LATTER-DAY SAINTS MUST NOT FAIL.

Discourse delivered at the Exchange Hall, Blackburn, England, Sunday Morning, Sept. 2, 1906, by

PRESIDENT JOSEPH F. SMITH.

On Saturday evening, Sept. 1, Presi- 1 dent Joseph F. Smith and party arrived in Liverpool from their tour of the continent, and were given a hearty wel-President J. G. Midgley, Jr., of the Liverpool conference, had arranged for two meetings to be held in Blackburn the following day, and on Sunday morning almost the entire party, accompanied by elders, saints and rriends, took train for the last-named They were met at the depot by President Midgley and Elder John W. Wing, Jr., and escorted to Exchange hall, where services were held, commencing at 10:30 o'clock. There was a large attendance of saints and friends. President Heber J. Grant presided, and services commenced by the congregation singing, "Come, come ye saints, no toil nor labor fear." Prayer was offered by Elder R. Eugene Allen, after

which the congregation sang, "We thank Thee, O God, for a prophet."

President Grant, on behalf of the elders and saints, welcomed President Smith and party. Many of them had come long distances to see their in-spired leader and to hear words of counsel and encouragement from him. He invoked the blessings of the Lord upon his servants, and prayed for a rich outpouring of the Spirit of the Lord upon all who had assembled.

President Midgley of the Liverpool conference, and President Hurst of the Manchester conference, made short ad-Manchester conference, made short addresses, and were followed by President Charles W. Nibley, who bore a strong and impressive testimony to the divinity of the great latter-day work. He told the saints of the blessings which he and h i family had received from the Lord. He spoke in terms of the highest praise of the faithfulness of his loving and devoted mother, who at the sacrifice of almost everything which she possessed on earth accepted which she possessed on earth accepted the gospel of Christ. How thankful he was to the Lord for blessing him with a mother who loved the truth and who was willing to make any sacrifice for the truth's sake. President Nibley exhorted all present to be loyal and devoted to the work of the Lord. What a terrible thing it would be it any of them should fail. What glorious blessings await those who remain true and steadfast to the Lord and His cause. We should so order our lives that we could lay claim to these blessings. We have got only one life to live, "See to it, my brethrfen and sisters," said the speaker, "that you do not make a failure of it."

At the close of President Nibley's address, President Joseph F. Smith addressed the assembly, as follows, as reported by Ben C. Rich and Robert Price and published in the Millennial Star:

PRESIDENT SMITH'S ADDRESS.

It is a pleasure to me to meet with you and to see so many of the elders assembled here from Utah and from other states, from whence they have come to preach the Gospel. It is a great pleasure to me to see you, brethren, and hear the good reports of your labors. I do most sincerely hope that the very pointed injunction enunciated by President Nibley will be given particular heed to by all—DO NOT FAIL. We cannot afford to fail; it means too much; it is too far-reaching; the consequences are too serious. will not do for Latter-day Saints to fail; and, more especially, it will not do for messengers of life and salvaauthority of the holy priesthood, and under the sanction and blessing of the Almighty.

Brother Nibley has given us a brief account of his experiences and the experiences of his mother in embracing the gospel. It is a little singular that once in a while—not any too often—we find people who seem to be naturally inclined to receive the gospel truths. They seem to take to them just like a duck takes to water; it is perfectly nat-ural to them, and everything about the mospel strikes them just right and they have no objection to it. In fact, everything agrees with their own earnest de sires, and they take to the truth and renatural-born Latter-day Saints. The blood of Eubraim, I th'nk, must flow, freely in their veins. I do not thing that they can be very freely inctured with the blood of the g n 1 s. Such a. on was Brother Niblevs mother. She was a natural-born Latter-day Saint,

not want time to argue and contend about it. She said, "It is true and I am ready to receive it. I want to rereceive it." And she did receive it.
What was the result? She was the What was the result? She was the means of bringing her husband into the Church, and her children who were then living were brought into the Church. The children who were born afterwards were born in the Church, and they have heen reared Latter-day Saints, because their mother was a natural-born Lat-ter-day Saint, a child of God. This woman was looked upon with contempt by her kindred, and was really cast but from them, because she saw the truth and beauty of the principles of the gospel. They were all this world to her, and she would not deny them, but embraced them. She was cast out by her kindred; they did not want to associate with her any more, as they thought she had disgraced them by joining an unpopular people. But she made the sacrifice of the friendship of her kindred, for the gospel; that was her sacrifice. It is not a very great sacrifice, it is true, because when we become Latter-day Saints we gain greater things than even the love and friendship of our fellow beings; we get something better-the power of life, the power of God unto salvation, and bye and bye we are placed in a position whereby we can become saviors of our kindred. We may become like Joseph In Egypt: we may save them from starvation and death just by living the

GOSPEL SACRIFICES.

It is true, as Brother Heber J. Grant has said. No one can make a sacrifice for this gospel. What did we have before we received the gospel? Nothonly the traditionso fourfathers just a glimmer of truta. We know the truth as we do today. we receive the gospel we enter into the truth, and we enter into it through the door that was opened by the Son of God. We do not give anything for it except obedience. We have nothing to e except obedience, and for that dience we get everything, even life everlasting, an exaltation in the presce of God, a perfect knowledge that e will be joined together as kinsfolk we will be joined together the bends of the new and everlasting covenant, as fathers, mothers, brothers, sisters, husbands, wives, sons and daughters. All these blessings we get in the covenant of the gospel, not for time only but for all eternity. We get all these things for making the sacrifice of our kindred with whom we have been

Well, Sister Nibley embraced the gospel in that way, and she clung to it; it was sweet to her, and she taught her children to love it, and one of them has stood up before us today and has sounded the keynote to our success when he said, "Do not fall." You cannot afford to fall, boys, because failure means death; it means being cast our from the presence of the Father and the Son, from the presence of fathers and mothers and kindred and loved ones, from the kingdom of God; that is what failure means. Now, these good ell, Sister Nibley embraced the gos

people that turned Sister Nibley out, where are they? Brother Nibley has just told us that they are walking in the same old road, smoking the same old pipe, digging in the same old coal-pit, drinking the same old cup of tea and enjoying the same old associations. and enjoying the same old associations, and just moving along in the same old rut, and they are satisfied. But what about the other despised branch of the family? Sister Nibley led her children across the plains and made all the sacrifices that she was called upon to make in those days. Pashans you deal, thick in those days. Perhaps you don't think it was a sacrifice. Well, it was not a it was a sacrifice. Well, it was not a sacrifice in the sense of giving up something that was valuable, not at all, but a sacrifice of feelings, a sacrifice of kindred and friends. All these things she faced with her children and took them out to Utah, and the Lord has blessed them abundantly. Brother Charley has a family like a flock. The Scriptures declare that the day would come when men would be blessed with families like a flock, and Brother Nibley has been

men would be biessed with families like a flock, and Brother Nibley has been blessed with numerous boys and girls. They are broad-minded; they have been out in the world preaching the gospel, and they have had experiences that have broadened their minds. But where have broadened their minds. But where are the good people who did not receive the gospel? They are right where their fathers and mothers were. They grovel along day by day in the same old way. They are satisfied with it, and they can never rise above it, not in the way they are going at present. It takes something more to expand the mind, to enlarge the soul, and to widen the views of man than Presbyterianism. I do not want to make an attack on Presbyterianism, or any other ism, but I mean that something better, grander and more expansive in its nature than sectarian religion, is needed to redeem the children of men. I do not to redeem the children of men. believe in attacking any religious people or their mode of worship, or any-thing of the kind. I do not think it is necessary for us to do that, but some-times we have to mention these things by way of contrast or comparisor not with any desire to hurt anybody's feelings. It matters not to me what a feelings. It matters not to me what a man believes or worships, if he is contented to worship in that way, all right. I may feel sorry to see him worshiping an image made out of wood or stone, worshiping the sun, the moon, or anything of the kind. I may have sympathy for that person, and I may desire in my heart to help him out of such foolish traditions as those and raise him to a more exalted idea of worship; but he has the right, if he chooses, after I have shown him the better way, to still cling to his old

pass from this mortal probation they will be judged according to their deeds, every man according to his works.

better way, to still cling to his old ideas. It rests between him and his God, and the Lord will deal with him and judge him. He will undoubtedly be merciful to those who are in such dark-

ness and bound by traditions that it is

impossible for them to break through and reach out for something that is

exalting, something that is Godlike, and that is ennobling in its nature.

When they do this it makes them love all the world, because all the world are the children of God. And when they

SALVATION IS FREE. What a glorious thing to know that the Lord will not save men in their ignorance, that the glory of God is in-telligence. How beautiful are the words

Know this, that every soul is fre To choose his life and what he'll be: For this eternal truth is given, That God will force no man to heaven.

He'll call, persuade, direct aright, Bless him with wisdom, love and light In nameless ways be good and kind, But never force the human mind.

What a glorious thought, and how rational and reasonable. If we were forced to do the will of God, forced to do right, compelled to do right, compelled to bow and kneel to Him, compelled to confees Him, we would always be slaves; we would always be helpless slaves; we would always be helpless subjects. But this is not what the gospel contemplates. It contemplates making you and me like the Son of God; but we are not compelled to become like Him. A willing heart, a willing mind, is what the Lord desires of us. He offers us life, He offers us selection, and all we have to do is salvation, and all we have to do is receive it, and if we receive it we shall be exalted; we shall be brought back into His presence, and shall have glory and eternal life with Him. If we reject it, the consequences rest with us and we will have to bear them. We are formed in the liker, ess and image of God, male and female, and we are sent here to fill this probation, to gain a knowledge of God. Every soul that lives is free to choose just what he will be; there is good on the one hand, and the benefits for doing good; there is evil on the other hand, and the consequences of partaking of that evil. That is the way the Lord is offering life and salvation to the children of men. tan's plan was different. He wanted the privilege of going down and compelling all men to be saved; he wanted to save them himself. That was the doctrine of some of the old churche—to save men without any exertion on their part, without any effort of their own. It was the doctrine of the old Protestant that some were born to be saved. No matter what they did they would be saved. Others were born to be damned. No matter what they did, whether they were good or bad, it made no different they were to be damned. This th This they taught as the doctrine of Christ. They certainly could not teach a more unchristianlike doctrine or anything more like the doctrine of devils than this.

DOCTRINES OF DEVILS. The doctrine has been taught, and is still taught, by the world, that a man may be saved by simply confessing that he believes on the name of Jesus Christ. "Only believe," they say, "and you shall be saved." It is the doctrine of devils; it is not the doctrine of Christ; contrary to His doctrine. Pour today that little children die without being baptized go to hell and are consigned to everlasting dam-nation and punishment, even though they die immediately after they are born. They call sprinkling baptism, all of which is contrary to the laws of God, for the Lord has taught us differently. The doctrine of Christ is that men shall repent of their sins; they shall have a remission of their sins by baptism; that they shall have the gift of the Holy Ghost through the laying on of hands by those who have the authority, and then continue to keep all the com-

mandments of God, FREE AGENCY OF MAN. You all remember the instance of the rich man coming to the Savior and saying: "Good Master, what shall I do to inherit eternal life? And Jesus said unto him. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not hear false witness, Honor thy father and the manket." bear false witness, Honor thy father and thy mother." Now these are some of the things that we must do after we are born of the water and of the Spirit. We must not bow down to any other We must refrain from committing murder, from committing adultery, from bearing false witness, from doing any crime; we must not profane the name of the Lord. "Thou shalt do the name of the Lord. "Thou shall do the things that I require at thy hands," suith the Lord; "The works that I do shall ye do also, and greater works than these shall ye do, because I go unto my Father." This is the doctrine that was taught by the Son of God; it is true doctrine; it is that great and glorious plan that was instituted before the foundations of the world were laid.

God has given to every man his free agency; he has left him to choose the good or the evil as he sees fit, and every man will be judged according to his works, whether they be good or whether they be good or whether they be evil.

MORMONISM A PRACTICAL RE-

Now, my brethren and sisters, our religion is a practical religion; it is a reality, an absolute reality. There is nothing meaningless in it. Every principle is full of meaning if we could only comprehend it as we should. "De not fail." My soul, what that means to us. If we do not fail, then what? Then we gain all things in heaven and in earth; knowledge, wisdom, power, dominion, glory, exaltation in the presence of God. We gain our fathers, our mothers, our brothers, our sisters, our kindred and our loved ones: we gain them all. We are bound together in the bonds of the new and everlasting covenant that cannot be broken. If we do not fail we are to become heirs of God and joint heirs with Jesus Christ, so that where He is we may be also, and where He dwells we may dwell; that we may partake of His glory and reign with Him. This is the promise in the Gospel of Jesus Christ if we do not fail. If we fail, then perdition; then comes death, a spiritual death, not a mortal death, That has been disposed of. Jesus had repealed it, so to speak, He has provided an escape from mortal death, and has so provided that every soul that lives and that dies in consequence of the transgression of the first parents shall live again, whether he desires it or not. There is another death which is of very great importance, which is far more serious than is the temporal. It is spiritual death. What death which is of very great importance, which is far more serious than is the temporal. It is spiritual death. What is spiritual death? It is banishment from the presence of God into utter darkness, being denied exaltation, power, dominion and association with loved ones; separated from them, sent out into darkness where the worm dieth not and the fire is not quenched, and where there is weeping and walling and gnashing of teeth. In reality, where the consciousness of having failed will sting like a worm knawing at the soul forever and forever, and there is no relief. I do not say that there is no redemption for such. All things are not revealed unto man; all of God's judgments are not given unito man. We do not know what the Lord will do in the revealed unto man; all of God's judg-ments are not given unto man. We do not know what the Lord will do in the great future; but so far as we are con-cerned we will be as helpless as babes. These are the consequences of failure. It is not written, it has not been re-vealed, it has not been promised that a persons who commits the unpardon-able of will ever receive forgiveness. able sin will ever receive forgiveness

WHAT IS UNPARDONABLE SIN. What is the unpardonable sin? It is

What is the unpardonable sin? It is denying the Lord after you have seen the light and after you have accepted the doctrines of the Gospel of Christ and of His atonement for the sins of the world and for your sins. It is turning away and making a failure, a shipwreck of that faith. That is what will bring to you a second death, perdition. That is failure. Well, now, my brethren, you are engaged in the work of God; you are in the harness; you receive to a great extent the Spirit of the Gospel because you are engaged in it exclusively. You are ministers of the everlasting covenant. You pray; you don't forget your prayers, surely. An Elder cannot forget his prayers, he Elder cannot forget his prayers; he cannot forget the Lord; he will certainly remember Him if he is in the line of the duty. If he places himself in a position where he can accomplish the or the duty. If he places influent in a position where he can accomplish the most good, he cannot forget the Lord morning, noon and night. He prays to the Lord, and humbles himself before Him and acknowledges Him. If you are in this line you are enjoying His Spirit. I ask you my boys, to carry that spirit with you throughout all the remainder of your lives. If you do not forget to pray God will not forget you, and He will not withdraw Himself from you if you will not withdraw you'self from Him. Why do men apostatize? Why do they lose the faith? Why do their minds become darkened. Because they wander from the right path; they neglect their duties and forget to pray, and to acknowledge the Lord and He withdraws His Spirit from them and they are left in the dark. Then they are an easy prey dark. Then they are an easy prey for the adversary. Something comes along that leads them into darkness and beclouds their minds and they lose sight of the importance of their calling, and make a failure of life. I have said, and I will repeat it here, that a man or woman who will always pay his or her tithing will never aposta-tize. It does not make any fference how small or how large it may be; it is a law of the Lord; it is a source of is a law of the Lord; it is a source of revenue for the Church; it is God's requirement, and He has said that those who will not observe it are not worthy of an inheritance in Zion. No man wil ever apostatize so long as he will his tithing. It is reasonable. Why? cause as long as he has faith to pay his fithing he has faith in the Church and in the principles of the Gospel, and there is some good in him, and there is some light in him. As long as he will do this the tempter will not overcome him and will not lead him astray. I him and will not lead him astray. It can say the same with regard to the man who will pray morning noon and night and humble himself before the Lord, and pray to the Lord in his prosperity just as he would pray to Him in his adversity. That man will never apostatize. It is possible for men to become so sanctimonious that they actually become hypocrites, and continue until they become so very religious actually become hypocrites, and to ue until they become so very religious that they think there is nobody so that they think there is nobody so good as they. That is a mistake. I never saw the day in all my life that I did not believe, and I still believe with all my soul, that there are thousands and thousands of men and women in the world who are better than I am. better than I can be. I have never seen the day when I thought that I was better than my brother. When I pray I go to my God and say, "Father, Thou knowest my soul, my heart and my desires. Help me to be faithful, help me to do right, help me to shun evil and to avoid even the appearance of sin. Clothed with mor-tality as I am, Lord help me."

THE LORD IS AT THE HELM. It is God who is directing this work, and it is my business to seek His mind and will and be susceptible to the inspiration of His Holy Spirit, that should He desire to speak to me con-cerning my own business or ny own responsibility that I will listen to Him, and if He desires to speak to me concerning the affairs of His Church, over which I am called to preside, that I may be susceptible to Spirit, that I may hear and under-stand when He speaks. This is the way we should feel—childlike. Believe, have faith, "nothing wavering, For he that wavereth is like a wave of the sea, driven with every wind and tossed. For let not that man think that he shall receive anything of the Lord." When we pray let us pray in faith, asking as a child, expecting to receive. Let us go to the Father always with this feeling in our hearts, 'Father, if I ask for that which would not be for my good only give to me that which Thou knowest in Thy wisdom is for my best good." Let us prepare ourselves by humility and obedience, and by purity of life, for any responsibility that may come along, and if the Lord wants us to fill any responsible position He will know right where to put His hand on us. I want to say this of myself, I do not want to say it egotistically, but I will want to say it egotistically, but I will say it of a truth: I never sought a position in my life, and I have been called upon to fill various positions. I have acted in the capacity of a city councilor; I wan a member of the legislatury when we were a territory: I have been president of conventions, etc.; but I never thought that I was capable of filling these positions. However, I did the best I could. I have been called to positions many a time However, I did the best I could. I have been called to positions many a time when I have known there were others, many others, who could have filled them better, because they were more capable, and they knew how to do it better than I did; but I was called. I never sought them, and never desired them, or expected them. I have been a high councilor, but I never sought

the office. I have been an elder, a high priest: I have been an apostle and am now aff apostle, but I uever sought one of these positions in my life; they came to me and when they came I did not feel that I was worthy; I did not feel that I could fill them as they should be filled. I did not refuse, for when the Spirit calls we should obey; we should do whatever we can for the fulfillment of the requirements that are made of us and never refuse. But do not aspire to something high or something great. Be content with the knowledge that you are God's cons and daughters, and that you are in fellowship with Him and with His people. Let that be sufficient. Be content to know that. When He wants us to fulfill any mission He calls us, and He knows right where to put His hand on us. He never fails. Sometimes men are called to fulfill missions, and they prove unworthy of the calling. Did the Lord make any mistake? No, it was not God's mistake, that they were called and did not meet the requirements. It was their failure; they made the mistakes. If they had accepted God's call and had done His will they would have come out all right; they would have been magnified in the presence of God and would have made something of themselves if they had harkened; but they failed because they did not do what they ought. That is the reason they failed. When the Lord wanty you, my brethren. He will put His hand upon you. I will teil you, a you, my brethren, He will put His hand upon you, I will tell you, a good record is something mighty fine good record is something mighty fine to have, especially in this mission field here; and when you go home carry the same spirit there that you have here. You know what the tempta-tions are there. Some there. You know what the temptations are there. Some go home and
fall into the fashions of the world,
becomes careless, neglect their meettings, neglect their prayers, neglect
their duties, and when they are asked
to do anything they hang back, they
shirk their duties if they can, and
bye and bye the devil will get hold
of them if they do not repent. It is
only a question of time when the
Lord will have to reject them or drag
them out of the mud and dirt where
they have gone, in order that they
may be saved some judgment will befall them, to wake them up and to
restore them to their God, if it is possible for them to be restored. I do
not want you to let this happen; keep sible for them to be restored. I do not want you to let this happen; keep the spirit you have with you in the mission field all your life.

MAN MADE IN THE IMAGE OF

CHRIST. There is much in the gospel of Jesus Christ that we have received. I cannot tell you all of it; you must study it and know it; but this I want to tell you before I sit down: God made us in His likeness, in the likeness of the Lord and Savior, Jesus Christ. He is the One who is the maker of the heavens and the earth and all things heavens and the earth and all things therein. We are made in His image and likeness. What does the world know about this? Nothing. And yet it is right here in the Bible. All the so-called Christian churches profess to believe in the Bible, and it tells us that God made man in His image. It means that we are in God's likeness, Reason teaches it and nothing else, and yet the world does not comprehend it. If we tell it to them they call it blasphemy; but yet we read it here in the Bible.

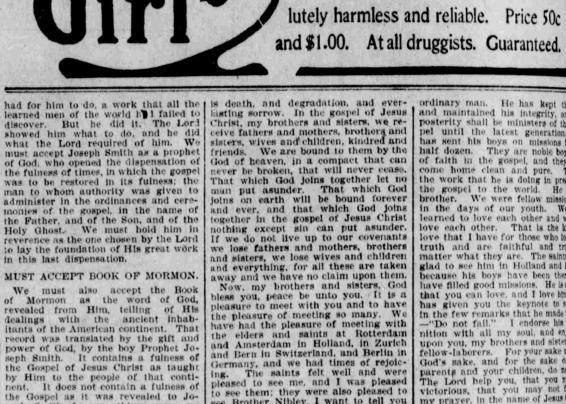
RELIGION OF JESUS CHRIST. What I wont you to do is to believe in God, the Father of our spirits, the Father of the Lord and Savior Jesus Christ. I want you to believe in Christ. He was the only begotten Son in the flesh. The Scriptures tell us, the Book of Mormon tells us, the Doctrine and Covenants and the revelations from the Lord plainly declare these truths. It is for us to believe this-that Jesus is the Son of God, begotten of the Father in the flesh, that He was crucified, buried, and rose again, and sits enthroned on the right hand of the Father, with all the power and glory that were given unto Him. This I want you to receive This is our religion—that Jesus ascend-ed into heaven with the same body that was born of his mother, and that was cared for by His foster father; with the same body that was crucified or the cross, and that was buried: with that same body He rose from the grave, with the marks of the nails in His hands and feet, and of the spear in His side; with that same body He appeared to the apostles and asked them to come and feel Him, to handle Him, to come and feel Him, to handle Him, that they might know that He was not a spirit, for a spirit had not flesh and bones as they saw that He had. Thomas said he would not believe that He had risen unless He could feel of the marks in His hands and feet and thrust his fingers into the spear wour When Christ appeared to him He told him to come and feel the wounds in His hands and to put his fingers into the wound in his side, and to be not faithless, but believing. Thomas an-swered and said unto Him, "My Lord and my God." He was converted be-cause he saw. Jesus said unto him, "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have be-PERSONALITY OF GODHEAD,

Jesus Christ ascended into heaven, and sits on the throne with the Father, possessing all power and glory having dominion over this world, that resurrected, tangible body of flesh and bones, that immortal body which is a similitude of the bodies of all the is a similitude of the bodies of all the resurrected sons and daughters of God and of all that will be resurrected. Jesus is the express image and likeness of His Father; therefore, as Jesus is a personage of flesh and bones, having a body as tangible as that of man, bearing in it the wounds of the nails and of the spear, so is the body of the Father just as tangible; it is just as real as that of the Son. "To know Thee, the only true God, and Jesus whom Thou hast sent, is life eternal." It is our duty to know who our Father It is our duty to know who our Father is, and who our Elder Brother is, to know that He is the Redeemer of the world, a resurrected Being, filled with immortality and eternal life, that He has all power, and that He loved all the has all power, and that He loved all the world and opened the door unto salvation to all those who will follow Him. I want you to believe that He taught baptism by immersion for the remission of sins. When He was baptized He went down into the water and rose again out of the watery grave in the become of His resurrection. It is relikeness of His resurrection. It is recorded in the Scriptures: "Then cometh Jesus from Galilee to Jordan unto John, Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and cometh thou to me? And Jesus answering said unto him. Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus when he was baptized, went up ness. Then he suffered him. A Jesus, when he was baptized, went straightway out of the water, and, to the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."

JESUS AN EXAMPLE. Why was Christ baptized? Because le had to be. He had to set the ex-mple. He is the door of salvation, the ray, the light and the life of the world. and He had to do just what He re quired us to do. He had to be baptize order to emphasize the fact that God d instituted baptism by immersion r the remission of sins. You must for the remission of sins. You must believe this; you must receive it in your hearts, and you must obey it. It is a doctrine of Jesus Christ; it is taught in the New Testament, in the Book of Mormon and in the Doctrine

BELIEF IN JOSEPH SMITH, THE PROPHET, NECESSARY.

You must believe that Joseph Smith was raised up by the power of God, and was an instrument in His hands in laying the foundations of this great latterday work; and you must believe, too, that God chose him in the spirit world, before he was born into this world. He selected him when he was a child; He came to him in his childhood, when he was 14 years of age, and began teaching him some of the great leasons he had to learn, and of the work which He



The Little

seph Smith, because things were re

been revealed in greater fulness than it was ever revealed since Adam. It may have been revealed in greater ful-

ness to the people of Enoch; but we have not got their records. We do know that these principles have been

given to us in this dispensation, and it is our duty to cherish them as God's

truths and principles by which man can

ADMONITION TO MISSIONARIES.

Now boys (I call you boys, because we are all boys together as far as that is concerned), I say, God bless you. If

there are any people who claim my sympathy it is the missionaries. I say it from experience, because of a fellow-feeling. They sent me out when I was a child fifteen years of age to preach the gospel in a foreign land. I

I was a child lifteen years of age to preach the gospel in a foreign land. I went away, leaving my friends. My father and mother had both passed away, and I felt I was pretty low in the world. Some of the time we had very slim fare. We were all alone in a foreign land, among heathens, so to speak I labored aroung them for sear.

speak. I labored among them for nearly four years—from the time that I was fifteen until I was nineteen years of age. When I was twenty, I came to

age. When I was twenty, I came to labor here in England, as a missionary

They sent me back a second time, then a third time. In all, I think I have

spint twelve or thirteen years on for-eign missions. And so, boys, I say I have sympathy for you, and you have

my heart's most earnest prayers for your success while you labor in the mission field. I never pray to the

Lord without remembering His ser-vants who are in the nations of the

earth preaching the gospel. The burden of my prayer is, "O God, keep them pure and unspotted from the world; help them to maintain their integrity, that they may not fall into the hands

of their enemies and be overcome; lead them to the honest in heart." This

has been my prayer ever since I was in the mission field, and I will continue to pray thus as long as I live. I pray that God will bless and preserve you. Keep yourselves pure and unspotted from the sins of the world, that when

you have finished your mission you may return home, pure, without spot or blemish on your bodies, or in your spirits, that you may come home looking up, and come and meet me and my

ing up, and come and meet me and my brethren with your eyes open, and your souls open, as if you would say to us, "From my heart read the record of my mission, for there is nothing concealed there that I am ashamed of. I have done my duty to the best of my ability, and I have come home determined to do right, and with a prayer in my heart that I may never fail."

His presence.

vealed to him which are not found in either the Bible or Book of Mormon. There are doctrines which He revealed in greater fulness to the Prophet Joseph than can be found in either of these records. For instance: Baptism for the dead was revealed to Joseph in greater fulness than is found in any of the ancient writings of this or of the American continent; also the sealing of parents to children from generation of parents to chindren from generation to generation, and many other glorious things which are not found in these books. The ordination of men to the holy priesthood, their endowments and their sealings and all such blessings, privileges and ordinances were revealed through the Prophet Joseph Smith; but they are not found in the Bible or the they are not found in the Bible or the Book of Mormon. Yet they correspond with the principles contained in those books. We find hints of these sacred principles in the writings of Paul and other apostles. But the gospel of Christ restored in this dispensation has

ordinary man. He has kept the la posterity shall be ministers of these pel until the latest generation has sent his boys on missions by half dozen. They are noble boys of faith in the gospel, and they me come home clean and pure. come home clean and pure. That the work that he is doing in preacha the gospel to the world. He is up brother. We were fellow missionars in the days of our youth. We be learned to love each other and we sill love that I have for those who love that I have for those who love that truth and are faithful and true, matter what they are. The saints we glad to see him in Holland and Berla, because his boys have been there and have filled good missions. He is a matthat you can love, and I love him. He has given you the keynote to success in the few remarks that he made to you—"Do not fail." I endorse his aimention with all my soul, and eight if upon you, my brothers and sisters as nition with all my soul, and eight a upon you, my brothers and sisters at fellow-laborers. For your sake as as God's sake, and for the sake of yet parents and your children, do not fill The Lord help you, that you may be victorious, that you may not fall, a my prayer, in the name of Jesus Christ.

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symptoms of disordered stomach or

bowels, since from them arise most

of the dangers of the common dis-

eases of childhood. A child whose

stomach, liver and bowels are kept

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(Laxative)

SYRUP PEPSIN

will pass through attacks of measles.

scarlatina, the mumps, etc., without

much harm done. It is those whose

digestive organs are weak, who suffer,

sometimes all their lives, from the

frightful after-effects of some of these

diseases. Don't wait till dangerous

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