

RELIGIOUS.

Sunday Services.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, August 3, 1890, commencing at 2 p. m., Elder Henry P. Richards presiding.

The choir and congregation sang:

Redeemer of Israel,
Our only delight.

Prayer was offered by Elder Wm. B. Barton.

The choir sang the hymn commencing:

O God, th' Eternal Father,
Who dwells amid the sky.

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

ELDER AURELIUS MINER

was called upon to address the congregation. He said that it is understood that in all the movements of life there is an object to be attained. The motive for the Saints assembling here this afternoon is that their spiritual strength may be renewed. The hymn which the choir has just sung pertains to the ordinance of the Lord's Supper, and this meeting is for specially partaking of the emblems of his body and blood. In this simple ordinance there is a very solemn covenant made by every individual who partakes of the Sacrament. There is no higher obligation that humanity can take upon itself. This Sacrament is taken in remembrance of the Son of God, and those who partake of it witness with God that they are willing to take upon them the name of His Son, and keep the commandments which He has given to them. The Lord said that those who partook of the Sacrament unworthily ate and drank condemnation to their souls. The one who unworthily takes this obligation betrays the highest trust committed to man; he takes upon him the name of the Son of God, and is not in harmony with the character of the Savior. But if we are in harmony with the character of the Son of God, we are not unworthy partakers of His covenant.

The teachings of revelation to the followers of Christ are to be one in thought, in purpose, and in action, in the development and salvation of the human family. The Saints should be one with Christ as He is one with the Father, thus coming to a unity of the faith. We must develop within us the character of Christ. He came to do the will of the Father and to work out the plan for the redemption of the human family. It is our duty to engage in the same labor as far as we can. It is for us to arouse ourselves from lethargy and proclaim the Gospel of Christ to the ends of the earth. We should give it as we have received it, and should send forth the message to all the world. Whosoever will, let him come and partake of the waters of life freely.

Spreading the Gospel develops in us one of the characteristics of the

life of Christ—honesty and fidelity to the laws of truth. He wavered not, though He was persecuted on every hand. He maintained His integrity to God and the truth. Here is one of the characteristics which we take upon us when we partake of the Sacrament. If we do not do so, we become covenant breakers in the sight of Jehovah. As we develop the character of Christ we become like unto Him. As He developed the characteristics of the Father, He became like unto Him, and received of His power.

Jesus said to His disciples, "Love your enemies." Sometimes this seems to be a very severe requirement, for the natural man desires to injure his enemies. Yet the doctrine is in strict harmony with the divine plan, and it is a narrow view of the subject to take a position antagonistic to this doctrine. Who are our enemies? They are our brothers and our sisters. They work unrighteousness, and are their own enemies. But they are still our brothers and sisters, and as such we should love them and do good unto them, that perchance we may lead them into the way of life. If we are nearer than they are to the laws of truth, it is not a matter of boasting for us, but of thanksgiving to God that we have been better able to comprehend and conform to the divine will. Paul was one of the bitterest enemies the Church had till the Almighty took special pains to arouse him to an understanding of his true position. There is a difference in individuals, and some are more easily aroused from slumber than are others. Some are more ready to receive the principles of truth than are others. But the time will come when every one shall hear the voice of God, and shall confess that Jesus is the Christ. All will be brought to a knowledge of God. Then let us deal not too harshly with those whom we deem to be our enemies.

Judgment and justice are the Lord's and we should not assume to exercise His functions. The Saints shall judge the world, but not until they attain that perfection which qualifies them to be judges. They must first come to a unity of the faith, and attain to the fulness of the knowledge of God as it dwells in Christ Jesus. Then we shall see as we are seen and know as we are known. It is to this end that we are reminded in these Sacrament meetings that we should take upon us the characteristics of our Savior. It was because Jesus developed all the characteristics of Deity that He declared Himself to be the very eternal Father. Let us develop all the principles of truth in our lives, that we may be prepared to dwell in His presence. Let us maintain every truth fearlessly. Do what is right and let the consequence follow. God will protect those who trust and live in Him. We must know the way to walk in it, and if we do this it will lead us to the power of endless lives. Let us, then, learn the way in which Christ trod, and walk therein, that we may be one with Him throughout the countless ages of eternity.

BISHOP O. F. WHITNEY

was the next speaker. He said there were doubtless some present who thought Brother Miner had been setting forth strange doctrines. But they were not strange to the Latter-day Saints generally. Those who are strangers in our midst, and who imagine they know all about "Mormonism" from having heard it from our enemies, may think those doctrines strange for us to teach. But they are old as eternity. They are the truth, which never was created, but is self-existent and eternal. When Christ taught those principles, it is said that the multitude were astonished at His doctrine. It was strange to them to be told to love their enemies and shed forth the benign influence of their compassion upon all men, even as God sends forth His rain and sunshine on the just and on the unjust. Why were they astonished? Because for fifteen hundred years that nation had been trained under the law of retaliation. What a thunderbolt it must have been to them to be told to love their enemies. They had been taught to love their neighbors and hate their enemies, and to exact "an eye for an eye and a tooth for a tooth." There are doubtless some today who are surprised at any other doctrine. Why? Because of the ignorance and weakness of man. But if we ascend to that plane of thought which is above the groveling passions of the flesh, we can see the beauty, the truth and the divine necessity of such a noble and magnanimous doctrine.

What is it to love our enemies? There are many kinds of love in this world. Some men imagine they love when they merely lust. There are various emotions which mask as love and friendship and deceive many. Jesus said: "Greater love than this hath no man that he will lay down his life for his friends." This is the love which He exemplified. He laid down His life for the world of mankind, and exemplified the great love which animated His heart for the race. Yet He taught His disciples to beware of the leaven of the Pharisees. To love our enemies does not mean therefore to pattern after their evil ways and wallow with them in their iniquity. That is not the love which Christ meant. He did not mean for us to take the wicked into our homes and families, and allow ourselves to be contaminated by them. He said: I have chosen you out of the world; ye are not of the world. He "inculcated this principle, that His disciples were to be separate and distinct; not haughty and proud, and exclusive, but separate by their righteousness. He told them to be humble, and pure, and the result would be separation from the wicked. He meant, that His disciples should be as a city set upon a hill which cannot be hid. It was by their examples as well as their precepts that they were to manifest divine love. It was to draw men from evil and make them better, not go down to their level and be like them. Those who come into the household of faith are re-