

## RELIGIOUS.

## Sunday Services.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, Nov. 3, 1889, commencing at 2 p.m., President Angus M. Cannon presiding.

The choir and congregation sang:

Redeemer of Israel, our only delight,  
On whom for a blessing we call.

Prayer by Elder Elias Morris.

The choir sang:

Jesus, once of humble birth,  
Now in glory comes to earth.

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

APOSTLE ABRAHAM H. CANNON was called to address the congregation. He said it is very gratifying to the members of the Church to feel within their hearts the truth of the Gospel, to know that at the head of this Church stands the Great Eternal Father, and that He sustains every one who seeks to conform to the Gospel. Were it not for this testimony the Saints would have long since failed in this undertaking. They could not have withstood the temptations by which they have been and are surrounded, and borne the persecutions which have come upon them, but by its aid. This work is indeed marvelous; it came upon men in a way so different from their anticipations.

It was no light thing for Joseph Smith to proclaim a new Gospel—to announce that he had been permitted to see the Father and the Son and hear their voices; and that an angel had brought to him the Gospel; that he had received through the divine power a record of the ancient peoples of this continent. But he knew the result if he failed to do his duty; and in humility he performed the great work entrusted to him. From the beginning the work has prospered. There have been apostasies and dark days; some of those very close to the Prophet sought to overthrow the truth. But the work has steadily increased to its present proportions, and we have the assurance from heaven that there is no power that can check it. Men may fall; those who have been looked on as leaders, may turn against it, but its course is still onward. The work is so constituted that it purifies itself—that unholy men, except they repent, will lose the light and be cast aside.

There was a time when the Elders had to contend for every principle of the Gospel. Baptism, for instance, was one of the doctrines discarded by many sects, and those who believed in it were not aware of the true form. Some taught sprinkling, others pouring, and still others immersion; but none of the various sects of Christendom knew the object, efficacy and power of this holy ordinance when performed by one authorized of God. The laying on of hands for the bestowal of the Holy Ghost was unknown, and revelation from God was entirely outside of the belief of men when Joseph Smith came. It had been proclaimed that revelation

had ceased; that the heavens were closed; that the miracles which were to follow the believer in the doctrines of Christ were done away; and that God did not condescend to work among men by the gifts of healing, of prophecy, of tongues, etc. The world believed these things were unnecessary, and it was not orthodox for Joseph Smith to proclaim to the contrary. It was a bold doctrine that he taught, in the face of the condition that existed in the world, that the same powers and blessings that were witnessed when Jesus was among men always existed in the Church.

Joseph Smith knew that God would sustain him in his proclamation, and he boldly declared that those who received his testimony would know of the doctrines he taught, whether they were true. Though he had seen the Lord; had received the visitations of angels; was a seer, a revelator, and a translator; yet he had not the authority to act in the name of the Lord till he was ordained to that power. Professed Christian ministers have claimed this authority because of the commission given to the Apostles, and because they felt a desire to preach righteousness. Martin Luther was led to oppose the granting of indulgences, and was denounced as a heretic. He felt it his duty to point out some of the false doctrines of the Roman Catholic Church. Others followed him, because of an inward desire to teach the people a better way. In this they were blessed, for they did the best they could, and will receive their reward for the great work they performed. They were instruments in the hands of God in aiding to break the chains of superstition with which the people were bound; but they had not the authority of the Priesthood. Joseph Smith did not assume to act by that authority till he received it from John the Baptist, who gave to him the Aaronic Priesthood. Then, from Peter, James and John, the First Presidency of the Church after the crucifixion of the Savior, Joseph Smith received the keys of the Apostleship, with all its gifts and powers. With this was the power of the Holy Priesthood and the Gospel restored to mankind.

Joseph then went forth, and men flocked to him and received the sealing testimony of the Holy Spirit. So long as they were faithful no power was sufficient to dim the light of that Spirit. But when they sinned, no matter how great the things they had received, they could not avoid the result of their sin, and those of them who turned from works of righteousness felt and lost the faith. Oliver Cowdery was one of these; yet his testimony concerning the Book of Mormon did not fail; and when, in after years, he was ridiculed, he arose and declared to the unbelieving multitude that his testimony was true. With the other witnesses, though they turned from the Church, it was the same—they were true to their testimony.

The doctrines that Joseph Smith taught, and which were denounced

as heresies, have later been adopted and taught by men. Not many years after Joseph received revelation, the Spiritualists arose and received revelation from the powers of darkness. Then there was the gift of healing, of which a counterfeit soon appeared. As to the redemption of the dead, the whole world was in darkness till Joseph Smith proclaimed the truth regarding this matter. The world taught that those who died without believing in Jesus were lost forever. The plan of God with regard to the dead was unknown to men. But when Joseph Smith came there was revealed a plan, broad as the earth, including every creature from Adam down to the latest being to live on the earth. The plan of redemption for the dead was made plain. It was revealed that those who had not heard the Gospel would enjoy that privilege; that Jesus had gone and preached to this class between His death and resurrection; and that as the Lord had opened the way to life to men in the flesh, so also did he burst the prison doors for those in the spirit world. His mission was not confined to mortality, nor was that of His servants, but was to extend to the salvation of all the children of God. But there were certain ordinances necessary; for instance, baptism. This was the door by which they must enter; and the spirit could not return to earth to receive it. But as Jesus died for us, so is there a vicarious work that can be done for those who have passed away. Baptism for the dead was revealed, and it was shown how every soul could be reached and the whole human family become united. In the world today this idea of salvation for the dead is received, to a certain extent. Through Joseph Smith was revealed the eternal union of husband and wife. Where man and woman have been united on earth by one having authority, and sealed by the Holy Spirit of promise, they appear in the eternal world as husband and wife, united for eternity. Death does not separate them; for their covenant is sanctioned by the Eternal Father.

The Gospel is that heaven which the Prophet Joseph Smith, under the inspiration of God placed in the lump. It is working among men and is supplanting that taught by ministers who try very much to ridicule "Mormonism," as it is called, and deride it, yet a great many of them have adopted the principles of this Gospel and proclaim them to their congregations as something not received by inspiration, but that which they have obtained by their own study. This heaven of the Gospel will work among the Gentiles until every honest soul under heaven is gathered within the fold of Christ and will receive the ordinances and blessings.

In view of these great and glorious things which God has given unto us, what manner of men and women should we be? Consider the blessings which we have received, the great light which has streamed down from the eternal world, which has quickened our understanding