

RELIGIOUS.

Sunday Services.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, January 24, 1892, commencing at 2 p. m., President Angus M. Cannon presiding.

The choir sang the hymn beginning:

Zion stands with hills surrounded—
Zion, kept by power divine.

Prayer was offered by Elder Rodney C. Badger.

The choir sang the anthem:

Glorious is Thy Name.

The Priesthood of the Seventeenth ward officiated in the administration of the Lord's Supper.

ELDER W. H. KING

(of Provo) was called to address the congregation. It was his earnest desire, he said, that he might enjoy that afternoon a portion of the Spirit of the Lord, realizing that without it his remarks would be profitless to that assembly. They had met together to worship the Lord, for the purpose of receiving those spiritual instructions which should prepare them for the duties of the coming week. We were told in scripture that we could not live by bread alone, but that we must live by every word that proceeds from the mouth of God. He was inclined to believe that the world laid but very little reliance on this divine word. Mankind thought that they could live by the philosophies and precepts of man. The Word of God in the world today was at a discount, and that higher and spiritual life which should characterize the children of God was not recognized. The world was becoming atheistical; we found that materialism was the order of the day, and the philosophy that was taught thereby was that which was accepted by many. It seemed to him that, more than ever, was there a necessity now for employing the doctrine that "man shall not live by bread alone." The true life which God required at the hands of His children was that which could only be laid by those revelations which proceed from Him.

We were told that the Church had always been known by the characteristic of revelation, that without it the people would perish, that without the blood of God's Spirit to circulate in all parts of the organism of man the body would die and perish. But today men were seeking to make the world believe that revelation was unnecessary, that the canon of scripture was full, and that God had revealed in ages that were past and gone all that was essential for the exaltation of the human family.

The Latter-day Saints were standing forth today the exponents of the old faith—that faith which was given unto the ancients, the faith which Jesus Christ established in the meridian of time, the day in which God had again, in His infinite mercy, revealed Himself to the human family. The Latter-day Saints were the ambassadors of the truth, of new doctrines—new in the sense that they had been rejected and discarded for thousands of years; because they were known before the foundations of this earth were laid.

He believed that truth was never

new. Truth had always existed and always would exist. Circumstances might arise which for the time would cloud the truth; its exponents, the true friends of the Gospel, might be persecuted and driven, but the day must come in the very nature of things when truth would be supreme and enforce recognition at the hands of the most reluctant. God today had given unto certain of His children the important labor of disseminating in the world those divine teachings which were given in past ages, and which brought such beneficent results unto its devotees. We could not believe that God had placed us upon the earth and then withdrawn Himself and left us to guide our own bark, giving us no compass, no polar star, nothing to indicate the haven to which we must direct our gaze, nothing to preserve us from the billows and breakers by which we were surrounded. Was it not the better doctrine that He had placed us here according to a well ordained plan, that He had given us a star to guide us, taught us how to build our bark, shown us the haven toward which we shall direct our gaze, and planted with us reason that we might utilize our surroundings and the light which He gives us for our guidance. He had placed within the hands of all His children those opportunities which would enable them to overcome evil and gain the prize of eternal life. He cared not how thick the clouds might gather nor how the storm might rage, the light which God gave us through revelation, if we were humble and devoted to Him, would guide us safely on our way. God had so provided for every human contingency that no human bark need be wrecked because of the storm and the temptations which beset us through life. The star that should guide us was the star of revelation—the belief in the doctrine that revelation must exist as the cornerstone of the work of Christ. He heard a divine say only that day that the world had become insincere and skeptical—that we were not actors of the Word though professors of it. He believed the same sentiment was echoed by many in the world today; and what was the reason? To him it seemed patent—because the world had departed from the foundation-stone. They had attempted to build a superstructure different from that of which Jesus Christ gave them the plans. In face of those plans which He furnished mankind had discarded them, and sought to build for themselves, instead of the true, living temple of Christ, houses in which they could worship and form a faith which suited their own tastes. God had sent His servants today to protest against that sacrilegious treatment of His Word and the principles which He had committed to the world. We must expect that the world would become materialistic when it forgot God and the principles which He had laid down. The Latter-day Saints, without desiring to be arrogant—for they were humble before God—could teach the world through His grace that mankind had departed from the ways of truth, forgotten the plans of Christ, and were trying to establish "isms" contrary to the divine mandates of the

Savior. Desiring to be governed by the material philosophy of the age, men had said, "Even if there be a God, He is infinite and man finite, and it is impossible in our finite condition to find out God or His pleasure concerning us." They said we were like birds confined and flitting about in a cage: so far they could go and no farther. He believed that that doctrine was unsound. God had not placed us here that we might be hidden from Him and His purposes; but we were a part of Him, we partook of His attributes; in other words, we were His children. A portion of His God-like power had been breathed into us, and we could grow near unto God and become like unto Him. Paul taught this doctrine to the Corinthians; yet how could we be like God or know His ways unless He spoke to us and taught us all those great principles which were essential for our guidance and direction. But the philosophies of men had been taught for the doctrines of Jesus Christ.

The keystone of all truth was the acknowledgment that God governed us and spoke for the direction of men. He had again spoken to the earth out of the darkness, and the star was visible to those who would look. He had again revealed unto the earth those same principles which were given by Jesus Christ unto the human family. The mission of the Latter-day Saints was to teach those same principles; and they had no other mission. The world had misunderstood them; it had felt that their mission was not such as they had stated; at least, if the world had not felt that, it had declared it. All the Latter-day Saints sought was to teach the principles which Jesus Christ revealed in His day and which God had restored to the earth through the Prophet Joseph Smith in the dispensation of the fulness of time. But he knew that the very mention of that fact excited ridicule among the people. God did not, however, consult the civilization of the age, as it was called; He did not consult the pleasure of the theologian of the day in teaching His children. His ways were very different from those of men.

A gentleman said to him that day in a conversation on the subject of Mormonism, "Why did not the Lord choose a man like Henry Ward Beecher or some man of a national or international reputation through whom to communicate those great principles to the world?" He (the speaker) asked him if any great truth, whether of a scientific or religious character, had ever been communicated, or, as a rule, from the foundation of the world till the present time, through that class of men; and the gentleman had to confess that such had not been the case. He reminded him that the greatest signs of the truth had come from the humblest men—men who had come up from the understrata of society. They had forced their way—like the lava which burst through the mountain side—to the upper crust and compelled the world to acknowledge the principles which they taught. So with the Gospel of Jesus Christ. It was not proclaimed to the world by angels when Christ would come, but John the Baptist was the precursor of Jesus Christ. John did not come in his purple and