### DESERET EVENING NEWS T. SLAY AUGUST 29 1908

# Mormonism the Exponent Of Gospel Truths.

A. Aldress by ELDER WILLIAM H. KING in the Salt Lake Tabernacle, Sunday, August 16, 1908.

#### (Reported by F. W. Otterstrom.)

of this magnitude upon themes that relate to the salvation of the soul; and certain it is that any human words would be futile and wholly profitless unless the inspiration of our Heavenly Father should be manifest in a large degree

1 shall take as a theme, this afternoon, for the few remarks which I may submit, an expression given utterance to by Elder George R. Emery in the prayer which has just been offered. The entence, as I recall it, was this "We hank Thee, O God, for the restoration of the gospel of Jesus Christ." Last evening I read the spiendid address hat was delivered here a Sabbath ago by Elder Morris, and 1 could not help out think, as I read his sentences, that he gospel of Jesus Christ is something e and sublime, and that the peo-o profess a membership in this have much to be thankful for the restoration of the great truths at make for the redemption of huhas been suggested to me that

there are a number of strangers with us today, and that a reference to some day, and that a reference to some e cardinal principles of our faith t not be inappropriate. Some of present doubtless come out of sity to see what kind of a people formons are, and what kind has been accepted by U then ed has been accepted by them, ers come for the purpose, peradven-ers come for the purpose, peradven-principles are that have bound to-her a multitude of people, and have sed them to renounce home and na-hand, and friends, and all the ties nature, to come to this land and cast with people misunderstood and by the world.

posed by the world. Mormonism, to many, is not a creed; my regard it as a more excressence on the religious systems of the day. I they fall to accord to it the dignity a religion or to the devotees of that th sincerity or honesty of purpose integrity of motive. Throughout the rid we find a great misaccenter t misapprehenworld we find a great son respecting this people and respect-ing the faith to which they give their illegiance.

#### MORMONISM THE RESTORED GOS-PEL.

We believe that God has again re-We believe that God has again re-stored the gospel of Jesus Christ to the earth. I do not see why such an announcement as this should provoke derision and contumely and the re-meach of the world. Do we not desire the gospel, of Jesus Christ? Are we tat interested in its promulgation and in the establishment of those great the that Jesus Christ announced in meridian of time? Why should we desire the gospel of Jesus Christ? are we found a fitting substitute for W in the doctrines and the philoso-pha of the world, is there anything Due of the world, is there anything constrained to these great truths enum-dial by the Redeemer of the world? *Incomes* to me that the gospel of Jesus Clast should be indeed, as it is, the part of great price." and that it uild engage the carnest attention of in order that they might procure a benefits which flow from an ac-sistance of the accessed sptance of the gospel.

TRUTH SHOULD BE WELCOME. Whenever some philosophical or

I can assure you, my brethren and desters, that I approach this duty, this ofternoon, with much trembling. It is not an easy task, when engrossed in accular pursuits, to come upca the Sab-et day and speak to a congregation least, we welcome the advent of a truth whether it be in science or in any de-partment of human endeavor. My friends, is not that truth that makes for our salvation here—for our ma-terial, spiritual and moral advance-ment and development—and for our salvation hercafter, of far greater im-portance than anything that may mere-w minister to the temporal advantages y minister to the temporal advantages and material interests of the world?

and material interests of the world? Why of course, we refore in the advent of the great poet, or when some great painter gives us the products of his great genius, and when some philoso-pher correlates the great principles of science and brings them to our atten-tion for the benefit and advancement of the world; but, after all, there is something for which we look that is beyond the mere material and utilitar-ian things of this life. When we come to study the purpose for which we are created, and to look beyond this vale of tears, to understand, if we may, the great beyond with all of its potenti-alities, we are impressed with the fact that there must be something above and beyond what might be termed the physical and material truths that come the one to determine and the physical and material truths that come physical and material truths that come physical and material truths that come to our assistance and to our advantage in life. Of course, broadly speaking, all truths are a part of the Divine plan. I make bold to assert that we may have all of these scientific and material truths and make great progress in physics, in philoso-phy, in art and literature, but if we are divorced from the great spiritual truths, those great ethical and moral forces that must lie and do lie at the base of human conduct and hu-man progress, the progress of the world is arrested, decadence sets in, and barbarism will follow. Without these men soon pass from the inteland barbarism will follow. Without these men soon pass from the intel-lectualism of the hour into a starless midnight of darkness. We must have the gospel, the great truths that come from God, that make for the regenera-tion of the soul and the development of the spiritual forces which are with-in us. No man and no people can long survive, no matter the greatness of the man or the people in the material things of this world, unless that man and that people possess to a high de-gree the spiritual and moral truths that are embraced within the gospel of Jesus Christ. You may build upon the philosophies of this world and upon the preachments and the teach-ings of the great men, but unless the man in the the thet the the

the principal of this world and upon the preachments and the teach-ings of the great men, but unless the gospel. In all that that term implies, unless the divine truths that come from God and are taught by those having authority from Him, are among the people of the world, the light which they have will go out, and they will struggle in darkness and revert to barbarism. The progress of the world is measured, not by mere wealth, or conquests, but by the spiritual truth and revelations constituting the gos-pel which the people possess; and pro-gress, in all that the term implies, is dependent upon the possession of the eternal principles of truth that come from the living God. Why should we from the living God. Why should we not, if you will pardon a repetition of the question, rejoice in the restoration of the gospel of Jesus Christ? Do not our Christian Gasada much the or the gospel of Jesus Christ? Do not our Christian friends want the gos-pol? Do they not desire the fulness of these great truths that Jesus Christ gave is the world? Can they conceive of that great and happy condition spoken of by prophets and poets and sages, aside from the possession of the gospel of Jesus Christ? spoken of by prophets and poets and sages, aside from the possession of the gospel of Jesus Christ? In stating the proposition that the gospel has been restored, of course it

DESERRET EVEN presupposes that the gospel of Jesus Christ, at some period, was not among the people of the world; and in the as-sertion upon the part of this people, that the world was deprived of the gos-pel by reason of the sins of the peo-ple, we have offended against many of our Christian brethren. They will not assent to the proposition that there has been a period, since the days of Jesus Christ, when the world was de-prived of the gospel of Jesus Christ; and when we assert that it was restor-ed through the firstrumentality of an-gels and great men who had lived an-terior to our day, and that it was re-vealed to a humble boy, then they as-sert that we are preaching something which is faise, and have placed our-selves outside of the pule of the Chris-tian church. The view of the Mormon people respecting this proposition is this, that the gospel of Jesus Christ; was upon the earth in the days of the Savior, but that there came a day, by reason of the sins of the people, by the ingrafting of paganism upon the religious system and by reason of the consecuent universal vectors; when mation of the aspirations and the hopes mortality to immortality? It is nom to me that many of our Christian friends have forgotten the texts which they read and the pregnant meaning which they convey, and that they are introducing too much into their creeds and into their churches speculations re-specting science, proaching sciences. specting science, preachings concerning human governments, observations respecting purely material things, and that Christ and His mission and the nature of God and His attributes and the character of the gospel, and all that it means, are not receiving the devout and earnest consideration at their hands which their importance demands. RESTORATION INDISPENSABLE. by the ingrafting of paganism upon the religious system and by reason of the consequent universal apostasy, when the gospel was taken from the people, and when they were left to their own doctrines and to the teachings of men; but that in the latter-day in the day denominated by prophets as the "dis-pensation of the fulness of times," the gospel of Jesus Christ was again re-stored to the earth.

MISSION OF MORMONISM.

And so it is, whenever you meet with

a congregation of Latter-day Saints, o

whenever you hear the prayers around the family hearthstone, one of the ex-

the family hearthstone, one of the ex-pressions of gratitude coming from the lips of the person offering prayer unto God, is thankfulness unto Him for the restoration of those great truths by which humanity may be led from the paths of sin and of darkness into the luminous atmosphere of righteousness and of eternal life. Therefore the mis-sion, indeed the only mission of the Latter-day Saints is to preach this gospel of Jesus Christ, to teach that God has again revealed Himself to the children of men and made manifest

children of men and made manifest those great truths that will lift us from

our darkened position into His gloriou

our darkened position into His glorious kingdom. All people everywhere ought to rejoice when a new dispensition comes, and particularly one that is fraught with such great events and such tremendous consequences as the "dispensation of the fulness of times." My Christian friends, have you for-

ary Christian friends, have you for-gotten, have we forgotten, the predic-tions of the past and the prophecies of the men of old? Are we to drift on forever The great stream, the great time of humanity coming and going on ceaselessly forever upon the earth? Is there to be occampe in this conce

on ceaselessly forever upon the earth. Is there to be no change in this cease-less procession, so far as the stream of human life is concerned? Is Christ

not to come? Are human governments ever to endure? Is this world always to be touched with the finger of death and bear upon it the stamp of mortality? Is there nothing divine and celestial in connection with this earth of ours? Where are the prophecies of the past, that in the last days God's kingdom should be established, that it never more should be thrown down or given to another people? Where is the fulfilment of the prophecy that in the "last days the God of heaven should es-tablish His kingdom," and that in the

"last days the God of heaven should es-tablish His kingdom," and that in the last days "an angel should fly through the midst of heaven," and that this angel should cry with a loud voice. "Fear God and give glory to Him?" Where are the predictions and their fulfilment, that Christ was to come again and to reign upon this earth as the Lord of lords and as the King of kings, and that out of Zion should go forth the law and the word of the Lord from Jerusalem? Is the Bible a record

from Jerusalem? Is the Bible a record of mere myths and legends? Are we to spiritualize it and fritter away the

tangible, the positive and specific pre-dictions therein? Is there a Christ? Was He raised from the dead? Did He

RESTORATION INDISPENSABLE. We believe that by reason of this abostasy, this departure from the great truths which God had revealed, it be-came indispensable that the gospel of Jesus Christ should again be restored to the earth, that we might know who God is, and have a clearer perception of His character, of His personality, of His attributes and of our relation to Him. We believe that gospel was re-stored and that Joseph Smith was raised up as a prophet of the living God and that to him was made mani-fest these great and glorious truths, that were sanctified by the life and by the sufferings and death of Jesus Christ our Lord. Mormonism is an attempt to bring back the world to a faith, a living and genuine faith in Jesus Christ. WORLD WITHOUT KNOWLEDGE

## WORLD WITHOUT KNOWLEDGE OF GOD.

Many people treat religion in a per-functory manner, regarding it as they would legends and mythological char-acters of the past. There is but little difference in their regard for religion and God than in their attitude to-wards the moral truths recorded in literature or the beautiful poetry based upon the model for the second based upon the gods of pagan an-tiquity. They look upon Christianity based upon the gods of pagan an-tiquity. They look upon Christianity as a system more or less impregnat-ed with myths, and upon Christ as a person around whom clusters legends and beautiful stories. They talk of Christ; they talk of His great works and His teachings, and they talk of God as they would talk of some le-gendary character of the past. It is a good thing to meet together and speak of a Savior, and to speak of what He did, but there is not a gen-uine living faith in Him as the Son of God, as the Redeemer of the world, as a person possessing the elements of vicarious atonement. The people don't sense and realize the fact that He is the Son of God, and that only by and through His redeeming blood, are we cleansed from sin and imperfections, and only through Him will we be able to rise from the grave and to enjoy the blessing of endless lives. Many Christian people are talking of Christ not as a divine being, but as a man, as a great preceptor a great sage and teacher, but not as a divine Master; and likewise, the nature and personality of God are not compre-Master; and likewise, the nature and personality of God are not compre-hended. They talk of the "Trinity," hended. They talk of the "Trinity," but possess no adequate conception of the personalities constituting the Trin-ity. What is God? They tell us an untangible substance, a being withthing which is incomprehensible. The old idea of the Athenasian creed seems to have permeated many creeds of the day. God is incomprehensible; Christ is incomprehensible; the Holy Ghost is incomprehensible; by reason of the character of the teachings of many upon this import-ant matter, skepticism has been de-veloped among the people of the world.

### GOSPEL AND PRIESTHOOD PER-VERTED.

ascend on high and give gifts unto men? Did He break the bands of death and roll away from the grave the stone that held captive humanity and condemned them to everlasting death? The ordinances of the gospel itself have also been changed. The order of the priesthood has been perverted; indeed, there is a denial of the neces-sity of a priesthood, a denial of the necessity of revelation, a denial of the indeed, there is a denial of the necessity of a priesthood, a denial of the necessity of revelation, a denial of the necessity of the ordinance which must be taught and respected and ob-served by the people. Even faith it-self in God and in Jesus Christ and in the Holy Ghost is not comprehended. There is an affirmation of faith upon the lips of many and a denial of the faith in the heart: it is a negative faith and not a positive one. It is a faith that does not make for works or for righteousness or for pure living. It is a faith which is an empty pro-fession. It is a form of godiness with a denial of the power. There is too much of sham and hypocrisy in the world, too much of a balloon religion, too much of an airy persiflage among the people, too much of a disposition to treat religion and the great truths that make for human redemption, as a mere fringe upon our social organ-ism, not a part of the foundation of the social superstructure: a sort of an appendant, and a Sunday supplement to a week of utilitarianism and fierce materialism. There is not that deep and profound reverence for God as the Creator of the world, as the Father of our spirits and the Father of our desh, that there should be. There is hot that profound love and reverence and adoration of Jesus Christ as the Son of God, as the Redeemer of the world, that there should be. We talk about faith among the people, and there is not that true, that living, that abiding faith that builds character and that takes these frail mortals and makes them puissant forces for good in this world. Faith is not a mere affirmation; it means force and power; forms abarwoire determines conduct and and that takes there indicate and makes them pulssant forces for good in this world. Faith is not a mere affirmation; it means force and power, or rather, it develops power; forms character, determines conduct and produces results. It imposes devotion to the Being or cause which calls forth the faith. Faith in a government is manifested in genuine patriotism and devotion to the principles upon which the government rests. Some people profess a faith in their government, yet seek to destroy its constitution, and violate its laws. They profess a faith in the social compact, and descerate every principle that binds humanify together, and makes for the unity and progress of the world. That is not faith. A man that has faith in his government honors it, is ready to de-fend its flag, to vindicate its honor; he has a love for that government, and it becomes a part of his life. When we come to the religious arena and consider the questions affecting the salvation of the people, and affirm that we have faith in these principles and in God, if we do have faith, we manifest it in our lives; we exhibit it in our conduct; we reflect it in our expression. It guides us; it moulds us; it takes us against our own hered-itary instincts and makes us different men and different women. If we have hopes that contravene that faith and the principles of that faith, wo willingly sacrifice them and make that faith our guiding star and the anchor of our lives. DEMAND FOR TRUE FAITH.

not one law battling for supremacy of men and wome, who have lived since the days of christ, dying in the faith that He was the Redeemer of the world and that He died to break the bands of death and to lift us from mortality to immortality? It seems to me that many of one Christian respecting creation, one great blolog-leal law of development and evolution There should be one great spiritual hy one great religious law, one great etc nal and everlasting law by which hy nal and everlasting law by which hu-manity, out of the paths of mortality. May march to higher points of vantage and, ultimately, to eternal life. We want a gospel that brings us to a unity of the faith, a gospel that brings us into concord and into unity, so that we may see eye to eye when the Lord shall again bring Zion. Why should not our Christian friends want such a faith as this? How can you have faith in a God whom you campot understand, of is only. How can you have tand, of thom you have but shadowy glimpses, whose personality you deny, who is absolutely incomprehensible?

#### ESSENTIALS TO FAITH.

ESSENTIALS TO FAITH, I assert that one of the essentials of faith is to know something of the gov-omment, the personality of the Di-vine Being in whom you have faith. You cannot have faith in a flag that stands for nothing, that stands for a negative proposition. You cannot have taith in a country that has no policy: discordant, belligerent, vacillating, tossed upon the sea of national and international problems, without com-pass or guide. A country such as that, a government such as that, excite con-tempt and devision. You have faith a government such as that, excite con-tempt and devision. You have faith in a government that is stable, that stands for positive principles, that enunciates great truths, that uplifts humanity, that vindicates the rights of the people, that guarantees the liberty of conscience and of speech, and of the press, the right of trial by jury, the press, the right of trial by jury, and those great personal rights and immunities that go hand in hand with a free people, and with an enlightened and progressive nation. You cannot have faith in a God that is vacillating, that you cannot inderstand, that has a thousand creeds, that does not enun-date by all other than the set of the clate in all ages and in all dispensa-tions certain fundamental truths. You cannot have fuith, a true, a living, an everlasting faith, that brings great deeds and righteous and moral lives in a mere abstraction or a heterogeneous mass of creeds and contradictions. I say, you cannot have faith in a God say, you cannot have note in a God that produces these great results un-less you conceive of a God that stands for gosllive virtues, and that stands for great and eternal principles of rightcousness. You cannot have faild, I mean a living failt, that moulds hu-man conduct that husbas heads do rightcousness. You cannot have faith, I mean a living faith, that moulds hu-man conduct, that inspires heroic de-votion to that which one conceives to be right; you cannot have that kind of a faith in a being that you cannot describe, that you cannot comprehend, at least in some degree. When you talk of Him as a mere cosmic force or when you worship Him as personified in humanity, that is not faith. If a man says to me, "Worship cosmic force as God, and have faith in that God," I cannot have faith that will make me a better man, and that will mould my nature, and develop the spiritual fac-ulties within me and lift me from the frail and foolish things of earth into an atmosphere of spiritual regenera-tion. And yet much of the religion of the day is an appeal to this unsat-isfying God, to the great cosmic forces around us, to humanity, to nature, to evolution, and not an appeal to the Father of the Faithful, the Father of Jesus Christ, the God that appeared unto the prophets and patriarchs of old. MORMON REVELATION OF DEITY

Now, my friends, we are preaching a faith in this very God, the God that spake to His prophets in the past, the God that revealed Himself upon diverse and sundry occasions to His patriarchs, and to those upon whom had been con ferred the priesthood of Melchizedek. WHAT MORMONISM TEACHES.

WHAT MORMONISM TEACTERS. We say that this gospel that was taught in former times, that described the personality of God, that made man-ifest His nature and attributes, has been revealed again in our day-mot to bring discord, not to bring confusion, but to bring the world to a unity of forth to bring the panelness and righteousfaith, to bring happiness and righteous-ness, and peace everywhere, so that all nations may be welded into one, and Think, to oring happiness and righteous-ness, and peace everywhere, so that all nations may be welded into one people. This gospel that we teach, that was revealed to Joseph Smith, enjoins upon us a faith in the Trinity, a living, adid-ing faith, that makes us fear God and keep His commandments; a faith that teaches us to love Him and love His truths, to make every sacrifice for their vindication and for their devel-opment in the world. This gospel teaches us to love humanity, and to sacrifice everything that we have, even to our lives, in defending this faith, and in propogating it in all the world: and, as a result of this faith that burns within our hearts, as a result of an acceptation of this revealed gospel, hundreds and thousands of men and women leave their homes and go to the islands of the sca and the great nations of the world, and lift up their voices proclaming that this is the dispensa-tion of the fulness of times, and that God has again revealed Himself to the children of men. Our mission is to preach repentance of sin. As John the Baptist was the precursor of the com-ing of Christ in the meridian of time, we today are sounding the advent of Jesus Christ when He shall come in power and glory to reign upon this earth. As John preached repentance, for the kingdom of heaven is at hand. Our mission is to appeal to the avoid to abandon their sins and their foibles, to leave the paths of inlighty, and to come into the straight and narrow path that leads to God and to life eter-nal: to put way the imperfections of the flesh, to have godly repentance that neaded and the straight and narrow

principles of this Church, as it was one of the cardinal principles of the faith In the days when Jesus Christ submitted to the rite or ordinance of baptism, We ask the world to have faith in God, to repent of their sins, and to be born of of the water and of the spirit thit God; and when they have been by tized for the remission of sing, then bap teach to them, as was taught by the apostles of old, that they shall have hands laid upon their heads, that they may receive the Holy Ghost. That was an essential of the gospel of Jesus Christ in the days of the Savior; it should be an essential today. There are certain fundamental principles that cannot be diverged with Jesus are certain fundamental principles that cannot be dispensed with. J am not a great stickler for rites and forms and ceremonics: too often they are merc glittering baubles that appeal to the people, that satisfy the aesthetic or the material in man, but there are certain forms, and certain ceremonies and or-dinances that must be accepted, in or-der to be inducted into the Church of Christ, and those that I have just enu-merated were indicated by Christ as es-sential. They belong to the fundament-al part of the great superstructure which He created and we cannot en-ter into the kingdom of God other than in the way indicated by the Savior of the world. You cannot read away the principles which He taught. We cannot explanate from the great principles expandate from the great principles which Jesus Christ revealed those things that may not appeal to us. Certain things we must accept. Certain things God has commanded. There are Certain

things God has commanded. There are many things upon which people may bonestly differ—inconsequential things in a faith, in a creed; but the essen-tial, the cardinal, the fundamental prin-ciples we must accept. You cannot tal, the cardinal, the fundamental prin-iples we must accept. You cannot become a member of a government, forswearing allegiance to the country of your nativity without you accept the law, the forms, the ceremonies that may be prescribed by the highest leg-liature nower. God has presented on

## islative power. God has prescribed cer tain forms as essential to induction in to His Church, as evidence of our faith as evidence of our submission to His will and to His doctrines, and to His

POWER OF THE PRIESTHOOD. POWER OF THE PRIESTHOOD. My Christian friends, this great gos-pel which has been revealed, for which we are thankful, teacheds us that cer-tain men have given to them power by which they may baptize, by which they may confer the gift of the Holy Ghost. We denominate that power the "pristhood." It is something denounc-ed by many. They speak of hierarchs. They do not seem to comprehend the fact that in God's Kingdon, there must be some power, there must be They do hot seem to comprehend the fact that in God's kingdon, there must be some power, there must be lodged somewhere authority to min-ister, to indicate the way, to guide the Church, to guide the stakes and the wards, and the various organizations, which are constitutent parts of the great religious body. We read in the Bible of the priesthood; the Priesthood of Aaron, the Priesthood of Meichi-zedek; the authority by which certain persons baptized, the authority by which certain other persons laid their hands upon the heads of proselytes and conferred upon them the gift of the Holy Ghost. The Catholic church has attempted to perpetuate this priestly power, and speaks of the priesthood which the pope and the cardinals and the bishops and the archbishops pos-sess, claiming to have derived it from the organization which was established by Jesus Christ Withour darises on sees, claiming to have derived it from the organization which was established by Jesus Christ. Without desiring to animadvert upon this organization or to criticize its pretensions, my obser-vation is that we deny that they have the power. They have good men and learned priests, and great prelates, a great organization that excits the ad-miration of all people who study the

great organization that excits the ad-miration of all people who study the history of Catholicism. We say that the Catholic church, as well as other churches, has done great good. It has kept the name of Christ before the people, and has attempted to lead them from barbarism unto greater heights; but if that church or other churches had had this power that comes from God, this priesthood recognized of Him. their powers for good would have been immeasurably greater, and the world would have been farther advanced along the pathway of knowledge and righteousness than it is today. RESTORATION OF PRIESTHOOD

RESTORATION OF PRIESTHOOD.

It was because the great religious organizations departed from the form and the substance that Christ laid down, and because the priesthood was

Mol-Sure il's pretty hot yet ad it will be better for the children starting to school if youfeed them a little less meat and more

## HUSLER'S FLOUR

fontsteps and guides you in your dally walk in life, that He holds in His great and merciful hand the destinites of men-and nations, that He wants to extend His all-powerrul and all-loving arm to encircle humanity, and to bring them into oneness, and into beau-ulful and Christian fellowship; and we invite you, as we do all the world to accept the truth to recognize His divinity, to see the mission of Jesus Christ, to accept His vicatious atomenent, to get the banefit of the remission of sin, to recoive the slift of the Holy Ghost, and to become members of His Church, that you may with us advance high the standard of truth, and be the recipients of God's blessings here, and of immortality in the life to come. Amen.

#### WARNING.

WARNING. If you have kidney and bladder trouble and do not use Foley's Kidney Cure, you will have only yourself to blame for re-sults, as it positively cures all forms of kidney and bladder diseases. For sale by F. J. H'll Drug Co., "The Never Substitutors."

#### THE BRIGHAM YOUNG UNIVER-SITY.

The Brigham Young University at Provo, Utah, will open for registra-lon and entrance examinations, Thurs' lay, September 10, Class instruction ill begin in all departments Mon-

day, September 10. Class instruction will begin in all departments Mon-day, September 14. The Brigham Young University comprises a College offering courses leading to the degrees of Bachelor of Arts (A. B.) and of Bachelor of Sci-cnoe (B. S.); and the following Sec-ondary Schools; A normal School; A High School, a Commercial School; A High School a Commercial School, a School of Music, a School of Arts and Trades, and a School of Agriculture; also a Preparatory School for grown up young people who have not finish-ed the grade work of the public schools. chools.

A catalogue giving detailed infor-mation will be mailed upon applica-



and the substance that Christ laid down, and because the priesthood was taken from them, that it became nec-essary that in the dispensation of the fulnes of times, this priesthood should again be restored to the earth; and so we affirm that unto this man, Joseph Smith, heavenly messengers came, and bectowed upon him the priesthood: the Aaronic Priesthood first and subsequently the higher pow-er by which he and those associated with him in the priestly calling might administer in the ordinances of the house of God. And then, after those in-despensable ordinances have been ob-served, we find the Church crystalizes, assumes form and shape, takes on the splendid proportions that were assum-ed by it in the days of Christ. It has prophets, and apostles, und exangelists, and seers, and revelators, bishops and subordinate officers and organizations in all the stakes, and in all the con-fines of the Church, in order that the people might be brought to a unity of the faith, and in order that the very best possible results unget be secured by unity of action and purpose. And so, my triends, you see present-ed, the phenomenon of hundreds of thousands of people gathered from all parts of the world, men and women of diversified tongues, different nation-alities, conflicting opinions; impregnat-Safety Deposit Boxes for Rent THE DESERET SAVINGS BANK DIRECTORS. W. W. Riter, President; Moses Thatcher, Vice President; Elias A. Smith, Cashler; L. S. Hills, John R. Barnes, John C. Cutler, David Ec-cles, A. W. Carlson, George Romney, J. R. Winder, George Sutherland, Reed Smoot, W. F. James. 4 per cent Interest paid on savings. WALKER BROS., Bankers (Incorporated). Capital Established 1855. \$250,000.00 \$100,000.00 Absorbed the Balt Lake Branch of Wells-Fargo & Co.'s Bank. McCornick & Co. BANKERS <text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> SALT LAKE CITY ......UTAH. Established 1873. Established 1889, UTAH COMMERCIAL AND SAVINGS BANK WM. F. ARMSTRONG ..... President BYRON GROD ..... Commercial Banking in all Its Branches. Four per cent interest paid on savings deposits. ACCOUNTS SOLICITED. W. S. McCornick, Thos. R. Cutler, Prest. Vice Prest. UTAH NATIONAL BANK, SALT LAKE CITY. Pays interest on time deposits, Sate-iy deposits boxes for rent. Capital and surplus \$250,000 passes T Dadger, Poshier. NATIONAL BANK OF THE REPUBLIC U. S. DEPOSITOEY. FRANK KNON President. AMES A. MURRAY. Vice President. W. F. FARL J E. COSGRIFF, H. P. CLARK, President. Cashier, OPEN AN ACOUNT WITH **Commercial National Bank** An Exponent of Conservatism Com-bined with Enterprise. A. H. PEABODY, Asst. Cashier. V. J. HALLORAN MERCHANTS' BANK. W. S. Henderson, F. M. Wilson, Chas. A. Quigley, F. S. Murphy, A. Fred Wey, Directors Commercial Backing and Savings Department,

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## The Doctor Writes of Counterfeiters.

CHAS. H. FLETCHER, New York City.

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Hyannis, Mass., Aug. 17, 1905.

Dear Mr. Fletcher:-- I wish to congratulate you on your numerous victories over counterfeiters and imitators of Castoria, and trust the time is not far distant when these inferior and dangerous mixtures will be entirely suppressed.

You are right when you say in your advertisements that it is "Experience against Experiment."

I feel it to be an outrage, and an imposition upon the parents of little children that my name should be associated with imitations of Castoria, dangerous to the health and life of these little ones who too often fight their battles for life in vain.

Let me again commend you for the high standard you have maintained in the preparation of my prescription, and I confidently believe it is due to this scrupulous integrity you are indebted for the wonderful sale of Castoria to-day, and the steady growth it has had since I gave you the details of its manufacture 

in my laboratory thirty-three years ago.

900 DROPS

LCOHOL 3 PER CENT

AVegetable Preparation for As-

similating the Food and Regula ting the Stomachs and Bowels of

INFANTS CHILDREN

Promotes Digestion Cheerful

ness and Rest.Contains neither Opium Morphine nor Mineral.

NOT NARCOTIC.

Punckie Said = Alic Sama + Rochelle Salts -Ause Soud + Personenia - saa + Wica Sand -Carina Sand -Carina Sanger -Wadagreen Planor,

Aperfect Remedy for Consfine

tion, Sour Stomach. Diarrives

Worms Convulsions Feverish

ness and LOSS OF SLEEP.

Fac Simile Signature of Chat H Statehor.

NEW YORK. A 6 months old

35 DOSES - 35 CENTS Gueranteed under the Food a and the second states and the Exact Copy of Wrapper.

Recipe of Old Dr.SIMUELPITCHER

## Letters from Prominent Druggists addressed to Chas. H. Fletcher.

Mansur Drug Co., of St. Paul, Minn., says: "We are not in the habit of recommending proprietary medicines, but we never hesitate to say a good word for Castoria. It is a medical success."

Hegeman & Co., of New York City, N. Y. say: "We can say for your Castoria that it is one of the best selling preparations in our stores. That is conclusive evidence that it is satisfactory to the users."

Myers-Dillon Drug Co., of Omaha, Nebr., says: "Your Castoria is one of the best sellers we have. We cheerfully recommend it to our trade voluntarily at all times, and will testify to its merits at any and all times."

Weber Drug Co., of Indianapolis, Ind., says: "Fletcher's Castoria is an article for which there is no substitute. It is undoubtedly one of the most popular articles on the market to-day and our customers for it are numbered by the hundreds."

Parrish & Bailey Pharmacy, of Los Angeles, Cal., says: "During an experience of over 30 years in the retail drug business we have never found a proprietary remedy that has had such a large sale or given such universal satisfaction as your Castoria."

Theo. Metcalf Co., of Boston, Mass., says: "We have handled Fletcher's Castoria for years and consider it one of the best preparations made. Our sales are continually increasing and everyone of our customers have nothing but praise for Fletcher's Castoria."

W. H. Chapman, of Montreal, Que., says: "I have sold Fletcher's Castoria for many years and have yet to hear of one word other than praise of its virtues. I look upon your preparation as one of the few so called patent medicines having merit and unhesitatingly recommend it as a safe



of our lives. DEMAND FOR TRUE FAITH.

It was necessary that God should re-store the gospel to the earth to bring back faith-faith in Him, because faith in God as the Father of all, as the great personality guiding and controll-ing all, was lacking in the world, and I say this with the utmost respect to my friends who may differ from me, and to people, good Christian people everywhere, who insist with great em-phasis that they have faith in God the Eternal Father. Why, my friends, everywhere we find divisions and dis-cord in religious circles, creeds and isms everywhere, forgetting the fact that everywhere we read that there is It was necessary that God should record in religious circles, creeds and isms everywhere, forgetting the fact that everywhere we read that there is a law of philosophic unity, forgetting the fact that perfection is achieved in unification, forgetting the fact that everything betokens that there is one-ness in God's laws, there is unity in all things which He does. God's laws bring together: they take heterogene-ous and discordant elements and mould them into peaceful union. God's laws in nature reflect unity, onenees; not discord, not diffusion, not differences.