

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle, Salt Lake City, Sunday February 12th, 1893, Elder Angus M. Cannon, President of the Stake, presiding.

The choir and congregation sang the hymn commencing:

Redeemer of Israel,
Our only delight.

Prayer by Elder George Goddard.

The choir next sang the hymn commencing:

Though deep'n'g trials throng your way,
Press on, press on, ye Saints of God!

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

ELDER ORSON F. WHITNEY was the speaker. He quoted the words of the Prophet Jeremiah when called by the Lord to fulfil the duties of his mission—"Ah! Lord God, I cannot speak, for I am a child." And the Lord said unto him, "Say not I am a child, for thou shalt go to those to whomsoever I will send thee; and the words that I give unto thee thou shalt speak unto them. Be not dismayed by their faces, for I have made thee this day a defensive city," etc.

Some of the feelings which Jeremiah felt and some of the trepidation which he experienced were doubtless the experience of any Elder who was called upon suddenly, without premeditation, to address a congregation like the one present. His only consolation would be in the thought that if God called him to perform a duty He would also equip him for that duty. One could only speak truth by the spirit of truth, which leadeth unto truth. But this spirit was promised to the disciples of Christ. We understood that the light of God was in every soul that cometh into the world, that all men live, move and have their being because they have the Spirit of the Lord. This promise of our Savior referred to a special gift of the Spirit; it did not refer merely to "that light which lighteth every man that cometh into the world;" for those disciples He had chosen out of the world, and He was to give them another Comforter, something that would take His place, that would comfort and guide them when He should be absent in person from them. The endowment which was to qualify His disciples to go forth and preach the word of power was the gift of the Holy Ghost, without which their words would have been spoken in vain.

The speaker gave instances of the heroism of which men are capable when transformed by the power of the Holy Ghost, and of which they would have been incapable if left to themselves. Some might ask, "What need have we for such a Spirit? Is not the intelligence which man naturally possesses sufficient in this life?" And many, supposing this, trusted in their own judgment and intelligence, and acknowledged no higher power—nothing superior to themselves. Such men or such women were deceived every day of their lives by hollow shows, by vanities and appearances, by false seeming that appeared to be true. We

were too prone to judge men by the number of dollars they possessed, by their houses and lands, by the size of their bank accounts. But God did not do so. His Spirit penetrated beneath the outside crust. We had need of this Spirit to show us the things of this life, to reveal to us the truth, to give us warning messages, lest we run into traps and pitfalls and make fatal blunders and mistakes. Those who ascended the heights of the Spirit were above the mists and clouds, and saw further and more clearly things that stretched even beyond the horizon of time. Why then should mankind scornfully regard the claim of one or more men who had made a study of religion, who by godliness of life and by fasting and prayer, and by struggling to conquer self, had gained ascendancy over them and stood upon the mountain height, looking down upon the world? These things were promised unto those who became the disciples of the Lord, who believed and did not doubt. "He that doubteth is damned." The men who had believed, from the creation down, were those who had turned the world under God Himself, they who had been persecuted and despised, and whose names had been cast out as evil. God had been with brave men from the beginning, and because they believed they had moved the world. The ordinance of baptism which was required of us was symbolical of death and resurrection; when we were immersed in the water we typified the death of the past, the death of sin, and were buried with Christ in baptism. The Latter-day Saints did not claim that they could grasp infinity, for, as the Apostle said, "We now see through a glass darkly;" but we knew the truth in part; and it was something even to know a part instead of guessing at it and having a mere opinion.

The spirit of truth told the Latter-day Saints, among other things, that they came from the presence of their Father in heaven, that they were begotten sons and daughters unto God in the spirit world, and had been sent down here to undergo and pass through certain experiences of pain and sorrow, notwithstanding the belief of some that God is not in these things. The speaker marveled how such people, calling themselves Christians and believers in Jesus Christ, could think and teach thus. We knew we would meet calamity when we came here. Some persons were always murmuring and complaining because this life was not an endless scene of joy; they wanted all the sweets and none of the bitters. They sought pleasure and gave themselves up to the worship of it, because they deceived themselves with the idea that God had no use for suffering; and so they thought it was their duty to shrink every trial and sacrifice. If a thing gave them pain they thought it came from below, and if it gave them pleasure they accepted it as a blessing from God. But God was in every human sorrow and pain, and in the trials and vicissitudes which we undergo in this mortal life. As we came forth from God so we would return unto Him. We would yet blossom into divine beings, for we are of the same species as our Father and our mother in heaven. The reason we came here was to learn what they had learned, to become intelligent as they are intelli-

gent; for intelligence was the glory of God.

Mormonism was not, as the world declared, a friend of ignorance. It was a friend to the ignorant, to the unlearned, to the humble and the obscure; but it did not believe in ignorance; it did not seek to keep its disciples in ignorance, but develop them and lead them forward to heights upon heights of knowledge.

The choir sang the anthem "The God of Israel."

Benediction by Elder A. H. Cannon.

DEATH OF JAMES M. BARLOW.

James Madison Barlow, an old and respected resident of this city, died at his home at the corner of Third West and First South, in the Fifteenth ward, this city, at 4 o'clock yesterday afternoon. His death was directly due to an accident which he sustained about two weeks ago. While splitting kindling wood he unfortunately inflicted a wound on the back of his right hand. As it did not appear to be serious, but little attention was given it at the time. Later, however, the injured member commenced to swell and become discolored, and caused considerable pain. These conditions developed into blood poisoning, and four or five days ago Mr. Barlow was compelled to take to his bed. He was thrown into violent convulsions and at times his sufferings were terrible. Aid was summoned, but his affliction had reached a stage where man could do nothing to relieve him. Towards the last the pain that had racked his body ceased and his earthly existence terminated quietly and peacefully. He was born July 9th, 1812, in Scott county, Kentucky. His grandfather, Henry Barlow, was one of the first settlers of the Blue Grass state and was guided through the dense forests of that then unsettled region mainly by marks upon trees made by that great pioneer and hunter, Daniel Boone. His father was a soldier in the war of the American Revolution and fought under Lafayette. Shortly after the discovery of gold in California the deceased started westward, the new Eldorado being the objective point. While crossing the plains more than half of his company died from the ravages of cholera. Being a gold and silversmith, alchemist and dentist, on his arrival in Utah he decided to locate in Salt Lake. He soon found plenty of employment and made many articles of jewelry and cast the first and only solid spoons ever manufactured in the Territory. He also coined the first perfect money from native virgin gold in Utah. Gold coins had been cast and were in circulation before this time, but the dies from which they had been cast were more or less crude.

He identified himself with the Mormon Church in the early fifties and retained his membership thereof to the time of his death. It will be remembered that he was one of those who tested the legality of a certain ruling of the Utah Commission in 1882. The case was carried to the Supreme court of the United States and the action of the commission reversed.

Nine children survive him and with many other relatives and friends mourn his sad death.