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The Message of Mormonism If you demand the best

A Discourse by Elder B. H. Roberts, in the Tabernacle, Salt Lake City, Sunday Afternoon, August 8, 1909.

(Reported by F. W. Otterstrom.)

I presume, my brethren and sisters, that a very large portion of this mag-ticent audience is made up of those that a very large portion of this magnificent audience is made up of those who are strangers within the gates of our city; and I doubt not but what, prompted by curiosity and interest, our riends are here in the hope of learning something about the faith of the Latter-day Saints whom, perhaps, many of them regard as a strange people. For my own part, if I could, I would like to respond to this curiosity r interest of our friends, by setting forth what message Mormonism has for them and for the world. I would like to speak, if I could, the choicest word that we have for them and manword that we have for them and man-gind; but I stand appalled at the task that such a proposition presents to me, and I frankly confess my own inabil-ity to meet such an issue unless there shall be divine assistance rendered and God shall help by the inspiration of His Spirit. If He help, then of course we shall not fall; and if we do not fail, then to Him let us accord praise end hour and glory, since success

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fail, then to Him let us accord praise and honor and glory, since success will be through His help. In order to get this message of ours before you, my friends, it is necessary for refer to a little history connected with this movement called Mormon-ism. Perhaps many of you are aware of the fact-since many of you are well advanced in years-many of you are acquainted, with the fact that in the fact deades of the nineteenth conturn. farly decades of the nineteenth century there was great agitation in respect of religion throughout the United States religion throughout the United States and parts of Europe; but more es-pecially in that part of our own coun-try known as the Western Reserve-northern Ohio; also in western New York, and the states of Kentucky and In these sections of our Tennessee. country there seemed to be a great spiritual awakening-or, at least, so it was regarded at that time-and religious excitement existed everywhere. It existed to such an extent in some localities that even the ordinary pursuits of industry were interrupted while people assembled in great camp meetings to bear noted ministers exhort and ex-pound in respect of religion. This great religious revival extended into western New York where the family of Joseph Smith lived, at Palmyra, in that state. His family had been religiously inclined for generations before his birth; and when this religious agitation of which I am speaking reached Pal-myra, the family of Joseph Smith was affected by it. This young man, then about 15 years of age, was also influities that even the ordinary pursuits of about 15 years of age, was also influ-enced by it; but his mind was sore troubled because of the divisions and contentions existing among the vari-us sects of religion. There were cries of "Lo here" and "Lo there," as to Christ and religion; and even when union revival meetings were held, and be time sume for the second to review union revival meetings were peid, and the time came for the converts made by united effort to divide off into the various sects, then much of the good feeling that had prevailed seemed to be dissipated, and contentions and jealousies predominated. This young man, Joseph Smith, observed these di-visions and it seems as if the question visions, and it seems as if the question of Paul to the schismatically inclined Corinthians reached him, asking this stern question, "Is Christ divided?" Will God teach one group of men one

of the light, which exceeded the brighttwo personages, resembling each other; and one calling him by name, said: "Joseph, this is my beloved Son; hear Him." Him.'

It speaks well for the intellectual tex-It speaks well for the intellectual tex-ture of this boy's mind, that in the midst of these unusual circumstances he could still hold to the great thought that had brought him to this issue; and to the presence in which he stood--to the person to whom he was directed--he put the question, "Which of these sects is Thy church, and which shall I join?" Now, my friends, bear, I Ipray you. for a moment, with the sceming harsh-

for a moment, with the seeming harsh-ness of the reply that was made to that great inquiry. The personage whom he addressed said to him in reply, that all the churches were wrong; that he must join none of them; that their creeds were an abomination in This sight; that those professors were all corrupt; that those professors were all corrupt; that they drew near to him with their lips but their hearts were far from him; that they taught for doctrine the commandments of men, "having a form of Godliness but deny-ing the power thereof." He was again ing the power thereof." He was again expressly commanded to go not after them, at the same time receiving a promise that the fulness of the gospel

should at some future time be made known unto him. That was a tremendous message to That was a tremendous message to deliver to a world that supposed itself to be living in the full blaze of Chris-tian glory! It was enough to appall the stoutest heart to be called upon to de-liver it! But, my friends, Mormonism would have no right to existence un-less such was the condition of the world. Of churches and creeds there were already enough; and unless there was some great, fundamental reason why a new message should be sent to

right to exist at all. The vision closed, and the boy went with it to his friends, and out of it has grown what the world calls Mormon-ism. Now, let us talk about the subism. Now, let us this about the sub-stance of this vision a little while and see if we can not soften the seeming harshness with which this message of Mormonism begins: "The churches are wrong." But, my friends, the people then living were not responsible for those conditions. They had inherited them. Generations ago men had trans-gressed the laws, changed the ordi-nances, broken the everlasting covenant of the gospel, and formulated creeds which failed to grasp or record truly the central truths of the gospel of Jesus Christ, the nature of God, the relation-Christ, the nature of God, the relation-ship of man to Delty, or the purpose of man's earth existence. The false no-tions and doctrines that obtained re-specting these matters our generation inherited from preceding generations. It was a case of the father's "cating sour grapes, and the children's teeth being set on edge."

by their own conscientious intelligence before the whole world. It has pro-hibited the publication of some Italian "The creeds are an abomination, and the professors are all corrupt!" That is a severe arraignment of Christendon. Do we mean by it that the whole of Christendom is corrupt? That virtue has fled? Of course, in a certain sense, the glory of God. There is none that doeth wholly good, no, not one. All flesh is corrupt before God, in that it has in it an inclination to evil—a concupiscence to sinful ways. But that my friends, we do not mean to say that all Christendom is corrupt, or that virtue has fled from the earth. I pray you regard the language more close-The creeds are an ambination;" tion;" the "professors are rupt;" they "teach for trine the commandments of men. It is the professors that are alluded to here as being "corrupt," not the con-fessors, of the creeds: the "professors" the "teachers" of the creeds are corrupt. What, then, do you arraign whole Christian ministry as b the being corrupt? By no menas. We are ready to believe that many of them like their followers are men who strive earnest-ly for the truth, and desire the uplifting of humanity; but those who, in the ages gone by, could formulate such creeds as exist in Christendom, ex-pressing such beliefs about God and about man, and the relationship of God to man; those who could formu-bets are de thet would atomality down late creeds that would eternally damn innocent infants; or that could for-ever close the doors of mercy against the vast majority of the children of God-as well those who died in ignor-ance of revealed truth, as those who died in the knowledge of it but re-jected it-in the awful dogmas of eternal punishment-men who could formulate such creeds as these cer-tainly had minds that had gone awry.

in any kind of food you first demand it in flour In that event you just

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prophet began his life's work. There is at present going on in the great Catholic church—that church which holds within her communion more holds within her communion more than one half of all the Christians of than one nall of all the Christians of the world—within her great or-ganization is going on what is called the "Modernist" move-ment. That movement, briefly told is this: a demand is made on the part of many of her scholars and theologians for wider scholars and theologians for wider intellectual liberty, and that the church shall come out of the darkness of the creeds and symbols of the dark ages and live in harmony with the new truths that have been developed and live in harmony with the new truths that have been developed through the inspiration of God operat-ing upon the minds of modern men, of our present-day scientists and philo-sophers. In order to be exact in the statement of the matter, permit me to read to you something of the program that is suggested by this modernist movement within the Catholic church: and let no one esteem it as a light thing, as a mere "crackling of thorns beneath the pot." Rome does not so re-gard it, I tell you. We are assured by a writer in the North American Review for July that this revolution within the Church of Rome is one of the might-jest revolutions since that one led by

est revolutions since that one led by Martin Luther in the sixteenth century. The Catholic church has already noted

why a new message should be sent to the world, then Mormonism has no right to exist at all.

supposed errors, of the modernists are detailed and reviewed from the stand-point of the orthodox within the Cath-olic church. In each diocese a "com-mittee of vigilance" is appointed to keep watch that whether in pamphlet, or book or speech, any prelate or cu-rate of the church should presume to be in sympathy with this movement, he might be instantly reported and si-lenced. Some of the most gifted men enced. Some of the most gifted men within the church have been driven in-to retirement from official life; others have been silenced; some have been dismissed from chairs of instruction in Catholic institutions of learning; and overywhere the bishops are called upon o exercise the utmost vigilance to keep lown the throbbing, intellectual life of this movement. Newman Smyth in Scribners for February of the present year gives the following account of the vatican's efforts at suppression of modernism: "The vatican has succeeded in putting out a few scholarly periodicals; in their places others more popular have appeared. It has persuaded some en-lightened teachers to relapse into the

"CREEDS ARE AN ABOMINATION."

henceforth to be limited to a suspicious vigilance over the rude and simple faith of her rapidly-dwindling followers, or will she rouse herself to the re-acquisition of that social influence which she has lost through long years of listless self-isolation? For ouror insteas self-isolation: For our-selves we have long since answered this critical question. We have ever watched the aspirations of the con-temporary mind with sympathetic in-terest; our hearts have beaten in unison with its glowing enthusiasm for the new ideals of universal brotherhood; and we have seen in all its movements the symptoms of a glorious revival of religion. . . . Speaking the lan-guage of our age and thinking its thought we have tried to bring it into touch with the teachings of Catholicism, that through such contact their pro-found mutual affinities might be made evident. We cannot believe that the church will ultimately reject our pro-gram as mischievous." I only want to present these state-ments to you and ask this guestion.

ments to you and ask this question: Why is this rejuvenation of the Catholic church demanded? Why this demand to forsake symbol and creed of the middle ages in order to come into harmony with modern truth as it has been de veloped by modern thought and sci-ence? Do not the questions pre-supnose that the church complained against is wrong in creed and doctrine and attitude towards progress? I may not go further into a discussion of this Catholic situation, because I want to call your attention to still more startling things in the Protestant world, es-pecially in our own country.

REFORM IN PROTESTANTISM. There has been running through the current numbers of the Cosmopolitan magazine a serise of articles by Harold Bolce on the trend of university teaching in America. Some two years ago, Mr. Bolce blocked out an itinerary for himself, having no less an object than a visit to leading universities throughout the United States, with a view to becoming acquainted with the trend of university teaching, and more especialthe importance that she attaches to it ly with reference to economic, social, philosophical and religious subjects. As by issuing what is known as the "En-cyclical Letter on Modernism" by the present pope of the Roman church, a document filling about one hundred printed pages, in which the errors, or supposed errors, of the modernists are detailed and realised from the stand a result of that he reports his visit through four articles of this maga-zine. I shall call your attention to zine. what is said simply upon the trend of religious teaching within the universities. I read the following extracts from the August number of that mag-azine. The article is prefaced with a note from the editor in which he says:

"It has been shown in the series of articles beginning with 'Blasting at the Rock of Ages' that our great universtiles repudiate the dogma and ortho-doxy of the established church and proclaim a new religion divested of Bibical and church creed. Why do the nost profound scholars in our insti-tutions of learning undertake this rev-olutionary work? What do they hope to accomplish . . . The answer is here. The schoolmen have placed Christian-ity in a scholars' cruchble. They are determined upon reducing sacred insti-tutions to scientific tests. The col-lege men approach the subject with the greatest reverence. It is false to char-acterize them as athelsts or iconcolasts. They assert that what we need is not less of God but more of God. They prophesy the introduction into the world of a system of belief superior to the Christianity of the ages." Bibical and church creed. Why do the Such is the editorial conception of the trend of teaching in our univer-sities, on this subject, with Mr. Bol's articles before them. And now

obedience of silence for a season, yet without actual recantation of their opinions; others it has forced to stand from the article itself. I read the following:

lowing: "Instead of living in harmony with God, the church, the colleges say, has set up a celestial czar, a conception which has been an injury to man, because it has given him a sense of weak-ness, inferiority and fear." That is the arraignment of the colleges against the teachings of the churches as to their conceptions of God. Now mark you, "The colleges say that the church, through its fear of new truth, has at all times been an obstacle to progress." Is not that a remarkable thing to say of the church of Christ that in reality ought to be in the very vanguard in the pur-suit of truth and the conservation of it? "Andrew D. White, formerly Presi-dent of Cornell university, says that the church in its apprehension of the progress of learning persecuted Roger Bacon, and by so doing did more harm to Christianity and the world than has been done as a result of all the efforts of all the athelists who have ever lived. colleges say that the church, through of all the atheists who have ever lived. of all the atheists who have ever lived. "Professor Borden P. Bowne, of Bos-ton university, Professor Frank Sar-gent Hoffman of Union College, and scores of others, say that the church is the last to come into the possession of truth: that it often lags behind, even in the matter of the nearesting comtruth; that it often lags bennd, even in the matter of the progressive con-science of the time; that it has had to recede from its position in every field of science; and that it is still reced-ing and must continue to make way for the progress of truth in spiritual metters. For many professors assert matters. For many professors assert that the church, as revealed by the outcry over the disclosures of what the universities teach, is still engaged in igious bodies, the inescapable duty of unfettered institutions of learning is to give the world a new revelation." Why, Joseph Smith proclaimed that need 90 years before these professors awoke to the realization of the need of a new revelation! But to continue: "The professors believe that civilization is under the domination of many false doctrines, and that the fact that these are held sacred is no reason why they should be preserved." Not only do these professors--scores of them, remember-hold that the church is wrong now, but they hold that it has been wrong for ages. Listen to this: "The present crusade of the colleges is surcharged with the conviction that the churches and church thought are not only behind the times but that they have, throughout the centuries, been an obstacle to human advance, and are even now the last barrier keeping man out of his true spiritual kingdom. They say that man has earned the right to know the truth, the truth that will make him free; and that man's igno-rance of his power in a world of spirit, where he could, if he would, he master, with all the harmony, health, happi-mess and abundance that that mastery implies, is the secret of the centuries of travail, hatred, wars and crimes that

to what the church has accomplished. In this phase of the subject they are peculiarly Catholic. But it is taught now in practically all the departments of philosophy in the great universi-ties that a new revelation is quick-ening this age, and that it is not only the right but the duty of the colleges to stand, if they can, as interpreters of the acceptable year of the Lord. Prof. R. M. Wenley of the University of Michigan teacher that we the Lord. Prof. R. M. Wenley of the University of Michigan teaches that we have every reason to anticipate great changes in Christianity. The world of thought is in progress of such profound alteration that orthodox belief can scarcely escape the transforming ef-fects of the new idea of God. Hundreds of thousands of young men and young women in America are coming under the influence of the new ini-versity philosophy, and instead of be-ing apologetic for the teaching that the God of the colleges is greater than the God of the church, the university philosophers look forward with compos-ure and even elation to the ultimate surrender of what they regard as disredited beliefs." In relation to the methods adopted

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by the churches for imparting religious truths, and enforcing religious living— the revival method more especially; and be it remembered that of late years many of the extravagances of this method have been eliminated since the boyhood days of Joseph Smith. Of this method of the churches, Mr. Bolce rep-resents the universities as holding the following view:

"Prof. Boris Sidls of the Pathological Institute of New York, who recently concluded a series of psychological ex-periments at Harvard, is ruthlessly arrayed against popular religion as expressed in revivals, and his findings have been endorsed by Prof. William James in an introduction to the former's published report. If there is in American university teachings a more fearless doctrine than the following as put forth by Prof. Sidis and counte-nanced by Harvard's leading philosopher, I have not yet encountered it: Well may President Jordan of Stanfor university exclaim: "Whisky, co-caine and alcohol bring temporary insanity, and so does a revival of re-ligion-one of those religious revivals in which men lose their reason and seif-control. This is simply a form of drunkenness no more worthy of respect than the drunkenness that lies in the gut-ter!" "Prof. Jordan," comments the Harvard psychologist as a result of his investigations, "was too mild in his expression. Religious revivalism is a social bane; it is more dangerous to the life of society than drunkenness. As a sot, man falls below the brute; as a revivalist he sinks lower than the sot.'

-Cosmopolitan for July, 1909. Now, my friends, after that, do not complain of harshness in the message that Joseph Smith was commissioned to give to the world 90 years ago, for he never said anything nearly so harsh as hever said anything hearly so harsh as the American universities are now say-ing about the churches. It seems to me as if God had called from the high seats of learning throughout our land the most intellectual class in the world to confirm the truth of the message of His prophet. The world despised the word of an

unlearned youth upon this subject, albeit coming with a message from God-from the Highest Intelligence. What will they say now to the testi-mony of the learned-which confirms the message of Joseph Smith?

WHAT MORMONISM AFFIRMS.

I do not want to take all the time, however, in discussing this negative part of our message. I desire to say something affirmatively, something that will dispel the gloom that this first part of our message is likely to impress plorious, mighty, intelligen

gospel of the Christ, this re-establish-ed Church of Christ, or nothing. It is not a new gospel, my friends, not a new religion. But the old gospel, the old re-ligion and the Church of Christ coming forth under a new dispensation. We, equally with you of other Christian persuasions, believe there is no other name given under heaven whereby men may be saved excent the name of Jesus may be saved except the name of Jesus of Nazareth, Jesus the Christ. Therefore to us there can be but the one true gospel and one true Church. Not only this, but our message goes further. If comes to you with the glad tidings that God is still in the world, not apart from it, not standing aloof in unsympathetic observation of the creation of His hands-but He is in it. What men name divine immanence. His spirit permeates all the elements. "He is in the sun, the light of the sun, and the power thereof by which it was created. He is in the moon, and the light of the moon, and the power thereof by which it was made." Also He is in the many blazing suns that we call fixed stars, and the power by which they were created. He is "the light which is in all things, which give h life to all things; which is the law by which all things; which is the law by which all things are gov-erned—even the power of God." That is, to say, God through and by His spirit is inmanent in the world—in II world—the universe. The elements—the stuffs we call matter are eternal; and element united with spirit mey attale element united with spirit may attain to a fulness of joy; when separated they can not attain to a fulness of they can not attain to a futness of glory, nor answer the end of their ex-istence. In this view "the elements are the very tabernacle of God;" or, as some of your scientists put it. "the material universe is but the garment of God." Under that garment is the liv-ing, throbbing, sympathetic God, in whom he live and move and have our

whom he live, and move, and have our being God is in His world reconciling it God is in His world reconciling it unto Himself, and working out His sovereign will. But chiefly God by His Spirit may be in man, if man will but have it so. Yea, man may be, and often is "the tabernacle of God, even temples." There may be such an in-dwelling of God in man that God is very near to him and not afar off. Your life, my friends, and mine, may touch the life of God; His rich spiritual grace and life may pour into our poor lives, making them rich in deed—who, then, shall talk of failure! But let us gee clearly here. While our message proclaims God to

While our message proclaims God to be immanent in His world by His Spirit, and pre-eminently so in manyet also does our message proclaim God to be a person. God, my friends, with the Latter-day Saints, is not a mere abstraction, an empty word withnere abstraction, an empty word with-out objective reality; a merely spiritual essence or influence; but, on the con-trary, God is a person in the sense that he is an individual. He is revealed to us through Jesus Christ. We be-lieve in that revelation of God that is to be read in the life and character of the Nagarane-the Lord Jesus Christ. Is to be read in the life and character of the Nazarene—the Lord Jesus Christ. To us He is the very image and like-ness of God; nay, as the Christ was and now is, so God is! The Christ you remember stood in His resurrected im-mortal body before His disciples, out on the Mount in Galilee, where He had appointed a meeting with them A: appointed a meeting with them. As He stood there, in all the glory of a resurrected, immortal personage, no more subject to death. He said to them: more subject to death. He said to them: "All power is given unto me, in earth and in heaven. Go, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lot I can with commanded you, and lo! I am with you always to the end of the world." As the Christ thus stood before His disciples He was God manifested in the flesh. And as the Son is, so we are assured, is the Father-a

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You, then shall live againnen. aye and in immortal youth, and pos-sessed of all the high powers of a glorious manhood. You will meet again the comrades and the old commanders beyond the heights, to hold your camp-fires and recount the stor-les of your victories for the preservaies of your victories for the preserva-tion of our great nation. We shall think of you in this spirit as you march by, and our sympathies will go out to you, but we shall regard you as the children of God--immorial men! not only in history, but in reas-ity. And what may not be accom-plished in eternity, friends, under these circumstances? What may we not all accomplish in such a state as our gospel gives hope to believe in, through Jesus Christ our Lord? Think of eternity in which to live, with God for your friend, with good men for your associates, and eternity in which to work, out the problems of existence—eternity!—its shining plane stretching out illimitably before you-I say, what may you not hope to achieve? At least develop-ment, intellectual, spiritual; at least growth, moral growth—soul growth, until at last, cliizenship in the king-dom of God, sonship to God, and brotherhood with all divine Intelligencies.

You see, then, my friends, this mes-You see, then, my friends, this mes-sage of Mormonism, beginning so harshly, to what music it leads us! to what harmonies! We stand here, with you, panoplied in this faith, in these hopes, in this spirit of charity for the world. Our mes-sage is optimistic; we have glad tidings for the world, not a mes-sage of dole and damnation, but of assurance, of hope, and encourageassurance, of hope, and encourage-ment, an uplifting message. Mor-monism proclaims the coming of a brighter day for the world—the longpromised millennium with the reign of

"The morning breaks, the shadows

Lo, Zion's standard is unfurled! The dawning of a brighter day Majestic rises on the world.

"The clouds of error disappear Before the rays of truth divine: The glory, bursting from afar, Wide o'er the nations soon will

shine.' God grant it, for Christ's sake

Amen.

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principles and order of church government and ordinances, and then teach another principles diametrically opposed? Is God the author of con-hision?" And there was borne in upon his soul the thought that all was not well with the religious world. In the midst of these reflections he came upon the Scripture which after a fashion may be regarded somewhat as one of the historical corner stones of Mor-monism, namely: "If any of you lack wisdom, let him ask of God who giveth liberally to all men and upbraideth not, and it shall be given him."

JOSEPH SMITH'S FIRST VISION.

Joseph Smith informs us that this Sripture became, to his soul, the very voice of God. In the light of it he re-viewed the situation, and finally came to this conclusion, that if ever man was perplexed he was; if ever man lacked wisdom, he lacked it; if any man knew not what to do, he was that person. He had confidence in the Scriptures. The teachings of a sainted Scriptures. The teachings of a scholar mother and of a Christian father had instilled that faith into his heart; and hence he decided, in child-like confi-dence, to go to God with this query: dence, to go to God with this query: "Which out of all these sects is right? Which the true Church of Christ? Which shall I join?" Having con-cluded to put these questions to the Infinite Mind-to God-he retired to a grove not far removed from his father's house-still standing by the way, unhouse-still standing, by the way, un-marred by the hand of man. On at-tempting to engage in prayer, how-ever, he found himself overcome by a shift of another the standard spirit of darkness, and his tongue bound that he could not utter his thought. As he was about to abandon thought. himself to seeming destruction, he beheld descending towards him a great



CURE SICK HEADACHE.

that were "corrupted," so they would not or could not see the truth. So you see the harshness of this message of ours narrows down considerably when you get to analyzing it. These creed-formulators were teaching for doctrine the commandments of men; they drew the commandments of men; they drew near to the Lord with their lips, but their hearts were far removed from Him, they had reduced religion to forms of godliness merely. The ground had to be cleared of the theological rubbish that had accumulated through the ages, that the living rocks might appear, on which God should found His Church in very deed; and thus our message had to begin with this declaration concerning the status this declaration concerning the status of Christendom.

GOD'S FIRST MESSAGE CON-FIRMED.

Now something singular has hap-pened in our time, in our day, within the past few years, and more especial-ly within the past year. Ninety years have passed away since this first message of God though Joseph Smith was given to the world declar-ing the churches wrong; but, mark you, we did not sit in judgement up-on the world's creeds and religions and religious teachers. We have not

you, we did not sit in judgement up-on the world's creeds and religious and religious teachers. We have not assumed to do that. Neither did Joseph Smith, he confessed his own inability to judge the matter, hence he went to God for wisdom. We think it would have been be-yond the capacity of human wisdom to determine which of the sects or churches were acceptable to God: or say which was His Church; sects or churches were acceptable to God; or say which was His Church; but God was competent to sit in judgement, and He sat in judgement, and announced the conclusion, and made Joseph Smith and the Church of Christ, that grew out of his mes-sage. He made them the heralds of this judgment of His to the inhabitants of the earth. But, to return to what I was about to remark,—after ninety years have clapsed, something re-markable occurs, and that is a won-derful confirmation of this seeming-ly harsh message with which our

magazines, only to increase their cir-culation. It forbade the faithful to read the 'Program of the Modernists,' and a new and enlarged edition was called for by the public. It enjoined the Bavarian bishops to see to it that the people read the 'catechism and good books,' and it obtained from the civil authority of Innsbruck the confiscation of a lecture by a modernist professor of canonical law, only to cause 43 edi-tions of it to be issued within a short time, and to lead many thousand liberal German students to organize a strike in behalf of the freedom of academic teaching. The index of prohib-ited writings increases; but it cannot keep up with the modernist press. In short, the Encyclical Pascendi, which aimed to destroy by a blow a heresy of the schools, has succeeded in creating a literature of it for the people. It commands the utmost vigilance in eve-ry diocese in searching out modernist ideas; and in Rome itself, under the very shadow of the vatican, a scientific-religious publishing society has been es-tablished, and its issues, increasing in power as well as in number, are now to be found scattered through many lands. "Besides all this account should be commands the utmost vigilance in eve-

"Besides all this, account should be taken of the number of secular jour-nals which are in sympathy, more or less avowed, with the modernists. An ecclesiastical authority which in former times could bind peoples and humble kings, has yet to show whether it is nightier than the power of a free press in a free state."

To the Encyclical letter that was issued by Pope Plus (the modernists themselves have made a most bold and fearless answer, and have published it, in connection with the Pope's Encyc-lical to the world. (See "Program of Modernism," Putnam's Sons, 1908.) This movement, by the way, is described as "a clear call for the rejuvenation of Roman Catholicism." The modernists believe that the church, the Roman Catholic church, can harmonize its teacings with the thought of this present age, that the most ancient church can survive by becoming the most mod-ern. The ambitious designs of the ern. modernists may further be learned by the following questions they propound, and answers they make to them:

"At this moment (1908) pregnant with all sorts of moral revoluwith all sorts of moral revolu-tion, when the intellectual world, still alienated from Christ and His Church, progresses in a hundred ways towards some undefinable renewal

of spirit, we ask ourselves frankly. Is there in the Catholic church, in that great organism in which the religious spirit of the gospel has come to em-body itself—is there a power of con-quest or simply a conservative instinct? Does she still hide in the secret complexities of her wonderful organization. capacities for winning adherents, or is her vitality threatened by the germs of a speedy decay? Is her mission

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ave cursed the world." I shall trouble you to read but one more extract:

"This, then, is the announced justi-fication of the college arraignment of many cherished institutions. The old indictment, drawn up by irreverent critics against the church, is repeated with a new force and a new meaning. It is pointed out that it was religious torsection net parent loome that Jerusalem, not pagan Rome, that clamored for the crucifixion. Motley and Draper and other historians have been cited in support of the teaching been cited in support of the teaching that the church in many ages mur-dered more people than it saved. And these victims were burned alive, strangled or beheaded, not for crimes committed, but in some cases for read-ing the Scriptures, or looking askance at a graven image, or smiling at an idolatrous procession as it passed... "But the college men are not blind

pon the minds of those who contemplate it. In the affirmative part of our message we come to you with these glad tidings: God has again spoken. He has renewed, so to speak, official relationships with the world. At that time when men supposed that God had spoken His last word in revelation; at that time when it was supposed angels would no more visit the earth: at that time when men concluded that the vol-ume of revelation was completed and forever closed-in the very darkest hour of these great errors, lo, the heavens open! angels visit the earth: the American volume of Scripture, the Book of Mormon, the Scripture of the old in-habitants of America, before they fell into anarchy and barbarism, when they into anarchy and barbarism, when they were learned and enlightened, when they had communion with God and Christ, and received the gospei-their record is brought forth to be a wit-ness for God; a witness to His justice, to His mercy; it came as a protest against the dark and awful thought that God could possibly leave a hemisphere to perish in ignorance of His mind and of His will, and of the gospel of the dear Christ! In the moment when these Christ! In the moment when these thoughts had crystalized into dogina, God brushed them aside, renewed rov-elation, gave a new dispensation of the gospel to the children of men, restored divine authority, re-established the Church of Christ, deposited with her His revealed truth, end gave her commission to make proand gave her commission to make pro-clamation of it to all the inhabitants of the earth-"to every nation, and kindred, and tongue and people:" giv-ing warning that the kingdom of God was at hand. Our message comes then with the announcement of these great truths; and Mormonism is this restored



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To find quick relief from backache; To correct distressing urinary ills; To surely cure sick kidneys? Just one way-your neighbors know; Have used Doan's Kidney Pills; Have proved their worth in many

tests. Here's Salt Lake City testimony. Mrs. A. Clark, living at 367 west First South street, Salt Lake City, Utah, says: "A friend spoke so highly of Doan's Kidney Pills that I decid-ed to give them a trial. I was suffer-ing of the time formation of the time of ing at the time from severe backache and my kidneys also being in a disor-dered condition. I was never laid up with the trouble, but was unable to do with the trouble, but was unable to do any work. I began using Doan's Kid-ney Pills, procured at the F. J. Hill Drug Co., and they cured the backache so that I have not had a symptom of the trouble since." (From state-ment given July 10, 1906.) A LASTING CURE. On Sept. 19, 1907, Mrs. Clark con-firmed her previous statement, when she said: "Doan's Kidney Pills cured me of kidney trouble in 1905, and it gives me pleasure to state that I have

gives me pleasure to state that I have not had any recurrence of the trouble since. I am glad to confirm the state-

ment I previousuy gave in favor of Doan's Kidney Pills" For sale by all dealers, Price, 59 cents. Foster-Milburn Co., Buffalo, New York, sole agents for United

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ble reality, as much so as the Christ was there on the mount in all his resurrected glory—a being

his resurrected glory—a being whose heart throbs in sympathy for His children. For his chil-dren! Yes, friends; this Mormon message bids us proclaim that children of men are also the children of God, essence of His essence, and nature of his nature. Our message proclaims man divine, as also it pro-claims God human—God and man of one and the same race! But God rela-tively to man, perfect; man, fallen and imperfect in his present estate, yet an heir of salvation and a child of God destined to become like his Father and Elder Brother, the Christ, You see I was right in saying that God is no mere abstraction with us, but a real personal being with whom we sustain very definite relations—the relation of child to father, with all the sympa-thies that grow out of the conception of that relationship.

IMMORTALITY OF MAN.

One other thing that our message is burdened with, is the immortality of man—a proper immortality, not merely and alone a continuation of conscious being after death, not merely a prolongation of life, but a merely a prolongation of life, but a pre-existence of life and intelligence before we tabernacled in the flesh. Our habitation was with God before we came to this earth. In our first primeval childhood we lived in His presence, and have come forth from His presence merely to gain an ex-perience in the midst of the eardi perience in the midst of the condi-tions that prevail in this world of ours. We believe in and teach the immortality of man; an immortality that stretches backward before birth as well as forward after death.

Our message also proclaims the persistence of the individual. There is something in you, my friends, according to this Mormon message to the world-there is some-thing in all of us, that was not created; and that will not die. Some-thing that is indestructible and uncreatable: a something that must live. because it can not be destroyed—the soul, the intelligence of man. That entity, that intelligence—YOU—will not be absorbed, and lose your iden-tity! You, friend, as an intelligence, and as a man, shall live through all eternities You friend shall accueternities. You, friend, shall accu-mulate experiences and grow in grace and knowledge, and power, and might and dominion, until you attain unto something that is worthy to be called divine—a son of God indeed!

On the day that you, our visitors, members of the Grand Army of the Republic—on the day that you pa-rade the streets of our city, our Zion. and we shall note you as you go by-as you go by, perhaps, with feeble footsteps and bowed forms, not with the elastic step of youth as when you responded to your country's call when the great Republic was in danger!---We shall look upon you on that day and note, perhaps, in our thought, the contrast. We shall think of you, my friends, in sympatheic mood; and we shall contemplate the time when these aged forms of yours shall put on immortality—when even these bodies shall give forth in the resurrection the vital elements essential to the manifestation of your spirits, in all the eternities to come. Our message, friends, re-af-firms the reality of the resurrection from the dead. We are commissioned from the dead. We are commissioned from the dead. We are commissioned to say that though a man die, yet shall he live, and that eternal-the Christ is our warrant for the Christ is our warrant for

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