

## RELIGIOUS.

## Sunday Services.

Religious services were held at the Tabernacle. Sunday, Sept. 8th, Counselor Charles W. Penrose presiding.

The choir sang:

Come, we that love the Lord,  
And let our joys be known.

Prayer by Elder Milando Pratt.

The choir sang:

Great God, indulge my humble claim,  
Thou art my hope, my joy, my rest.

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

ELDER CHARLES W. STAYNER

addressed the congregation. The Gospel of Christ, he remarked, is a prolific theme, and is as beautiful as it is important. We may touch upon any part of this divine subject and find in it something worth learning.

I have sometimes thought that if mankind would but study the symbolism of the sacred writings, the types and the shadows which are so apparent in all the ordinances and ceremonies of the Church, under the influence of a desire to learn the ways of God, they could not help believing the truth. There is so much consistency and so much beauty in all those symbols and types, as manifested to us in the history of the past.

In regard to the simple ordinance of baptism—which, perhaps, to certain extra-practical minds might seem non-essential—some might say, “Is it not sufficient that we repent and desire to live a more perfect life? Why is it necessary that we should enter the waters of baptism and be immersed beneath the liquid wave?” Paul gives us a beautiful idea in speaking upon this subject, when he says, “We are buried with Christ in baptism, and being buried in the likeness of His death, so shall we be in the likeness of His resurrection.”

Christ seems to have typified in His own death and resurrection the Church of Christ. The Church established by the Savior met the same fate that He Himself suffered. By His crucifixion He typified the sacrifice of the Church of God in His day through the malevolence, doubts, opposition and virulent persecutions of that time. The world was apparently determined to exterminate the people of God who lived in that age. Some of the disciples they crucified, some they sawed asunder, some they beheaded, others they hurled from the pinnacles of the temple—not only the apostles but their followers—the Saints were sacrificed, until the Priesthood, the authority of heaven to minister in those sacred ordinances which were appointed for the salvation of mankind, was caught up, as seen by St. John the Divine in his vision.

This persecution of the Church in the meridian of time was in fulfillment of the sayings of the Savior. He told His disciples, “If they kill Me they will kill you; if they persecute Me they will persecute you; for the servant shall not be greater than his Lord.” All the derision,

the persecution, the hatred and the opposition with which Christ met were visited upon His followers after His crucifixion, until finally not an Apostle, not a High Priest, not a Seventy, not an Elder, not even the authorities of the Aaronic Priesthood—which had existed for centuries before Christ—could be found upon the Eastern hemisphere. The Priesthood was literally caught up into heaven like unto Jesus himself. Jesus fulfilled the types which had preceded His time, but while doing this He typified things which were yet to come. All those sacrifices which had been offered by the High Priests of the Aaronic order were a similitude merely of the sacrifice of the Son of God, as revealed to Adam when he was commanded to offer a sacrifice after he had been cast out from the Garden of Eden for transgression. It is very evident to my mind that all the blood of the animal creation combined, if it could have been brought together and offered as a sacrifice upon the altar, would not have atoned for the sin of Adam. But it had its object in drawing the attention of the people who lived in those primitive times to the coming of the Lord, who should be a perfect sacrifice, offering Himself as the Lamb slain from the foundation of the world upon the altar of God’s love. We can see how the Aaronic Priesthood who offered these sacrifices officiated only in temporal things, and typified earthly conditions from the fact that they offered unwilling sacrifices. Animals were caught in their native haunts, and bound and slain as unwilling sacrifices; much as we through our earthly natures suffer unwillingly the sorrows which are placed upon us by Providence for the purposes of salvation. How different was the sacrifice which Christ offered when He came as the great High Priest “after the order of Melchisedec,” a priesthood which typifies heavenly things, things which are spiritual and enduring! What an example is this to those who hold the Melchisedec Priesthood in our time, ordained to this heavenly calling. Should not we offer ourselves continually as a willing sacrifice before the Throne of heaven for the salvation of mankind, and thus follow the Savior in the greatest act of His life.

Christ also typified by His resurrection from the sepulchre the great victory of His Church when it should be restored, when in the latter times, according to the words of all the ancient prophets, God would set His hand the second time to gather the remnant of His people from all the nations of the earth, and they should flee upon the shoulders of the Philistines towards the west.

The world may rage and misunderstand this people, ridicule and suppose that we are in error, may think we are deluded because of our belief; but this does not do away with the fact that it is the Gospel of Christ typified by Himself and destined to attain the same glory and victory. Let us trust in the arm of God. This is His work. It is not

our Church; it is not a man-made system; it is not an invention of Joseph Smith added to by the schemes of Brigham Young, as is sometimes charged by the world. It is the revelation of heaven; it is the principle of divine truth; it is the means of salvation for all people. God has set His hand the second time to accomplish this work and has declared that He will be victorious in it—that this Church will never be thrown down, but that it will stand forever upon those broad fundamental principles of righteousness which have been portrayed by the prophets since the world began. This is the restored, or as it were, the resurrected Church or body of Christ, and although it may sometimes appear about to be overwhelmed, although it may be buried beneath the waves of popular opposition and prejudice, yet it will rise again from such baptisms purified and cleansed, and walking on in newness of life, continue to gain power until it is glorified like the Son of God eternally.

ELDER GEORGE G. BYWATER

desired to bear his humble testimony to what had been said by the previous speaker. “The testimony of the Lord is sure and maketh wise the simple.” Mankind are the representatives, as individuals, of their great prototype and archtype. We have been created in His image; He has implanted within us the germs of His own divine and eternal attributes.

We have not been thrown together by accident; our existence is not a fortuitous one. We are here as the result of law, of design, in fulfillment of a divine programme, and for the accomplishment of the work incidental to the development thereof. Therefore we cannot fail in the purposes for which we have been created unless we refuse to accept the law of the Lord, which is perfect and converteth the soul, or reject the testimony of the Lord, which “maketh wise the simple.”

The Gospel of Jesus Christ, whose life and sufferings and death we have commemorated this afternoon, also His glorious resurrection, embodies the law of God to man. These great movements which are wrought through the agency of the Spirit of Almighty God, the inspiration that has accompanied the promulgation of the principles of righteousness and eternal truth in all ages of the world, is the only potent power, the only effective agent that will bring to pass the full and complete unfolding or development of man in all his heavenly endowed attributes and divine gifts.

The law of the Lord will convert every soul that will live in harmony with its requirements and respond to its dictates; that testimony is divine and sure because it is pure and holy, the representation of the eternal and united principles which emanate from God, and is the source of here and hereafter.

The choir sang the anthem:

Daughter of Zion, awake from thy sadness.

Benediction by Elder Parley P. Pratt.