

## RELIGIOUS.

## Sunday Services.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, December 11th, 1892, commencing at 2 o'clock p. m., President Angus M. Cannon presiding.

The choir sang the hymn beginning:

Lord thou wilt hear me when I pray!  
I am forever thine!

Prayer was offered by James C. Woods.

Behold the great Redeemer die,  
A broken law to satisfy;

The Priesthood of the Nineteenth ward officiated in the administration of the Sacrament.

ELDER CHARLES W. PENROSE

was the speaker. He commenced by reading John I. 1-14.

This, he said, is a portion of the record left by John, the beloved disciple, one of the Twelve. It is to be supposed that these special witnesses of the Lord were well acquainted with Him—who He was, whence He came and why He came. In this age, men suppose themselves in possession of a great deal more knowledge of divine things than there was in the days of the Lord, but if this were true, it is singular that there is so much contention among men in regard to what is the pure Gospel of Christ. Even today there are eminent preachers on trial for teaching what others consider contrary to the truth, and the judges themselves are divided in their opinions about the cases they are to try. The Apostles certainly knew something definite about these things, and if we understand what they have recorded, we too may obtain definite knowledge.

As to the character of Christ, we have the testimony of those who knew Him best, that He was not only a great teacher, a great exemplar among men, but that He was the Son of God, who came from God and went back to God after His work was finished. John speaks of Him as the "Word" of God, who was in the "beginning."

According to John there is more than one God, startling as this announcement may seem to modern theologians. John certainly in the portion we have read speaks of two distinct persons and says both are God. And in the account of the baptism of Jesus, we are told that the Holy Ghost rested upon Him and a voice said: "This is my beloved Son." Here are three distinct substances, and they are all of the Godhead. In the account given by Moses of the creation we are told God said, "Let us make man after our likeness," which indicates a plurality. All things were made by Him whom John calls the "Word," and further, "In Him was light," so that this person was certainly more than a human being. With this agrees the revelation given by Joseph the Prophet, that the light of the world is through Him. All things are of God and by Jesus, the light and the life of men. Every man

who comes into the world has a portion of the light of Christ, which is the Spirit of truth, who comes from God and leads to God, and all might by following its rays be led into the presence of God. But there is also left with man a free agency. And there is an evil influence, as there is a good influence, neither of which is forced upon man.

There is a disposition among people to do away with the idea of a personal God and a personal devil. The tendency of modern thought is to accept a good principle and an evil principle, but it seems only reasonable to suppose that, if there are good and evil principles, there must be persons embodying these principles. We read that Christ after His baptism, was tempted by Satan. And the tempter was not a mere principle, but a person. Jesus argued with him, talking to him.

Jesus is the only begotten of the Father, the express image of Him, and as Jesus is a person, so the Father is. Man was made in the likeness of the Father, but Christ was the express image of Him, because He was the firstborn, the beginning of the creation, the firstborn according to the spirit and the only begotten according to the flesh.

These ideas conveyed in the Scriptures are different from those that have obtained currency in the world, and it is important to the Saints to understand this correctly, for Christ is our mediator, our savior. He came into the world as we have done, borne by a woman. He grew up, lived, suffered and died. And, if these things are not true, religion is merely a myth. If Christ was only a great teacher, the New Testament is not true, and each one may as well make a religion for himself. Jesus claimed that He was with the Father before the world was. He claimed to be the light and the life of the world and sent His disciples to preach salvation in His name. The people of the nineteenth century need to have these truths again proclaimed, that they may not be led away by worldly philosophy.

The speaker mentioned how the world had abandoned the first principles of the Gospel and then testified that the Gospel had been restored again in this age through the Prophet Joseph, to whom the Son of God appeared and revealed the truth, and now in this Church everything is done in the name of the Son.

Christ came to the world in order to give Himself as a sacrifice. He did so voluntarily. Our first parents chose to transgress the law of God, and death was introduced into the world, but as all die through that transgression, life shall come to all mankind through the work of Christ. For in the resurrection all shall rise. He died that all might live. He died that men may be redeemed from their sins. Death, sorrow, sufferings exist in the world as a consequence of the transgression. These experiences came as a curse, but they proved a blessing, for it was necessary that we should have experience of these things. And through the salvation brought by Christ, we have a full redemption from all evils. Through His atonement there is a possibility for all to become saved. The sacrifice of Christ was

typified throughout the whole Mosaic dispensation. Everybody can be a partaker of this perfect salvation, if he will only obey the commandments of the Gospel. To repent of our sins and be baptized for the remission of them and receive the Holy Ghost, that is the Gospel as preached by the first Apostles and that is the Gospel as preached in this age by the Saints, and as we have obeyed it, we have received the testimony in our hearts concerning the truth of it. We are here to serve the Lord.

All men will hear the Gospel. Those who have not heard it here in this world, will have the privilege of hearing it hereafter. Millions of persons among both Jew and Gentiles have not heard the name of Jesus, but they shall hear it. Jesus went to preach the Gospel to the spirits in prison, and His followers have done the same, and thus the time shall come when all shall have heard about Jesus and acknowledge that He is the Lord. As to us, it is necessary that we are in Christ, for no others shall be raised in the first resurrection. "Blessed and holy is he who has part in the first resurrection, for over these the second death has no power, but the rest of the dead lived not until the thousand years should be finished." If we are His when He appears, we shall be raised among the blessed and holy. Jesus shall change our vile bodies and fashion them like unto his glorified body. But in order to obtain this, faith alone is not sufficient, unless it is a living faith, resulting in obedience to God's commandments. The faith that is no more than a confession of belief is not a saving faith. We must be baptized into Christ, not only by water but by the Spirit, that we may be one with Christ, united with Him as the branches with the vine. The Gospel has been restored that it shall be preached again to all men, and all may know that Christ is the Son of God, to whom all must look for salvation.

The choir and congregation joined in singing the hymn:

Praise to the man who communed with Jehovah,  
Jesus anointed the Prophet and Seer.

Be edicted by Elder John Morgan.

Professors Clawson of Richfield and Boyle of Elsinore are trying to get together a concert company to play through Sevier and Sanpete counties in the near future, says the Ephraim Enterprise. They intend to draw upon the talent of both counties and if they get the people they want they will be able to present a programme worthy of the attention of the most critical audiences.

Rumors of serious desalcations in the San Francisco postoffice have been rife in the city for several weeks. They culminated yesterday in a general charge that Postmaster Backus had been mulcted in a sum of money, ranging from \$2,000 to \$10,000. This theft was attributed to one of his closest and most trusted employees. It was also asserted that employees were assessed systematically to make good the amount so abstracted.—San Francisco Chronicle.