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DELIVERED BY

ELDER HENRY W. NAISBITT,

In the Tabernacle, Salt Lake City, Sunday Afternoon, May 9th, 1880.

REPORTED BY JOHN IRVINE.

THE Sabbath is one of the institutions of Christendom. We have had it handed down to us by divine appointment, and it has been used since it was instituted for the purpose of worship, and for the imparting of that instruction which is believed to be for the advantage of the human family in the life that now is, and in the life which is to come. It is one of those institutions in which there is more implied than appears on the surface. It is not intended merely as a day of rest, a cessation from the secular duties of life, but there is also implied in it certain relationships which exist between the Creator and the human family. It also implies that there are faculties in man's organization which require to be fed and cultivated in a particular manner, and on this particular day. To be sure, there are a few of the human family who believe that the spiritual faculties of man are the result of training, of priestcraft, something inspired upon him, and not a normal or legitimate part of the organization which he possesses, but those who thus think are few and far between. The immense majority of mankind realize that they have within them attributes of a higher character than those which merely minister to the sustenance of the physical man. There is the disposition to worship, to recognize something beyond the confines of human life and the earth upon which we dwell. Now, if this is the case, if man is really something more than a physical being, if his higher and finer attributes have been given to him by the same power which created the lower, all reason would suggest that that divine Creator has made as abundant opportunities for the sustenance and cultivation of the one as he has made for the sustenance and cultivation of the other. I presume that analysis would show that this is the foundation upon which all religious organizations stand—their belief in being able to minister to the spiritual needs, the spiritual appetites, and the spiritual growth of those to whom they minister, and all the teachers as well as the members of all the religious bodies that we are acquainted with act, undoubtedly, upon the idea which is involved in that action. But while men do this, there are not a few who are disposed to believe that all the material necessary for the cultivation of the highest faculties of man are left to accident, or are the product of chance, and that any organization which is the result simply of man's intelligence and experience—that that can satisfactorily perform all that is necessary for the culture of those higher attributes of man.

To be sure, while men view the religious organizations of our day in this manner, most of Christendom, at all events, look back through the historic past and believe that there was a time when there was special provision made for the cultivation and enlargement and growth of the religious faculties and sentiments which men possess. Whatever may be their idea of Mosaic economy, whatever may be their idea of divine rule as it existed in the midst of ancient Israel, however more or less important these may be considered, all Christian organizations believe that in the days of Jesus, and under his special and individual administration, there was revealed that system which must, in its very nature, have been best calculated for the religious education and training and welfare of the human family. No matter how far religious organizations may have departed from that primitive system, no matter how diverse in other respects the ideas which men hold in connection therewith, I presume that the great majority now believe that in the days of Jesus, and during the administration of his more immediate successors, there was exhibited that system which in all its features was well adapted for the purpose for which it was sought to be established. They must believe that Jesus had intelligence enough for the mission upon which he was sent. They do believe that he taught his successors to carry out the ideas which he himself held, and that all the grand results which flowed from the labors of the primitive officers of the primitive church were according to the divine anticipation, and as the result of the divine method which they had had revealed unto them.

This divine order and system was known at that time as the gospel of the Lord and Savior Jesus Christ. It was known as such from the fact that he was the immediate revelator and the best exponent of the system that had ever trod upon the earth. In other places in the New Testament it was called the "Gospel of God," by reason of the fact that it was evolved from the divine intelligence—that it was the product of the councils of the great ruling authorities whom we recognize and call Gods. The gospel which Jesus brought was the gospel of God. Its origin was divine. Its purpose was well understood in the divine mind. The powers that were within it were well understood also, and the inevitable conclusion would be that inasmuch as it was the product of divine intelligence, being faithfully carried out it would bring to pass the divine idea; that all the results which would flow from it, or were possible to proceed from it, would be in harmony with the purposes of the originator. To suppose otherwise would be to place divine intelligence below the intelligence which men possess. Every wise man, every successful man in any department of human industry, is believed to be a man who adopts the means to the end in view, and who, when he originates any method of procedure, expects that certain results will inevitably follow that procedure. To be sure, in that order there may be stages, there may be called into existence the action of a variety of principles, each individually producing its given result. The man who begins as a chemist to analyze the elements which he finds around him has a certain method of procedure. He commences at what might be called the beginning. All secular institutions, in the nature of college or school, when they expect to produce an educated man have to begin with first principles. These first principles are adapted to the capacity and powers of those who are subjected to their action, and as we see this thus portrayed in man's intelligence, so also we see it when exhibited in that which is of divine origin.

The principles of the gospel which Jesus taught are applicable to every grade of the human character, to every condition of human life. They can take a man or woman in the lowest condition of civilization, and by the application of these principles they can raise him up from the condition in which the gospel finds him until there can be evolved, by patience and perseverance, that which constitutes the divine idea. And by the same reasoning, no matter how much informed a man may be in regard to secular affairs, no matter how high may be the intelligence which he possesses in regard to the sciences, no matter how well he may be able to analyze the elements which surround him, no matter how plainly he may speak of the wondrous systems which stud the fields of heaven, if education and cultivation was needed and had by those who possess those high attributes of intelligence in regard to secular things, so there must be even in this class an education of the religious sentiment, of the religious faculties, for the promotion of religious growth, and it is just as imperative that they should commence upon religion with the rudiments or first principles of that science as it is that the most ignorant, the most uneducated, should also commence with the rudiments or first principles either of that or their so-called secular science.

It may be said, then, to be established that Jesus was the author, the revelator, the exponent of that divine system, and for a special and divine purpose. It would necessarily follow from this conclusion that any religious order which may be created, or which may be used to influence mankind, in so far as they shall depart from that order which was the product of the highest intelligence, and which of necessity was admirably and best adapted for the divine ends—that in so far as men may depart to the right or the left from that divine order they will inevitably miss the end which was anticipated by that divine order. If you can find anywhere among mankind the semblance, or the perfect fac simile, of that organization and primitive order which was established by Jesus, and practised by his more immediate followers, you will find that which was and is best calculated to redeem the human race in the age in which we live, in the land in which we dwell, and in all the ages of the past, or of the future that is yet before us, and in all the lands of the nations of the earth, and whenever men in communities, or men as individuals, depart in a greater or less degree from that order they will inevitably miss those results which are the outcome of the divine order.

Now here is a community inhabiting these mountains who profess in common with millions of the Christian world to have accepted Jesus as their leader. They profess to believe that he was endowed with divine wisdom, that he was sent forth by divine authority that when he said the "Father had sent him," for a special purpose, he spoke the eternal truth, and that when he said, "he did nothing" but what he had "seen the Father do" he said that which became his truthful character.

The Latter-day Saints in partaking of the Sacrament do as thousands of their fellows do in regard to many who have become famous and illustrious leaders in different periods of the history of the world. If you travel with me to the old nations of the earth you will find from time to time that there is certain gatherings take place where men meet together to honor the memory of those whom they consider their illustrious dead. If you travel with me to the eastern portions of the land in which we dwell you will find that there are classes of men who from time to time meet in a social capacity professing to do honor to the memory of certain individuals whom they revere. For instance a little while since we had Washington's birthday in the United States. He was the head and front of the formation of the individuality of this nation—he is called the father of his country. There are hundreds and thousands probably who profess to revere his memory. They meet together to celebrate the anniversary of his birth. They eat and drink in memory of his name. It must therefore be supposed as an inevitable conclusion that those who thus meet together understand the principles which actuated the man whose memory they profess to honor, they understand the principles which he taught; and when they in solemn silence, after having partaken of a meal, rise to their feet to drink to the memory of Washington, the supposition is that they understand and carry out and sustain the principles which he taught and practised. So also we, when we meet together in our solemn assemblies, when we partake of the bread and of the water, or the wine as the case may be, we do this in memory of the Lord and Savior Jesus Christ. We profess in that act to recognise his authority, to recognise his leadership, to understand the principles which he taught, the purpose for which he lived and died, and we expect, as a matter of consistency, to carry out in our institutions and in our lives those principles which he taught, and as it would be improper to allow a man who sought to betray the interests of this republic to stand up in a meeting brought together to commemorate the memory of Washington, so also would it be improper in a meeting of so called Christians to allow a man to partake of the emblems which represent the death and suffering of the Savior while he was living in open rebellion against the institutions and principles which he taught and advocated. Other illustrations might be adduced of a similar character where men assemble together to honor the memory of their honored dead, but such acts only carry weight and significance when these are the living exponents and the true representatives of the institutions and ideas which those men advocated whom they profess to represent.

Well, now, when we turn back to the records of the past we can find that in ancient times there was a church organized by the Lord and Savior Jesus Christ. It is true that there are religionists who say that Jesus organized no church, that he left no creed, that the religion which he established consisted in some mystcial, half understood, spiritual arrangements which men profess to accept and recognise, which are yet as different in character as are the individuals who hold them. But when we take the scriptures for our guide we realize there was an organization established as the result of the teaching and practice of the Lord and Savior Jesus Christ, and that that organization in the primitive times was called a church. It is called sometimes the "Church of God," and sometimes the "Church of Christ," and the members thereof, we are told, were first called Christians in Antioch, that is to say, they were the recipients, the practicers of the principles and believers in the character and pretensions of their great leader. Hence they were entitled to the name of Christian, no matter whether the name was given in desision, or whether it was accepted by them or not. The very name implied fealty and respect for and to the authority of him whom they represented. Just as it is in our own day. We have certain religionists who are called Methodists—Wesleyian Methodists. Now, method is a good thing in any direction of human action.

It is a good thing in religious life as in social life, in business life as in political life. Wherever there is a lack of method there will very likely be a lack of success, and it is a very good thing for men and women to be methodists. I presume that the early Christians were such in that sense of the term. There was method in all that they did. Their practices were not the result of accident. Their habits of life were not such as were evolved from the personality of the Twelve Apostles, one having one idea of church government and another having an idea of another form of church government, or one having an idea of one ordinance and another having another idea in regard to the same ordinance. There was unity of action among them, there was method among them, but there were no "Wesley an Methodists," there were no "Primitive Methodists;" they followed the method which Christ established and revealed, and that method was, I have no doubt, amply sufficient for the purpose for which it was created, and I can also believe that the methodism which exists in our day is amply sufficient for the purpose for which it was intended. If it was not so it would belie the intelligence of its creator. I believe, therefore, that that order of things which exists in Christendom called Wesleyan or other Methodism is sufficient for the purpose for which it was established, that is, the perpetuation of the methods which he believed to be good, the carrying out of those things which he believed to be necessary and advantageous for the welfare of the human family; and just as in the case of the early Christians, so also we found it to be in the case of the Wesleyan Methodists, that by the use of the appliances which belong to that body it has increased in number, in influence, and in power, and its memory the memory of its founder, is honored wherever Wesleyan Methodism has become established. The same rule is applicable to all other religious organizations, and the only question that we would ask, that we need to ask is—are these systems simply an exporition of the ideas of those who founded them, or are they of divine origin? Were they intended to supplement the order established by Jesus? Were they the result of the experience of after ages proving that the primitive system was in any respect deficient or powerless to accomplish the end for which it was designed? If these are the conclusions arrived at, the next question in order would be, whether the intelligence which originated the different institutions to supplement the primitive order as a remedy for defects which the primitive order was found to possess was given by the same intelligence which created and established the primitive order. In other words is Wesleyan Methodism the production of divine revelation and does it come in conflict or collision in any respect with the primitive order? If it does, was it intended to supersede the primitive order because the primitive order was found to be unsufficient for the purpose for which it was given? If this were the case then the human family are particularly interested in Wesleyan Methodism; they are under moral and religious obligations to receive it, because it must be in that case of divine origin, it must be possessed of divine authority, it must have divine power connected with it and be capable of working at the divine problem and purpose; but if it only originated in the mind of Wesley and was consolidated by his successors, if it has only been received by virtue of the name which founded it, then men are not under any obligation to receive it. There can be no condemnation for a man who rejects it. Nor can there be condemnation to a man who alies himself with any other system. In this respect it certainly differs from the ancient order, because the ancient order being of divine origin, carries with it not only the power of salvation, but the power of condemnation; and there is a prophetic utterance which says "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of the Lord Jesus Christ." I believe there is no such revelation in existence in regard to any other religious system. I think there is no power or authority that has ever promulgated an edict or prophecy of that character declaring that there would be a time when the leaders of these systems would be revealed, to take vengeance on them that know not God or obey not the order which was by them established. But this is the penalty of those who reject the Christian revelation or those who refuse to bow allegience to the Lord and Savior Jesus Christ. I think this is a scriptural, a reasonable and a rational, view of the religious question. Either the gospel had authority or it had not. Either the religious systems of our day have authority or they have not. And then, again, as a necessary consequence to these ideas, I think we may safely predicate that if you can find any where upon the earth a facsimile of the ancient order it will possess the ancient power not only in regard to the purposes which were intended to be accomplished but also in regard to those who reject it. Now, the Latter-day Saints profess to have the ancient power. I think that everybody all over Christendom understands that these are their professions I think that thousands among whom the elders have ministered know that the elders invariably assume this position. They say that they have the ancient order; they believe in its efficacy; they believe that it will bring to pass the divine purposes; they believe that salvation follows obedience to it, and that condemnation follows its rejection. It is not something that can be accepted or rejected in part or at pleasure like the institutions which men have organized. It must be received and accepted in its entirety, and those who do receive and accept it in its entirety are those who alone are entitled to the appellation of "Christian." Just as a man cannot be said to be, in a social sense, a perfect member of the Masonic or Odd Fellows Order, who rejects a part and accepts a part of the rules pertaining to those orders, so also in a religious sense a man who shall accept a part and reject a part cannot be said to be a worthy representative of the order with which he is identified. It is true that the gospel professes to be calculated to create a divine life, but there may be thousands of its believers who have not realized the ideal which it professes to show. Men may be faulty by virtue of their organization, by virtue of the power of tradition; they may be faulty by virtue of the circumstances which surround them, they may not in all respects be worthy representatives or diligent students and workers in and with the system which they have espoused, but they accept it in its entirety notwithstanding their personal defects and personal failures, and while they do fall from time to time they continue to seek to put into practice that in which they fail; they know that it is only by continued patience, perseverance, determination, and wholeheartedness, that they can realize that at which they aim, in other words they do not feel at liberty to accept a part and to reject a part.

How, then, have the Latter-day Saints arrived at this order which they have accepted? How have they come into possession of it? Did it originate in the wisdom of its members? Is it the product of its councils? Was it devised and consolidated by its authorities as the result of their own individual and personal wisdom? If you were to ask every member of the organization of this the Church of Jesus Christ—every one who professes to be a Christian—they would tell you, no. It did not originate in the councils of the Church, it did not originate in the wisdom of its leaders, it did not come from the head and brain of those who have been its exponents, or of its members, but that it is of divine origin, as it was in the days of Jesus; that inasmuch as he was the revelator and exponent thereof in his day, so also in this day it has had its revelator and exponent, and the one who was the revelator and exponent was the divine representative upon the earth. He represented God, he represented Jesus Christ, he represented the divine wisdom in the organization of the Church and in the establishment of the divine ordinances. Well, who was this individual? It was the Prophet Joseph Smith, the one man selected from among all the intelligences of the age in which we live that had the power, the authority and the wisdom to organize consecutively, and according to the divine programme, that divine system of the ancient times. Now, he may have been despised for this, he may not have met with much honor, he may have been rejected by thousands and tens of thousands, but that does not upset the fact or destroy the results which have grown from his labors, because, were that argument good, it would be just as applicable to the divine founder in the meridian of time. Jesus was not universally accepted. The gospel was not universally received. The early Christians were not among the most popular of their age and time. The New Testament tells us that they were men who were "everywhere spoken against;" that Jesus was not looked upon as a very good representative of the human family; that he was charged with faults on the right hand and on the left; that the company he kept was not of the highest order; that "he consorted with publicans and sinners;" that "he cast out devils by the power of Belzebub, the prince of devils;" that he was "a wine bibber," and that his followers were "seditious" men; that they were opposed to the government under which they lived, and that they intended to overthrow its institutions; that he was "the king of the Jews," and when his disciples traveled from place to place it was said of them "these that have turned the world upside down have come hither also." They were not among the most popular of men in their time. They were subject to maltreatment, their names were cast out as evil, they were whipped and scourged in almost every city they visited, so that the reception which men meet with in regard to that which they promulgate is not at all times to be taken as a test and touchstone of the truth. The question naturally is, did Joseph Smith restore again the ancient order? Did he reveal it? Did he give to you and me and to the tens of thousands of this Territory the same system which Jesus gave to his followers? The Latter-day Saints say he did; and they appeal "to the law and to the testimony," they cite you to the scriptures, to the institutions which they record and to the practices which they exhibit from time to time, and they say to men now, "Are not these the facsimile of the ancient order? Can you say that we have not in this Church the ancient organization—the organization that the New Testament refers to where it says, 'God hath set some in the Church,' (they were not set there by the councils of men), 'first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues, for the work of the ministry?'" These were of divine origin, they possessed divine authority; and if you find an organization, religious in its character, which does not profess to have these officers, is not that prima facie evidence and tantamount to saying that that organization is not of divine origin? And on the other hand, if you find an organization that is in these respects a facsimile of the ancient order—is not that a very good reason for stopping to consider how that organization originated, whether it originated in the mind of man, or whether it was not again the product of divine intention and of the divine mind?

But the Church of Jesus Christ of Latter-day Saints is not only in its organization similar to the ancient Church, but curiously enough it possesses all the ancient ordinances, and it calls for the same manifestations. It believes in having faith in God and faith in Jesus—not a dead, but a living faith; a faith which expands through teaching, which accepts the divine order of government, and the ordinances which are so intimately interwoven with that divine order, in "baptism by immersion for the remission of sins," which Jesus and the apostles and early Christians believed in, and in "the laying on of hands," and "the signs following the believer." And in so far as all other religious organizations may have only a part of these things, this divine order, just so far will they fail to receive the blessings that are connected with the true system. Well, now, is it not strange, is it not curious that the Prophet Joseph and his immediate successors should have incorporated in this organization all the ancient ordinances? Is it not strange that of all other methods they should follow the ancient method? Is it not strange that the same result should follow their practices as followed the practices of those ancients whose memory we profess to revere? Is it not strange, we would ask the stranger, we would ask the religious organizations among mankind, we put the question to our friends, and to those organizations with which we have been identified, (for thousands of us have come from the Wesleyan Methodist, from the Baptist, Episcopalian, Presbyterian and other churches)—is it not strange that we, as believers in the ancient record, should have rejected all other institutions and accepted this facsimile or reproduction of the old, the sacred order, although it may have come through a man despised, rejected and ultimately martyred for this cause? Is it any disgrace or discredit to have accepted this order, even though its origin may, in the estimation of our friends, be questionable in its character? Certainly not. We have accepted this gospel in its entirety, we have submitted to the influence which has gathered together the thousands of this Territory, and which will continue to gather its thousands from the nations of the earth, blending them into one according to the power which it possesses by virtue of its origin; it is God-given in its character, God-given in its influence, God-given in its power, and God-given in its results.

Now, a great many of our friends pass through this Territory, and they wonder at what they observe among this people. How many of them will take the trouble to contrast our ideas with their own? How many of them will take the trouble to compare our institutions with the institutions that are portrayed in that ancient history which they profess to revere? How many of them will take the trouble to enquire of those who are its exponents as to the peculiarities which they are said to believe and accept? Or how many are there who profess to accept, and who really and truly do accept from foreign and corrupt sources, their ideas in regard to the people who dwell in these mountains? How many are there who take their cue and form their opinion from what is said by those who are the enemies of this people? Were such a conclusion legitimate in our day, it would have been legitimate in ancient times, and the thousands of mankind who have passed away would have been justified in rejecting Christianity, the Savior and the apostles, because of the popular verdict which went against both it and them.

But in this day we profess to believe that the ancients were culpable when they rejected "the Son of Man" and the method of salvation which he offered. Are men any less culpable now in our day if these conclusions are correct? No, the same conclusions are good now if they were good then.

The Latter-day Saints all through this Territory, and through all the nations of the earth, wherever they are met—no matter how much they may be condemned and despised, no matter how low deep the world may think they are sunk in superstition, I believe that the vast majority of them are able to give an intelligent "reason for the hope that is within them," an intelligent answer for the faith they have accepted. They can show the harmony of the gospel, they can testify of its power, they know that it is of God, they have received of its spirit, they have felt its influence, and they seek to carry out in their lives the purposes which it was designed to accomplish.

The true gospel—God's gospel—carries with it this testimony, carries with it its own demonstrative power, just the same as all other truths carry with them the ability to demonstrate themselves, just the same as science, chemistry, philosophy and mathematics carry within themselves the power to demonstrate their truth, their power in the several directions in which they act upon human interests and human welfare; so also the gospel, being of the same origin as all true science, of all those conclusions which men accept by virtue of their experience and by virtue of that which they have demonstrated—so also the gospel, the divine science of life, that which ministers to the highest attributes of life, carries with it the power to demonstrate itself, and if men want to demonstrate the truth of the gospel, they must accept it and put it into practice, and when they have done this they will prove and know for themselves that the gospel is not a "cunningly devised fable," that it was not the product of the great revelator of the day and age in which we live, that it did not originate in the mind of Joseph Smith, that it was not the product of the first elders of this church, that it is not now controled by men who design to take advantage of the credulity or the ignorance of the human family, but that it is the work of God.

Well, I pray that we may seek to comprehend this truth, because it will be for our advantage in this life and that which is to come. It will work to our interest in time and eternity. It will develop all those higher attributes within us, and make us more and more like our Father which is in heaven, like his son Jesus Christ, like those ancient Apostles whose memory we profess to cherish, and like them we shall be able to endure all things for the excellency of the knowledge of Christ Jesus our Lord. It will do this for men in every nation, for men of every color, condition, and grade of society, for men of every phase and development of intellect, and sure I am that thousands and tens of thousands of the human family will yet receive the gospel in the love thereof, they will put it into practice, they will gather from the nations of the earth to dwell with the Latter-day Saints, they will recognize in them the best organized community on the face of the earth, because they will find that their business and aim is to exemplify in their lives the power of the gospel, and to work out the divine will and purpose of God upon the earth.

May God bless both Saint and stranger, in the name of Jesus Christ, Amen.

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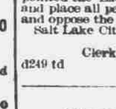

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NOTICE TO CREDITORS.

Estate of Adam Oughton, deceased.

NOTICE IS HEREBY GIVEN by the undersigned Executors of the last will and testament of Adam Oughton, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within four months after the first publication of this notice, to Theodore Kesler, at his office at the County Court House, Salt Lake City, in the County of Salt Lake.

THEO. McKEAN,
HENRY EMERY,

Executors of the last Will and Testament of said deceased.

Salt Lake City, Sept. 14, 1880.

NOTICE.

In the Probate Court in and for Salt Lake County, Territory of Utah.

In the matter of the Estate of ROBERT T. SMITH, deceased.

PURSUANT TO AN ORDER OF SAID Court in said matter, Notice is hereby given, that Saturday, the 25th day of September, A.D. 1880, at 10 a.m. of said day, at the County Court House in Salt Lake City, has been appointed the time and place for the hearing of a petition of W. W. Chisholm, filed in said court, praying that a certain document therewith filed, purporting to be the last will and testament of the said deceased be admitted to Probate, and that petitioner be appointed the Executor thereof; at which time and place all persons interested may appear and oppose the probate of said will.

Salt Lake City, Sept. 4th, 1880.

D. BOCKHOLT,
Clerk of Probate Court, Salt Lake County, U. T.

d249 td

NOTICE.

In the Probate Court in and for Salt Lake County, Territory of Utah.

In the matter of the Estate of ELIZABETH W. GRANT, deceased.

PURSUANT TO AN ORDER OF SAID Court in said matter, notice is hereby given that Monday the 27th day of September, A.D., 1880, at 10 a. m., at the County Court House in Salt Lake City, has been appointed by said Court, the time and place for the hearing of a petition of W. S. Grant, on file therein, praying for the admission to Probate of a certain document therewith filed, purporting to be the last will and testament of the said deceased, and that letters testamentary issue to petitioner, at which time and place all persons interested may appear and oppose the probate of said will.

Salt Lake City, Sept. 14, 1880.

D. BOCKHOLT,
Clerk Probate Court,
Salt Lake County, U. T.

DESERET

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COMPANY,

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Utah Red and White Pine of all kinds, eastern Finishing Lumber, California Red Wood, Utah, Bear River, White Cedar and Red Wood

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