

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle Sunday, February 16, 1890, commencing at 2 p. m., President Angus M. Cannon presiding.

The choir and congregation sang:

The time is far spent—there is little remaining.

To publish glad tidings by sea and by land

Prayer by Elder Henry P. Richards.

The choir sang:

O God, th' Eternal Father,
Who dwells amid the sky.

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

ELDER JOSEPH E. TAYLOR

was called to address the congregation. He said it was more than five years since he had had the privilege of meeting with the Saints in this Tabernacle, to partake of the Sacrament. On some the request of the Elders for the prayers of the Saints would seem to fall with but little weight. But the request is an earnest one from the Elders who are called upon to speak. I feel this afternoon that I need the Spirit of God to direct my utterances. Not that the Gospel is strange to me; not that I have failed to try and understand it, not that I am a stranger to its true genius; but that I might select those ideas and proclaim those principles that will be in harmony with the will of God, and be accompanied by His power.

We claim to have the principles of life, and to have authority to call upon men everywhere to repent. Our religion is unpopular, and in some respects conflicts with the views that have been held by men for ages past, and that are claimed to have become sacred by time. It has been difficult, even for the Elders, to rid themselves of the traditions of their fathers; and it is a question whether there are not many who are still to some extent under the influence of those traditions.

It is not our mission to tear down any creed; but it is our calling to proclaim the truths which God has revealed, wherever and whenever we have opportunity. What feature of the Gospel is objectionable to good Christians? When they are understood, not one. Faith, repentance, baptism for the remission of sins are not objectionable principles. These have the sustaining influence of time, and that essential for their divinity, the approval of God. By Him they were revealed and taught. So also was the principle of the laying on of hands for the gift of the Holy Ghost, as well as all the principles that bring salvation.

Joseph Smith never taught a doctrine which God did not reveal. Joseph never originated a principle; God is the Author of all, and has maintained them, though the Prophet through whom they were revealed died many years ago. Brigham Young, who succeeded Joseph in the presidency of the Church,

varied not an iota from the principles taught by Joseph. In all his ministrations he maintained the laws of God. He passed away, leaving the Gospel as it came from the Almighty. Another true and tried man succeeded him, and there was no variance in him. The Gospel was the same as in the days of Joseph—in the same purity in which it was revealed. A fourth President has been elected, and our religion is still the same. It has been assailed by the powers of darkness, but remains intact. There has been no innovation, no change. Men have expressed their individual views and feelings, but these have not changed the doctrines. There is no influence existing that can change in any degree the fundamental principles of the Gospel.

If, in promulgating those principles, we come in contact with the ideas of men, we have not placed ourselves in antagonism to them. We are only proclaiming that which God has revealed. No one, no matter how great his position in the Church, has the right to vary in the least degree from true principle. He cannot do so under the influence of the Holy Ghost. The Saints have been taught by the Lord; His Spirit rests upon them, and they cannot be deceived by man. There is not a more independent people, or a people with better judgment pertaining to these things than are the Latter-day Saints.

If we permit the principles of the Gospel we have received to control our lives, it will bring us back into the celestial kingdom of our God. If any man uses these principles for mercenary or selfish motives, except he repents he will be condemned. The man who wields the Priesthood must do it as God has revealed, or his condemnation is certain. Man may debase himself, but unless he repents there will be a waning of his influence among the people; and when he stands before the Saints to proclaim the Gospel, they discover that there is a lack of influence and of power. His wrong doing may be unknown to man, but the Holy Spirit will not abide with him, and his wickedness will be made known.

Today is a day of repentance, mercy, forgiveness and long-suffering. We have not passed from the time of atonement, unless the sin unto death has been committed. The man who commits adultery will be followed into the future by the consequence of his crime. He must meet the results of his wrong. There is a measure of forgiveness here for many wrongs. But for some there is none. The murderer cannot restore the life he took; he may offer his own, but he cannot restore the other, and is without forgiveness in this world or the world to come. But for lesser offenses the people are not cut off from repentance and atonement. We have weaknesses, and the adversary attacks the weakness of our bodies. God speaks to the spirit, to the intellect, and leaves that spirit to control and sanctify the body, its tabernacle, and prepare it for

its abode. The adversary endeavors to make the spirit a bondsman to the tabernacle, and cause the spirit to be subject to that which is inferior. The world need not fear the principles of "Mormonism," for they cause an increase of love, mercy, virtue, honor, justice, and truth among men. They tolerate no wrong. They provide mercy for the repentant one, but recognize no wrong whatever.

With all the influence brought to bear against our religion, we expect to stand by its principles, by God's help, even to the death. More is expected of us than of any other people. In our religion there is no license for evil; there is no right given for anything but virtue and truth. This is my testimony to you. I am proud of our religion, its principles and ordinances; and I hope to be able to maintain my integrity, and transmit to my posterity an example of honor that they will emulate. May this be the privilege of each one of us.

PRESIDENT ANGUS M. CANNON

said he was gratified at again listening to the testimony of Brother Taylor. The Lord has restored the Gospel to the earth. Through Joseph Smith, His Prophet, He calls the world to repentance to make restitution for wrong. The repentance taught by Jesus Christ is the repentance proclaimed by His Prophet Joseph Smith. The baptism that John the Baptist preached when he came in the wilderness is the same baptism as taught by the Latter-day Saints. Abraham sacrificed all for the truth's sake. He was tested by the Lord, even to the core, and was found faithful. For this he was honored and blessed by the Almighty for all that he had done. John the Baptist called the attention of the Jews to the fact that while they claimed to be the children of Abraham, they did not do the works of Abraham. John preached the coming of Christ, and when the Lord came he was baptized of John. Satan tempted Him, but he withstood, and overcame the evil. Joseph Smith taught the truths which were revealed to him by the Lord Jesus. He received the Priesthood by ordination, and the Gospel began to spread in the land.

To Joseph the Lord proclaimed a gathering dispensation, and the Saints have been gathered. The Lord has blessed us in this regard, and let us not forget Him. Joseph told us we would be more tried with riches than with poverty. He told us we would increase in power in the mountains, and we have done so till there seems to be a great alarm about it. The blessing of increase has come, and the temptation of riches is before us. We have opportunities to dispose of our inheritance for money. We are to be tried as to whether we will forsake our religion and our God. What will be our course? The Egyptians dreaded the increase of Israel, and were trained to put the children to death. With us there are influences more dangerous than disfranchisement, or than any public measure that has been adopted against