

Sunday Services.

After the opening services at the Logan Tabernacle last Sunday afternoon the sacrament was administered by Bishop Henry Ballant, his counselors and the Teachers of the Second Ward.

APOSTLE ORSON PRATT

then addressed the congregation. He called their attention to a revelation given in September, 1830; "And the words of my mouth have gone forth, &c." He also read from a revelation given in 1833, published on page 301 of the Doctrine and Covenants. The words which he had read, imparted a great deal of information to the human mind. We find ourselves here in this fallen creation. In these tabernacles of ours we perceive that there is a quickening influence which gives light, and is capable of reasoning on the past, the present, and that which is to come. There are none of us yet who comprehend the nature of this spirit except as it manifests itself. Revelation teaches us that this spirit was begotten by our Heavenly Father and that we once had an existence with him in the celestial world. We had no knowledge of our origin, when we were born into this world. That was purposely withheld. But let us reflect upon the knowledge we had before that time, when we dwelt in the heavens with our parents. The world in which we then existed was of the highest degree of glory, having been redeemed and made celestial and inhabited by purified and celestial beings. We were the offspring of these celestial parents; but we had not the experience which they possessed, never having passed through the same ordeals to which they had been subjected. There we were instructed in the laws of God, which we have since forgotten.

What was the nature of this substance which was given the shape of a man? It was a part of God—a substance which was eternally able to discern. Hence every man who has been organized in this way, comes to the earth, and is given a body, has a tabernacle of God; because the elements are of God.

A revelation given to Joseph Smith said that the Son of God was the greater of all the parts of God; and angels and men were parts of God. They would have the privilege of learning and progressing until they should become Gods. The Latter-day Saints should understand the changes which this spirit, these laws of God, have had to undergo. I can only give the general outline because when we begin to search for particulars we become lost. This intelligent principle has always existed. In the Book of Abraham, in the Pearl of Great Price, we find that he had his understanding quickened, and many things were unfolded to his vision. The birth of the spirit is one thing, but its eternal existence is another thing. After eternities of experience the time came for the perfection of the substance in a spiritual birth and then continued the endless progression which will in time make them Gods like their Father. Truth is a knowledge of things past, present, and to come and Jesus received a fulness of this truth. Viewed in this way, it is that the revelations which God has given us can be best understood. We read in the revelations that there is but one God; and then we read that there are many Gods. Both of these assertions are true. How can that be true? I will answer by giving some of my ideas. The children of God grow to perfection; they gain a knowledge of life and truth, and of all the past, present and future. In many revelations, life and truth are called God, because they are eternal, and entering into the organization of the children of God the Father perfects them to God.

God speaks to us in this wise: "Unto you, I speak naturally, that you may understand; but to myself, my works have no end and no beginning." If His children keep His commandments they shall receive all life and truth. It is their great destiny. The same fulness of life and truth which dwells in the Father exists in the Son; and hence there is perfect accord. But on earth, where mortals possess but a partial knowledge there are continual dissensions and troubles. It might be well to take up the second part of the great creation, viz: the temporal. The spiritual part of beast, insects, and of all animated nature, and also of vegetables, was created before the coarser bodies were taken here upon the earth; and the elements of which this globe are composed, existed in a spiritual form before their union with the grosser parts. On the seventh day of creation there were no men to till the ground, no beasts of the field, no fish in the sea upon the face of the earth. They were all in the spiritual creation. I think there is something in the Pearl of Great Price, which will inform us whether we were made from the dust of this or some other earth. God said to Adam, at the time of the fall, "Thou shalt surely die, for from the ground thou wast taken, and to that ground thou shalt return." The body was made from the earth, the spirit was placed within it by God, and man became a living soul. The bodies of beasts and all animated creatures were made from the ground—not when their spirits were made on the sixth day—but on the seventh day when God completed his temporal creation. Then came the fall—the transgression of Adam; and ever since, the earth has been under a curse. But a day of restoration is coming when all nature will feel the power of the touch of God. As He made man temporarily out of the dust of the earth, in the beginning of the seventh day, so will He again raise man immortally from the dust. A change is to be wrought in the elements. Every thing is to be again restored in its beauty as it was first launched forth from the temporal creation of God. But it will not then be perfect; the last great final change will take place at the end of the thousand years. As we are sown a natural body and resurrected a spiritual body, so the earth will pass from a temporal to a spiritual state. It will then appear as a sea of glass, and be inhabited by those celestial beings who have been perfected. God is not limited as we are now limited; and we by obeying all that has been given for our guidance will pass from the finite to the infinite, and eventually attain to a fulness of glory.

Sunday evening, meeting was held in the basement of the Tabernacle for the Saints of all the wards in Logan; and accordingly a very large congregation assembled.

ELDER CHARLES W. PETERSEN

was the first speaker. He took for his text a passage from page 178 of the Book of Mormon, in relation to marriage. He delivered a very interesting discourse on the subject of Celestial Marriage, bearing a testimony to its divinity, and giving the Saints much valu-

able information. He showed how, by the aid of the Holy Spirit, apparently conflicting texts of scripture became reconciled, and could then be properly understood.

APOSTLE ORSON PRATT

followed with a few remarks, and bore testimony to the truth of Brother Penrose's sermon, which he said was the best discourse he had heard on the subject of Celestial Marriage for a number of years.