

## RELIGIOUS.

## Sunday Services.

Religious services were held in the Tabernacle Salt Lake City, Sunday January 22, 1893, Elder Joseph E. Taylor presiding.

The choir sang the hymn beginning:

Come all ye sons of Zion  
And let us praise the Lord.

Prayer was offered by Elder R. C. Badger.

The choir next sang the hymn:

Prayer is the soul's sincere desire,  
Uttered or unexpressed.

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

## ELDER JOSEPH NELSON

was called upon to address the congregation. He said he knew the Lord is always with His people. Even in the past He has always been watching over His Zion with fatherly care. Trials have come over the people of God in this age as in former days. The speaker referred to the history of Job, who was a righteous man in the sight of the Lord, yet the adversary was allowed to try him in various ways, until even his friends advised him to rebel against God. But Job was steadfast and the Lord, after a while, gave his faithful servant an abundance of blessings for his faithfulness. So the Lord will do with the Saints who are faithful. They will have abundant blessings from the Almighty. We can see this already coming, although what we have is only a commencement of receiving what there is in store for us.

If we follow the history of the ancient people of God, we find that trials have been meted out to His servants in larger measure than any we have had to receive. Abraham is an instance of this. The patriarch was even required to be willing to give up his only son on the altar of sacrifice. Abraham stood the test, because he believed the Lord could raise his son up from the dead and so fulfil His promises. And his faith was well rewarded with blessings after he had stood this great test. Similar was the case with Moses and the other prophets.

The Son of God had to encounter the evil one who met Him and put various temptations in his way. But he remained steadfast, refusing to yield to the tempter, even when the kingdoms of the world were promised him as a reward for deviation from the path of righteousness.

All good people are tried. So we have had our trials, and they are perhaps not yet all over. But if we only remain faithful, we will receive our blessings after having endured in all things. The Lord has said He will have a tried people. We must be able to stand firm in all positions, even in the possession of wealth. Happy the person who is able to withstand in trials, for blessings will surely follow. Some seem to have trials and hardships all through their life. In most cases, however, they do not last very long. There is a day after night. But, in the case of those who seem to be tried for a lifetime, there will surely be a day of glorious light hereafter. The

time will come when even the most tried one will find that the trials were for the best.

## ELDER JOSEPH E. TAYLOR

was the next speaker. He alluded to a remark by an eastern gentleman who had attended services in the Tabernacle and expressed himself, to the effect that he hardly knew but that he was in one of the churches of the sects of the day.

There is, however, a great difference between our Church and the sects of the world. Our organization is different, as are the principles we hold and the source of authority we recognize.

Joseph Smith asked the Lord which was the true church, and received the startling answer: None of them. All had gone astray. The Lord made manifest His will to Joseph regarding his mission. He was from that instant of necessity an aggressive character in the world. Joseph built, so to speak, a house for the people to come and dwell in—a house much superior to the one they previously occupied. He did not simply tear down what they had. He preached the truth and invited the world to accept it.

The Christian world holds that the prevalent religions are to all intents and purposes correct. The fact is, however, that although the principles of the Gospel are in the Bible, yet the Lord treated Joseph the Prophet as if the Gospel had never before existed. This is consistent, too, for the Lord will not hold the world of today responsible for the Gospel that was revealed through Adam or any of the following prophets. In order to make the world accountable today, a revelation to this generation had to be given, and therefore Joseph was raised up to testify to the world what the Father testified to him concerning Jesus, that He is the beloved of the Father, whom the world was under obligation to hear.

The Elders of Israel have not perhaps always exhibited that degree of forbearance necessary to their calling. It seems to them at times a wonder that the world refuses their testimony. But remember the people at the time of Jesus. They entertained such ideas and were so educated that the appearance of the meek and lowly Jesus was contrary to all their expectations. Hence they rejected Him. And had we been in the same circumstances, we would probably not have acted much differently from what they did.

We say today that Joseph Smith was a great Prophet of God. Will the world believe it? The Elders of Israel have besides always promised that to those who honestly accept the Gospel the Lord will make the truth manifest. There should therefore be no excuse for anybody not to believe our testimony.

The revolution that has taken place among the thinking men of the world since the advent of Joseph Smith, is very singular. The exposition of truth made by Joseph is so simple, so consistent, that its superiority commends itself to those whose minds are open to truth. The Saints have received a vast amount of knowledge on the principles of the Gospel. Joseph taught the justice of God in the judgments to be pronounced on the ungodly. Previous to his teachings we heard some of the most astonishing

declarations concerning eternity and eternal punishment. Joseph explained the nature of this punishment and yet that even to the wrong-doer there is hope. Other doctrines might be mentioned. The speaker referred to the notion held about election in the narrowest sense of the term. God showed Joseph the blessed truth that those who die in innocence shall inherit eternal life through the work of atonement accomplished by Jesus. None is predestined to eternal damnation.

Another doctrine was referred to, that of baptism. The world had come to regard the sprinkling of water on an infant as baptism. Compare with this the biblical, and reasonable and logical teachings of Joseph on this point.

Joseph never revealed anything detrimental to man. It has been said his teachings were degrading, but the fact is that his teachings were calculated to lead those who accepted them and carried them, out to eternal perfection. The Gospel is given solely for the spiritual advancement of the people. We had wandered away from our Father, but through it we have received the Holy Spirit, whose influence is for development and exaltation, to bring us back to God. By the Gospel the wrongdoer will be redeemed, if he wishes redemption.

The choir sang an anthem and benediction was pronounced by Elder Abraham H. Cannon.

## BOULEVARD TALK.

At the meeting of the Polytechnic society held Friday evening, January 20th, Colonel Stevenson read the following interesting paper:

Gentlemen—At this our regular monthly meeting, the first topic for discussion is "The advisability and utility of a great driveway or boulevard around Salt Lake City."

In order to bring the subject before you so that the utmost information may be elicited, I have prepared a preliminary diagram showing a proposed route for such a boulevard as will be worthy of the name in its proper signification, and really be one that will honor our town.

A somewhat extended study for some years past as to the advisability of such a great avenue has led me to also make a few remarks on the subject, not so much to advance my own views as to serve as a "peg to hang a discussion upon." (I here quote our scientific friend, Admiral Selwin.)

The fact that the local press has taken up the utility of carrying out such a project, has led to many inquiries from citizens generally. Individually I have been repeatedly asked, during the past few days, what is the meaning of the word boulevard? I must here say that I found such a diversity of notions as to its real significance that it may be well to mention how the word can be properly used.

The most concise and clear definition is found in the Century Dictionary, and at greater length in the various encyclopedias, all essentially agreeing.

Thus we find "boulevard" to mean originally a bulwark or rampart of a fortification or fortified town; hence subsequently applied to a public walk