

**POSITION OF THE LATTER-DAY  
SAINTS—PROTESTANTISM MAKES NO CLAIM TO  
REVELATION—PRIESTHOOD, HOW RESTORED, ITS  
PURPOSE—PERSECUTION THE HERITAGE OF THE  
CHURCH—THE PEOPLE MUST KNOW THE WILL OF GOD,  
AND DO IT—RESPECT THE AUTHORITIES; AND RESPECT  
OUR PROFESSION—AVOIDING ALL EVILS, CLEAVE TO  
THE GOOD.**

DISCOURSE BY ELDER JOHN TAYLOR, DELIVERED IN THE NEW TABERNACLE, SALT LAKE  
CITY, SUNDAY AFTERNOON, NOV. 5, 1876.

REPORTED BY GEO. F. GIBBS.

In meeting together on Sabbath days we assemble generally for the purpose of renewing our spiritual strength by partaking of the emblems of the broken body and shed blood of our Lord and Savior Jesus Christ, communing with our own hearts and reflecting upon things pertaining to the kingdom of God, and of speaking and listening to those things that have a tendency to enlighten our minds and establish us in the faith, to increase and confirm our hopes, and to enable us to press onward with avidity, confidence, and renewed determination in the path which the Lord has marked out for us to travel in.

As Latter-day Saints, we occupy a singular position in the world. Our views and ideas, theories and faith, doctrines and ordinances are in many respects different from those which exist abroad, and from those which many of us have been educated in. We have become Latter-day Saints in obedience to strong convictions, which have been forced

upon us by the Spirit of the living God, and through the teaching, testimony, and evidence that have been brought to bear upon our minds by those who visited us and imparted to us the principles of the Gospel. In this respect we differ from a great many of the religious sects.

When Protestantism started, it did not come with a revelation from God, nor did it profess any direct authority from him nor any communication with or from him. It protested simply against certain errors which existed in what was then called the Catholic Church. The Reformers did not propose to introduce any direct communication from God, but simply to correct certain prominent abuses that they considered had crept into the church; and those men were considered heretics by the church they had left.

Since that time a spirit and feeling of a similar nature have existed more or less among other peoples. If we examine the ideas and acts of Luther, Melancthon, and some pro-