

## RELIGIOUS.

## Sunday Services.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, January 17th, 1892, commencing at 2 p. m., President Angus M. Cannon presiding.

The choir and congregation sang the hymn commencing:

The Spirit of God like a fire is burning!  
The latter-day glory begins to come forth.

Prayer was offered by Elder Willard Dore.

The choir sang an anthem:  
"Light and Truth."

The Priesthood of the Sixteenth Ward officiated in the administration of the Sacrament.

## BISHOP ORSON F. WHITNEY

was called to address the congregation and in responding to the call he hoped that he might be guided by the Holy Spirit to say such things as would benefit both the Saints and strangers who might be in our midst.

The speaker never rose before a congregation of this kind without his mind turning to the past. He loved to survey it, as a traveler, in journeying over a sheet of water, would be seized with a desire to explore the rivers which he discovered and find out where they came from, why they came and where they went to. A congregation of Latter-day Saints represents, as it were, an ocean into which a great many streams flow. We see here men and women from nearly all nations of the earth, and they have come together, presumably, with one object in view—to obey the same principle, one which is a mystery to the world who cannot comprehend it. The Saints are the children of Israel, the lineal descendants of Abraham, who has been called, "the father of the faithful, the friend of God." And they have followed in the footsteps of their great progenitor; they have done the works of Abraham, as it is written: "If ye were the children of Abraham ye would do the works of Abraham." He was called to sever his connection with his friends and relatives in his own country and to come to a strange land, to do the will of God in order that He might accomplish His purposes for the salvation of mankind. He came to the land pointed out to him by God and of which he had the promise that it should be given to him and his children for an everlasting inheritance, and God placed the blessing on him, that in him and his seed should all the nations of the earth be blessed. We believe that the lineage of Abraham is choice above all others and that the tabernacles created through this lineage are destined to be receptacles for a chosen race of spirits, pre-ordained to perform an important mission on earth, and that Abraham was chosen to be the father of the race through which salvation was to come to mankind. Through this lineage Jesus Christ came, a spirit pre-ordained to redeem the world, to teach the truth and enunciate ennobling principles to men; to wash away the original sin of the world and make it possible for all, after having fallen, to return to the presence of God. This mission was given to Jesus

Christ and thereby the promise of God to Abraham, that in his seed should all the nations of the earth be blessed, was literally fulfilled. There was no being in the flesh, that had partaken of the fallen nature of Adam, that could have redeemed the earth or offered the sacrifice necessary. For to redeem means to restore that which is lost. Adam, through his transgression, placed the world in bonds, but Jesus, the son of God, gave His life and shall restore the earth from its fallen condition and open the way to its glorification and the final salvation of the inhabitants thereof.

But we will find that the work of Jesus on earth was not the end of the matter. The mission has been given to the children of Abraham to assist in the salvation of mankind. The Savior said to those whom He had chosen to preach His Gospel: "Ye are the salt of the earth; but if the salt has lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under the feet of men." Now, salt is a preserving substance and our Savior, in using it as a simile, impresses upon His disciples the fact that their mission was to save.

Abraham had a mission. He was chosen as a type of God, the Father, offering His Son for the salvation of the world. For he was put to a test as to whether he would offer his son at the commandment of God, and as he proved himself willing to sacrifice his only son, the Lord blessed him, saying: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gates of his enemies." Has God forgotten His promises to Abraham? Or where is the fulfillment of the predicted blessings given to the faithful servant of God?

There would be no time now to trace in all the details the history of the children of Abraham. You are all familiar with the story, how the promise given to Abraham was repeated to his son, Isaac; how Isaac had a son, Jacob, to whom the same promise was given; how Jacob, who later was called Israel, had twelve sons; how the brothers of Joseph became jealous because he was favored of the father; how he was sold in captivity and exalted by the ruler of Egypt and became a savior of his father's house in the time of famine, thereby typifying that Joseph, the Son of God, who became a Savior of our heavenly Father's children; how the children of Israel entered Egypt and there multiplied until they became a power in the land; how they were led out with wonders and signs through Moses who led them for forty years in the wilderness teaching them principles by which they would have been enabled to stand in the presence of their Maker, even as Moses did, who conversed with the Lord face to face, as a friend with a friend; but how the love of the things of the world overcame to a great extent in their hearts the love of the things of God, so much so that they were declared unworthy of Moses and his teachings, wherefor, finally, they were left and the Priesthood was taken away from them and they had only the lesser Priesthood. You

have all heard, further, how, when Israel had been taught the principle of strict justice—an eye for an eye, etc.—there came a man preaching another doctrine as much higher than the law of Moses as heaven is higher than earth. He introduced what they supposed to be a new religion, no longer demanding "an eye for an eye," no more recognizing retaliation, or rendering evil for evil, but showing a more excellent way, viz. to return good for evil, to meet the sword with the olive branch, to show in words and acts a better example than that shown by the priests, scribes and prominent teachers of that generation.

People were astonished at these teachings. Yet they were not new doctrines. They were as old as eternity. They were the principles taught by Moses—to what extent we do not know—and which his people were unprepared to accept. They were embodied in the Gospel which Enoch taught and by which his Zion was purified and taken away from the earth. It was the Gospel of Noah to which his generation turned of deaf ear. This was the Gospel which Christ came to restore—not a new thing, but the everlasting Gospel, the same today, yesterday and for ever.

A few believed it. These He gathered and taught them, not to be as the scribes and Pharisees, but to let their light so shine before men, that these might see their good deeds and glorify the Father in heaven. To the Jews He said: "If ye were the children of Abraham, ye would do the works of Abraham." To His disciples He gave power to do even greater works than He had done, to heal the sick, to cast out devils, to speak in tongues, prophecy, and exercise various gifts and powers pertaining to the Gospel. And when He was about to depart, having finished His mission on earth, He conferred on them the same authority as He had to go and preach the Gospel, promising that those who believed and were baptized should be saved, and that signs should follow those that believed. The Apostles were to tarry in Jerusalem, until endowed with power from on high, and a marvelous change came over them, after they had been so endowed.

The speaker illustrated this by referring to the history of Peter, who, three times, denied his Master, but who, through the power from on high, became brave. He was formerly timid, weak and faltering, but having received the Holy Ghost, he looms up a giant in the midst of his fellows, as shown in the miracle he performed on the lame man by the temple gate, and in numerous other instances.

These men were poor and obscure, but the very devil had to obey them, and theirs was a power greater than that necessary to build a city or to amass wealth. And Peter was a type of the great power imparted by the Holy Ghost.

After a while the world opposed the Apostles. They were slain, and as it was in the days of Moses when the Priesthood and the Gospel were taken away, so it happened in the Christian world. Men became unworthy of the blessings showered on them, and it