

## RELIGIOUS.

## Sunday Services.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, May 24th, 1891, commencing at 2 p. m., President Angus M. Cannon presiding.

The choir sang the hymn commencing:

O God I our help in ages past,  
Our hope for years to come.

Prayer was offered by Elder William Griffiths.

The choir sang:

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

The Priesthood of the Fourth Ward officiated in the administration of the Lord's Supper.

## APOSTLE JOHN W. TAYLOR

then delivered a discourse of which the following is a brief synopsis:

I am thankful for the privilege of being here at this time and having an opportunity of worshipping the Lord our God. I have been called upon to address a few remarks to you and I trust you will exercise your faith that our heavenly Father will impress upon me what to say that my words may be appropriate this afternoon.

In attending meetings of this kind, the singing always gives me great pleasure. We look upon the singing as part of our worship and one which is acceptable to our Father in heaven.

Strangers look upon the Latter-day Saints as a peculiar people. Visitors often come here to spend an hour among the "Mormons" because they desire to be able to state to their friends at home that they know everything about "Mormonism." Now, it is a pleasure to us to have the visitors come, for we believe that we have a reason for the hope within us, and we are always willing to explain this to those who desire to hear.

When Christ was upon the earth and wandered about among the people, the learned Jews of that age would frequently ask, "Can there come anything good from Nazareth?" and in the same way people in our age ask, "Can anything good come from Utah, or from the Mormons?"

The Gospel believed by the Saints is a very simple system of principles, and can be stated in one sentence: "Do what is right." We believe everything that is true and are expected to accept every truth when the evidence of its being truth is furnished. I trust all who are here have a desire to learn the truth and to accept it. In our views about individuals we often find ourselves mistaken. The same is the case in regard to denominations. Many of those whose tenets we do not know often seem peculiar to us, but on becoming better acquainted with their doctrines we learn, at least, to respect them, if we cannot believe what they teach.

The speaker then enumerated some of the fundamental doctrines of the Latter-day Saints, referring particularly to faith, repentance, baptism, spiritual gifts and liberty of conscience.

Continuing he said, It is easy for your humble servant to state what he believes, but it is difficult to demonstrate to you that this belief is

in perfect harmony with the doctrines taught by Christ and His first apostles. Yet, this is necessary, for otherwise you might take my statements for nothing but my own individual opinions, the views of a man. But we do not found our belief upon human views, but upon the word of the living God.

It is evident to all that there are a great many different denominations in the world. But Paul says, there is but one faith, one Lord, one baptism. Could we now discover where to find this one faith, we might possibly become united, for I, at least, am willing to admit that any denomination is right, which can prove that they are in perfect accord with the word of God, but I am fully convinced that there can be but one true faith, one right mode of baptism. All the others must be wrong. When, for instance, we find that some sprinkle a little water and call that baptism; and others pour water and call that baptism, and others immerse and say that is baptism, it is evident that all cannot be right. It is therefore of great importance that we study the Scriptures to search out what the word of God teaches upon the subject.

Turning then to the New Testament, we find in the narrative of the baptism of our Lord, that He "went down" into the water, and "came up" again, and that this mode of administering the ordinance was ratified by God thereby that the heavens were opened and the Holy Spirit descended upon our Lord. We are admonished to follow the footsteps of our Savior, and if He "went down" into the water and "came up," in order to fulfill all righteousness, surely we must do the same, for the law of righteousness must be fulfilled in its minutest details.

Paul, in speaking of baptism, refers to it as a "burial" and a "planting." "We are buried with Him (Christ) into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection." These two similes prove clearly that immersion is the only right mode of baptism, for nothing else corresponds to the burial of the body or the planting of the seed in the ground.

Referring to the doctrine of the laying on of hands for the imparting of the Holy Ghost, the speaker read the first seven verses of Ag. xix. The incident here related should be seriously considered. Paul found some disciples who had been baptized without having received the Holy Ghost. They had evidently been converted by somebody who had no authority to confer that gift. Then Paul laid his hands on them, and they received the Holy Ghost and spake with tongues and prophesied. Everyone who desires to become so endowed must have an authorized servant of the Almighty to lay his hands on him. Some will ask whether it is necessary in our time, and my answer is that it is just as important in our age as it ever was.

Another incident is recorded in the 8th chapter of the Acts of the Apostles. Philip, an evangelist, went down to the city of Samaria and preached the

Gospel. A great number of the inhabitants of that city believed and were baptized and there was great joy in the city. But when the Apostles heard that Samaria had received the Gospel, they went down there and laid their hands on those who had been baptized, and the result was that these received the Holy Ghost.

At the day of Pentecost Peter said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," and that this promise extends throughout all ages and, consequently also to our own time, is manifest from the following: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The speaker then referred to the organization of the Church and quoted Ephesians iv, 11-14: "And He gave some, apostles; some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." This organization with Apostles, Prophets, etc., is the same in our age and it is given for the same purpose, that the Saints may be one in faith and attain perfection in the knowledge and understanding of spiritual things.

Ministers often quote the words: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book;" but they omit what follows: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." It appears that it is as dangerous to take anything away as to add anything. Yet, the world has discarded the organization of the Church as revealed in the word of the Almighty.

Our belief is founded on the holy scriptures and I can promise all those who will comply with the requirements of the word that he shall receive the Holy Spirit.

I know that God the eternal Father lives, for He has revealed it unto me, and I know that the principles spoken of today are eternal truths. I testify that Joseph Smith was a great Prophet of God, and that Brigham Young also was a great and mighty prophet. I pray that I may continue faithful and, with all the Saints, finally obtain eternal exaltation in the celestial kingdom.

The choir sang the anthem:

"Let the mountains shout for joy."

The congregation joined the choir in singing the Doxology.

Benediction by Bishop W. B. Preston.

Mrs. Lease, the Kansas Alliance stump speaker, has been elected a member of the College of Thinkers. This is a promotion, as she has heretofore trained with a crowd of political tinkers.