

RELIGIOUS.

Sunday Services.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, August 30, 1891, commencing at 2 p. m., President Angus M. Cannon presiding.

The choir sang:

Praise ye the Lord! my heart shall join
In work so pleasant, so divine.

Prayer was offered by Elder William McLaughlin.

The choir sang:

Glory to God on high;
Let heaven and earth reply,
Praise ye His name.

The Priesthood of the Eighteenth ward officiated in the administration of the Sacrament.

ELDER JOHN CARLISLE

then addressed the congregation substantially as follows:

There is one great lesson taught us in the sacred scriptures that we can not judge of men's ability or authority to represent God on earth, as His servants, by the education they have had in the schools of the world or by the position they have among their fellow-men, because, according to the records, men have in all ages been disappointed. Those who are termed "educated" have not, as a rule, been selected to represent God on earth. His servants have been of that class who are termed humble, meek, uncultured. Such men were the prophets of the old Testament. And even when we study the mission of the Savior, we find the same characteristics. He came of humble birth and was educated as a carpenter's son, although in possession of divine intelligence and although, as a young boy, He could command the respect of the learned for the knowledge He had, yet He was never noted for any learning. He had received in the schools of the world. He was not among those whom the world would have selected as a Savior. When He began His work, while nothing was said against His teaching, while the labor was marked by the divinity of His calling, yet the people termed "educated" refused to listen to Him or to accept Him and He was rejected by those who thought themselves superior to Him.

As the world was disappointed in Him and would not accept Him as a Savior, so they refused those whom He chose to go forth and teach the world. They were not the men that would have been selected by the aristocracy of that day. They were humble, were taken from the avocations of life to go forth and preach the Gospel. This history teaches us that God's judgment is not ours, but that He can see through the outward appearances and select the best men for His work. It seems that the bread of life is so precious that he who receives it must do so for its worth and not because delivered by some one who is popular or noted for his eloquence.

This was the case in former days. It was the case in the days of the Apostles. The truths taught by them had to be accepted because they were true and because the acceptance of them would prove a blessing to those who received them. And when we contemplate the

wisdom and high and noble character of God, we cannot help but appreciate the sacredness, as it were, in which He holds the principles of everlasting life, since He has trusted them, not to the popular, but to the true, the earnest, the faithful, to men who were willing to lay down their lives in the advocacy of those principles and in the service of God. There is, truly, a wonderful contrast in the position of a man called of God to preach and who does it in the face of the scorn of the world, and one who is received by the people, having his every want supplied by a large regular income. In the first case there is a sacrifice, involving the necessity of faith. There must be an earnestness of purpose, moral courage and all the qualifications which make a man great, noble and somewhat like his Maker. In the other case, the man may be inspired by a desire to be popular or earn a fortune. There is not much sacrifice shown, very little opposition to be endured.

We find that in the time in which we are living, the Lord has adopted a similar method to that which characterized the introduction of the Gospel in former ages. In restoring the Gospel in this age, He did not select as His instruments such men as the masses would have been likely to choose to do the work. In this day, although we have the history of the Scriptures before us, we are confronted with charges similar to those formerly made against Christ and his Apostles. The great prophet of our day has had it said against him, that he was ignorant. Men have found fault with him, because he was not educated or highly esteemed among the people of the world. History has repeated itself. But if we are justified in rejecting the modern Prophet for that reason, we would also be justified in rejecting Christ and His Apostles for the same reason. But when we have before us the fact that God, as far as we have any records of His dealings, has always selected men humble in life to be His servants, we should not be astonished if He is doing the same thing in our own day, but we should be led to study those things which characterize a servant of God. We should be led to reflect earnestly and not reject a person because he is "unlearned."

No one need to be in the dark concerning the divine calling of one claiming to be a servant of God. And especially is this true, since the world has the new Testament containing a record of the labors of the Apostles. For in studying that record we learn that it is just as easy, or difficult, to demonstrate the truth of the gospel in this age as it was formerly. The fact that a man is unpopular should not prejudice us, if we want the truth, if we want the salvation of our souls.

In the prophecy of Isaiah, chapter 29, the latter-day work is described. And we find that one characteristic feature of it was to be that of which I have now spoken. A vivid picture of the condition of the world in our age is given. It is mentioned that people should in their assemblies be taught for doctrine the precepts of men. But the wisdom of man was to perish and his understanding to be hidden. And this is no more

than could be expected, if God were to undertake the work of reasoning with men, for His wisdom is certainly superior to that of man. In the chapter referred to, we are further shown that God would select the unlearned as His servants. We read of the book that was to come forth and of the work which it should accomplish; that it should be delivered to him who is learned, but that the Lord operates through one who is not learned. It is wonderful to see how this prophecy has been literally fulfilled in our day.

The Gospel preached in our own age is the same as that which was preached by the Apostles. Its truth is demonstrated by carrying out in practice the instructions it gives. True repentance and baptism are followed by the results promised by the Lord.

I cannot understand how anybody can think that the Gospel of this age should have different effects to the Gospel in former ages, provided it is the same Gospel. It is certainly not difficult to believe that God is able to bless His children today as He did formerly.

It is clear that in order to come to unity of faith we must be led by the same Spirit. And judging from the condition of the world at the present time, there is certainly as much need of inspired men as there ever was. By means of his own wisdom, man cannot find God. Look at the diversity of opinions regarding the plan of salvation. Certainly, we need men with divine authority today, if ever.

Now, God has restored His Gospel in this age, and you can all know it, for God will reveal it to all those who diligently seek for knowledge. He is no respecter of persons.

The secret of our endurance in persecutions, our unity, our success is the knowledge that God has again spoken from heaven and restored the authority to preach the gospel of truth to a fallen world. This is what causes us to pray for those who are our enemies and to labor for the building up of the work of the Lord upon the earth. Wealth and popularity are nothing to this knowledge. It gives a better education than any that can be obtained in the institutions of learning of the world.

PRESIDENT GEORGE Q. CANNON

occupied the remainder of the time. He said in substance: We have heard this afternoon about the mistakes of mankind in judging of the characteristics of the servants of God, and how they have entertained erroneous views in ages past and in our own day. Nothing can be plainer than the fact to which the Scriptures testify concerning the most illustrious example, that of the Son of God, the greatest Being that ever trod upon the footstool of our Heavenly Father. This ought to lead mankind to serious reflections, when they consider how men were mistaken then and how they treated Him, who was blameless in all His associations with the children of men.

But not only as regards the character of the servants of God do men make mistakes, but also in regard to principles. It is a singular fact that there is scarcely a true principle taught, that mankind are ready at first to receive. If, for instance, we read the teachings of our Savior in the so-called Sermon upon the Mount, we