

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle, Salt Lake City, June 19, 1892, commencing at 2 p. m. President Angus M. Cannon presiding.

The choir sang the hymn beginning:

Hark! listen to the trumpeters!
They sound for volunteers.

Prayer was offered by Elder Wm. C. Dunbar.

The choir sang the anthem:

"Glorious God, Eternal Father."

The Priesthood of the Seventeenth ward administered in the ordinance of the Sacrament.

ELDER DAVID F. DAVIS

first addressed the congregation. He said that what little experience he had had in the ministry had taught him that without the aid and assistance of the Spirit of the Lord it was folly for an Elder to attempt to address the Latter-day Saints. He had for many years known that what the world called "Mormonism" was nothing more nor less than the Gospel of Jesus Christ, which was the power of God unto salvation to all those who believed and obeyed. The speaker quoted from the 101st section of the Doctrine and Covenants:

Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance,

I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions;

Yet I will own them, and they shall be mine in that day when I shall come to make up my jewels.

There were, he said, not only sins of commission but sins of omission. If we called upon the Lord for light and knowledge and then failed to live according to that knowledge, we were transgressors.

In the first year of the organization of this Church it was revealed unto the Prophet Joseph Smith that this was the dispensation when God would build His city—the New Jerusalem, the Zion of the latter days; and in the fall of 1830 missionaries were sent to the western country from New York to preach to the Lamanites. In the instructions given to those missionaries it was said that somewhere in the west was the locality of this city, and it was in this city that the great Temple of which most of the ancient Prophets spoke—the Temple upon which the Lord would rest as a cloud by day and a pillar of fire by night—was to be built. In June, 1831, another revelation was given instructing others to go on a mission to the west. Those who went in the fall of 1830 traveled as far as the western boundary of Missouri, which at that time was the frontier of the United States. They remained in Independence, Jackson Co., or in that neighborhood until those who were called previously joined them. Among those who took part in the latter mission was the Prophet Joseph. He held a conference in Jackson Co., and there it was that the Lord revealed unto him the exact spot upon which a temple should be built—a little west of the court house

in Independence. On the 2nd of August the land was dedicated by Sidney Rigdon for the gathering of the Saints, and the following day the ground upon which the Temple now stands was dedicated by the Prophet Joseph. Revelations were given concerning the celestial law, on temporal matters as well as spiritual.

Speaking of the persecutions which the Saints encountered, he said these became so severe that in the fall of 1832 the mob drove the people *en masse* from the county—their houses were burned and many of the brethren and sisters were slain, while many died from exposure to the inclement weather. At this time the Prophet was in Ohio. When he received the news it filled his soul with sorrow and he was greatly surprised, for it had not, the speaker supposed, been then opened to his mind that the Saints would come from that region, eventually reach these mountains, build up cities here and become a great people, as he afterwards prophesied would be the case. Not knowing why this calamity—these persecutions—had come upon the Saints, he inquired of the Lord and received a revelation in answer to his prayer. The truth would meet, and always had met, with opposition so long as Satan had power, and it could be maintained only on the principles of righteousness. If our righteousness did not conform with the truth we had received from God, we would surely be beaten with many stripes. Having the higher, the celestial law, the Saints were not judged as the world, and therefore what would condemn them would not condemn the world.

After exhorting his hearers to abandon all feeling of covetousness, pride and self-will, and build up the kingdom of God according to the celestial law, Elder Davis referred to the organization of Zion's Camp and the march to Missouri, accompanied by the Prophet Joseph, and dwelt upon the driving of the Saints from Missouri and their journeying to Illinois, where another Temple was built unto the Lord. He pictured the subsequent afflictions of the people, the martyrdom of the prophet, and the arrival eventually of the Saints in these mountain valleys. Here they had been a great many years and had become a prosperous community; but, he asked, how much more were we prepared for Zion's redemption now than when the Latter-day Saints first entered these valleys? In our prosperity and blessings did we live any nearer to God than we did forty years ago? Were we fulfilling as we should the celestial law? The speaker strongly urged the necessity of keeping strictly holy the Sabbath day and of discharging steadfastly all the duties and obligations which the Lord had placed upon His chosen people.

PRESIDENT JOSEPH F. SMITH

was the next speaker. He should depend on the guidance of the Spirit of the Lord for what he would say that afternoon. While Brother Davis was speaking his own mind reverted to a revelation given to the Prophet Joseph Smith in September, 1831, which he desired now to read, as it might bring it to the recollection of those who had not read it for some time. If any one present was under the impression that

the Presidency of the Church had nothing else to do but read the Scriptures and ponder upon the doctrines of the Church and the precepts of the Gospel, he or she did not understand the nature of the responsibilities and labors which devolved upon them. Day after day, from morning until evening, they were beset with business, with cares and responsibilities, not of their own but of the people at large. Thus the greater portion of their time was occupied, so that they had no doubt even less at command than very many of the Saints in which to read the Scriptures and ponder upon those great and glorious principles of the Gospel which had been revealed to us in this dispensation. Consequently, he himself did not read the Bible, Book of Mormon and Doctrine and Covenants anything like as much as he ought, and as he would like to do. But when he had the opportunity to look into the Scriptures or read the revelations, they came, so to speak, new to him, though he had studied them in bygone days. No matter how frequently we read the Word of the Lord, as often as we did so in the spirit of the Lord, in the spirit of meekness, and with a desire to learn, some new thought would become impressed on our minds, and it would open to us something, perhaps, in a new light.

Not long ago, in a Stake Conference, he read a certain revelation and then called upon all in the congregation who had read it within the previous month to rise to their feet, but out of the hundreds assembled he believed seventeen persons only responded. It would be unnecessary, probably, to ask the congregation now before him how many among the number had read the passage which he was about to read within the last few days or weeks. President Smith then turned to the 64th section (page 241) of the Book of Doctrine and Covenants, and recited verses 23 and 24 from the revelation given to the Prophet Joseph, in Kirtland, September 11th, 1831:

Behold, now it is called today (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tilth of my people; for he that is tilted shall not be burned (at his coming);

For after today cometh the burning: this is speaking after the manner of the Lord; for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remain in Babylon.

We had the Gospel of repentance for sins preached unto us, of faith in Jesus Christ, and of baptism for the remission of sins; also the dispensation of the gathering of the people—the dispensation of the fulness of times, in which all things shall be gathered in one in the due time of the Lord. As a beginning He had required His people to gather together that they might be taught in His laws, to walk in his ways, that they might not partake of the sins of the world and receive of her plague. We had been called together by the voice of God that we might be one taught in the law of God, that we might be thoroughly furnished in every good work, and every good word that proceedeth from the mouth of God—that we might build houses of worship in which to assemble and in spirit and in truth draw near unto Him with our hearts, and not with our lips