## DESERET EVENING NEWS: SATURDAY, MARCH 24, 1906.



## Address by ELDER BEN E. RICH,

At the Seventy-Sixth Semi-Annual Conference of the Church Of Jesus Christ of Latter-day Saints, in the Assembly Hall, Salt Lake City, Sunday, October 8, 1905.

My brethren and sisters, it is not intended that this Church shall be merely one of a Gospel of spiritual sal-vation, but it is intended that it shall be the Gospel of temporal salvat.on as well. It is the duty of the Met-chisedek Priesthood to look after the spiritual affairs of this Church, and it is the duty of the Aaronic Priesthood of this Church to look after the tem-poral affairs; and I hope the day will never come when this people will ob-pect to the Church dealing in temporal affairs. Just the moment that spirit takes possession of you, then you are in a very bad position. Just as soon as an individual finds fault, and begins to fight against the authorities of this church, then he is on the road to apostasy, and he had better turn around and retrace his steps, or that the had better turn around and retrace his steps, or that the Elders that we have en the South-ern States in any one state in that mission. We have sot Scot Salva to the states of Southers that the state of the state of have only five pairs of Elders. And that is the way it goes. We could place all the Elders that we have his the in any one state in that mission. We have sot Scot Salva to the states in any one state in thet fect to the Church dealing in temporal affairs. Just the moment that spirit takes possession of you, then you are in a very bad position. Just as soon as an individual finds fault, and begins to fight against the authorities of this Church, then he is on the road to apostasy, and he had better turn around and retrace his steps, or that disease will take hold of him, sooner or later. You know sometimes it takes a long while for an individual to apostatize. He travels on that train day and night, sometimes for years, until he finally lands at the station. I

and night, sometimes for years, unit he finally lands at the station. I heard an individual say in this city that he had been an apostate for 15 years before he knew it. The future would look very black to me if I did not have a knowledge that what the world calls "Mormonism" is indeed God's divine truth; that when it was set up upon the earth, it was with a promise from the Almighty that it never more would be th own down. If you will examine the word-ing of the Prophet Daniel, you will see it intimated there that the work of the Lord has been upon the earth many times and been thrown down, and the Lord knew that it would be thrown down. But, in interpreting that dream down. But, in interpreting that dream of Nebuchadnezzar's, Daniel said that the little stone that the king saw cut out of the mountain without hands, out of the mountain without hands, represented the kingdom that God was going to set up upon the earth in the latter-days, never more to be thrown down or given to another people. Just as he saw that little stone grow and increase in strength and size until it became a great mountain and filled the whole earth, so it was the intention that the kingdom organized by the Great God in the last days would never Great God in the last days would never grow less, but would continue to grow larger until it filled the whole earth with the righteousness of God. I know there are individuals who claim that it was thrown down, became

disorganized, and the little stone crumbled, went into decay, for about 16 years. When an individual makes a stone Is years. When an individual makes a statement of that kind, he verily says that God Almighty has been defeated by the Devil, that His words were not true, that when it came upon the earth in the last days it would stand forever. it that the Almighty has been defeated by the adversary. We have a Temple here, and I was

We have a Temple here, and I was thinking, when Brother Goddard was speaking, do we as a people firmly be-lieve in all that that Temple stands for the work for which it is designed? If I could make my voice reach every wealthy man there is in the Church. I would say to them, do you believe that the work can be done in that house for which it was built, for the dead? Do you believe that on the other side of the veil missionaries are preaching the Gespel to the spirits in prison, and that the vell missionaries are preaching the Gespel to the spirits in prison, and that a work must be done for them here, that the living must do vicarious work for the dead? You endow colleges, and different institutions, but I would like

the Elders that we have in the South-ern States in any one state in that mission. We have got 8,600 Saints in that mission, and on account of not having Elders enough to visit them when they move, and find their where-abouts, we have lost track of about 1,500 or 2,000 of them. Once in a while let-ters come from some of them, saying they have not seen an Elder for 15 to 18 months. And now I want to say, God will hold you responsible if you do not magnify the Priesthood, and make yourself an ecclesiastical warrior to go into the world and preach the Gospel of into the world and preach the Gospel of Christ wherever you have an opportunity.

We have many things to contend with in the missionary field. Our Elders are met upon the right hand and upon the left by all kinds of arguments. A great deal has been said about those who oppose us in the so-called re-or-ganized church. There are Elders of that church in the world today claiming they are not antagonistic to any de-nomination in the United States excepting the Utah Mormons. They want to be in harmony with the rest of the world. They follow in the footsteps of our Elders, and, when they cease speaking, these representatives of the apostate organization will stand up and aposite organization will stand up and say to the people, "These men are Brig-hamites; no doubt they all have got more wives than one; they are repre-sentatives of the organization that was responsible for the Mardam Mardam responsible for the Mountain Mcadow Massacre, and they believe in blood-atonement." That is the kind of doc-trines they lay before the people of the world, following our missionaries. That is the kind of sentiments that prevail in their breasts. They have some the

in their breasts. Then they come to one who has just been baptized, and say. "Do you know, brother, do you know, sister, what takes place there in Utah. If any tithing is paid, it goes for the support of these men who are living in abomination, and whisky is correct into the bound by the burget carried into their houses by the bucket-full." That is the kind of argument. If any of the Elders of the Reorganized church don't believe this statement, I can back it up with evidence; and if they do not resent it, then they are re-

sponsible. I know I am looked upon as very radical. In fact, it is said that brother Golden Kimball and myself swear once in a while. I think that if Jesus would a while. I think that if Jesus would come here **He** would express His opinion of some people in almost similar language to that used sometimes by

anguage to that used sometimes by Brother Golden Kimball. Once Israel was united, and then God delivered the law to Moses. But the time came when their Prophets went to sleep, and the people became disunited. Eventually they severed asunder, under the headings of Pharisees. Sadducees, idings of

whosoever shall swear by the temple, it is nothing: but whosoever shal swear by the gold of the temple, he is a debt-or. Ye fools and blind, for whether is greater, the gold or the temple that sanctifieth the gold? And whosoever shall swear by the altar it is nothing but whosoever shall swear by the gift that is upon it he is guilty. Ye fools and blind, for whether is greater, the gift or the altar that sanctifieth the gift? Whosoever therefore shall swear by the altar, by it and by all and blind, for whether is greater, the gift? Whosoever therefore shall swear by the altar, sweareth by it and by alt things thereon, and whosoever shall swear by the altar, sweareth by it and by alt things thereon, and whosoever shall swear by heaven sweareth by it hand by him that dwelleth therein. And he that shall swear by heaven sweareth by it has and the there of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites, for ye pay the of mint and anise and Cummin, and have omitted the weightler matters of the law, judgment, mercy and failt; these ought ye to have done, and not to leave the other undone. Ye blind yudes which strain at a gnat and swall of the law, judgment, mercy and failt; these ought ye to have done, and not to leave the other undone. Ye blind yudes which strain at a gnat and swall of the law, judgment, mercy and failt; these ought ye to have done, and not to leave the other undone. Ye blind yudes which strain at a gnat and swall of the law, judgment, mercy and for the set of the

whom ye slew between the temple and the altar."

Now I want to say to you, my breth-ren and sisters, that among those who stand at the head of the churches of the world there are many good, kind, conscientious gentlemen: but I will say further, that I firmly believe that those who lead the thrade of abuse against who lead the trade of upp rominent this people, and still occupy prominent seats in modern synagogues, are of the same class spoken of by Jesus of Naz-areth; and if He were to come back again and speak to a congregation He descent the series astrong He des

again and speak to a congregation He would deliver the same sermon He de-livered when He was here before. If you don't know that this work comes from God, ask, and the informa-tion will be given you. Ask in faith, and then you will know. I testify, that the Gospel of Jesus Christ has been restored to the earth, in fulfil-ment of prophecy, and I testify to it in the name of Jesus. Amen.

## RETURNED MISSIONARIES.

Elder Charles Criddle of Basalt Bing V Elder Charles Cridile of hashe bing-ham Co., Idaho, passed through this city Sept. 8, 1995, on his return from the British mission, for which he was set apart Oct. 18, 1994. The Manchester conference was his field of labor. Elder Criddle was re-leased on account of his wife and child being addentially drowned. He reports wned. He sochild being accidentally drowned. He repo Elder John J. Thorderson of Cleve-land, Emery Co., returned Oct. 13, 1996, from the British mission, whither he was sent Oct. 19, 1995. He reports the work progressing slowly in the Irish confer-ence, where he labored during his ab-sence abroad. Elder Walter W. Morrison of Richfield, Sevier Co., returned Nov. 23, 1906, from the Central States mission, for which he was set apart June 9, 1903. He spent seven months as canvassing Elder in the Mis-souri conference, then 14 months in the general conference office, and eight months in the mission office. /Elder Orson Manwaring of Mapleton, Utah Co., returned Dec. 24, 1905, from the Northern States mission, for which he was set apart Sept. 28, 1903. The Southern Illinois conference was his field of labor, which he reports in excellent condition, many friends and investigators are being made with some converts.

Eider Joseph S. Thurber of Richfield, Sevier Co., returned Jan. 23, 1966, from the Swiss mission, for which he was set apart April 21, 1993. He labored in the French cantons of Switzerland, where he reports that many friends and con-verts were found and the mission is in a prosperous condition.

Elder John A. Knowles of Lewiston, Cache Co., passed through this city Feb. 13, 1906, on his return from the Northern States mission, to which he was assigned May 9, 1905, returning on account of ili-health. The mission work in Chicago, where he labored, he reports as progress-ing nicely.

THE PURE FOOD ROLL OF HONOR

"Good Housekeeping," a well known household national magazine volun-tarily made a therough examination and test of None-Such Mince Meat, and placed it without reservation upon its roll of honor.

land to make one proselyte, and when he is made ye make him two-fold more the child of hell than yourselves. Woe unto you, ye blind guides which say, whosever shall swear by the temple, it is nothing the when by the temple, it In the March number of Good Housekeeping, in the department of "Pure Food Assurance," we find: "None-Such Mince Meat, Merrill-

None-Such almost areat, Merrin-Soule Co. Syracuse, a semi-moist con-densed compound of beef, apples, spices, sugar, raisins, currants, bolled cider, and sait, without other preserva-tives or adultecants, no artificial color-ing, produced under conditions as near to souffary variation as possible."

This guarantee, which could not be ought at any price, ought to satisfy the most particular house-wife. The sale of one million packages a month seems to prove the statement to be true. oYur grocer sells None-Such. Try it, and satisfy yourself. You are the one.

ham Co., Idaho, returned Feb. 13, 1905, from the Northern States mission, for which he was set apart Nov. 8, 1904. The Southern Illinois conference was his field of labor. He returned on account of the liness of his wife, who died the next day after his arrival home. The confer-ence, where he labored, is in excellent con-dition, and the Elders are doing a good work there.

/ Elder Joseph Leo Bown of Fayette, Sanpete Co., Utah, returned Feb. 28, 1996, from the British mission, whither he was sent Jan. 25, 1904. The Leeds conference was his field of labor. In the last two years nearly 200 persons were baptized in that conference.

V Elder Ralph J. Strong of Kaysville, Davis Co., Utah, passed through this city March 9, 1906, on his return from the Southern States mission, for which he was set apart April 1, 1904. The conference of Virginia was his field of labor. The work there, he says, is progressing very nicely, and the people are coming more to the understanding of the truth. The Elders are doing a good work, and there is plenty of room for more Elders. The harvest is great and the laborers are few.

is plenty of room for more Elders. The harvest is great and the laborers are few. /Elder Hiram Dille of Salem. Fremont Co., Idaho, returned March 14 1906, from the Southern States mission, for which he was set apart Nov. 1. 1904. Elder Dille returned on account of IL-health. He was also notified of the serious illness of a little daughter, which he weeker, died before he reached her bedside. /Elder Joseph S. Christensen of Chester,

JElder Joseph S. Christensen of Chester,



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to see some of the wealthy men of this Church endow that Temple with a porthe headings of Pharisees, Sadducees, and Essenes. Then Jesus came with a property of the veil, and enter the missionary fields in the spirit world, they can say they were not stingy with the means the Almighty had given to them, but that a portion of it had been left to furnish food for those who of-fictate in the Temple, doing work for the dead who are on the other side. I don't know that I have read the will of a single rich man yet who has thought of that, but I believe he has not been in the spirit world 15 minutes before he would see the necessity of it, and he would feel like saying, "O God. let me go back and tell my brethren of the necessity of leaving some of these means, that food may be provided for those who must labor all one day to do the Temple work for not head after following this ad-prit world after following this ad-vice, he would meet with hearty hand-vice, he would meet with hearty hand-vice heat would meet work for one individual in the other word." I shakes from those in the other word. tion of the means God has given to them, that when they stand on the other side of the vell, and enter the missionary fields in the spirit world, vice, he would meet with hearty hand-shakes from those in the other world, because he had made it possible that a work might be done it possible that a work might be done in the Temple, that the dead might be robed with the powers of the Yell, and clothed with the authority that has been given and be-stowed upon those who received the truth while upon the earth.

slowed upon those who received the truth while upon the earth. I may be very pronounced in these matters, but I know that it is right, there is no question about it. If you give all that you have to the Church, and all that you ever expect to have in this world, and leave it for work for the dead in the Temple you would the dead in the Temple, you would be in debt to the Church, for what Church has done for you. I feel I can never pay the debt of grati-

Then Jesus came with and Essenes.

organizations when Jesus brought it first. Now then if you will not consider Jesus too radical and too harsh. I will read to you what He said about this when He was here; then you have got my opinion of just what He would say if He came to the earth again. Here it is in the 23rd chapter of Matthew: Elder Alfred J. Bell of the Third ward. Logan, Cache Co., arrived home Jan. 3. 1996, from the Sandwich Islands mission, whither he was sent June 6, 1992. The North Hawaii conference was his prin-cipal field of labor. The mission work in Hawaii, Elder Bell states, is advancing in a satisfactory manner.

"Then spake Jesus to the multitude and to His disciples, saying: The Scribes and the Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, that observe and do, but do you observe, that observe and do,but do not yet after their works, for they say and do not. For they bind heavy bur-dens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men; they make broad their phylacteries, and en-large the horders of their samenta large the borders of their garments, and love the uppermost rooms at feasts The choice and in the remple, you would and love the uppermost rooms at leasts the second sec



stock-raising. As there are comparatively few of these combination farms, it will be well for you to make a sclection at once. Ample hotel accommodation at Gleichen will provide you comfort, and we will furnish teams and drivers to show you over the tract, free of expense. Upon application to the undersigned, stating that you want to inspect this land, we will furnish you with a certificate enabling you to buy a ticket over the Casadian Pacific Railway lines from any point at which you wish to start to Gleichen and return, at a rate of one cent a mile from the Eastern and Southern points reached by the Canadian Pacific Railway, and a rate of one fare for the round trip from points on the main line West of Calgary to the coast. These lands will be placed on sale at merely nominal prices, our object being to establish a great agricultural com-munity rather than to sell these lands at their real value, either as judged by their crop production or the prices of irrigated lands elsewhere. The Canadian Pacific Railway will forever maintain these canals and laterals at the nominal cost of 500 per acre per annum. The terms of sale will be one-quarter cash and the balance in five equal annual installments at e% interest. This land will be sold in tracts of 80 acres and as much more as you desire, Remember, firstcome, firstchoice.

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