

## RELIGIOUS.

## Sunday Services.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, April 17, 1892, commencing at 2 p.m., President Joseph E. Taylor presiding.

The services commenced by the choir and congregation singing 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 Elias A. Wright.

The Union Glee club then sang the Temple ode—"All hail the glorious day," Professor C. J. Thomas conducting.

The Priesthood of the Ninth ward officiated in the administering of the Sacrament.

## APOSTLE HEBER J. GRANT

addressed the congregation. He earnestly hoped that he might be enabled to say something that afternoon which would be for their mutual benefit, and calculated in its nature to strengthen and build them up in their most holy faith. The hymn and anthem just sung, he said, reminded them of the recent laying of the Temple capstone, an event long to be remembered by all who had the pleasure of being present on that occasion. He believed that all the Latter-day Saints who had embraced the Gospel and who desired to serve God were as faithful in that portion of their labors pertaining to the erection of Temples and the work therein as in any of the other duties devolving upon them. The Elders in Israel came "as near perfection in responding to the calls of the Priesthood, in going forth to proclaim the gospel, as was possible; and he knew of none of his associates professing to be Latter-day Saints but who were ready and willing, if called upon, to leave their homes, families, friends and business and go forth for a term of years to preach the Gospel "without money and without price." He had never yet listened to the testimony of a single Elder in Israel who had been on a mission without hearing his acknowledgment that the joy and peace which he had received while proclaiming the restitution of the Gospel to the earth and endeavoring to win souls to Christ were greater than all the pleasures he had ever before experienced. The universal testimony of the faithful missionary upon his return home was that he would not barter away the experience he had had and the testimonies he had received from God, approving of his labors, for all the wealth of the world. He believed the Latter-day Saints were nearly perfect not only in responding to the call to go on missions, but also to the calls made upon them for the erection of temples and the work therein after their completion. A vote of the people was taken at the recent conference, when it was resolved to contribute of their means, labor and influence, with the object of completing the Temple by the 8th of April, 1893, so that it could then be dedicated. He regretted to hear that there were some, however, who had taken the ground that it would be impossible to

finish the building by that time; and some had even gone so far as to say that it could not be completed in two years from now. In the Gospel the promise was made that we should be blessed in our labors, and rewarded according to our faith. There were some lectures contained in the Book of Doctrine and Covenants upon the subject of faith which he commended to the attention of the Saints, for he felt sure that if they would read them they would thereby be aided very materially in making up their minds that there would be no particular difficulty in finishing the Temple during the year. As we received by faith all temporal blessings, so in like manner we received, by faith, all spiritual blessings. Faith was not only a principle of action but also of power in all intelligent beings, whether in heaven or on earth. Thus said the author of the Epistle to the Hebrews. He believed that the man who was inspired by faith from God and had an abiding conviction burning within his heart could accomplish certain labor, within the bounds of reason; a man so inspired could accomplish those things which to the human eye and understanding were not within such bounds. It was by faith that Daniel was preserved in the lions' den, that the three Hebrew children went unharmed through the fiery furnace, that Moses led the children of Israel out of bondage, and it would be faith, coupled with works—for "faith without works is dead"—that would enable this people to finish the Temple within the period stipulated. There was no question whatever in his own mind that they could do this work if they went to with a will, but no half dozen men, no one hundred men, nor two hundred men among the Latter-day Saints would alone be able to complete this undertaking. It would require united effort on the part of the Elders and women in Israel. All must contribute as far as their means would allow, and those who were engaged in the actual work of the building would have to labor with all their might. It would be a standing source of regret for years to come if this work which they had covenanted with God to consummate within a certain period was not accomplished. The Presidency of the Church had called upon Bishop John R. Winder to superintend this labor, and it was a duty of which he could well be proud—that of seeing the finishing touches put upon this House of God. He felt to give Brother Winder his faith and prayers, as well as of his means; and if the subscription which he had already given was not sufficient and further help were needed, he himself would gladly yield more.

It was a very serious matter for them to make a covenant with the Lord, to promise to do a thing, and then fail to do it. We were told in the scriptures that "to whom much is given, of him much shall be required;" and if we had much light given unto us and many blessings from the Lord, and then did not live any better than those who did not possess them, we would be under greater condemnation. He felt satisfied, however, that in this instance the Latter-day Saints would be true to their covenant, and that the Temple

would be ready for dedication at the next April Conference.

The speaker read from the 58th section of the Book of Doctrine and Covenants, verses 26 to 33. We had here, he said, the admonition from our Heavenly Father that we must bring forward much righteousness of our own free will and not wait to be commanded. He trusted that the Saints would not wait to be "drummed up" by the Bishops of their respective wards in this matter. There had been a great many promises made by God to this people which were to be fulfilled upon their heads; but these had been made upon certain conditions. If we fulfilled the law upon which the blessing was predicated we would obtain that blessing; but if we expected to receive the blessings promised in these Temples we must perform our part in helping to build them, by paying our tithes and offerings. One of the conditions upon which a man was permitted to enter into a Temple was that he should be faithful in the payment of his tithing, which would enable him to obtain a recommendation to enter into these Houses of the Lord.

If a man had not been a tithepayer he was not entitled to this privilege. If, then, we wished for the blessings of the Temple we must fulfil the law of tithing. He had heard some people complain against this requirement, saying that the Gospel should be free to all. He himself was of a practical turn of mind, and his own view was this—that those individuals who desired to have the blessings of the Temple without paying their share towards its erection were dishonest, because they wished to appropriate the labors of others. They might take the forty thousand or more persons who were present at the recent laying of the capstone, and with all their combined help, without a little faith attached, that point would never have been reached. Let those, he urged, who had been careless or indifferent hitherto in regard to this matter at once seek to reform, keep the commandments of God, perform the labors devolving upon them faithfully, and they would be forgiven for past neglect. Let all such "turn over a new leaf" and endeavor to fully qualify and prepare themselves to receive the blessings of God in this His holy Temple when it was completed.

The Latter-day Saints believed in baptism for the dead, in salvation for those who had died without a knowledge of the Gospel—that all human beings should have the privilege of receiving or rejecting the Gospel. The speaker here read from the 76th section of the Doctrine and Covenants and said he had heard it advanced by some persons, in opposition to the ordinance of baptism for the dead, that this was an absurd doctrine. Why, the very foundation-stone upon which the Christian religion rested was the vicarious work which Jesus Christ Himself performed for us. He came on earth and was crucified for our sins. He laid down His very life in our behalf. The whole fundamental system of Christianity rested upon the vicarious work of Christ. Apostle Grant referred to the vast amount of time and labor that had been expended by the Latter-day Saints in the compilation of genealogical records,