DESERET EVENING NEWS.

Monday, August 10, 1896.

SUNDAY SERVICES.

Elder Charles W. Penrose on Discourses on the First Principles of the Gospel.

Elder Charles W. Penrose of the Stake presidency presided over the services at the Tabernacle yesterday afternoon.

Choir sang:

Lord, thou art near us while here we [illegible]
Thou art present everywhere.

Prayer was offered by Elder Joseph Nelson.

Choir sang the anthem:

From what we have [illegible]
Thou hast preserved the flock.

Elder Charles W. Penrose of the Stake presidency was the first speaker. He arose, he said, by request to address those assembled, and his only desire was to be able to explain those things which God had revealed, through the ministrations of His Holy Spirit. The speaker read from John the third chapter and sixteenth verse as follows:

For God so loved the world that He gave His only begotten son, that whosoever believeth in him should not perish but have everlasting life.

This verse, said the speaker, had been taken by most of the religious peoples of the earth to mean that all that was necessary to gain everlasting life, was simply to believe in Jesus Christ, and they would thereby gain an exaltation in His kingdom. But this idea came into conflict with some scriptures which had been committed. For instance, in another place in John's epistle we found the following:

Verily, verily I say unto Thee, except a man be born of water and of the spirit he cannot enter into the kingdom of God.

These were the words of the Lord to Nicodemus after God had told him that it was necessary for a man to be born again, a proceeding which Nicodemus could not understand. Lord therefore told him that he had to be born of water and of the spirit, or in other words of baptism for the remission of his sin, after which came the laying on of hands for the gift of the Holy Ghost, or a birth of the Spirit.

This mode of baptism was truly exemplified when Jesus had been baptized in the river Jordan by John the Baptist. The account given of it in the Bible states clearly that Jesus went down into the water and afterwards came out of the water. This mode is clear that He had been buried in the water, thus showing that baptism by immersion was the same which God required His people to follow.

Before these principles, however, came those of faith and repentance. The first was necessary that we might believe in Him, but coupled with it was also works, without which the

principle was dead and of no avail. Repentance was equally necessary. God required his people to lay aside their previous transgressions, in order to qualify them for having their sins blotted out and to resolve with full purpose of heart to be faithful to the Holy Gospel. Baptism was a covenant on the part of the people to serve God, and the Holy Ghost was given to go with it as the witness, testifying unto us of our sonship, being equally for the forgiveness of our sins, and moreover receiving the revelations of heaven for the guidance of the Holy Ghost.

These were the first four principles of the Gospel—the 4, 5, 6, 7 of the works of God. Certain blessings were promised from observance to these principles, such as the gifts of healing, speaking in tongues, interpretation of tongues, prophecy and a great diversity of other blessings. This doctrine was given to all and those who would obey it would have everlasting life, but not otherwise.

There was a great many different religious denominations upon the face of the earth. Nearly all taught different doctrines, most conflicting with the other and creating no end of confusion. This condition of affairs showed that the truth was not being preached, because God's works would never conflict with each other. His Church was one of harmony, moved along by His words being consistent one with the other. The truth had with them when they proved His words. They depended on the wisdom of humanity to their translation of the Scriptures and therefore they fell short by not having communication with God the Father Himself.

Elder Penrose dwelt at some length on the first principles of the Gospel and in conclusion said he firmly believed that God has revealed the truth in the dispensation. He had endeavored upon His servants here upon the earth the authority to go forth and preach the Gospel to the nations of the earth and had promised to those who would obey, blessings that they would not be able to contain. A case belief that Jesus was the Christ was not sufficient in order to obtain a salvation in His kingdom, but other requirements had been added, the fulfilment of which the Lord may Saints were sitting. The Gospel was open to all and they who would embrace it and live up to it would not perish, but have everlasting life. Those who believed in Christ were they who kept His commandments and there was no conflict in the Divine word upon this point.

Choir sang the anthem:

Praise to the Father.

Benediction was pronounced by President George Q. Cannon.

A NEWSPAPER INTERVIEW.

What a Tennessee Paper Reports of a Conversation With a Mormon Missionary.

[Chattanooga, Tenn., News.]

In the party of Mormon Elders who arrived here a few days ago to Elder J. W. Musser, one of the most prominent missionaries of this faith.

"Our people," said Mr. Musser to a News reporter this morning, "have been grievously misunderstood in the past. The tenets of our faith now is to eradicate from the minds of individuals what will give us and give their companions of Mormonism, and teach them the Gospel of Christ as understood by us. Should our doctrine succeed by converting—and it certainly does—the main object of our calling is accomplished."

"Are your converts required to emigrate to Utah upon receiving baptism?" the reporter asked.

"Quite the reverse. We counsel our Saints to remain where they are, and therefore and faithfully labor for good for their national development. The Mormons are rapidly among the best, 'By their fruits ye shall know them,' and make the boast of the Saints' convert to their God to stand among their neighbors, thus strengthening the cause for which we are missing."

"How many Elders have you in the field?" inquired a News man.

"We have now some 300. These men voluntarily accept their callings, and are drawn from Utah, Idaho, Wyoming, Colorado and Arizona. Their labors extend from two to three years, and their work is performed as far as consistent at their own expense."

"Which is, you say as far as convenient?" interrupted the reporter.

"For the reason," continued Mr. Musser, "the Elders travel as the ancient disciples did, without purse or scrip. As regards the expense that we take from their homes here they depend entirely upon the kindness of God and the faithfulness of the people to entertain, feed and care for them. Many of the Elders are poor men, who take up missionary work and are paid no salaries, fees, Further, only for a job to work in the outsider. And I am proud to confess that no more hospitality and humanity of strangers, is my judgment, unequalled by any other people."

"What are the views of your people regarding education?"

"We have profound respect for its beneficial advancement. In support of this fact the noted Brigham Roberts, once stated that the Mormons, while cultivating a wilderness and fighting starvation, expended $32,000,000 in the space of forty years, in building edifices, establishing schools and in other directions with its civilization."

"In what respect do you differ in belief from other denominations?" was the next query.

"Our essential differences would require much time and space to discuss. We, however, do not seek to tear down the beliefs of those who oppose us, on the contrary, Mormonism strives to write the Christian creed, and bring all into a unity of faith. We read the creed from the Christian Bible, King James' translation, and accept as a motto the admonition: 'Prove all things, and hold fast to that which is good.'"

SAFE BLOWERS AT BINGHAM.

Do a Small But Successful Job at the Rio Grande Office and Then Drop.

[Special Correspondence of the News.]

BINGHAM, Aug. 9.—The Rio Grande Western office at this place was broken into yesterday at about 2 o'clock a. m. The parties seem to be adepts in their line as they made a clean, neat job of it bringing with them from the city, or elsewhere, some heavy wire which they looped over the safe enabling them to get a purchase or leverage on their drill. They took some heavy hammers and a punch from a local blacksmith shop near by, and then them on the safe, resting them behind where they got through about 3:30. The robbers did not make as big a haul as they anticipated, getting only a couple of silver watches and a few small things. The Rio Grande company the company at work but as far his made no arrests.

THIEDE'S BODY EXHUMED

And Buried in a Public Street at Sandy.

At midnight last night the body of Charles Thiede, executed for wife murder, was exhumed from the burial lot of the Schubelts at Sandy and interred in a field outside of the cemetery at a point which, according to survey, is in a public street and will probably be used as such some day.

The last was not accomplished without considerable trouble, but Mr. and Mrs. Schubelt at last yielded to the persuasions of the cemetery board and the unpleasant matter is at last ended and it is hoped that Thiede and the whole affair will now be forgotten.

Whisky and opium are destroying more of the health and happiness of our homes than any other influences. They are diseases and can be cured. Write to the nearest conference to The Keeley Institute at Salt Lake, 165 West Second North, or box 1281.

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