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COMPROMISE OF PRINCIPLE—INFAMY OF SACRIFICING TRUTH  
TO GAIN PLACE—GOD MUST BE OBEYED RATHER THAN MAN

DISCOURSE BY GEORGE G. BYWATER, DELIVERED IN THE TABERNACLE,  
SALT LAKE CITY, SUNDAY AFTERNOON, AUG. 2, 1885

Reported by John Irvine

Brethren and sisters and friends: We have met this afternoon to commemorate the death and suffering of our Lord Jesus Christ in His crucifixion on Calvary's cross as an atonement for the sins of the world. We have met here to worship God. The spectacle of a worshipping congregation is not new either in Utah or throughout Christendom at large. A country or a people who are devoid of the sensibilities of the obligations which they owe to the Supreme Ruler of the universe, to the creator of the world and all things that in it are, would be considered pagan, would be considered an uncivilized people. In speaking of civilization Emerson once said that a nation without a well-defined language, without clothing, without a system of marriage we call heathen, we call barbarous, and he might have added with propriety and like truthfulness, that a people who assemble not to pay their devotion to the Great God, the architect of the universe, and the common Fa-

ther of the human race, are an uncivilized people. While we admit this to be true there are other facts associated with and belonging to this subject of the worship of the Deity, that present themselves very forcibly to our view, and I may enumerate a few of them.

As I have already said, the assembling together of a people in a congregational capacity to pay their adorations to God their Heavenly Father is not a strange or an exceptional spectacle, but is common throughout the world. Nevertheless there is great diversity of opinion regarding divine worship; there are varied methods of paying those adorations to the Supreme Being. The worship that they offer to Deity is presented in ritualistic forms and described methods, in systematic modes; in the form of homilies, in the exercise of prayer, of singing of psalms, of the administration of sacraments, that differ very widely the one from the other. But who on account of this diversity