

RELIGIOUS.

Sunday Services.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, July 19th, 1891, commencing at 2 p. m. President Angus M. Cannon presiding.

The choir and congregation united in singing the hymn commencing:

Redeemer of Israel,
Our only delight.

Prayer by Patriarch A. H. Raleigh.
The choir sang:

Again we meet around the board
Of Jesus, our redeeming Lord.

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

ELDER AURELIUS MINER

then addressed the congregation. He did not know whether he would be able to make the entire vast congregation hear his words, owing to the weakness of his voice, but he would rely upon the Spirit of the Lord to enable him to speak to the Saints and he hoped their gathering would not be in vain.

There are many things embraced in the Gospel of Jesus Christ, and all are profitable to consider, but what I shall speak this afternoon depends to a great extent on your individual faith.

Some people have entertained the idea that religion is very much like a garment that can be put on and laid off at leisure, as is said to have been the case with a certain Quaker, who, when having a quarrel, took his Quaker coat off with the exclamation, "Lie thou there, religion, while I settle the dispute with that man." Some people, I say, have an idea that religion ought not to enter into the daily affairs of their life. They think it well enough to practice it on the Sabbath, but as soon as the sun goes down, they lay it aside and commence attending to their worldly affairs. But this idea is not in accordance with the maxim expressed by Paul when he says: "All things whatsoever ye do, do it in the name of Jesus."

If religion is not the governing principle of our every act of life, it would be very difficult—at least for me—to go down on our knees in the morning and ask God to bless what we are about to do. For instance, were I engaged in selling liquor to my brethren, I could not ask our heavenly Father to bless that traffic, nor could I offer my thanksgivings for the success of my business. For how could I ask God to bless my efforts to curse my brethren? This is an illustration taken from an extreme case. But the principle involved applies to every line of business. If I am standing behind a counter to sell drygoods or groceries and cannot express my honest conviction concerning the things I sell, it is a business in which I ought not to engage. This the speaker illustrated by telling about a clerk in a drygoods store who had honestly told a customer that he was afraid the color of a certain piece of goods would easily fade, for which expression of honesty he had been severely reprimanded by the proprietor, who wanted the clerk to lie about the goods. Now, how could a man like that thank God for the

daily success in gathering riches, when he knew that these had been gathered in unrighteousness?

Or, take another illustration. A man wishes to sell a horse and succeeds, by telling what he knows to be false, in getting a good price for the animal. How can such a man go home and thank God for the success that apparently crowned his efforts?

We may trace this principle and apply it to all transactions of our lives, and all conditions, both social, political and others. The idea that our success depends on misrepresentation and falsehoods would be a most disastrous one to any people. I care not what the appearances may be. When the time comes that we shall stand before the judgment of God, we shall find that every apparent success, which is founded on anything but truth and righteousness, is a signal failure. We are too apt to judge men's acts from a superficial standpoint. God judges the motives, the intentions. If these are right, then even that which appeared to be a failure will bring with it eternal success.

Sometimes it has been said that the administration of the ordinances of the Gospel is a failure. But the persons who have thought so have not been able to comprehend the plans and purposes of God. They have looked only to the results visible on earth, forgetting that we are eternal beings and that God operates beyond the limits of time; forgetting that truth is eternal and exists when the heavens and the earth cease to exist in their present forms. The promises of God cannot fail. They are sure and certain. The blessings pronounced as a consequence of obedience to the Gospel will be realized, if not in this life, in the life to come. Once God promised Abraham that he should receive the Land of Canaan for an eternal inheritance. Are we to suppose that this promise failed, because the patriarch died without having received even a small part of the land? No, the promise will yet be realized. When we are able to see beyond the limits of the present moment, we understand that every blessing, every promise will be surely fulfilled. Hence a child should be brought up in the way it is to walk, for even if it wanders astray for some time, it will surely be brought back at last. Were this not so, the atonement of Christ might be considered almost nugatory in its effects. Our Savior came to save mankind, that is, every son and daughter of Adam who is willing to accept of salvation. As all have sinned, so all can, by obedience, be restored to a communion with God through His Holy Spirit, and be made to walk in the paths that lead to eternal perfection. But if we shall not render obedience today, a time will yet come in the future when we shall have to do so. Universal salvation is the scope of the Gospel, and this scope will certainly be gained in regard to all mankind, except the sons of perdition. It is stated that a time will come when every knee shall bow and every tongue confess that Jesus is the Lord, to the glory of God. But when that time will come to me depends entirely on my individual conduct. It will certainly come.

In the prayer offered here every Sabbath, dedicating the sacramental

emblems, the essence of the Gospel is included. "That they may eat in remembrance of the body of Thy Son, and witness unto Thee, O God, the eternal Father, that they are willing to take upon them the name of Thy Son." That is the great object of the Gospel. If we eat these emblems unworthily, we eat to ourselves damnation, because we place ourselves in a false position, assuming to be what we are not, and what we have no desire to be.

To be willing to take the name of the Son of God upon us is to be willing to have his character developed in us. "Let this mind be in you, which was also in Christ Jesus. Who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant and was made in the likeness of men." This was Christ's character, and we, in remembering Him at the sacramental table express our willingness to become like Him, to "take His name upon us."

What name? That which expresses His character. If we are willing to take the name of the Savior upon us, we perform saving acts and thereby acquire a right to the name. And so with every other name which He bears in earth and in heaven. As the character indicated by the name is developed in us, we have a right to the name. Christ says He is the Way, the Truth and the Life. If He is the Way, we must learn to walk it; if He is the Truth, we must learn it in order to be able to find the way, and thus obtain the life eternal. To become holy in our lives is the great object of our salvation. And when each individual is holy and righteous the community is holy—the people is worthy to receive the Son of God when He comes in His glory.

It would be well if we could realize that it is for our personal benefit to obey the Gospel. As President Brigham Young stated it, to embrace the Gospel is the best speculation in which a person can engage, for it brings life eternal. Every good act brings a corresponding reward with it, now and hereafter.

"The Spirit and the Bride say come. And let him that heareth say, Come. And let him that is thirsty come. And whosoever will, let him take the water of life freely."

"The Lord hath called the earth from the going up of the sun to the going down thereof."

"Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

True, those who want to live godly must suffer persecution. Even Christ was made perfect through sufferings, and we must walk the same road. We cannot expect to reach heaven in any other way. But sufferings of this kind are not to be considered as punishment; they are only waymarks on the royal road to happiness. Paul considers all the present tribulations as but momentary. They are the means whereby salvation can be obtained. They give an experience without which salvation could not be fully enjoyed.