners, spake to the fathers by the Prophets, the latter merely declaring to the people that which they received from God.

The Old Testament was composed of books written by men who claimed to have come with "the burden of the word of the Lord." This we found by reading the Old Testament. God gave His word to the people. He spake in the beginning to our first parents, both before and after they were driven from the garden of Eden. He spake to the antediluvians, by Noah, His Prophet. He spake afterwards by Abraham; subsequently through Moses, the great lawgiver of Israel; and from the time of Moses down to three or four hundred years preceding the coming of Jesus of Nazareth He spake to the Jewish nation by those Prophets, some of whose words were recorded in the Bible.

In reading the scriptures we found, just as the Apostle said, that the Lord not only revealed Himself at sundry times, but gave His word in divers manners. Sometimes He appeared Himself and spoke with His own voice to men whom He called and had chosen to receive His word. This was not something that they imagined. God the Eternal Father actually appeared to them. We read that He appeared to Abraham and talked with him, that He also appeared to Moses and talked with him face to face "as a man speaketh with his friend." That was very plain language. It was not something that Moses imagined he heard, not merely a mental impression, not something he dreamed. God appeared to him in open vision.

We were told that Nadab, Abihu and seventy of the Elders of Israel went up into the mount with Moses and Aaron on a certain occasion, and "they saw the God of Israel, and there was under His feet, as it were, a paved work of sapphire stone, and the body of heaven in his clearness." (Exodus xxiv, 9, 10.)

In the 33rd chapter of Exodus we read that when Moses talked with the Lord face to face he said to him, "I

beseech Thee, show me Thy glory." The Lord replied, "Thou canst not see my face: for there shall no man see me, and live." And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock. And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by. And I will take away mine hand, and thou shalt see my back part; but my face shall not be seen."

Taking these passages together we were led to understand that although God appeared to Moses and others and they saw his personality, yet He did not reveal Himself in His glory, because, as we were told in the Scriptures, "our God is a consuming fire." After Moses had gazed upon a portion of the great glory of the Eternal God and came down from the mountain he had to cover his face with a veil because it shone so brightly that the children of Israel could not look upon him. The reflection of the lesser rays of the glory of God upon Moses' countenance were so bright that he had to veil himself before the eyes of the multitude.

To some persons this might sound like ancient fables, but to those who really believed in the Bible these were facts. This was one way in which God spake to the Prophets in ancient times. On some occasions He sent His angels, and put His name on them so that they could represent Him. At other times He spake to the ancients in vision by day, sometimes in dreams of the night. We could read about these manifestations in the old testament. Those divine dreams were so impressed upon the minds of those who received them that they understood them to be given of the Lord, and their interpretation was made known unto them. In the case of King Nebuchadnezzar, however, he had a dream given him divinely which he could not remember when he awoke in the morning, although he knew that something important had been manifested to him during the night; and so he called for the wise men, the soothsayers, astrologers, and spiritualists—although they were not called by the latter name at that period. They could not tell him what the dream was or give him the interpretation thereof. But God revealed the whole thing to Daniel, His servant, in a night vision, and he was able to tell the king his dream, and give him the interpretation. This was recorded in the second chapter of the Book of Daniel. He (Elder Penrose) referred to this as one of the divers manners in which God spake to the ancients.

Another way in which God spake was by the power of the Holy Ghost. The Spirit of the Lord, the Spirit of light, truth, and intelligence came from God to the human family. That was the inspiration that giveth men understanding spoken of in the Book of Job. That was the light the Apostle John referred to in the first chapter of his Gospel—"the true light which lighteth every man that cometh into the world." A portion of that Spirit was born in every individual who came into the world—it was that which God breathed into man in the beginning. "He breathed into