

RELIGIOUS.

Sunday Services.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, January 10, 1892, commencing at 2 p. m., President Angus M. Cannon presiding.

The choir and congregation sang the hymn beginning:

Our God, we raise to Thee,
Thanks for Thy blessings free
We here enjoy.

Prayer was offered by Elder James A. Melville, of Fillmore, Millard county.

The choir sang the hymn:

Jesus, once of humble birth,
Now in glory comes to earth.

The Priesthood of the Fifteenth ward officiated in the administration of the Lord's Supper.

ELDER WM. H. SEEGMILLER,

President of the Sevier Stake, was called to address the congregation. He said he knew that "Mormonism" was true, that Joseph Smith was a Prophet of God, and he was pleased to be associated with the Latter-day Saints in this great work. This Gospel had been restored for the salvation and exaltation of the human family. The poor and the rich alike, the noble and the ignoble, must bow to the plan that had been ordained for the salvation of mankind. Although he had been engaged in preaching the Gospel of Christ for a number of years, he was by no means weary of his labor, but enjoyed it the more day by day. Exactly in proportion as he had devoted himself unselfishly to the work of helping to build up the Kingdom of God upon the earth, so had he found joy therein. The work in which the Latter-day Saints were engaged was one of growth and development; it was designed to spread and fill the whole earth. It was the work of God and not of man. It had been revealed by God and He had decreed its destiny. They met with opposition from those who were opposed to the principles advanced by the Latter-day Saints on account of their tradition and the different teachings which they had received; but while the Latter-day Saints were willing to accord to others the right and privilege of worshipping God according to the dictates of their own conscience, they claimed in return the privilege of preaching the Gospel, feeling that they had been empowered by God to do so. Having been themselves warned of the judgments to come, they were also required to warn others. The judgments of our Heavenly Father were to follow the testimony of His servants. He prayed God that the testimony which they had received as a people might be preserved in the hearts of each one of them, no matter what the circumstances in which they were placed or the trials through which they might be called to pass.

ELDER JAMES A. MELVILLE

was the next speaker. He commenced by bearing his earnest testimony to the truth of the great latter-day work, and said that if the Saints yielded obedience to the Priesthood of the Son of God they would indeed have much cause to rejoice. It was necessary for them to

have faith in God, to be humble and prayerful, and ever willing to thank Him for the many blessings He had vouchsafed to them from time to time. Although many trials and temptations beset their pathway in life, yet if they prayed in all humility for the help and guidance of our Heavenly Father He would guard and watch over them in their various daily avocations, and protect them from all danger. The Latter-day Saints had much reason to be thankful, and should rejoice for the many advantages which they possessed at this time. In the early settlement of this Territory they did not have the same educational facilities which were now enjoyed by the people. Our fathers and mothers who came to these valleys in the early days of the Church had to struggle and contend with many difficulties and hardships unknown today. The excellent schools in existence now were not in existence then. But today the young men and women of Zion had all the advantages they could desire, and this was owing to the interest taken by the authorities of the Church and those who held the reins of government in the days that were past. It had been asserted, however, at different times, that the authorities of the Church showed a lack of interest in educational matters, but this was untrue. They had been willing on all occasions to render service when necessary, in this and other directions, and to give freely of their means in furtherance of the cause of education among the young. In proof of this the speaker said he thought that at the present time we had in Utah some of the brightest men and women to be found anywhere in the world. Of this they should be proud, and give credit to those who settled this Territory, who took such an interest in the youth of Zion, and in the progress of the people of this country. He was thankful to be numbered among the Latter-day Saints and to have a standing in this Church and Kingdom of God.

PRESIDENT JOSEPH F. SMITH

occupied the remainder of the time, and spoke for nearly three-quarters of an hour. He said he had been pleased to listen to the testimony given by the brethren who had just preceded him, and desired to add his own testimony as to the work in which the Latter-day Saints were engaged. He became satisfied in his own mind, in his early youth, of the truth of this gospel. He never knew a time when he believed otherwise, when he did not believe that Joseph Smith was a Prophet inspired of God. He always had this faith and belief from the time when he began to reflect or think at all. This belief which he had in his youth, the faith and confidence that were born in him, had, he presumed, been growing and ripening into knowledge, into thorough conviction, from then until now. He had the utmost confidence, the firmest belief, in the principles of the Gospel which had been restored through the Prophet Joseph Smith in the age in which we live. Hence he bore his firm testimony to the truth of his mission and the divinity of the work which he was the means of establishing as the instrument in the hands of God, and to the power that had and still accom-

panied it in its promulgation, and in its reception by the people of the world wherever it had gone.

It might be satisfactory to some persons to believe that it was the design and purpose of God that men should come to this earth in order to enjoy the temporalities of life, to enjoy the material things of the world, and that when they had done with them and gone hence they would be forever satisfied to sing praises to Jesus the Redeemer, to cast their crowns at His feet and praise Him for evermore. This might be sufficient for some people, but it did not seem sufficient to satisfy his own mind. He thought that the things which we saw in this world were in some measure typical of those which would be met with hereafter, and that our natures were not so very much changed from what they were before we came here, or from those that were behind the veil. He did not think they were so very different from what they would be hereafter, only so far as we were under the cloud of degeneracy, ignorance and superstition, which had crept into the world because of disobedience to the commands of God. In other words, he believed that if matters here below were organized as they should be, and the people observed those organizations as they ought, we would find that society was fashioned very much after the pattern that it was organized in the presence of God our Heavenly Father. He believed we should find when we passed beyond this vale of tears, this stage of action, that we were not so very different from those who now dwelt on the other side, except that perhaps many who had gone before were perfected, developed in intelligence, in wisdom, in judgment, in understanding, in knowledge, in righteousness, in purity, and in holiness before God.

In the Gospel as received from heaven in this dispensation we were taught that we had an existence before we came here; that in this probationary state we were doing—and it was necessary for us to do—a preparatory work for an existence that was beyond and above the present. A great many people, with the Bible in their hands and with the best sources of knowledge at their command, independent of the revelations of God direct to the children of men, conscientiously believed that there was no existence prior to this stage of action, that the spirit was begotten with the body, and that this was the origin of man. A great many people believed that the spirit as well as the body moulted in the grave; and these were "Christians," too. They believed, also, that only when the body was resurrected would the spirit be resurrected with it and become a living soul. But in God's revelations to the children of men in this dispensation we were informed differently; for He had therein told us that we had a spiritual identity before we came to tabernacle in the flesh, and that we were here tabernacled in the flesh so that we might become conformed to the likeness and image of our Lord and Savior Jesus Christ—that we were so foreordained and predestined that through obedience to the principles of life and salvation we might eventually become like