

all shades of opinion may peruse it with profit, and as a work of reference it is worth many times the price charged, which is \$2 per volume, neatly and strongly bound. We commend it to our friends and the public in general.

CACHE AND WASATCH STAKES.

In consequence of the General Election occurring on Monday, August 5th, notice is hereby given that the Conferences of Cache and Wasatch Stakes will be held on Saturday and Sunday, the 3rd and 4th of August, instead of Sunday and Monday, the 4th and 5th of that month.

Utah Journal and Wasatch Wave, please copy.

F. D. RICHARDS,
JOSEPH F. SMITH.

RELIGIOUS.

Sunday Services.

In the Tabernacle, July 21, 1889:

The opening hymn, commencing

"With all my powers of heart and tongue,"

was announced by President A. M. Cannon, and sung by the choir.

Prayer was offered by Elder Geo. G. Bywater.

The choir then sang the hymn:

"The Lord my pasture shall prepare,
And feed me with a shepherd's care."

The Bishopric of the Twenty-first Ward officiated in the administration of the Sacrament.

ELDER CHAS. W. PENROSE

addressed the congregation. As a foundation for his remarks he read the fifth and sixth verses of the fourth chapter, First Epistle of Peter:

"Who shall give account to him that is ready to judge the quick and the dead.

"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

He then said, the information contained in the text was not generally accepted by the Christian world, ministers either passed the verses by or endeavored to explain them away in a "spiritual" sense. The Latter-day Saints accepted the doctrine contained herein, as it is written by the Apostle, and bore witness of the same, declaring to the world that the Gospel of Jesus Christ has been and will be preached not only to the living but also to them who are called dead, that all may give an account to God and that a righteous judgment may come unto all. It was very evident that the Apostle in thus speaking of the dead did not, as many preachers explain, signify those that were "dead in trespasses and sins," but dead in the common acceptance of the term, those who did not hear or receive the Gospel while living, but who must, in order that they might be judged according to men in the flesh, hear

the same Gospel as was preached to men in the flesh, and, by obedience, live unto God in the spirit. This was further explained in the 18th, 19th and 20th verses of the previous chapter:

"For Christ also hath suffered once for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

"By which also he went and preached unto the spirits in prison:

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

The common sense understanding of this scripture is that when the body of Jesus was lying in the tomb his spirit "went" somewhere, and the apostle clearly states that he "went and preached to the spirits in prison," who had been disobedient in rejecting the message which was preached to them by Noah while the ark was preparing. In support of this doctrine the speaker referred to the words of Isaiah the prophet, which Jesus read concerning himself in the synagogue on the Sabbath day.

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isaiah lxi, 1.

When Jesus had filled His mission in the flesh, after committing His Spirit into the hands of His Father, He "gave up the ghost," went into the spirit world, opened the prison doors to them that were bound, and proclaimed liberty to the captives; or as Peter has expressed it, "He ascended upon high and led captivity captive, and gave gifts unto men." The Savior gave His disciples to understand that they must continue the mission given to Him. He said, "As My Father hath sent me, even so send I you." And he said further, "The works that I do shall ye do also, and greater works than these shall ye do because I go to the Father." The mission He committed to them after His resurrection was to "preach the Gospel to every creature." And the inference is that they also, after fulfilling their earthly labors, were, in turn, to "preach the Gospel also to them that were dead."

God the Father had in our day made a new revelation of the old Gospel, which, while it was new to us, was nevertheless everlasting; it had come unto us with all its gifts and graces, powers, privileges, priesthood and authority, and this Gospel was the power of God to the salvation of the dead as well as of the living. And it was because of the revelation of God direct to us, as a people, that we could testify that we know this scripture to be true, and the doctrine contained therein to be part of the design and plan of human redemption.

The speaker then dwelt on the "falling away", the great apostasy of the churches, quoting the words of the early Apostles on the subject, who foresaw and foretold what should take place; how that the institutions of heaven should be done away and rejected

and the doctrines and notions of men substituted therefor; and how that this state of things should exist until all nations should become corrupted and drunken with the wine of the wrath of the fornication of "Babylon the great, the mother of harlots." He quoted II Peter, ii: 1-3; II Timothy, iii: 1-7; Thess., ii: 1-3; Rev., xvii and xviii.

One of the homilies of the Episcopal Church or Church of England, says:

"Clergy and laity, men, women and children of all ages, sexes and degrees of whole Christendom—a most horrible and dreadful thing to think—have been at once buried in the most abominable idolatry, and that for the space of 300 years or more."

The reformers who proclaimed this universal apostasy tried to re-establish the ancient Christian church, and did the best they knew how, but all the good they tried to accomplish was from their own human judgment and belief, and was not directed or authorized by revelation from God, and consequently their systems were all man-made and contained many errors, one of which is that when a person dies he goes either "up to heaven or down to hell," and that the everlasting state of man is fixed at death. Until quite recently the belief was common among the sects that the suffering inflicted upon the unfortunate sinner was most intense and physical in its character, a literal hell of fire and brimstone without a moment's cessation or the shadow of a hope of its ending forever. Since the doctrines of the Latter-day Saints on this subject had been widely preached, the views of many of the ministers of the churches had undergone a change, with respect to the opportunity that might possibly be afforded men after death to be saved from the torments of the damned.

But such ministers only venture to say what they hope will be the case in the next world, that there may some means by which the heathen who never heard the Gospel in the flesh may be saved. The Latter-day Saints declare that they know about this through the revelations of God to them upon the subject. This, the speaker admitted, sounded strange to some, eliciting a smile of derision. They could not for a moment entertain the thought that any communication existed in our day between God and man. But the question arose, did God ever send angels from heaven to earth? Did He ever raise up prophets through whom He wrote and spoke and communicated his will to the children of men? If these things had taken place and we believed they had, why should they not occur again? The speaker said he could understand how a person who did not believe in revelation at all could deny it, but he could not understand how persons who believed the Bible could consistently deride the claim of the Latter-day Saints to new revelation, when that book contains so many allusions to the latter-days as the time when the spirit of revelation should be poured out upon all flesh and when all men should know him from the least to the greatest. But man through his own