

as to get them to deny this fundamental doctrine, he knows that they are safe, so far as serving him and failing of their salvation are concerned. If they can only be wrought upon and deluded so as to disbelieve in the doctrine of the atonement, it does not matter to Satan what else they may believe. It is not my intention, however, this afternoon, unless so led by the Spirit of the Lord, to dwell much on this subject. It is one that has been so thoroughly taught to the Latter-day Saints, that I esteem it almost unnecessary to repeat that with which they are so familiar. By partaking of the ordinance of the Lord's Supper every Sabbath day, we commemorate that great event. If we do not preach so much about it by word of mouth we certainly fulfill the commandment which God has given requiring us to remember unto the Father the crucified body and shed blood of his Son, without which there would have been no remission of sin, and no redemption, and mankind would have remained in their fallen state. No light could have penetrated the hearts of the children of men, and there would have been no resurrection, no exaltation in the kingdom of God without the atonement. When we speak of total depravity, it has reference to certain conditions. Man is not totally depraved now, and the reason is, there has been an atonement; but do away that, as many do, and total depravity would reign, and men would live and die totally degraded beings. All the light that has come into the world, and that lights every man that comes into the world, has come by reason of the atonement. It is an event that all Christian societies commemorate more or less, or at least they did in former times. They are getting more lax now since the devil and his angels

have given so many revelations against the atonement.

The Roman Catholics, about 532 years after Christ, set apart a day called Christmas, which they no doubt believed at that time was the day of the birth of our Lord and Savior Jesus Christ. The reason why they set apart Christmas and have kept up its commemoration from that day until the present time, was because a certain monk, a member of their church, named Dionsysius commenced a calculation to ascertain, if possible, the period of time from the birth of Christ to the time the calculation was made; and from all the information that he could glean he set it down at 532 years. They had not printed works in those days as we have now; they had not access to the abundance of historical and chronological information then that we have; but from all the information that Dionysius could glean, and making a calculation thereon, he came to the above result.

He also made a calculation in regard to the day on which he supposed the Savior to have been born, and that was set down as a day to be celebrated by the Roman Catholics church. They have certain ordinances in regard to that day, which you may see observed in their church in this city. People, prior to this time, did not date their documents from the birth of Christ. If they were writing a letter they did not say, in the year of our Lord 520, in the year of our Lord 416, and so on; this was never done until the calculation of Dionysius was made, then it was adopted by the Roman Catholics and by all nations among whom they had power and influence. By and by other chronologists made calculations as to the time of Christ's birth, and from the information they could gather together, they discovered that