

clety, establish religious forms and customs, just as they chose, according to what suited them, without taking the Lord into consideration at all, and that He was bound to accept all their offerings; in fact, some seemed to think that He ought to be very much obliged to them for meeting together on the Lord's day and worshipping Him in their own way. But according to what he (the speaker) had just read, the Lord would not accept an offering unless it was made in His name and according to His own appointment.

After a reference to the history of Cain and Abel as bearing directly upon this portion of his subject, Abel's sacrifice being that which God had appointed, Cain's that which he chose to offer. Elder Penrose said that in tracing the history of the world from that day down to the present we found a similar spirit existing to that which characterized the actions of Cain. The Latter-day Saints had experienced manifestations of that same spirit of bitterness and animosity while seeking to serve the Lord in His appointed way. Persons belonging to various institutions which men had set up had viewed this Church with a spirit of hatred, and had persecuted those who carried out the commandments which God had revealed. The spirit which had driven the Saints from city to city and from place to place, which had spilled the blood of Joseph and Hyrum Smith and caused the martyrdom of other good men was the same spirit that burned in the bosom of Cain. But the time would come when everything which God had not established would perish and fade away, when all the works of men and all their institutions would be broken up and destroyed; then He would "subdue all things unto himself."

The great and chief difference between the Church of Jesus Christ of Latter-day Saints and the various denominations in christendom—and heathendom—was that the former had been appointed of the Lord. Joseph Smith did not build it up; the servants of God who had followed him in the leadership of the Church did not organize it; but it was organized by the gift, power and commandment of God. All its institutions were divinely established, and therein lay the difference to which he had alluded. He said nothing against the members of other churches, or such correct principles as they professed—for all truth originally came from God; but the systems and establishments which men had set up were not of God, and He would not accept them nor their administrations. Jesus had declared "Every tree that My Father hath not planted shall be rooted up." There might be persons present watching for some expression that they might misconstrue as being treasonable to the government under which we lived. But he had no intention of saying anything of the kind. The Lord had told us in the book from which He had read that the Constitution of this country was inspired of Him. It was acceptable to Him, because it was framed by righteous men whom He said He "raised up for that very purpose."

The Lord called upon us to build up Zion; He had appointed us to that

work, and this must be done in righteousness and purity; for the pure in heart, He said, were His Zion. The inhabitants of Zion should strictly observe the Sabbath day, keeping it holy themselves and also teaching their children to keep it, and to "walk in all holiness before the Lord." The Sabbath was of God's appointment. He had also appointed that they should yield one tenth of their increase annually to lay the foundation of Zion, and build it up and send forth His word to all nations. As it was in ancient days so it was today; not only were the tithes to be paid, but offerings were also to be made for the benefit of the poor, and hence their fast-day, on which they were called upon to fast, meet together, offer their prayers to the Lord, and bring in what had been saved of their fasting for the benefit of the poor.

The Lord had also appointed that His servants who held the Holy Priesthood should minister in holy places for the living and the dead. This was of very great importance to the Latter-day Saints. The speaker here particularly adverted to the sacred ordinance of matrimony, remarking the Lord had declared that what His servants sealed on the earth by His authority and appointment should be sealed in heaven. In the holy houses being erected on God's pattern, and by His appointment, His servants ministered in this sacred ordinance, after a similar pattern to that by which our first parents were united in the garden of Eden. They were then immortal. But they broke the law of God and so brought death into the world. At the time Eve was given unto Adam in marriage there was no death. They were told to "increase and multiply and replenish the earth and subdue it, and have dominion." It was after their marriage that they sinned. But Jesus Christ came, in the meridian of time and died for the sins of the world. "And as in Adam all die, even so in Christ will all be made alive." In the resurrection state Adam and Eve came back where they were in the beginning, and as husband and wife they will have dominion, standing at the head of the race. When a man and woman were joined together by God's appointed servants in His appointed way it was for time and eternity—for this world and the world to come; but when a ceremony was performed in a way which God had not appointed, and when the authority exercised was merely human, that union lasted only till death, and would not be recognized on high as eternal. When death came, that would be the end of the contract.

Some people made a mistake in asserting that the Latter-day Saints, reputed civil marriages and those which men performed in other religious organizations in the world. The Saints did nothing of the kind. They recognized them as contracts to be faithfully kept. But in this country they were regarded simply as civil contracts before the law, made to last only until death parted the couple—and a great many did not even wait for death to part them. There was a great deal too much parting of that kind in this country. When he saw young people professing to be Latter-day Saints going outside the rule and

appointment which God had made, and marrying after the fashion of the world, he felt sorry in his heart, and believed that they must be either very blind or very wilful. What a woeful mistake for those to make whose eyes had been once opened to see the things of eternity; When a young man or young woman went outside the new and everlasting covenant and contracted a marriage, it could only be for time. They might have pleasure perhaps so long as it lasted, but not more than two out of ten made a happy union in that way—it was not a good thing for people of opposing faiths to marry; he did not care whether they were Latter-day Saints or not. Man instituted that kind of marriage which is common in the world. It was binding while it lasted like any other contract, but would have an end when the parties were dead, and would not reach into the world to come. In the resurrection they would all be raised from the tomb, but they would come up separate and single in their saved condition and be but as the angels.

But a man and woman who were married according to God's appointment, though death might part them, would, if faithful in all things, come forth in the first resurrection and inherit the gift of eternal lives. With their children they would form an eternal family union, and of the increase of their glory and majesty and dominion there would be no end.

Latter-day Saints should rejoice that they had been able to understand some of the things which God had appointed, and which would endure forever; that they had been brought out of the world into the Church of Christ, saved from their past transgressions and washed clean of their sins in the blood of the Lamb in obedience to His commandments. Let them serve the Lord with all their hearts, keep His commandments every day of their lives, put away the things of the world and the ways of men, so far as they were evil, build up Zion and live by every word that proceeded from the mouth of God, and prepare the way for the coming of our Lord, who had declared that all things that were of Him should abide for ever.

The choir sang the anthem, "Heavenly Father, we would worship Thy great name this hallowed day,"

the solos being splendidly sung by Mrs. Agnes Olsen-Thomas.

The benediction was pronounced by Apostle Heber J. Grant.

## THE COUNTRY SOUTH.

On Saturday, the 6th inst., I left the settlements of the Saints on the Pahreah, bound for Escalante, lying thirty-five miles eastward, in company with Elder Andrew J. Hansen, who kindly volunteered to take me over the mountains to this place. Leaving Henrieville on the east or main branch of the Pahreah, the road takes up a dry wash between the bluffs for a distance of five miles, and then turns to the right until the creek is reached, up which we travel through a canyon until we come to a lonely ranch located in a little romantic valley ten miles from Henrieville. The road now leaves the canyon and passes over a sandy bench covered with a forest of