SUNDAY SERVICES.

At the Tabernacle Yesterday the Speakers were Elders H. J. Grant and John Henry Smith.

At the Tabernacle services yesterday afternoon, January 14th, Elder Angus M. Cannon, president of the stake, presided.

The choir sang:

[illegible]

Prayer by Elder Joseph Hales.

The choir sang:

We now approach Thy throne, Lord,
The Dedication of the Fifth ward effected in the administration of the Sacrament.

Elder Heber J. Grant, of the quorum of the Twelve Apostles, first addressed the congregation. He referred to the testimony of the Gospel, and desired that while speaking to the Saints he might be allowed by the Holy Spirit to speak according to their needs.

Recently it was his privilege to travel in the northern part of the Territory. He visit there was really a time of refreshing to himself, a good feeling having been manifested among the people, and he was pleased to see there prosperity. The hard times which they had felt were rather a cause of their improvement as they were obliged to exert themselves and by means of their home industry they had managed to improve their temporal condition. The farmers in the neighborhood of St. George had in consequence of continuous crops by means of which they would be enabled to save considerable expense in conveying their feed. The people of the south in these respects were an example to those living in the northern counties of Utah.

The speaker did not think there was any just cause against the Latter-day Saints for failure in improving their condition. They should seek to know from the Lord what labors they ought to accomplish upon the earth; and in gaining this knowledge they should willingly perform the work required of them.

Many of the people of the world entertained the opinion that the Latter-day Saints did not accept the teachings of the Bible. Probably the cause of this prevailed idea was that the Saints believed in the Book of Mormon. A very general impression was that as they believed in the latter they did not accept the Bible as a divinely inspired record. Another general and widespread opinion was that the Latter-day Saints were narrow-minded, and they thought themselves the only people on the earth who would gain salvation in the Kingdom of God. If this be true why then did the saints engage in a situation such as never took place for the redemption of those who had died without a knowledge of the truth?

The Latter-day Saints believed that Jesus came into this world and died to save the children of men. While his body was lying in the tomb, he went and preached to the spirits in prison who were disembodied in the days of Noah. The speaker quoted from the Holy Scriptures to show that there was hope for the salvation even of those who have died without accepting the truth in this life.

In traveling over the country the speaker said, he met with individuals who had spent a large portion of their lives in compiling genealogical records. The spirits of the Lord had thus operated through such individuals of records of the dead might be compiled to enable the Latter-day Saints to trace up their genealogies, and do a work of redemption in temples for their dead. The Gospel in which the Latter-day Saints believed was a comprehensive Gospel, providing for the salvation of all mankind except a certain few who, after gaining a certain amount of divine knowledge, turned away from the truth and trampled under feet, as it were, the saving principles of the Gospel. He desired that the Latter-day Saints would value their privileges and continue faithful in the Gospel.

Elder John Henry Smith, of the quorum of the twelve Apostles, then spoke. He referred to the temporal condition of the Latter-day Saints. Much had been accomplished in the earth by mankind in spite of the marvels which he had been the instrument of bringing about, he could not by his own skill save a human being from the consequences of sin.

Many had disclaimed against the laws and commandments of God, but should we investigate what these individuals have accomplished it would be found that if their teachings were followed the children of men would degenerate. God, however, had enacted laws and revealed means whereby man might develop in this life and gain an eternal salvation in the life to come. The plan of redemption was not a fable, but an established truth. Inductive truth rejoiced in the comprehensiveness of the Gospel and in the spread of truth in the earth. The doctrine of a vicarious work for the salvation of the dead was doubtless foreign to the minds of Christians in the world. But the truths taught by the Latter-day Saints were writing their way in the world. Each truth which it made its impress. The Church of Jesus Christ of Latter-day Saints organized with six members, and in spite of the repeated and continued efforts that had been made against it, it had grown to its present proportions and was still growing—one of the strongest indications of its divinity.

The choir sang:

[illegible]

Benediction, by Patriarch John Smith.

Patriarch John Smith pronounced the benediction.

Church University Theology Class.

The class was opened with prayer by Elder Dyrsdor. After the consideration of several Institutional questions and a review of the previous lesson, Dr. Jas. E. Talmage proceeded with the lecture. Finishing the subject matter of Leaflet No. 18, the last constitution, "Bestowal of the Holy Ghost," was discussed. This sessions was performed by the laying on of hands, as stated in the Fourth Article of Faith. It was to practised among the primitive saints, for we read in the expression, "When these Apostles had laid their hands on them, they received the Holy Ghost." Christ also performed the ceremony in this manner, when he appeared to the Nephites on Bountiful mount. In the Church of Christ the ordinance is the same today, confirmation being accompanied with it. It is declared unto the candidate that he is now a member of the Church, which is not done in the ordinance of baptism. The authority to bestow the Holy Ghost through the laying on of hands belongs to the Melchisedek Priesthood, spiritual gifts being promised to those who receive and honor the Comforter. Moroni, the last of the Nephite prophets, after conversing with Christ, concerning many of the gifts, wrote as follows: "And all these gifts come by the spirit of Christ, and they come unto every man severally, according as he will."

Closely connected with the first principles and ordinances of the Gospel is the sacrament, provided as it is for those who, by complying with the same, have become members of Christ's Church. The word commemorate signifies a general spirit of calling those things to mind which remember, even when, some any number of occasions. To the Latter-day Saints the Sacrament recalls all our relations with the Lord's Supper. The institution of the Sacrament of the feast of Passover was only to be observed with the Jews, therefore it could not be said that Christ in this ordinance was not only to commemorate the exodus, a type of the coming out of Christ's Church. The speaker said, he had, the Sacrament was to be partaken of often. After His resurrection Christ also commended the Sacrament (same) to Nephites.

In order to be a participator in the sacrament, some preparation is required. Paul says: "Let a man prove himself; and so let him eat of that bread and drink of the cup." The Lord's Supper, "Let each and everybody examine himself." We ought to make reconciliation of any wrong done and repair with "olive branch." The priests administer the sacrament are commanded that no one except worthy members of the Church, shall be permitted to eat or drink. Almost other commandments in this also served in some way. Promises are being only given to members of good standing.

Benediction was pronounced by Bishop Preston.

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