

RELIGIOUS.

Sunday Services.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, September 25th, 1892, commencing at 2 o'clock p. m., Counselor Charles W. Penrose presiding.

The choir sang the hymn commencing:

Come, dearest Lord, descend and dwell,
By faith and love in every breast.

Prayer was offered by Elder Solomon F. Kimball.

The choir and congregation sang the hymn:

The Spirit of God like a fire is burning!
The latter-day glory begins to come forth.

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

ELDER THOMAS E. TAYLOR

first addressed the congregation very briefly. He said he believed that God had constant knowledge of our actions and our thoughts, and it was pleasing in His sight when we sought earnestly to conform to His laws and the requirements which He had made for our government and well-being upon the earth. The closer we followed those requirements the more perfect would be our happiness while here below.

In the days of Moses the Lord directed the people as to what they should eat and what they should drink, and, generally, the command was observed. To quite an extent the children of Israel in our day also observed the laws given them for their guidance in temporal matters. The Prophet Joseph Smith received a revelation, given unto this people, directing us somewhat regarding what we should eat and what we should drink. This revelation was sometimes called the Word of Wisdom, and he believed that if we followed it more closely we should enjoy more of the Spirit of the Lord and immunity from the troubles and diseases which prevailed in the earth. Among other things the Prophet designated tobacco as not being good for man, and said that it was wisdom to leave it alone. In the days of the early settlement of this Territory it was quite an uncommon thing to see men using tobacco, which might have been mainly attributable to the teachings of the Elders among the people. These had reference to the use of strong drinks as well as tobacco, also mild drinks, such as tea and coffee. All these were included in the revelation from God. The speaker referred to the law of baptism, and then spoke of the great necessity of parents setting a proper example to their children, so that the latter might avoid and escape the evils which he had mentioned. When parents who professed to be Latter-day Saints did not set a good example to their children a bad effect was produced upon them.

As a people he feared we were becoming very negligent with respect to the Word of Wisdom in many respects, and he reminded his hearers, therefore, that we were to a certain extent responsible for the actions of others, inasmuch as they were indirectly the outcome of our own example. He who had a pure body

was in a better condition to receive the Spirit of the Lord than he who was unclean. In conclusion Brother Taylor bore a strong testimony to the truth of the Gospel as taught by the Latter-day Saints.

BISHOP ORSON F. WHITNEY

said he thought it was a good thing for all to bear in mind, when meeting together on occasions like the present, or undertaking to perform any duty required by our Maker, that what we did was as much for ourselves as for Him. We should not feel that we are doing the Almighty any great favor by keeping His commandments and conforming to His holy will. If we surveyed the subject aright we would come to another conclusion, namely, that all God required of us was designed for our benefit and eternal welfare. He sometimes thought when he observed the reluctance with which many engaged in the service of God and conformed to His requirements that they imagined they were doing it for Him as a special favor, and that it was not particularly calculated to benefit themselves. Should not the reflection come home to us that it might be for our good, for our salvation, that God says to us, Do thus and so, and avoid doing thus or that?

Are we to suppose, for instance—since it has already been mentioned—that by abstaining from the use of tobacco, strong drinks, and those things which God has said are not good for man, it is simply to please Him, and render unto Him a favor? No. We may take the laws of God one by one, and analyze them so far as our finite knowledge can, and we will discover that all of them have been designed for our salvation, both in this world and in the worlds to come. God's commandments have a temporal and a spiritual significance. We hold in our hands the keys of our own lives, in a great measure, and if we pursue a certain course certain results will follow. There is a time for us to come, and a time for us to go; but it is according to our works, and the will of God.

There are two great promises given to those who observe the Word of Wisdom—who abstain from those things which corrupt the body and darken the mind. First is the promise of life upon the earth, of health, strength, and added years in mortality. "They shall run and not be weary," says the revelation; "they shall walk and not be faint;" and the destroying angel shall pass them by, even as he did the children of Israel. But when God makes a promise there are certain conditions to be observed in order to reap the benefit of that promise. When God's promises seem to fail we may rest assured that the fault is not His; let us not conclude, either, that every seeming failure is a failure. It is a great blessing to have the assurance that we will be preserved wherever we go—that we can go into the midst of disease and death and take no harm, that we can command the elements and they will obey us; for these are among the promises made unto the servants of the Lord who keep themselves clean and unspotted from the world. But there is no promise to us if we do not keep ourselves pure and clean—if we corrupt

our blood by partaking of those things which have that effect upon our systems. At this time, when the shadow of a great scourge is hovering over the world and is beginning to darken our own land—and it may yet come among us here—it should set us thinking as to whether we are keeping the inside of the platter clean as well as the outside; whether we are pure in our persons and in our habits.

Another great promise is that those who keep the Word of Wisdom shall receive hidden treasures of knowledge—things which have been kept secret, perbance, from the foundation of the world, and which are greater than have ever been revealed or known among men. One of the great requirements that has always been made of those who stand as the teachers of mankind is that they shall keep their minds so clear and bright and their bodies so clean and pure that they will be impressionable and susceptible to the influences of the revealing Spirit of God. The mind of the man who corrupts himself is a bar, so far as spiritual things are concerned, and for the Spirit of God to act upon such a one is like the sunlight striving to struggle through a bank of clouds. To a man who is depraved and wicked in his ways, who keeps his mind unclean and his body impure, the Holy Ghost has no chance to reveal the will of God. Moses was taken up into "an exceedingly high mountain," and there God revealed to him the secrets pertaining to this earth, and also to other worlds that glitter in the heavens, and concerning which man knows nothing except that they shine and shine and never say a word. Rest assured, Moses was a man who kept the Word of Wisdom, a man of pure heart and clean hands and a conscience void of offense. It is unto such that God will reveal His secrets.

Another notable example—though many might be mentioned—is the Prophet Daniel, a man who lived near to God, and to whom He revealed great and mighty things pertaining to the history of this world, from the day in which he lived down to the present time. Trace this history and see how accurately this man Daniel, temperate, virtuous, and inspired of God, revealed to King Nebuchadnezzar the things which were coming to pass. The speaker drew a graphic picture of the destruction of Babylon in the reign of Belshazzar, and of the establishment of another empire upon its ruins—the Medo-Persian empire, founded by Cyrus, after it the Macedonian empire, founded by Alexander the Great, and then the Roman power; all according to the dream of Nebuchadnezzar concerning the great image, the meaning of which was explained by Daniel. Cyrus the Persian was a temperate man and so was Alexander at first, though he died a drunkard. Having conquered the world, he failed to conquer himself.

The Romans, who at first were a hardy, temperate and plain-living race, became so powerful that they beat in pieces all the nations of the earth. Palestine itself became a Roman province. There are many who believe it was at that time that God set up His kingdom, as Daniel predicted He would. Jesus was born, it is true, in the days