SUNDAY SERVICES.

Apostle John Henry Smith on the Plan of Salvation.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, June 7th, 1891, commencing at 2 p. m. Counselor Joseph E. Taylor presiding.

The choir and congregation sang the hymn:

Now let us rejoice in the day of salvation
No longer as strangers on earth need we roam.

Prayer by Bishop L. O. Hardy.

The choir sang:

Hark! listen to the trumpeters!
They sound for righteousness.

The Priesthood of the Sixth Ward officiated in the administration of the Lord's Supper.

APOSTLE JOHN HENRY SMITH

addressed the congregation. He said in substance: If there is one thing above all others for which I feel grateful to my heavenly Father, it is the testimony of the truth revealed to me and the privilege of seeking to administer His word among the children of men. I will read to you the fourth chapter of Malachi.

After having read this portion of the scriptures, the speaker continued:

I desire to have the assistance of the Holy Spirit, as I recognize the fact that without Him it is better for those who are called upon to speak to the Latter-day Saints that they remain in their seats and give the opportunity to others, who may be inspired by the giver of unfeigned heavenly gift.

I rejoice in the hope inspired by the Gospel of Christ and in the revelation that has come to me and let me to accept and believe in the Redeemer of the world. I am happy in the knowledge that Jesus of Nazareth is indeed the Redeemer, and that through His sacrifice an opportunity has been given to the children of men to hear the Gospel and to accept it in their hearts or reject it, as they shall choose for themselves.

It has been a question of great moment, from the time that our Savior introduced the principles and doctrines known as Christianity, in the minds of many great men as to whether He was indeed the savior of the world. Men of great intellectual powers, men of research and learning have died without a correct understanding of the mission of the Messiah. They have looked upon Him as a being in possession of wonderful endowments, but that He was a divine personage washed them, were doubtful. And yet, notwithstanding their doubts, they were compelled to acknowledge that He was possessed of wonderful gifts and that His teachings resulted in the salvation into the world of views very different from those which were entertained previous to His visit to the earth.

It is true that the labor of other beings who have introduced religions in various parts of the earth has wrought changes and accomplished both good and evil, but in the case of our Master, the rules and regulations laid down by Him were designed to enlighten and to bless the whole human family, to give them light and knowledge as well as understanding of the rights and liberties of our fellow-beings.

The words just read: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings," have been fulfilled and are made manifest in the various improvements which can be seen among those who have accepted the doctrines of Christianity. Even if these principles have not been fully put into practice, yet the acceptance of them in part has had a wonderful influence to lift up the human race and enlighten the mind in everything to which it is inclined to devote itself.

When we consider the conditions among the human family and the growth that has taken place among the "Christian" nations and elevated them until they have become a power in the earth—when we cast our eyes abroad and see how those nations have adopted everything that can bring out the genius of the human family, can we doubt for a moment that unspeakable blessings have attended the introduction of Christianity among men? In many instances, people, in accepting the Redeemer and his laws and ordinances, have modified and changed them by intermixing their own traditions, but the central idea embodied in the Christian system has taken hold of the hearts of the purest and best of men and women. The spirit of Christ's teachings may not have been fully comprehended, yet what has been understood and accepted has worked out many of the ideas that were set forth by Him and His followers, opening up the religious and enlightening mankind.

The experience of those who first went out to promulgate these principles and proclaim that Jesus of Nazareth was the Savior, to whom dominion was to be given, was to be met with the hatred of their fellowmen and to be put to death one by one. Yet, they changed the world. They opened the understanding of men and the people were educated in many respects and gained a higher conception of the Deity. The hatred was conquered. The maxim, "Do good to those that despitefully use you; return good for evil" was a strange one. Formerly it had been, "An eye for eye and tooth for tooth," but He who possessed perfect knowledge of the human nature and understood the laws whereby all moral truths are governed taught another lesson, and it is to this that we are indebted for the fact that the world has become liberalized in its views. While at first not well received, the idea finally became a living principle that changed the condition of the earth.

At the introduction of Christianity in the world it was perfectly well understood that it could not at once be comprehended by men in its entirety. We notice the condition of the world at the time and if we are conversant with the pages of history we know that the first proclaimers of the message were everywhere opposed. They dared not, sometimes, to preach in the daytime. Their lives were in jeopardy. They had to gather during the night in caves and preach the Gospel. But step by step the doctrines were introduced and they have now spread and been embraced by the best men that ever lived on the earth. The world has become liberalized and is more independent than it ever was before. Truth is more eagerly sought for.

There are many perversions of the doctrines which Christ introduced. Unlearned men have sought to promulgate principles of religion, grasping perhaps a single idea without comprehending in whole programme of life. Change after change has occurred. Now, it has been the endeavor of the Latter-day Saints to grasp the whole truth and gather in one cluster all the doctrines taught by the Lord in former days and in these latter days. The Christian religion is to become universal. It comprehends not only God's children now living on the earth, but also those in the spirit world, that they may all, by faith, be accepted by the Father in heaven.

I am a believer in Christianity as introduced by Christ Himself and as more fully explained to the world in our own age. The limited idea of the world concerning the plan of salvation was not sufficient to satisfy my heart or to give me a full understanding of the plan of our Father in regard to His children. But when I read the scriptures and perceive the fact that the Savior was sent to accomplish an atonement, the benefits of which will extend to all God's children, both the living and the dead, I feel a joy and satisfaction which I cannot adequately express.

The speaker referred to the narrow views of a great many, according to which millions were assigned to eternal banishment from the presence of their heavenly Father, and this because they had never heard the Gospel and, consequently, never been in a position to accept it, or to reject it. He contrasted this circumscribed idea with the glorious doctrine of a plan of salvation that extends even beyond the veil.

The Prophet Malachi predicts a time when "the heart of the fathers shall be turned to the children, and the heart of the children to their fathers." This may seem to be a singular expression, but we see it fulfilled in a most wonderful manner in the laborious work that is now going on in the tracing of genealogies. Children are searching for their ancestors among the dusty records of the past. The spirit of the fathers are working with their children, and all this that they may be eternally united in the presence of their Father.

Strange to say, the world supposes "Mormonism" to be narrow in its scope, but when this glorious doctrine of a vicarious work for the dead was first announced, the world was amazed. The idea opened up a field so wide that the children of men wondered at the sight. But they did not receive the doctrine. They were too narrowminded to comprehend it. The handwriting on the wall could not be read by them.

Although the world have the scriptures and can read the doctrines as taught by Paul and Peter, yet, neither "His Holiness" in Rome, nor Luther, Melanchthon and the other reformers ever developed a doctrine so glorious in its results as this which has been announced by the servants of God in these last days. By it men are become sanctified, purified, made more holy and, therefore, better prepared to enter the celestial worlds.

I rejoice in the plan of salvation because I love the human race and I can enjoy a Gospel according to which the purpose of God is explained to be salvation and condemnation of men. These principles come from God. There is salvation both for the living and the dead. Men will be exalted and become rulers with God and with Jesus, the Redeemer of the world. Those who accept Him, both living and dead, shall be made one for ever and ever.

The choir sang the anthem:

"Praise to the Father."

Benediction by Counselor Chas. W. Penrose.

PRIESTHOOD MEETING.

The Usual Business and Timely and Interesting Remarks.

The regular monthly meeting of the Priesthood of the Salt Lake Stake of Zion convened at the Assembly Hall at 11 a. m. today, Saturday, June 6, 1891. Present on the stand: Apostles Heber J. Grant and Abraham H. Cannon, Bishop John R. Winder, Counselors Joseph E. Taylor and Chas. W. Penrose, and other High Priests and Elders. Counselor Taylor was presiding.

The opening prayer was offered by Elder Orson A. Woolley. All the wards of the Stake were properly represented excepting the Thirteenth and Fourteenth city wards and the Farmers' Grange and Brighton wards of the country.

The usual business being dispatched, remarks were made as follows by the brethren named:

APOSTLE H. J. GRANT

expressed his pleasure at meeting with the brethren present in this capacity, an opportunity not often afforded him, owing to frequent absence from the city. In relation to the various duties required of the priesthood, he expressed his opinion that if the Priesthood did their duty and faithfully taught the people the law, there would not be so much backsliding as was sometimes complained of. Procrastination should be avoided. Punctuality in spiritual matters would be followed by the same success as in ordinary business affairs. The Kingdom of God should be first in our thoughts, and all that was necessary to our success and happiness would be added. It should be our ambition to do as much for the Lord's work as possible, not to see how little we could do and escape censure. If every man paid an honest tithing the Church would have plenty and to spare. It was hard for anybody to receive the Lord's tithing out of much than out of little. The more men get the less they feel like giving. This money, if worshiped, would be the god of the people. When the Lord saw a man willing to pay his tithing, He could trust that man with wealth, and would bless him. Spiritual growth was the true growth, besides which growth in riches and the things of this world was insignificant, yet, when men did their duty spiritually they were prospered temporally also. There was a contraction noticeable among the Saints because of their failure to respond as generously as they should in donating their means for charitable and worthy purposes. When a man did his duty, and made sacrifices for principle's sake, his seed expanded and he reflected, but the opposite was the result when he failed to do these things.

ELDER C. W. PENROSE

warmly endorsed the remarks of the previous speaker, and added other instructions of a timely character.

APOSTLE A. H. CANNON

expressed regret that the Priesthood meeting was not crowded. The present was a time for every man to use whatever influence he possessed in behalf of the work of God. Satan would, if possible, soothe the Saints to sleep and cause them to neglect their duty. The ward teachers should be alive in looking after the flock of Christ. Many were undoubtedly derelict in this respect, and the results were apparent. Many lacked time, or thought they did, to attend to such duties, but the speaker knew, as Brother Grant has said, that the men would be blessed temporally who did his duty spiritually, and those that neglected might be spared would be made up to such a man. Experienced teachers should be coupled with inexperienced ones. If there were aged and experienced people in the city, or elsewhere,