

method, His example of fidelity under persecution, and devotion even unto death, were all in that wonderful legacy He left to disciples, followers and friends, these all demonstrate that this labor of His was enduring as eternity, and as changeless as the stars in heaven; while for all future certainty and unquestioning action, He promised them that spirit which should "lead and guide them into all truth, should bring all things to their remembrance whatsoever he had told them, and show them things to come;" this the great charter of authority, gave the assurance of infallibility as to ordinance, organization, principles and doctrine; it reached beyond all controversy, and suspicion as to essentials and non-essentials, or between truth and error!

Had the times been ripe for "this great salvation," could divine wisdom and forethought have done more for man than was done in the days of the Master and his immediate successors? He had given his life, the vigor of his manhood, the effluence of His wisdom, the evidences of His power; Gethsemane and Calvary testified on His account, His resurrection proved that "he held the keys of death and hell," and His triumphant ascension into heaven from whence he promised to come again, these all told with tones of more than mortal power, and the echo has been continued through the ages fled since then, that He would yet "put all things under his feet!"

True, that grand eternal system became perverted, almost obliterated with the death of the "special witnesses" ordained of Him, they saw it coming, saw the forerunners of "the man of sin," knew that contention was already fermenting in the sanctuary of the Church, that some forgetting Christ were claiming to be "of Paul, some of Apolos, and some of Cephas," the word of warning and rebuke was "Mark them that cause divisions among you, and avoid them;" "Mendle not with them that are given to change," and "If any man come unto you, say even an angel from heaven and preach any other gospel than that which we have preached, let him be accursed."

Authority and power vanished with Gospel dilution and change, the Priesthood was finally "caught up unto God and His throne," and the dark days, nay of ages speedily set in, the so-called "Fathers" rioted in controversy, subtle distinctions and the dogmas of councils, darkened "words without knowledge," and when revelation ceased apostacy "taught for truth the commandments of men."

Anno Domini 1830-43. The promise of the glorified Redeemer was in part fulfilled in this the later epoch, which signalled the opening of "the dispensation of the fulness of times;" as in the meridian dispensation there were those who "were waiting for the salvation of Israel;" so in this day there were those who were waiting for the peasant boy, Joseph Smith, and when he announced himself as did his glorious predecessor, he was recognized of these as one sent of God, with authority to restore the simple yet efficient regime of the everlasting Gospel; the duplicate of the old, embracing all its peculiarities, doctrines, ordinances,

organization and power; its reception by a scoffing world might readily have been divined, the powers of evil "gnashed their teeth," as did the schoolmen, creedmakers and assumed authority with vested interests; and they in the lust of power, fogged the footsteps of the new evangel—the Prophet of God; they ridiculed his claims and set snares for his feet; from the mist of their ignorance, superstition and error, they coined lies, stamping them with the dupliosity of priestcraft, and giving them currency under the guise of religious interest for the souls of men; they formed alliances with the scum of the earth, men of violence and blood, they lured anathemas from the pulpit and altar, by misrepresentation they hurled good men even into acts of detestable persecution, and played upon public sentiment—religious and political association, that these might put to eternal rest, the questioner and protester against religious usurpation and pretension.

Many a martyr's grave was filled, many a hard earned home destroyed, many a scene of robbery and pillage was planned, many a frail yet heroic woman and many an innocent babe were cast into the fires of Moloch the acknowledged ruler and God of men and demons in human form, who were thus made subject to the power of evil, in the turbulent and stormy times of an forgotten past.

None of this could close the eyes of those illumined of the Spirit, to the fact that those emissaries of Satan in clerical garb were daily demonstrating, that while professing Christianity they had "parted the raiment of Christ among them, and cast lots for his vesture," they did not want the old order, beauty, simplicity and power of the Gospel, and they hated those who came to point out that no fragmentary division could give other than a fragmentary and incomplete salvation. Yet it would have been as inconsistent with the powers of evil as with the nature of the Gospel, if its revelation had not been sealed with blood in this day as in the days of Jesus, (that the testament might be of force,) but none the less will penalty be eventually inflicted upon the actors in the one great tragedy, as it was in the other.

The obliquity and darkness of perverted Christianity is nowhere more apparent than in this city, which, however, only copies the effrontery of error in all our favored land, the bare flat of churches, topics and religious methods give the lie to pretense and observers may only wonder how such conglomerate announcements would have struck the populace in old Jerusalem and "the region round about;" it would have been astonishing and revolting to the early converts and Christians, and the laughing stock of the critic and unbeliever, if so little unity had inured to the methods, doctrines and authority of "one who spake as never man spake," and who urged as a fundamental among those who affected discipleship that they should "be one, even as he and the Father were one."

The present condition might have been pardonable in the dark ages, or in the times of free inquiry; it is unpardonable now and criminal, that those

who claim to be the followers of Christ, should be as selfish, as individualized as are sects with sectarian theory to promulgate, it is undeniable that with the spirit of division so thoroughly entrenched in organization, that they can neither work with each other harmoniously for the amelioration of the world, nor look upon the exact counterpart of the grand original Church save with feelings of jealousy and abhorrence, denying to the members thereof even that very name of Christian, to which they only have legitimate and authoritative claim.

Anyway, God will honor His Prophet. He will sustain His Priesthood, He will vindicate every claim made in the Gospel, and it is but a question of a very little time, when by the accretion of spiritual force on earth, and the influence of millions on the other side, it will so dominate human history and progress, that "the knowledge of God" shall be realized "from the rivers to the ends of the earth," and not very far hence, "every knee shall bow, and every tongue confess that Jesus is the Christ, to the glory of God the Father."

OCCASIONAL.

### SUNDAY SERVICES.

President Angus M. Cannon presided over the services at the Tabernacle Sunday afternoon, Feb. 14, 1897.

Choir sang the hymn:

Hark, listen to the trumpeters,  
They sound for volunteers.

Choir further sang:

Again we meet around the board  
Of Jesus our redeeming Lord.

Sacrament was administered by the Priesthood of the Eighth ward.

Elder George C. Naegle, late president of the Swiss and German mission, was introduced to the audience as the first speaker. He said he had arisen in obedience to the call made of him, not because he felt desirous of addressing the Saints, but because he felt it his duty to respond to the call. It had been his lot for the second time to labor as a missionary in the Swiss and German mission, and he had had much joy and satisfaction in his labors. The mission was now one of the most prosperous in the world, and during the last ten years much progress had been made. The mission was commenced in the year 1852 by President Lorenzo Snow. Then it was known as the Swiss, German and Italian mission, but since then the latter name had been dropped from the title. The mission was fast opening up and many Elders were in the field, the laborers numbering about 150. Some of these were laboring in the French speaking districts and were meeting with good success. Prejudice was fast melting away and doors were being thrown open for the receipt of the principles of the Gospel. Some of the better classes of people living there had visited Salt Lake City and they returned to their homes with a very favorable impression of the people living here.

Elder Naegle spoke of the strictness of the laws of the German empire and said that Elders traveling there without visible means of support, were liable to banishment. Thus, he said, it behooved the parents of young men