NUMBERS AND REAL REAL SATURDAY OCTOBER 3 1908

HARMONY OF ANCIENT and MODERN REVELATION

A Sermon by PRESIDENT JOSEPH F. SMITH, in the Salt Lake Tabernacle, Sunday, Sept. 13, 1908.

(Reported by F. W. Otterstrom.)

left the tabernacle during the services, President Smith was led to make the following remarks, before commencing

"We will give those who wish to go out ample time to leave the house." After a pause he continued: "I think there can be no objection to people leaving a congregation, in the midst of services, where the necessity is urgent. If they have to go somewhere on a train that leaves before the conclusion of the services, or in case of sickness, or through any real necessity, I have or through any real necessity. I have no objections whatever to offer if people so desire to leave the congregation; but when people come to a meeting out of curiosity, to remain for a little sea-son, and then in considerable numbers arise to leave the congregation. In the midst of the services, it is, to say the least, disturbing and in some degree disrespectful. I believe that the great liberty and freedom that is exercised and permitted in our meetings, es-pecially an this tabernacle, is extreme and not what it should be. If people who are mostly strangers come just for a moment, out of mere curiosity, our ushers should seat them near the doors, where they can easily go out without disturbing the whole congregation. I do think that if we would observe a little better discipline in matters of this kind, we would not be so fre-quently disturbed by exhibitions such swe have witnessed just now." We have heard some remarks this fifternoon in relation to the leniency and freedom that prevail among our people. I fear the liberty that we ex-cise in carrying out our own pleas-ure, very many times, bespeaks a lack of reverence and of veneration for that which is and which should be held sacred by all Latter-day Saints. When I arose to my feet, I felt somewhat in-clined to read another portion of the section of the Doctrine and Covenants from which Brother John-Henry Smith has quoted somewhat copiously. (933 sec.) no objections whatever to offer if people

Beginning with the first verse, the

vd says: 'Verily, thus saith the Lord, it shall come to pass that every soul who for-saketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice and keepeth my command-ments, shall see my, fave and know that I am."

What a privilege this is, that has been thus offered to you and to me, that we may see the face of the Lord, and that we may absolutely know that that we may see the face of the Lord, and that we may absolutely know that He is; for upon these two great privi-leges depend at least my happiness and my faith in the religion that I have espoused, and I presume that, in this respect, I am not unlike you and all others who have embraced the gos-pel as it has been revealed in the lat-ter day through the Prophet Joseph Smith. I expect that I will, one day, pass away from this mortal existence into another sphere, which I know is certain, and which I realize, also, may not be far distant, and as truly as I belleve and expect this, I also expect to have the privilege of looking upon the face of my Redeemer and my God. I have no hesitancy in saying this, and this bellef is as sincere, as real, as positive, to me, as my belief in death it-self. I expect—and I not only ex-ped, but I have reched the point, in my experience in life, wherein I may sty and I do say, with all my heart, that I know that my Redeemer lives; I know that God is, Why do I know this? How do I know this? How do you know it? Without boasting, with-out claiming perfection or declaiming against my imperfection, without seek-ing to praise my life and my career in the world, or to pronounce against it against my imperfection, without seek-ing to praise my life and my career in the world, or to pronounce against it— I feel that I may say, and ought to be able to say—and could not stand before you, as I feel that I do stand before you, without I could say, in some meas-ure, at least, according to the extent of my knowledge and ability. I because

my knowledge and ability. I have en-deavored to forsake my sins; I have en-deavored to forsake my sins; I have en-deed, have called upon His name; I have endeavored to obey His voice; and I have tried, to the best of my ability and knowledge, to keep His command-ments; and the promise is: Verily, thus saith the Lord, whosoever doeth this "shall see my face and know that I am." If I have not reached the period of my existence at which I may be permitted to behold the face of my Re-deemer and my God, I have, at least, reached that period in my life when I do know that He is and that He lives. This bads me to the assurance, that is passed all doubt and all fear, that the time will come when I shall see my knowledge and ability, I have enthe time will come when I shall see 1 two.

(Owing to the number of people who eff the tabernacle during the services, President Smith was led to make the following remarks, before commencing his address):

been restored to the earth in the lat-ter day, can say the very same thing for themselves, and ought to be able to say the same for themselves. Their object in life should be the same, their effort and desire to accomplish God's will and their own salvation and prep-aration to behold the face of the Lord and to know that He is—that they can say in their hearts: I know that my Redeemer lives and that in the latter day He shall stand upon the earth; and although worms may destroy this body, yet in my flesh shall I see God. It is our privilege to know this and to have the witness of the Spirit bearing record of it in our hearts. cord of it in our hearts

record of it in our hearts. INCONSISTENCY OF SCOFFERS I have felt for some time impressed with a desire to bear testimony to the divinity of the mission not only of the Lord Jesus Christ but also the divinity of the mission of the Prophet Joseph Smith. We are not unfamiliar with the character that has been falsely given him by those that were opposed to him. We are not unaware of the fact that the world has ridiculed his mission and have rejected his claim to inspiration and revelation from God. I desire to say that no man in all God's earth, possessing intelligence, can con-sistently accept of the divinity of Christ's mission in the world and re-ject the mission of Joseph Smith, he can't do it. Any man that will claim to be a Christian, a believer in Christ, any man who will claim that he has ac-cepted Christ as his Redeemer and Savior from sin, who will turn about and reject the mission of the Prophet Joseph Smith, gives the lie to his first statement. Wby? Because the mission of Joseph Smith is founded upon the doctrine of Jesus Christ. It was Jesus who revealed to him the doctrine that he taught; it was Christ who gave him the commandments which he obeyed and which he followed in establishing this great latter-day work in the earth. The principles that were taught by the Son of God were taught by the Son of God were taught by the Son of Sod were taught by the INCONSISTENCY OF SCOFFERS.

clently was exercised by the Prophet Joseph Smith and those who received their commission under his authority from God. Therefore, it is absurd and ridiculous for a man to say: I believe in Christ, and I m ject Joseph Smith I desire to read the testimony of Joseph Smith and Sidney Rigdon on this matter:

"Hear O ye heavens, and give ear O

"Hear O ye heavens, and give ear O earth, and rejoice ye inhabitants there-of, for the Lord is God, and beside Him there is no Savior; "Great is His wisdom, marvelous are His ways, and the extent of His doings none can find out; "His purposes fail not, neither are there any who can stay His hand; "From eternity to eternity He is th same, and his years never fail. "For thus saith the Lord, I, the Lord am merciful and gracious anto those who fear me, and delight to honor those who serve me in righteousness"—not, in sin, not in iniquity, but "who serve me in righteousness and in truth unto the n righteousness and in truth unto the

nd; "Great shall be their reward and eter-

"And to them will I reveal all mys-teries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come will I make known

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for ages to come will 1 make known unto them the good pleasure of my will concerning all things pertaining to my kingdem; "Yea, even the wonders of eternity shall they know, and things to come will I s' ow them, even the things of many generations."

There is not a promise here uttered that was not also uttered by the Son of God. There is not a principle here invoked that was not taught and given to the world by the Redeemer, "And their wisdom shall be great

standi en; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to nought." These sentiments are expressed al-These sentiments are expressed al-most verbatim with the sentiments ut-tered by the Son of God Himself. "For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man. "We Iosenb Smith Ir, and Sidney "We, Joseph Smith, Jr., and Sidney Rigdon, being in the spirit, on the 16th of February, in the year of our Lord, one thousand eight hundred and thirty-two.



BUST OF PRESIDENT JOSEPH F. SMITH By Louis Potter.

and the Lord has said, as I have read to you

"By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God. "Even these things which were from the beginning before the work of the the beginning before the world was, which were ordained of the Father, through His Only Begotten Son, who was in the bosom of the Father, even

was in the bosom of the Father, even from the beginning, "Of whom we bear record, and the record which we bear is the fullness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision; "For while we were doing the work of translation, which the Lord had app-

pointed unto us, we came to the twen-ty-ninth verse of the fifth chapter of John, which was given unto us as follows.

"Speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of Man, and shall "They who have done good, in the

resurrection of the just, and they who have done evil in the resurrection of the Now this caused us to marvel, for

"Now this caused us to marver, for it was given unto us of the Spirit; "And while we meditated upon these things, the Lord touched the eyes of our understandings and they were epened, and the glory of the Lord shone

epened, and the glory of the Lord shone round about: "And we beheld the glory of the Son, on the right hand of the Father, and received of. His fulness: "And saw the holy angels, and they, who are sanctified before His throne, worshiping God and the Lamb, who worship Him forever and ever. "And now, after the many testimonies which have been given of Him, this

which have been given of Him, this is the testimony last of all, which we give of Him, that He lives; give of Him, that He lives; "For we saw Him, even on the right

"Verily, thus saith the Lord, it shall come to pass that every soul who for-saketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my command-ments, shall see my face and know that I am. "And that I am the true light that

"And that I am the true light that lighteth every man that cometh into the world: "And that I am in the Father, and the Father in me, and the Father and I are one: "The Father because He gave me of His fullness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men. of men.

"I was in the world and received of my Father, and the works of Him were plainly manifest; "And John saw and bore record of the fulness of my glory, and the fulness of John's record is hereafter to be re-

vealed

wealed;
"And he bore record, saying, I saw His glory that He was in the begin-ning before the world was;
"Therefore in the beginning the Word was, for He was the Word, even the messenger of salvation,
"The Light and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by Him, and in Him was the life of men and the light of men.
"The worlds were made by Him: men were made by Him; all things were made by Him, and through Him, and of Him."

were made by Him, and through Him, and of Him. "And I, John, bear record that I beheld His glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirlt of truth, which came and dwelt in the flesh and dwelt among us.

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them. These were the promises He made to the disciples and followers, and Joseph Smith-aye more, for it was through Christ that Joseph Smith re-ceived and uttered these principles to He further promised them the Holy Ghost, the Comforter, the Spirit of God that should come from the Father and the Son—that Spirit which should take the world. Therefore, I repeat that the man who receives or professes to receive Christ and to believe in Him, and who claims to be a Christian, and of the things of God and show them to the desciples, reveal unto them things that were to come, bring to their memyet denies the mission of Joseph Smith that were to come, bring to their mem-ories things that had passed, and en-lighten their minds on things that were present. All these things Christ did and promised to the faithful follow-ers in His day, and for these good works, for these glorious promises that He made to them on condition of ac-ceptance, they cried out: ""Release Barabbas"—a wicked man, a convict sentenced to death, a murderer—"Re-lease him, but crucify Jesus! Put Him to death. Let His blood be upon us and the doctrines that he taught, per-petrates an inconsistency that should not exist among intelligent men. Men should find out the difference if any and should point out where the differ-ence is. I know that men conjure up things that they conceive to be out of harmony and that appear to be incon-sistent with the doctrine of Christ; but there is not a doctrine taught or ad-vocated by the Prophet Joseph Smith, that is not in strict accord with the doctrine taught by Jesus Christ. They do not disagree and we are carabla to death. Let His blood be upon us and our children." That was the ery of the people in that

doctrine taught by Jesus Christ. They do not disagree, and we are capable of demonstrating that fact; indeed, it needs no demonstration. Let the un-biased mind take the writings of the ancient apostles, and the doctrines ut-tered by the Son of God Himself, and then compare them line by line, word by word, principle by principle and truth by truth, with the doctrines ad-vocated by the Prophet Joseph Smith, and there can be found no disagreement and no disharmony between the two. How could there be? A house cannot be divided against itself. It is God's house! it is Christ's work that we are engaged in, Christ's commission to man; and the Prophet Joseph Smith was instrumental, in the hands of the Lord, in laying the foundation of this work. If the so-called Christian world despise these doctrines they only prove That was the cry of the people in that day; it is the cry of some of the peo-ple today; it is the cry of the ignorant or of those who are possessed of the same wicked spirit that the people in the day of Christ and His disciples were possessed of—the spirit of anti-Christ, of hypocrisy, of unbelief, of re-bellion against God and His laws. They ore out foreaver. Chucky those who hecry out forever: Crucify those who be-lieve in Christ and who follow Him and do the works that He did. They have so cried out against Joseph Smith; they have so cried out against this people. They have, from time to time, driven them from their homes; burned their houses from over their heads; turned them out homeless and robbed them of all they possessed-land, houses, cattle

other

attend to these matters in the infancy and childhood of our offspring, when they get to be older they will not de-part from the right way, or if they do the sin will be theirs. It has been said by the best wisdom that has developed the sum of competence in the by the best wisdom that has developed through, ages of experience in the world—that the proper care and training of a child until it is from 10 to 15 years of age is the most import-ant training of all its life. If the children are properly taught and brought up under proper environment and influences, until they are 10 or 15 years of age, and then they are safe-guarded by parents until they are of guarded by parents until they are of age, against the vices and evils to which human nature is prone, when they became men and women they will be established in the truth and in the knowledge of God, in the love that they should feel toward their Creator, the faith that they should exercise in the promises that have been made to them of everyoring life through obedithem of everlasting life, through obedi-ence to His commandments; and they will not depart from the right way. But, as has been said, if you are drunken, how can you tell your chil-dren not to be drunken? If you curse and swear, how can you teach your children not to do so? If you violate the Sabbath day, how are you going to train your children to keep it holy? If you sneak evil of your peichbor and you speak evil of your neighbor and bear false witness against your broth-er, and your children know it, how are you going to teach them not to do such things as these? If you lack faith and confidence in the work of the Lord, how can you inspire faith in the hearts of the children? You can't do it, As is the parent, so will be the child,— only the child may grow faster than the parent dd and may go beyond him in the wrongs that the parent may have committed, the evil example that he may have set before his children while with him under the parental roor—although these mistakes may not have been very many or very serious in his mind, yet they may be mag-nified in the heart and life of the child, and he will "go you a good deal worse." As sure as you live, you will find that this principle will work out Now, may peace be with you, and may the blessings of the Lord attend you. I believe in the divine mission of Christ, with all my soul, my hopes are built upon it; my faith is fixed in it. I know that my Bedeener live. I are built upon it; my faith is fixed in it. I know that my Redeomer lives. I louow that Joseph Smith revealed the same doctrine that was taught by Christ, and that he organized the Church as God dictated to him and taught him how to organize it, that every soul within the pale of the Church of Christ on earth might have a shepherd and a guardian over him or her, to guard their innocence, to shield them argainst temptation and or her, to guard their innocence, to shield them against temptation and evil that they could not resist, to ad-vise them in righteous ways, to strengthen them when they are weak, to encourage them when they are faint, that they may be strong in the Lord, and become established truly in His work. There is no other organization more perfect than the organization that the Lord has established in His Church. May we understand it, May we receive it in our hearts and live up to it, is my prayer, in the name of up to it, is my prayer, in the name of Jesus, Amen.

and of God, and we heard the y bearing record that $H\epsilon$ is the Only Begotten of the Father, That by Him and through Him, and

of Him, the worlds are and were cre-ated, and the inhabitants thereof are begotten sons and daughters unto God."

LIVING TESTIMONY OF CHRIST.

"And I, John, saw that he received not of the fulness at the first, but received grace for grace:

"And he received not of the fulness at first, but continued from grace to grace, until he received a fulness; "And thus he was called the Son of God, because he received not of the ful-ness at the first,"

Here is a living testimony. It is not something that was given in ancient times. It is not a testimony that has been translated by uninspired men. It is not a declaration that was given in the misty past and has been handed down through the traditions of the fa-thers. It is a direct revelation from God to men in our own day and time;

despise these doctrines they only prove their ignorance or hypocrisy in assumthese doctrines they only prove their ignorance or hypornsy in assum-ing that attitude, and they manifest their rejection of the real truth when they do it, for no intelligent man, who is familiar with both, can find a dis-tinction or a difference, except that he conjure it up in his own wicked heart or perverted mind in order to de-ceive and mislead ceive and mislead

Christ is responsible for it as is also

Now, I say to you, my friends, my brethren and sisters in the covenant of the gospel, I stand by these words: I accept these doctrines. I believe them, with all my heart. I have received them without recourse. I want nothing better; and yet, if there be anything better; let it come; and, if it shall come, I shall pray earnestly that I may be broad enough and big enough to re-ceive it. I understand that the gos-pel taught by the Prophet Joseph, and that which was enunciated by the Sav-lor Himself, embraced all truth per-taining to the salvation and the exal-tation of man, and there is nothing good and true, and right or righteous that does not come from, or is not of God or thost does not to ret metal to the that does not come from or is not of God, or that does not pertain to His work and to the life, growth and ad-vancement of the souls of men until they become like unto Christ, for they were fore-ordained and pre-destined to become like unto Him in whose image they are, who is the forerunner, become like unto Him in whose image they are, who is the forerunner, who is the way, the light and the life of the world, who is the door of salva-tion for the children of men, and any man who seeketh to climb up in some other way or to enter by any other door is pronounced, by the Son of God Him-self, as a thief and a robber. There is but one way; there is but one name given under the heavens by which men-can be saved and exalted into the pres-ence of the Father from whence they came, and that is the name of Jesus Christ, the Son of God, who was begot-ten by His Father, and born into the world. He grew to manhood in the midst of men, and delivered His mes-sage to the world, a little part of which has been recorded by His faithful dis-ciples, but only a hundredth part of what he said—aye, perhaps, not a thou-sandth part has ever been told or re-corded. But a little is recorded; we have it in the New Testament, the statement of the four evangelists who testified of Him. He was buffeted and disowned by His people; He was re-jected by them; and His offer of life and salvation to them and the world was spurided and rejected by them, They cried out against Him and called Him a "deceiver." They called Him "Beelzebub." They called Him a "wine-bibler and a friend of publicans and staners," and they charged Him with "Beelzebub." They called Him a "wine-bibber and a friend of publicans and sinners," and they charged Him with all manner of evil—but falsely, not truly. When they took up stones to stone Him, He said to them: "Many good works have I done in your midst; for which of these do ye now seek to stone me?" For evil He had not done, but good He had done. He had healed their sick, given eye-sight to the blind, unstopped the ears of the deaf, cleans-ed the lepers, raised the dead, and ad-ministered life and comfort, consola-tion, happiness and joy to the inhabit-ants of the earth. He had declared God His Father unto the world. He de-clared, also, to the world that He came not to do His own will but the will of His Father who sent Him. He declared that he was not so great as His Fath-er. "My Father," said He, "Is greater that he commanded His people to pray unto God in His name, and He promised them that whatsoever they should ask of God in His name, He would see that it should be given unto bibber and a friend of publicans and

and other things—because, forsooth, they believed in new revelation! The cry then was: "Become like us, reject your prophet, give up the idea of hav-ing new revelation in this day. These are things of the past; give them up; turn out your apostles, and be like the rest of us, and we will receive you gladly, and you can dwell in peace in our midst; but you must not believe in prophets; you must not believe in new revelation; you must not believe in new revelation; you must not have apostles; you must not claim that you have authority from God, as the an-clent disciples had; you must not as-sert to the world the folly that God is able to speak now as He spoke to things-because is able to speak now as He spoke to ancient Israel; that is all done away with." These were the arguments that

forsooth

we met in the incipiency of this Church, and these are the arguments we still meet in the world, but they are still as fallacious and as wicked as they ever fallacious and as wicked as they ever were. In this dispensation, as in the dispensation of Christ, error may be-come venerable with age, and it may become popular by the number of its volaries; but neither age nor numbers will ever make error the truth, nor will they ever make wrong right. God has revealed the gospel in the latter day, and if you have re-ceived it as you ought to have re-ceived it as you ought to have re-ceived it in faith, believing, having a knowledge through obedience to the knowledge through obedience to the commandments of God-no power on earth can turn you from that truth, earth can turn you from that truth, because you know that it is the truth; and who is so cowardly, who is so base, that he will desert truth to have error crammed down his throat? Who will do it? Who dares to do it? I dare not; you dare not. You can't af-ford it; no man can afford to yield truth for error, nor that which is right for that which is wrong. Your alle-giance has been given to the work in which you are engaged; and you must be true to it always and eternally, or

be true to it always and eternally, or else, if you turn away from it, the penaltles of disobedience, of unbelicf, and of rebellion against the truth will and of rependent against the truth will follow into the vast elernities that lie before. I testify of this to you, in the name of the Lord, and I know whereof I speak, for I speak by the same spirit, the same words that are recorded in the revelations of God to the world through the Prophet Joseph Smith. Smith.

LOOK AFTER THE CHILDREN.

My brethren and sisters, look after your children. We have had some talk, this afternoon, about our chil-dren. Let me read to you a few words that the Lord has revealed to us about our duties toward our chil-dren.

us about our duties toward our chil-dren: And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the pa-rents.

rents. 'For this shall be a law unto the in-habitants of Zion, or in any of her stakes which are organized: "And their children shall be baptized for the remission of their sins when eight years old, and receive the lay-ing on of the hands. "And they shall also teach their chil-dren to pray and to walk uprightly before the Lord. "And the inhabitants of Zion shall.

"And the inhabitants of Zion shall, also, observe the Sabbath day to keep it holy."

pray unto God in His name, and He promised them that whatsoever they should ask of God in His name, He would see that it should be given unto. If we don't do these things, the sin will be upon us as parents. If we do

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