

## RELIGIOUS.

## Sunday Services.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, July 27th, 1890, commencing at 2 p. m., Counselor Charles W. Penrose presiding.

The choir and congregation sang the hymn commencing:

The time is far spent—there is little remaining  
To publish glad tidings by sea and by land.

Prayer by Elder Wm. L. Binder.  
The choir sang:

How sweet communion is on earth  
With those who've realized the birth.

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

## ELDER ORSON A. WOOLLEY

was called to address the congregation. He said the Latter-day Saints were engaged in the work of God—in the redeeming of the human family. The religion of Jesus Christ was a practical religion—a religion which called for action in our everyday life, a religion that should influence all our doings. Whatever our avocation might be, we should at all times be able to ask the blessing of our Heavenly Father upon all we do. It was only through obedience to the principles of the Gospel of Jesus Christ that we could be saved and exalted in the celestial kingdom. We forgot the great promises which the Lord had made to us as a people in the revelations which he had given unto us from time to time. It seemed to him that we lacked faith in those promises, or that we did not desire to obtain them. The speaker exhorted his hearers to pay strict obedience to the Word of Wisdom, and said that the Latter-day Saints were engaged in the work of God, which had been established for the last time, nevermore to be taken from the earth or given to another people.

## BISHOP ORSON F. WHITNEY

next spoke. In the course of his remarks he said that among the first things told to the Prophet Joseph Smith by the angel of God in relation to this work of the last days was that the Lord was about to commence in the earth a marvelous work and a wonder, before which the wisdom of the wise should perish and the understanding of the prudent should be hid. The angel quoted these words from an ancient prophet, who had spoken them concerning the great work which the Lord purposed to perform in these days. When Joseph Smith went out into the woods to pray on that spring morning in the year 1820, and the Father and the Son descended from Heaven in a cloud of glory, according to his testimony, and opened this dispensation upon the world, that marvelous work and wonder was begun.

It could scarcely have been commenced in any more marvelous manner, and it is no wonder that Joseph Smith—looking at things naturally—was deemed an audacious impostor, or a madman, when at

the age of fourteen he declared that God as a man had appeared and spoken to him, and that, too, in the midst of a generation which had decided for itself that the heavens were closed, that God no longer communicated with man, and that God Himself was a Being of such a character that it would be difficult indeed for Him to so communicate in such a manner that man could understand Him. For at that time it was taught, as it is taught now by many sects, that God was a Being without body, parts or passions—a spirit universally diffused, but with no personality.

The speaker next referred to the visit of the angel Moroni to the Prophet Joseph and to the subsequent visitations of John the Baptist, and of Peter, James and John, the conferring of the Aaronic and Melchisedek priesthoods upon the Prophet and Oliver Cowdery, and the work they were commissioned by heaven to go forth and perform. Some came forward, he said, listened to the Gospel which was proclaimed to them, and received the blessings of God, while the great mass of the people, as was the case today, stood aloof and regarded the claims of the Prophet and his conferees with cold contempt, or poured upon them hot and hostile criticism. Tens of thousands can today, however, declare that "Mormonism," as it is called, is divine, that it is indeed the "marvelous work and wonder" which God promised ages ago that He would bring to pass in these latter days.

The time has gone by—if it ever was—when men can say with any show of reason that the Latter-day Saints are deceived and led astray by designing and scheming men. The secret of the unity of this people, of the emphasis and assurance with which they claim these things to be true, is that each man and woman has received a testimony for himself or herself. Nor are they exclusive in their feelings and views, for they turn with an open and generous hand to the people of the whole world and say, "If you will follow in the same path and obey the same principles, you, too, may receive the same testimony."

Some people say, "It is presumptuous for you Mormons to claim that you can see more clearly than we can, and that your position is the safe one." It may seem presumptuous to them. Joseph Smith's claim appeared presumptuous; but we can only say, in reply, "If you will have faith enough in God to put these things to the test for yourselves, and investigate them on their merits, you shall know as we do, that they are true, and that what you call presumption, impudence, conceit, and self-sufficiency is only that natural zeal and desire for your welfare which any child of God ought to feel and does feel for his fellow creatures who are in danger and need help.

The natural man is an enemy of God. When we look at things naturally it means doubt, darkness and despair, but when we look at

them spiritually it is light, hope, assurance. It is the prediction in our hearts of glory, triumph and everlasting life. We must not look down, we must not take an earthly view of things. If we do we will doubt everything, until by and by we will doubt our very existence. The Greek philosophers went so far as to do this, spoke of things which were happening around them as things which seemed to be, and could not make any positive assertion.

It is the spirit of this world which causes men to doubt and deride spiritual things. They who doubt that Joseph Smith received a visitation from the Father and the Son, from the angels Peter, James and John; who doubt that he looked upon the glory of the celestial, terrestrial and telestial worlds, the eternal destiny of all God's creatures who are to be saved in various degrees of glory, according to their works—they who doubt these things, be they Saints or sinners, Gentiles or Jews, are ensnared by the spirit of this world, which leads to darkness and despair. The reason why there is so much darkness and distrust in relation to spiritual things—to some extent among us Latter-day Saints—so that we instinctively doubt a thing for the reason that it is a little marvelous, is because that other prediction of the Prophet is being fulfilled, "Darkness shall cover the earth, and gross darkness the minds of the people." But concerning Zion he said, "The Lord shall arise upon thee, and His glory shall be seen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising."

Latter-day Saints, let us not doubt, but believe with all our souls. Doubts are traitors; they never accomplish anything. It is the men and women who have believed that have turned this world from the beginning. They are the steam and the electricity of the human race—those who believe and have the courage of their convictions, no matter how they may be derided, denounced and despised—who know for themselves and have the courage to practice what they know, and whose hearts are filled with a desire to illumine and save the souls of others. Let us keep the fire burning which God has kindled in our hearts. Do not give way to doubt. Hold on to the iron rod. Believe in God, believe in Joseph Smith, believe in our living Prophets and Apostles. Accept miracles, revelations and all. Let the Gentiles laugh and mock as they may, it is not your place to imitate them. Keep your lamps trimmed and burning, for in such an hour as ye think not the Son of man cometh—the greatest marvel of all.

The choir sang an anthem, "The Song of the Redeemed."

The closing prayer was offered by Patriarch John Smith.

The offices of the Western Union and Deseret Telegraph companies in this city are to be separate after August 15.