

## RELIGIOUS.

## Sunday Services.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, August 21st, 1892, commencing at 2 o'clock p.m., President Angus M. Cannon presiding.

The choir sang the hymn commencing:

Lo, the mighty God appearing  
From on high Jehovah speaks.

Prayer was offered by Elder John Gallacher.

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

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

## ELDER JUNIUS F. WELLS

was then called upon to address the congregation. He asked an interest in the faith and prayers of the Saints, that he might be directed by the Spirit of the Lord while he was speaking; for without the guidance of the Spirit it would be vain to attempt to say anything that would benefit the hearers.

It was a source of pleasure to the speaker to have an opportunity again to worship with the Saints of God and to partake with them in the Sacrament and in the exercises in which they engage according to the principles which God has revealed. It is the greatest blessing given to mankind in this age of doubt that God has again revealed a form of worship acceptable to Him.

There are many forms of worship and various churches set up in the world. And the question is still as important as it ever was, Which is really the Church of God? The Catholic Church with its pontifical succession claims to be the only true church, and the Episcopal Church with its alleged apostolic succession sets up the same claim. Now, early in this age, there was commotion in the world on this subject, each church claiming to be the right one and that all the others were wrong. Strife was a consequence. "Here is Christ and here" was the common cry. The honest in heart were led to inquire for themselves, and among the enquirers was Joseph, the Prophet of this age. He asked the Lord to make it manifest to him, which was the true Church and what is the right way to salvation. He was led to take this step by the promise given in the Word of God, that, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

He retired to a secluded spot to test this promise, and received in answer to his fervent prayer a holy vision.

The power of darkness at first apparently seized him, but he continued to pray, for he had come before his God with the purpose of obtaining knowledge. When almost at the point of destruction, he beheld a pillar of fire of exceeding brightness and thereafter two personages whom he knew to be the Father and the Son. It was revealed to him at the same time that the churches of the world were all wrong, having assumed their authority and perverted the doctrines of the Lord. It was also declared to him that he was to be an instrument for the restoration of the everlasting Gospel.

This is the foundation, in one sense,

of what is known as "Mormonism." It is founded on the revelation, proven to be so by the results that followed.

In Spiritualism many manifestations are claimed, but there are no principles revealed in it, no authority. But the revelations given to Joseph Smith resulted in the restoration of the principles upon which the Church of God is built. None of them were given to satisfy the curiosity of men; all were timely, and for a purpose. That which has been given through Joseph Smith is the restoration of the Gospel in its perfection and fullness, as once revealed through Jesus Christ, with all its gifts and grace, its prophecies, its authority to rebuke sin and to call upon men in the name of the Lord to repent. These revelations have given to those who can believe in them the assurance of a living testimony as to the truth of this work. Through having this assurance our Elders have gone through almost every county proclaiming the Gospel and promising the believers that they also should obtain a knowledge of the truth of the work. The result of this work we see in these valleys, and indeed everywhere where the Saints come together.

The speaker had met many who had received this testimony, after having embraced the principles of the Gospel enunciated to them. They had been told to repent of their sins, and repentance was explained to them. They were then to be baptized for remission of their sins and then to receive the Holy Ghost, through the laying on of hands, and when complying with these conditions the promise was given that they should have a testimony, which promise was faithfully fulfilled, enabling them to proclaim that they had received it, not only by their words but also in their lives, or rather their change of life from one of sin to one of the service of the Lord, and the performance of those ordinances and practices which belong to the Gospel. And now they profess to be able to answer the question, Which is the Church of Jesus Christ? They submit for the consideration of their fellowmen the principles which they have embraced, and for the comparison of them with the Scriptures to see if they do not harmonize with the teachings of ancient prophets and holy men. We declare that these doctrines are true and ask only to be judged according to the old adage, that the tree is known by its fruits.

The speaker had met Saints in various countries of Europe and various parts of the United States and found that there is a union and harmony of spirit which cannot be found, perhaps, elsewhere in the whole world. This is a fruit of the Gospel.

As one of the results of these revelations stands the beautiful temple reared here to the Almighty. We are often questioned why we build temples. We do it that we may administer in the ordinances of God. Baptism for the dead is one of them. This doctrine is repeatedly referred to in the Scriptures, although the churches of the world do not seem to understand it.

Another testimony is the wonderful organization that exists among the Saints. This is a marvel even to the world, that does not realize that this is the order revealed from heaven.

The effect of the acceptance of the Gospel on the individual is another testimony. It changes his course of life into conformity with principles of righteousness. One who does not continue to live honestly and virtuously cannot maintain his place in this Church.

That the Saints were able to go through the persecutions they have suffered and remain faithful, is another testimony.

If "Mormonism" were not true, it could not be in the world today. But it is the truth, and as such it cannot be destroyed.

The testimony that it is true strengthens the Saint and helps him to overcome trials. Thus the people went victorious through the trials of Missouri and Illinois, and they came out of them all better and more acceptable than ever to our heavenly Father.

There is need for such a body as the Saints in the world, and such teaching as the Saints have. Many are sincere though groping in darkness. Whether we are doing our whole duty as we should do, the speaker said, is often a question in his mind. But we should bear our testimony by living faithfully according to what we have learned. We have proved in the past that the fruit of the Gospel is purity, honesty and good order. Are we hearing the same testimony and with as much enthusiasm now as in the first days of the Church? However, the work shall go on until the purposes of the Almighty are accomplished and the promises of God fulfilled.

## APOSTLE ABRAHAM F. CANNON

was the next speaker. He said, in substance, we have listened to a brief and lucid explanation of some of the principles of our faith. It would be well if we could always comply with the requirements of the Lord upon us or the requirements of the world, even of those who do not believe in the Lord.

We hold that the Gospel is meant to apply to all conditions of life. It does not alone pertain to spiritual things or to the future, but it covers temporal matters as well, as we know through the revelations given to us. Through the Gospel even the earth shall be changed and become a paradise fit for the children of God to live on. The earth is rich in all that is needful to the comfort of man, but the unequal distribution of these things causes so much dissatisfaction that something is needed to restore happiness to mankind. The Gospel is calculated to do this, and as Saints we should set a pattern in both spiritual matters and in temporal matters. It should be the ambition of all Saints to follow the injunction of our Savior, "Be ye perfect as your Father in heaven is perfect." This does not only mean spiritual perfection, for such perfection cannot be comprehended if separated from what is called temporal matters. We should have the best institutes of learning that our children are not under the necessity to go abroad for instruction. Our mechanics and artisans should be the best. Our lands should be best cultivated. We should study the science of government, and the history of other nations, and above all, live in constant communion with God. For if prophecy is true, the day will come