

## RELIGIOUS.

## Sunday Services.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, Nov. 16th, 1890, commencing at 2 p. m.—Elder Henry P. Richards presiding.

The choir sang the hymn commencing:

Though deep'n'g trials throng your way,  
Press on, press on, ye Saints of God.

Prayer was offered by President Seymour B. Young.

The congregation joined with the choir in singing the hymn:

Praise to the man who communed with  
Jehovah;  
Jesus anointed that Prophet and Seer.

The Priesthood of the Fifth Ward officiated in the administering of the Sacrament.

PRESIDENT GEORGE Q. CANNON read the fifth chapter of St. Paul's Epistle to the Hebrews. These words, he said, were written to the Hebrews in relation to the Priesthood of Jesus, the Son of God, to distinguish the character of His Priesthood from that of Aaron, which was in existence amongst the Jews and recognized by them as authority. Paul had endeavored to convince in other places besides the chapter which he had just read those unto whom he preached and to whom he addressed his epistles that Jesus, though not of the tribe of Levi, was still a High Priest and entitled to the authority which came from God. He clearly set forth in this chapter that Jesus himself was called of God, as he says, "A High Priest after the order of Melchisedec."

It had always been a peculiarity of the work of God upon the earth that He had required those who officiated in His name to be called of Him, to be ordained by the authority which he recognized as legal. Hence Paul said, "No man taketh this honor unto himself but he that is called of God, as was Aaron." Aaron was called by revelation through Moses and was ordained to the Priesthood which he bore by the hand of God, through the authority which Moses had received to ordain. No man could rightfully presume to officiate in the ordinances of God's house, to perform any of those ceremonies which pertained to the remission of sins or to the salvation of the people unless he had received that authority in the proper manner.

There were many who accused the Latter-day Saints of being entirely too subservient to what was known among them as the Priesthood. They were accused of paying altogether too much deference to this authority. This was one of the objections urged against them, and it was frequently made to appear as a cause of disloyalty.

The Latter-day Saints knew that in this respect they doubtless differed from a great many of those who professed to be followers of

Jesus Christ. Probably, with the exception of the Catholics, there was no denomination of people who entertained the reverence for the authority of God known as the Priesthood as did the Latter-day Saints, and there were good reasons for exhibiting this reverence. Through the Priesthood of God they believed that they owed the blessings of salvation so far as they had received them. If they stood today free from condemnation before God, if they enjoyed the remission of their sins, and had a claim upon the Holy Ghost, it was because the Priesthood of God had been restored to the earth. It was, therefore, only natural that they should reverence that authority, at the same time not yielding their free agency nor doing anything that would be inconsistent with manhood and good citizenship.

He thought he might say without vanity that the Latter-day Saints were considered today to be the most remarkable people, of their numbers, to be found anywhere in Christendom. Those who were sufficiently divested of prejudice to look at them in their true light acknowledged that there were some very remarkable, and it might be said admirable, features in the character of the community termed Latter-day Saints. There was, first of all, a wonderful union, a wonderful oneness among them. They were bound together by very strong ties, and this was apparent to every visitor who mingled with the people. This union was frequently deemed objectionable by those who were not of them. He might dwell upon other peculiarities which the Latter-day Saints possessed, but this was probably the most striking difference between themselves and those by whom they were surrounded.

In his remarks he was frequently led to dwell upon the wonderful gathering together in this Territory of people of various nationalities from the four quarters of the earth, men and women born and brought up under different circumstances, in many instances speaking different languages and trained in different creeds. He loved to dwell upon it, because to his mind it was one of the most striking evidences of the divinity of this work that people could be brought from remote lands and gathered together as they were in these settlements, dwelling together in love and union, with a unanimity unparalleled elsewhere. They had become changed beings; they had been "born again;" they had become new men and women in Christ Jesus. A great change had been wrought in their characters by an influence which the Saints declared to be the Spirit of God; for any influence that produced love and union, and brought about harmony, must be from God; and whatever change of this nature had been effected in this community was attributable directly to the Priesthood.

In the days of Jesus, He chose Twelve Apostles. These were called from various avocations, several of them being fishermen. They were

not educated in worldly wisdom; they were illiterate men. But Jesus called and ordained them, and sent them forth with the Gospel message—the message of salvation, and when they returned they testified to their Master that even devils were subject unto them. Authority was conferred upon them enabling them to do mighty works, they were blessed exceedingly, they had increased power given unto them which they exercised to an even greater extent after His death. This authority was the authority of the everlasting Priesthood. If the Twelve had gone forth without this ordination and attempted to do what they did, their efforts would undoubtedly have resulted in complete failure. God recognized their authority, He acknowledged them as His servants, and that which they performed in His name received the seal of His approval by the bestowal of great gifts and powers upon those who listened to their testimony. It was worthy of note that so long as this Priesthood remained among men, wherever the name of Christ was taught by those who bore it, the fruits which attended its first preaching continued to be manifested and the people were united. Wherever division existed among professing Christians—whether Latter-day Saints or any other sect—it was evidence to the world that they were not of God—that something was wrong, that someone had gone astray. The Spirit of God did not prevail in the hearts of those who were thus divided. If the everlasting Priesthood had not been restored in our day, the blessed fruits which had attended this people would not have followed them.

He knew it was fashionable among many denominations to say it made no difference about being ordained—that everybody who chose to take upon himself the duty of preaching the truth had the right to do so if he only possessed the education requisite for the calling. But this was not the belief entertained by the ancients; and, according to the Word of God which had come down to us, it was entirely contrary to that which He had given unto us as a guide in these matters. Every man in the world had the right to preach the truth; there was no limit in this respect. But that was not the point. There was something besides preaching the truth needed to save the people, and that was the ordinances of life and salvation, without the administration of which no man could see the face of God and dwell in His presence eternally. No man had the right to baptize his fellow man, to immerse him in water, unless God had called him and given him the authority to perform that ordinance. It required authority from God to bestow the Holy Ghost. This was the cause of the confusion which existed in the Christian world today. Men acted who had not the authority, and hence the people were split up into hundreds of sects. Men rose up and thought that they, individually, had the authority because they perceived some truth, and had got some light