

## RELIGIOUS.

## Sunday Services.

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

The choir and congregation sang:  
How firm a foundation, ye Saints of the Lord,  
Is laid for your faith in His excellent word!

Prayer by Elder Wm. C. Dunbar.  
The choir sang the hymn commencing:

I know that my Redeemer lives;  
What comfort this sweet sentence gives!

The Priesthood of the Sixth Ward officiated in the administration of the Sacrament.

## COUNSELOR CHAS. W. PENROSE

was called to address the congregation. It gave him great pleasure to meet with the Saints to worship God, and he earnestly desired that the Holy Spirit would inspire him in responding to the call made on him to speak to the people. He read from St. Matthew vii: 1-2.

Judge not, that ye be not judged.  
For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

It is universally conceded that this sermon on the Mount is a pattern discourse, and contains indisputable truth. It is a sermon of texts, spoken by the great Master, Jesus Christ, whom the Saints believe to be the Son of God. They believe that He came on earth to perform a special mission, and that only through Him can mankind be saved. They also believe that all will have the privilege of receiving His Gospel, and that at some time all will be saved except the sons of perdition—they who sin against the Holy Ghost, against personal light and knowledge. All who can be saved will be brought forth into a condition suitable to them. Jesus taught these things, and in Him is the light and life of men. He is the first-born of every creature in the spirit. He is the Only Begotten in the flesh. By obedience to every Divine commandment He sanctified himself and became the Redeemer of all. We call no man Master but Him. We worship no man; Jesus is our great living Head, and stands as our Mediator with the Father. If we are imbued with His Spirit and become like Him, we will dwell in His presence. If we keep not His commandments we cannot abide His presence, even though we may be saved in another sphere.

I have read what the Lord has said as to judging. Does that mean there shall be no judgment? Not by any means. We must all give an account of our actions and be judged by the Supreme Judge of all, who knows the motives as well as the acts of men and comprehends all things. On the earth also we must have judgment. In the Church of Christ the Bishops are common judges. Their judgments must be given on the evidence before them.

If they judge not in righteousness, the day will come when they will be judged accordingly. It is their duty to give judgments without prejudice; to do so in righteousness. There is an appeal from the Bishops to the High Councils, before whom the more important cases in the Church are to come. They also must judge in righteousness, or stand condemned. They are appointed to this office, and must perform the duty, though it may be sometimes unpleasant. The judgment of the High Council may be reviewed by the Presidency of the Church. The Presidency is not a court, however, but they may send cases back to a High Council for re-hearing, or may appoint special councils. Those who judge in the Church are those who are appointed to the office, for there must be judges because there are transgressors. In the national, state or territorial governments there are also men appointed as judges. They should be upheld and respected as magistrates, in their place. In a republic their acts are open to the criticism of the people, for the judges are supposed to be the servants of the people. The sovereign people have a right to judge of the acts of their public servants. It is not the meaning of the words I have quoted that those who judge righteously shall be condemned. If, however, the judges endeavor to oppress the people, or do wrong, they come under this condemnation. It is right for us to judge of facts which come before us, but one should not do so except in a fair and rational way. For instance, the private family affairs of others are not our business. We shouldn't sit in judgment on ourselves, with a view of correcting our own wrongs, but we are not authorized to judge the motives and intentions and desires of our neighbors. We are not authorized to do so, and we are not able to do so. Man looks at the outward appearance, God looks at the heart. "It is appointed to all men once to die, and after that the judgment." Here on earth let us judge ourselves and prepare for the judgment to come. Let us not misjudge each other, nor do harm to each other. All the good we do to others will come to us again. That is an eternal law. It is the law of compensation. Evil brings evil; good brings good. Our acts on earth are like the seeds we sow. Our deeds will come back to us in their own kind, and multiplied. We are the better for doing good, and the worse for doing evil. We will be judged on the great day and valued for what we are. If we are great and good we shall be esteemed as such; if we are small and evil we will be judged for what we are.

And why beholdest thou the mote that is in thy brother's eye; but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

This language is figurative, as we can readily see, and our Savior's figure was a very apt one. How often we look at the little faults of others, and neglect to scan our own greater faults. The more we look for people's failings, the more we will find. But how much better it would be for us to examine ourselves and correct our own faults, rather than to hunt for those of others! There are many in the world who magnify and dilate upon the supposed faults of the Latter-day Saints. Why do they not heed the Master's injunction? I have traveled a good deal in the world and have never found a people freer from the sins and corruptions of the age than the Latter-day Saints, and those who attack them should take the beam out of their own eye before they cry out about the mote in Utah's eye. Let our Christian friends correct the evils within their own borders and leave the Saints to do the same.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

"The secrets of the Lord are with them that fear Him." Some of them are given as a test, to see if they will be kept sacred. To those who are worthy He will manifest all things. They who betray confidence are unworthy of confidence. The Saints should keep that which is holy to themselves, and cast not their pearls before those who do not value them; neither should they think to gain favor of the wicked by disclosing that which is only for the few and worthy; for like swine they will only turn 'round and rend the revealer. If we are faithful with the sacred things God has committed to us, He will bestow upon us the secrets of the universe.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Or what man is there of you, whom if his son ask bread will give him a stone?

Or if he ask a fish, will he give him a serpent?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

This is a great promise, and the Latter-day Saints have proved it to be true. It is when we do not seek to the Lord enough that we are sometimes put to shame for a season. We should ask properly, and not seek for things that are not good for us. Our Father deals with us as we with our children. We love to see them happy, but have to deny some things they ask for. God loves to give us that which is for our good, but withholds that which is for our hurt. To know what to ask for and how to ask we should have the Spirit of prayer, and we must ask in faith, nothing wavering. Faith is a necessary element of prayer. There is a great deal in united prayer. We do not give enough attention to this. We should