

RELIGIOUS.

Sunday Services.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, May 10th, 1891, commencing at 2 p. m., President Angus M. Cannon presiding.

The choir and congregation sang the hymn commencing:

O, ye mountains high, where the clear blue sky
Arches over the vales of the free.

Prayer was offered by Elder E. B. Tripp.

The choir sang:

Lo! the mighty God appearing,
From on high Jehovah speaks.

The priesthood of the Second ward officiated in the administration of the Lord's Supper.

ELDER CHARLES W. SYMONS

was then called to address the congregation. The speaker stated that he had recently returned from a mission to Great Britain and he referred to some of his experiences in the mission field.

He felt to say, in looking backward to the time he had spent in his field of labor, those twenty-six months were the happiest in his life. The Lord had blessed him in his labors; he had found some honest souls willing to listen to his testimony, and he had also found that the Saints, as a general rule, are trying to do their duty to the best of their ability. The mission is not prospering so much as the Elders would wish to see it. About a thousand houses probably are visited by each Elder monthly, but there are comparatively few who are willing to listen to the truth. The opposition is great in various ways, but to those who are really honest and seek humbly to know the will of God, the goodness of the Lord is made manifest and the blessings of the Almighty rest upon them.

The speaker had a very strong testimony for his own part. He had one desire, and that was to do right and, finally, with all the Saints, be exalted in the Kingdom of God.

ELDER DAVID F. DAVIS

was the next speaker. He would respond to the call made upon him to occupy a few moments and he would rely upon the Lord for His Spirit to guide him. In partaking of the Lord's Supper this afternoon, the speaker had been led to reflect upon the plan of salvation as laid out from the beginning. We partake of these emblems to remember the sufferings of our Savior. He came to this earth in obedience to a council held before the beginning of the creation of this earth.

All Christians believe in the pre-existence of Christ, but we also believe in the pre-existence of all men, and we understand that there was a reason for the coming of man upon the earth. It was not an accident that Adam received a habitation upon the earth and partook of the fruit. It would be absurd to think that such an event could happen by accident—that man could frustrate God's plans. We believe that all was done in the providence of God and according to His will in the matter. The scriptures state expressly

that Adam was not deceived, but the woman, and it is reasonable to think that the fall was necessary for the fulfillment of the plan laid before the earth was organized. It seems to have been necessary that the former condition of our existence should have been violated in order to bring about the condition in which we now are, in order to fulfil our missions here. But violation of law always brings punishment. In this case the punishment was death. It might seem as if this fall ought never to have been permitted, but it must be remembered that a provision had already been made, according to the foreknowledge of God, according to which provision a higher degree of happiness can be obtained. This is through the atonement of the Son of God.

Justice demands satisfaction from the transgression of the law, and because the penalty in this case was death, a life had to be taken as a ransom. This principle may be illustrated by occurrences in common day life. When a criminal has been tried and convicted and is unable to pay his fine, he will be sent to prison. He is then, as it were, dead to society. But if somebody should pay his fine for him, he would be liberated. This is what Christ has done. He had power to lay down His life, and He gave it for the human family. This is made very plain in the Book of Mormon, where the subject of atonement is set forth. Christ effected through his work the resurrection of our mortal tabernacles.

Now we are called to believe in Him, to repent of our sins and enter into covenant with the Lord in baptism. Then we have the promise that we shall receive the Holy Ghost.

PRESIDENT GEORGE Q. CANNON

delivered the following address:

I desire, in attempting to speak to you this afternoon, to have the benefit of your faith and your prayers, as I do not feel very strong, having had an attack of "la grippe." The subject that has been touched upon by Elder Davis is an exceedingly interesting one—the atonement of the Son of God. It is a principle that should be clearly understood by us, because unless there is an intelligent comprehension of it we fail to appreciate the value of the salvation that has been extended to us through the atonement of our Redeemer. It is a great mystery to many people that Christ should die, and that through His death redemption should come; and because it is a mystery, and they cannot comprehend it by their human wisdom, they are inclined to reject Him as their Savior. Now, there are many things connected with life that we cannot understand, and, of course, there are many more things connected with eternal salvation that in our present finite condition we cannot grasp. It is necessary that human beings should walk by faith; that they should have faith in God, and in the plan of salvation that He has revealed. It being an infinite plan, a divine plan, a plan prepared by the Creator, for our salvation, it would be presumptuous in us to imagine that we can comprehend it all at once, or that failing to comprehend it, or failing to have it fully explained to us, we are therefore at liberty to reject it. Man in

his present condition is not equal with God. He cannot grasp the fulness of the plan of salvation. It reaches into eternity; and, as we have been told, it had its origin before the earth was framed. It was necessary that there should be, in the wisdom of God, an infinite atonement; that a Being pure and holy, such as the Son of God was, should come here and die, in order to make amends for the broken law. Through Adam's transgression death entered into the world; and not only death, but the body itself was under the influence of death and could not be resurrected only by such an atonement as the Savior made.

We read that Satan led away a third of the hosts of heaven. An explanation of how he succeeded in doing this has not come down to us in fulness. But we are told that he was ambitious, and that by ambition the angels fell. We are also told that he was a rebel, and that he rebelled against the Eternal Father. In the last days, however, believing as we do that God is a God of revelation, and accepting that which we receive from the proper source as revelation, the Lord has vouchsafed an explanation of this, and we have some light, as we suppose, upon this subject. The division occurred, as we are now informed, through a difference of views concerning the plan of salvation. Satan desired that man should be saved through the taking away from him of his agency. He would save everybody regardless of their own acts and of their own agency. He said he would do this if God would give him the honor which was God's glory. We are told that he was a great and powerful angel in the presence of God. But the Son of God—Jesus—was willing to come on the earth and die for man, and give to His Father the entire glory, and He favored the retention by those who were to come upon the earth of their agency. Because this plan was adopted, Satan rebelled. He deemed his plan the better one; and there was one-third of the hosts of heaven who thought as he did; and because of this rebellion he fell and was thrust out, and since then has been an enemy to God and the Lamb, and has sought with all the power that he could exercise to destroy the plan of Jehovah.

God, by his foreknowledge, knew that man would fall, and that it would be necessary for a Redeemer to be provided, and hence the Scriptures say that Jesus was the Lamb slain from before the foundation of the world, it being known by the Almighty Father that He would come and die as a Savior. Some have imagined, because of His foreknowledge, that His murderers were not to blame for killing the Son of God; they also think our first parents were not to blame for transgressing the law. But in reflecting upon these principles the line should be carefully drawn between foreknowledge and foreordination. Because God, through His foreknowledge, understands that which will take place in the future, it does not necessarily follow that those who commit the acts which He foreknows are not responsible for them and are not to be condemned for them if they be sinful, or credited with them if they be righteous. They who killed the Son of God had their full agency. They had the power to do