

## RELIGIOUS.

## Sunday Services.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, March 22, 1891, commencing at 2 p.m., President Angus M. Cannon presiding. The galleries were thrown open and there was a very large congregation.

The choir sang the hymn commencing:

Behold, the mountain of the Lord  
In latter days shall rise.

Prayer was offered by Bishop Wm. Thorne.

The choir sang the hymn:

Sweet is the work, my God, my King.  
To praise Thy name, give thanks and sing.

The Priesthood of the Sixteenth Ward officiated in the administration of the Lord's Supper.

## COUNSELOR CHARLES W. PENROSE

was then called upon to address the congregation. The following is a synopsis of his remarks: It is a great pleasure to me to meet with the Saints in this large assembly today. Having been called upon to address you, I desire to be inspired by the Holy Spirit, in order that I may be directed to say something whereby the congregation may be blessed and edified.

As a foundation for a few remarks I wish to read a few verses of scriptures, which are familiar to all of us, and are found in the gospel according to Matthew, chapter vi. 9-13.

The prayer contained in this passage is commonly called "The Lord's Prayer." Christ gave it to His disciples as a pattern or sample of prayer. It was not given to be repeated at all times, as many Christians hold; nor is the idea conveyed that no prayer is complete without these words being contained therein. The two preceding verses give the reason why our Lord taught His disciples this form of prayer:

"But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask Him."

Christ uttered this before He gave the prayer, and at the close He added:

"For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

It seems that many who have accepted the Christian religion and profess to believe in Christ have often very far departed from this mode of prayer. They have forgotten the instructions just read, and act as if they expected to be heard because of their many words. They also use what here is called *vain repetitions*. Now, prayer is not acceptable for its rhetoric. It is that which comes from the heart, the sincere sentiment, the secret feeling, which ascends to our Father and which He, who sees in the secret, will

reward openly. It is not a multitude of words and repetitions that are pleasing to the Lord, but the earnest desires of a humble heart. And this will be answered, no matter how broken or ungrammatical the language may be. On the other hand, no matter how flowery the language of the petition may be, if it does not convey the feelings of the heart, it is not true prayer.

It is a custom among many Christians to strive to use the most eloquent language in their prayers, formulating them more for the congregation than for God, as was once said of a prayer in the East, that it was "the most elegant prayer ever delivered to a Boston congregation." Now, we should notice what Christ says on this subject and pray in secret, that we may be rewarded openly, and when we pray in public we should pray for the congregation, expressing their desires and asking for the blessings which they need; believing and expecting that the petition will be answered.

The Lord's prayer contains a great deal of doctrines and many principles. The first sentence is: "Our Father which art in heaven." Two ideas are prominent here. First, we are taught to address God as our Father. He is the Father of us all, the author of our existence, for we sprang from Him. He is as Paul puts it, "the Father of our spirits" (Heb. xii: 9), our great progenitor, and this not in a mystical or figurative sense, but in truth and reality. The spiritual part of our being has come from above, while the physical part has been composed from the elements of the earth beneath. Man is a dual being, having two natures, and as to our spiritual nature, God is our Father as He is the Father of Jesus Christ, for He said: "I ascend to my Father and your Father, to my God and your God."

If, then, God is our Father, it follows that all mankind are brothers and sisters, no matter of what color, race, blood or nationality they may be. The great eternal God being the Father, we are all brethren in the spirit if not in the flesh. This idea ought to be understood by all, so that all may treat each other as brothers, members of the same great family.

Secondly, we learn that the great Being to whom we are to pray, has a location, a habitation—"heaven." Usually, among the Christians, it is supposed that God is a being that fills up all space without occupying any room in it, that "His centre is everywhere and His circumference nowhere." Here we learn to say: "Our Father which art in heaven." It is not said: "Who fills both heaven, earth and hell," but who dwells in heaven. So also Christ, when He returned to God, ascended up to heaven. There is where our Father in His personality dwells. He is a being, with individuality and form, in the likeness of which we are made. For this reason Paul says we are not to cover our heads when we pray. This idea is different from that generally entertained by the "Christian" world, but it is one of the fundamental doctrines of the Latter-day Saints.

The next sentence is: "Hallowed be thy name."

The name of God must be kept in sacred reverence. Men have no right

to use it for unholy purposes. It is a law that it shall be kept holy, and the Saints are, many of them, under sacred obligation to keep this law. It is to be hoped that they do so, and are not among those who use the profanity heard upon the street. The principle taught in this prayer, not to use the sacred name in vain, nor even repeat it solemnly too often, is illustrated by the fact that the name of the High Priesthood was changed and called the Priesthood after the order of Melchisedek instead of the Priesthood after the order of the Son of God "in order to avoid the too frequent repetition of the name of Deity. Remember, therefore that this name should never be taken in vain."

"Thy kingdom come." There is a great deal of meaning in these few words, which many fail to comprehend. The words mean that the Kingdom of heaven is to come here upon this earth. Most "Christian" people expect to go somewhere to enter that Kingdom, but we are taught to pray for its advent here. The same idea is conveyed in the succeeding words: "Thy will be done in earth, as it is in heaven." When this is fulfilled, the kingdom will be here. And it is the very design of our being here, that the world shall be prepared and sanctified until this kingdom extends from pole to pole and from shore to shore. The grand object which the servants of the Most High have always had in view was to prepare the earth for this happy event. Our Savior says, in His sermon on the mount, "the meek shall inherit the earth." John in his glorious vision saw this consummated, when he beheld the great redeemed multitude who were to be crowned and reign with their Savior in glory on the earth. He heard the song of the redeemed that Christ had saved them by his blood out of every nation and tongue and that they should reign with Him upon the earth. Therefore we are taught to pray that the Kingdom may come, and to labor that the earth may be sanctified. This prayer will be fully answered when all wickedness has been overcome and Satan is bound; when there shall be no more sorrow, and no more pain, and no more death, but God shall wipe away all tears from the eyes of His once afflicted children and dwell with them and be their God. John saw the earth thus sanctified, and it appeared like a sea of glass, mingled with fire. The same glorious condition of the earth is predicted by the ancient prophets, who said that the lamb and the lion shall lie down together, the enmity between man and beast should depart, the sting be taken from the serpent and there should be nothing to hurt and destroy, but the earth should be full of the knowledge of God and the reign of righteousness would be established. When this is fulfilled, the kingdom will have come, the will of God will be done on the earth indeed, and Christ will stand at the head of the human race, while God will be "all in all."

Did not all the Prophets of old look forward to such a time, and did not our Savior send his disciples to proclaim that the kingdom was at hand? He gave a great many parables concerning this kingdom. He compared