RESURRECTION IS A REALITY.

An Address By Elder J. H. Paul in the Salt Lake Tabernacle. Sunday, November 8, 1908.

(Reported by F. W. Otterstrom.)

those words, set to most and expressed with voices and instrument combined, must serve as an inspiration to any one who is blest with the appreciation of what is beautiful in music and who believes the truth which they sang in the words of the anthem as I noted

Peace, peace on earth! centhes in the say;

Good will to man
Breathes from on high,
He that was dead now lives again, vior of the sons of men.

savior of the sons of men."

We who live after His influence has been among the children of men for atmost nineteen conturies, can not understand how much that message meant which He brought to the earth; for, before His time, there was very little of real gladness in the hearts of human beings. One of the things which has impressed me most, in reading somewhat of ancient literature, is that there is an indefinable sadness that runs through nearly all the things that even talented men wrote in ancient days. Real gladness came upon the earth only after men, or a certain cient days. Real gladness came upon the earth only after mon, or a certain large number of them, became convinced that they had been, or that they would be saved by Him who came bringing "peace on earth and good will to men." But saved from what? We say "from sin;" and of course that is true; but chiefly we are saved from that which He illustrated in His life and death and rising from the dead—saved from death; because if we are not saved from death, no other sulvasaved from death; because if we are not saved from death, no other salvation will be worth while. I say that in ancient times men did not know, mendid not think, that this great truth could be possible. I read here in Job, the fourteenth, these words:

"Man that is born of a woman is of few days, and full of trouble.
"He conneth footh like a dayer, and is the country of the same that the sam

of few days, and full of trouble.
"He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not."
He says to the Lord:
"And dost thou open thine eyes upon such an one, and bringest me into judg-

such an one, and bringest me into judgment with Thee?

"Who can bring a clean thing out of an unclean? Not one."

He did not k ow the power of Christ How an unclean thing, namely, our erring human hearts, could be made clean. He thought that was impossible, "Seeing." be said "his days are de-"Seeing." be said.

"Seeing," he said, "his days are de-termined, and number of his months are with Thee, Thou hast appointed his bounds that he cannot pass." But the Savior removed all these But the Savior removed all these limitations of man when he said: "Greater things than these shall ye do," a saying that has been a stumbling block to the congregations of the saints. How can we do greater things than He did? One of the seventies today in the class of which I happen to be a member, brought out this fact, when I asked him if this was what Christ meant; and he said it was namely, that the greater things than He did, means as the Lord said, that in the last day, in the day of Hispower, His people shall be willing, and the heatthen shall obey. They did not obey him, and so, these "greater things" are reserved for His people. For the greatest thing He did was to make us believe the truth; and if Hispogle and the heatter shall selected thing. For the greatest thing He did was to make us believe the truth; and if His people, under God, shall be the means of converting the nations, this elder was of the opinion that greater things will they do even than He did thennot. Eprhaps, because He could not but because there was another way that was better. Job goes on to say: "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

Though the root thereof wax old in "Yet through the scent of water it will bud, and bring forth boughs like

a plant.
"But man dieth, and wasteth away: yea, man giveth up the ghost, and "As the waters full from sea to sea

and the flood decayeth and drieth up:

"So man lieth down, and riseth not:
till the beavens be no more, they shall ret awake, nor be raised out of their sleep."

So he mediated in his reart, and later ising to a higher plane and understanding better, perhaps, he said:

"I know that my Redeemer liveth, and that He shall stand in the latter day upon the earth, and though after my skin worms consume my flesh"—or body, as the translation has it—"yet in my flesh shall I see God."

He had a firm hope, though a dim light, and it almost left him in the day of his trial. Now, this great question, which Job asked in the day of his mourning: "If a man die, shall he live again?" is the most momentous question that has ever perplexed the human heart, and beside it all other questions seem trivial. Every human soul sooner or later faces this question: and man begins to demand, invincibly, to know whether he shall live again: or whether death shall be, as it seems to be, the end of all things. We are not, indeed, left without some light from natural reason, as to the answer; but it is not a very strong light, at least not to most people. Job could see the tree sprouting again, but he thought that was an exception. We see the trees, today, lose their leaves, but we know it is no great miracle—that is, we do not esteem it as such, because it is so familiar—and we know that next spring there shall be a resurrection, as it were, of every one of them. That which is common becomes commonplace in our eyes, and He had a firm hope, though a dim comes commonplace in our eyes, and

A Salt Lake City Case

Many More Like it in Salt Lake

The following case is but one of many similar occurring daily in Salt Lake City. It is an easy matter to verify its correctness. Surely you cannot ask for better proof than such con-

Mrs. C. M. Dale, living at 459 west Eighth South street, Salt Lake City. Utah, says: "For a year or more I was entirely free from kidney complaint until I began suffering from pains in the small of my back through my loins. When I caught cold or everexerted myself I became very much worse, and was often laid up from three days to a week at a time. My kidneys were also very irregular and gave me much distress and annoyance. heard so many people praising Doan's Kidney Pills, that I decided to give them a trial, and procured a box at the F. J. Hill's drug store. They helped me from the first, so I continued tak-ling them until I was cured. I am glad to recommend the remedy that cured from

For sale by all dealers. Price 50. cents. Foster-Milburn Co., Buffalo, New York, sole agents for United Remember the name-Doan's-and

As the choir sang I suppose you could not help but notice as i did, that these words, set to music and expressed with voices and instrument combined, must serve as an inspiration to any one who is blest with the appreciation of what is beautiful in music and who believes the truth which they sang in believes the truth which they sang in the anthem as I noted.

We esteem it not. But did you ever think that every time we lie down to rest, and lose our consciousness in the miracle when we awake and regain consciousness and life-power again? Why, it was but yesterday, in my work at school, that the children called my attention to the dragon-fly, to the my attention to the dragon-fly, to the larvae, the small slimy, and hideous creature that burrows in the mud of That same creature Tenny son, the most gifted of our poets in this century, had also seen, and he

"Today I saw the dragon-fly Come from the cells where he did lie. A hidden impulse rent the veil Of his old husk; from head to tail Came out clear plates of sapphire mail. He drew his wings; like gauze they

grew; Through crofts and pastures wet with dew, A living flash of light he flew."

LESSON FROM NATURE.

I remembered when I read how this I remembered when I read how this peet-philosopher could see the meaning of the lesson taught by the resurrection of the dragon-tly, how a lady thinker and scholar, a few years ago, taught still another lesson by means of this picture. "Suppose," said she, "that the dragon-fly, before it came out of that slimy creature, with all its fellows there, had been able to talk with them, and they had asked it if it lows there, had been able to talk with them, and they had asked it if it wouldn't come back and tell them what was this world of sunshine that they had heard something of" (for in their mode of life they know very little of the sunshine and the air). But how could the winged dragon-fiv of the air go back to that former stage in the go back to that former stage in the water to tell them anything? It would not be possible; no message, ordinarily, would be able to carry back, no matter how much he knew he was alive when he came out of what must have seemed to be his tomb. When feeling the chill of death over him, the larvae simply folds himself together and lies there, expecting, if he knows anything about it, that his sleep is to be the end of

EVIDENCES OF REVELATION. Should not this miracle of insect change be a lesson to us? But how greatly we are indebted, not so much to natural reason as to what the Lord has said directly! I glean from the hymn which the congregation has just sung—the old have that as you know expresses the hymn that, as you know expresses the Mormon doctrine of the after-life of the resurrection—another truth. It says: "Hail to the prophet ascended to heaven." "Ascended to heaven"—he is not in death; he is not asleep; he is not in his grave; he is in heaven "Traitors and tyrants now fight him in vain. Mingling with Gods he can plan for his brethren." He is not idle; he is not asleep; he plans for his brev-ren. Is he still interested in this work? President Wilford Woodruff told are, one day as we chanced to ride on the train together, that as he was riding in a carriage on his way to the Saint temple, President Brigham Young appeared to him, talked in rela-tiontion to the work to be done in that temple. Hence President Young was not very far away; heaven must be near; it is not even a far off coun-try. Did President Young sleep? If so, how long? Not very long, if Wilford Woodruff knew the truth; and I think he did. I never was more impressed than when that great man, in his child-like simplicity, laid his hand upon my arm, years ago, and told me this, that Brigham had come to him and had given him directions about the temple. Was it a dream? No, it was not even a vision; he saw it, evidently, in broad daylight; he heard the voice. in broad daylight; he heard the voice, and he talked with Brother Brigham. I do not think that Wilford Woodruff was a visionary man. I have heard, you have heard, many of you know, that the workers in the temple, as they perform the ordinances for the dead, are often conscious that some of the dead

often conscious that some of the dead are near. They feel their companionship, and the reality of their presence drifts in upon some of them, at times, with such a feeling of certainty that they actually do not doubt it. It takes a good deal to make men and women sure of the presence, the nearness, and the living reality of beings from the other world, but the brethren and sisters in the temple testify that they are sometimes aware of their presence; and you have heard them so testify.

them so testify. THERE IS NO DEATH.

But, you will say, that experience is for them; they may have had such a testimony; but what have we? Lis-When Christ with His joyful proten! When Christ with His joyful pro-cession met that mournful funeral company that was coming out of the city of Nain, and the widow whose only son they were carrying there up-on the bier; they were weeping and lamenting, and he bade them stand still and put down the bier which they still and put down the bler which they were carrying. Then he commanded the young man to arise, and he that was dead sat up and began to speak. Here, the Savior, the Lord of Life, meeting death, must show, it seems to me, that He conquered it there. The young man was not dead, he was only asleep, so to speak. Again when the little daughter of Jairus lay dead, and they were all weeping, He said: "Give place, for the maiden is not dead but sleepeth;" and they laughed Him to scorn. When he had put them all out, save Peter, James and John, and the parents of the little girl, He took her hand and said: "Little maiden I say unto thee arise:" and immediately she arose. She was not dead; the Lord illustrated it plainly enough. But because it has descended to us from the generations, from the creeds of men illustrated it plainly enough. But because it has descended to us from the generations, from the creeds of men and their mistaken notions, we are accustomed to suppose that the dead pass away and there they lie in their graves. There lie the dead, we think, writing until the last day, when they shall come forth in the resurrection. They are just waiting (do we think?) doing nothing, and worse than asleep must be that kind of suspension of all thought or comprehension, if there they lie simply awaiting the great event. But it was made known to a prophet upon this continent, early in history that when a person passes from this earth by reason of death, his active thinking spirit goes into a place prepared for it, and there it is received and has some things to do, some duties to perform. I read here, in the case of Lazarus, that as the sisters were lamenting and many of the Jews came to Martha and to Mary to comfort them concerving their brother,

"Then said Martha unto Jesus, Lord, if Thou hads't been here, my brother had not died.

"Jesus saith unto her, Thy brother shall rise again.

"Jesus saith unto her, Thy brother

shall rise again. "Martha saith unto Him, I know that he shall rise again in the resurrection the last day. Jesus said unto her, I am the res-

urrection, and the life; he that believ-eth in me, though he were dead, yet "And whosoever liveth and believeth in me shall never die. Believest thou this?"

this?"

When I used to read that Christ had said a man shall never die, I though, "Surely this is a mistake of those who translated His words." The Lord said, according to this reading, "Whosever liveth and believeth in me shall never die." I hunted in the old texts to find

the translation of the Greek roots. It was said that perhaps it ought to read "shall not die forever"—he shall die, but not forever; and I accepted this explanation. That was a good way out of the difficulty, but I see more clearly now. The words are right as they stand, and do not need any reading other than this: "He that believeth in me shall never die." His body dies and returns to the elements of which it was composed; the dust returns to the earth as it was, but the spirit returns to God who gave it. The real man does not die; therefore he that believeth in Him shall not die. This body dies, in a sense, about once in every 21 hours. If we had not been so consti-tuted that this laggard thing which we call the body, made of clay, of the ele-ments of earth, must lie down to rest about eight hours, on an average, out of the 24, while the active spirit, which never needs rest, goes right on and the body after about seven or eight hours of rest comes to itself again and arises—If we had been beings that did not need thus to sleep, and did not sleep, and had been told that such a thing occurred somewhere among other people, we should have been inclined to doubt any such miracle as that a man could die once a day, and yet be resurrected regularly every morning.

MIND EVER ACTIVE.

I recall that Sir William Hamilton, the greatest thinker of the English lo-gicians, tried the experiment of having himself awakened suddenly every hour of the night, to find out whether his mind ever stopped. He knew his body stopped, but he wondered about the mind of man—the spirit—whether it was bound to stop when the body stopped. So he had himself awakened t every hour of the night, and noticed what he was doing: He was always dreaming. Even in sleep the active spirit never ceases for a minute; it goes on, using those portions of the brain which are not employed in our waking and conscious moments, We have no clue or proof that it ever ceases its operation. When we say a person is dead, or when he is asleep, or is unconscious, he is not dead in the ense that we commonly understand it. His body has suspended for a time its powers of motion; the spirit cannot use it; it is worn out; it must recuperate no other sense are we dead, than wher

we sleep.
"Whosoever liveth and believeth on me shall never die. Believest thou this? She saith unto Him, 'Yea, Lord, I believe that thou art the Christ, the Son of God which should come into the world.'" But she could come into the world." But she could not say, I believe this; that was too much. It is too much for us today? "Then they took away the stone from the place where the dead was laid," and

Jesus, after communing with the Father, said with a loud voice: Lazarus, come forth.

"And he that was dead came forth. bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose

him, and let him go."

And so, Lazarus was not dead, and he was not far away; he was there, I think this has been so well told by a poet, Rossiter Raymond, I will read, that others may find, perhaps, the com-fert which I have found in these lines of inspiration; because they tell, only in a simple way, what Jesus Christ illus-trated:

"Beside the dead I knelt for prayer And felt a presence as I prayed; Lo! it was Jesus standing there, He smiled: 'Be not afraid.'

"Lord, thou hast conquered death we know, Restore again to life, I said, This one who died an hour ago. He smiled: 'She is not dead.'

"Asieep, then, as thyself didst say. Yet canst thou lift the lids that keep Her prisoned eyes from ours away. He smiled: 'She doth not sleep.'

"Nay then, tho' haply she do wake And look upon some fairer dawn, Restore her to our hearts that ache.

'Alas! too well we know our loss, Nor hope again our joy to touch Until the stream of death we cross, He smiled: "There is no such."

"Yet our beloved seems so far, The while we yearn to feel them near. Albeit with thee we trust they are. He smiled: 'And I am here.'

'Dear Lord, how shall we know that Still walk unseen with us and thee. Nor sleep, nor wander far away, He smiled: 'Abide in me.'"

PRESENCE OF THE DEAD.

Neither asleep nor dead, nor far away; they think of us; they strive with us; sometimes, we feel their presence near. I know, however, that one has spoken here who has given us to has spoken here who has given us to understand the solid ground for our belief, and, perhaps my meditations upon what he says may be as good as anything else I can do at this time. THE APOSTLE PAUL'S GREAT ARGUMENT.

GUMENT.

The Apostle Paul was writing to the Church at Corinth, in the fifteenth chapter of First Corinthians, What he says here in his ripe days of preaching may be regarded as the final conviction to which he had come; for he had evidently changed his opinion a little in the course of his life. He said:

"I delivered unto you first of all that which I also received how that Christ died for our sins according to the Scriptures: Scriptures:

"And that he was buried, and that he rose again the third day according to the Scriptures; "And that he was seen of Cephas,

"And that he was seen of Cephas, then of the twelve.

"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time."

The question was rife among them as to whether or not there was a resur-rection of the dead. The Greek philoso-phers and Sadducees pointed to this evident fact, that the bodies are laid in the grave and waste away; how, therefore, they argued, can there be a resurrection of the body. They thought the only thing of which there could be a resurrection, if there was any, must be the spirit itself. Now, while this

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HUSLER'S **FLOUR**

debate was raging among them, the apostle came there and stated these facts. They could not controvert this fact, that after Christ had risen from

fact, that after Christ had risen from the dead He was seen by all those people—by 500 at one time.

They knew that, and had there been any doubt as to whether or not Christ had been seen by these persons named, of whom some were, no doubt, in their own congregation; we should have had an abundance of literature refuting Paul's testimony. We should have heard from it on every side had the Greek philosophers in the Church dared to deny this fact. Had they known of any circumstance that would have thrown doubt upon what the apostic here laid down as the foundation of his argument, they would have presented argument, they would have presented it. You may say that this is the thing doubted. But at that time there was no doubt among those who knew all the facts that Christ had ricer from the facts that Christ had ricer from the church knew wall that the facts that Christ had freen from the dead. The Church knew well that He had been seen of above 500, the greater number of whom were still living when Paul spoke, and hence there was no dispute as to that. Then

"Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?
"But if there be no resurrection of the dead, then is Christ not risen."

Here he had the disputers where they could not answer. No one at that time, in the Church, could dispute that Christ had risen. Many had seen Him; that was the foundation of their faith; so he said:

"And if Christ be not risen, then is our preaching vain, and your faith is also vain. also vain.
"Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom He raised not up, if so be that

"For if the dead rise not, then is not Christ raised:
"And if Christ be not raised, your

"And if Christ be not raised, your faith is vain; ye are yet in your sins. "Then they also which are failen asleep in Christ are perished, "If in this life only we have hope in Christ, we are of all men most miser-WHAT OF LIFE AND DEATH?

WHAT OF LIFE AND DEATH?

And that is true: If in this life only we have hope in Christ, if there is nothing beyond this life, would this life only be worth while? The great argument for the resurrection, for the future life—at least the one that no man has ever yet soberly questioned, as far as I know—is just here spoken of by the apostle: that if all ends with this life, then we are of all men most miserable. We toil away for a while, until we are almost able to do something, and jus, at the time when it seems as if we are about to accomplish seems as if we are about to accomplish seems as it we are about to accomplish some great thing, what happens? I read, when I was a mere boy, and could almost have wept, when I learned how just at the height of his power, when the firm with which he had embarked his braid and the high second and the high second and the high second and had been been about the second and high second and hi his business ventures failed. Sir Walter Scott had to write at an extraordinary rate the novels with which to pay off the vast debt and obligation which descended upon him. Then, just in the beight, the prime, of all his powers and manhood, his eye-sight began to fail, his arm grew feeble, and the pictures and images which before had come to his brain almost without his summoning, now began to lag and to come slowly. That was the fate of a come slowly. That was the fate of a genius; so unsatisfactory was his great life if viewed only from what he did here. How much less satisfactory will our little lives be, if this is all there is to them! The body which God giveth is useful for a while to gain impressions from the outer world; we train this body and bring it into service; then we begin to do things that are of use to others. Just as the artist has risen to such control of himself that he can give expression to his talent so that others may behold the beauty which he sees; or, if he is an orator, just when he begins to give forth in words his picture of the ideal life which men ought to live; or, if he is a poet, just when he has well learned how to present a picture of that which is heautiful and true to make men better. beautiful and true, to make men better—then what happens? Just as he feels that he is getting hold of his subject, that he is getting hold of his subject, and that he can do something, there comes a strange thing, a third stage of life; just when his mind is richest his hand begins to lose its cunning, and the old fabric, the body, which has been so useful up to this time, begins to be decrepit. Not that his spirit is less active or brilliant; I have come to the conclusion that man, the real man, never grows old. Some of the youngest men I know, we call old. I do not know whether it would be proper for me to refer to the man at my right, Brother Winder, who although ripe in years is yet youthful in spirit. Man does not grow old unless he has cankered his soul by sin. The spirit of the true man is fresh in eternal youth, exempt from any kind of mutability and decay; it is eternal as the immortal principle from which it derives its origin and towards which it is constantly tending. So taught Derzhavin, the Russian; and the emperor of China had his words written in gold and placed within his room, where the remains to the content of the proper of the straight participal within his room, where the remains the results of the content of the subject of the subject of the proper of the subject of the proper of the subject Russian; and the emperor of China had his words written in gold and placed within his room, where he might read daily the sentiments expressed by the Russian in his address to deity: "Thy light, Thy love, in their bright plenitude, filled me with an immortal soul to spring over the abyss of death, and bade it wing its heavenly flight be, yond this little sphere, even to its source, to Thee, its author there."

When we speak of a man's growing

When we speak of a man's growing old, what is it that grows old? The body; the skeleton has too much lime in it and becomes brittle, and the muscles get shrunken from the accumulation get shrunken from the accumulation of certain salts and other materials that we derive from the food we eat and from the water we drink, till gradually it ceases to be a pliable instrument for the soul within. But as for saying the soul within. But as for saying that the spirit of man grows feeble, I have never seen anything that seemed to prove that to me. I am speaking of the good man, of course; I will not enter into nor attempt to discuss what may be the condition of the soul of the bad man.

WHY STAND WE IN JEOPARDY. In the powerful argument, to which I have referred, the apostle went on to say: "Why stand we in jeopardy every hour?" Sure enough! Why should this handful of people ever have been at the pains to stand out against the rest of the world, unless the hope of which the great apostle here sneaks had stirred them? If it were this life only, why make so much ado? Why come out of the world and stand, as it were one faith against the whole come out of the world and stand, as it were, one faith against the whole world's unbelief, and one soul against the flesh of all mankind? Why should we do that? "Why stand we in jeopardy every hour?" Because this hope is with us; we know that though our earthly tabernacles were dissolved, we still have a house not made with hands, a building eternal with God in the heavens. The apostle says:

"If after the manner of man I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?

let us eat and drink; for tomorrow we

Why should the apostle have preached this doctrine, which resulted in his being thrown into the den of wild beasts? Why should he have done that and fought with them there, manfully with his sword, to battle his way out, unless, as he said, it was not because of anything here and now? "If after the manner of men,"—If for the mere things of this life—"I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?"

But some man will say, How are the dead raised up? and with what body do they come?

Thou fool, that which thou sowest s not quickened, except it die!

NATURE'S ARGUMENT. I wonder if the apostle knew then, as we know now by observation and scientific method, that before any seed will sprout into a newness of lite, it must begin to decay. Did he realize as well as students of agriculture an plant life today, that folded away it the little seed is the machinery nor wonderful, although more simple than that which is in the watch with its intricate ingelinery of wheels? And that before that seed begins to grow, before it will move at all, it is necessary that decay sets in. The moistsary that decay sets in. The moist-ure must begin to waste it away; and as it dies, the carbon being consumed, there is heat generated from its unit as it dies, the carbon being consumed, there is heat generated from its uniting with the oxygen. This heat starts this delicate machinery going, and sends the plumule upwards with unerring certainty. But unless the seed begins to die, it will lie there forever. Death, in other words, is the beginning of life. The apostle did not mean that our resurrection is exactly the same as the seed growing. He did not mean that a new body would grow out of the old one; because he said, a little farther on, that God giveth it a body. He used this picture marely as an illustration. "That which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain." If somebody had gone to that grain of wheat, when it was buried there in the earth, and told it, that there was a power away off, some ninety million miles, in the sky, that could reach across the depths of space, where nothing is, unless it be the other and go right down into the little seed and warm its heart, and lift it out of that grave, so that if should come forth a new and glorified being—would not the seed, if it had the powers of reason as we have, be just as much inclined as we are to say: "Oh, you need not tell me about some power 90,000,000 miles distant in the heavens that takes notice of so small and weak thing as I." But it is

some power 90,000,000 miles distant in the heavens that takes notice of so small and weak thing as I." But it is true, and "God giveth it a hody, as it hath pleased him, and to every seed its own body." Of late years I have been impressed by the fact that from the cabbage seed comes the cabbage, and from the tuilp seed comes forth the tuilp, though they grow in the same environment and atmosphere, and have the same surroundings. Every seed hath its own body. "All flesh is not the same flesh; but there is one kind of flesh of men another flesh of beasts, hath its own body. "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also delestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another." There are, it seems, several glories in the next world that he speaks of here. "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also," he says, "is the resurrection of the dead." That is to say, though we shall all sleep or all be changed, we shall not come forth in one degree of glory. Some of us shall come forth bright, as the says, others as the moon, and others as the stars; and even as the stars differ from one another in glory, so also shall we differ from each other in the resurrection of the dead. The body "is sown in corruption; it is raised in incorruption." It will not be corruptible like this one; it will be like it in form, for this form is after a divine pattern. "It is sown in dishoner; it is raised in this form is after a divine pattern. "It is sown in dishonor; it is raised in glory: It is sown in weakness; it is is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body in which Christ appeared to a prophet on this continent, as we are told in the Book of Mormon, hundreds of years before the care to earth to His resolution. fore He came to earth to His people; and though He had not yet a natural body. His spiritual body was the same human form in which the Jews saw it when He came to them in the flesh. Thus the natural body is fashioned Thus the natural body is fashioned after the spiritual body; the things of earth are like the things in heaven.

But I famey I hear a few of our friends, who are not of our faith, say that while this view differs in some respects from that which they have received it is not radically different. Exceived, it is not radically different. Ex ceived, it is not faturally outcome. Ex-cuse me, then, for a moment, if I tell you, before I close, of something that is radically different in the gospel as we have received it from that which you understand to be the truth. I find it written here:

written here:

"The same day came to him the Sadducees, which say that there is no resurrection, and asked him,
"Saying, Master, Moses said. If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

"Now there were with us seven brethren; and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

"Likewise the second also, and the third, unto the seventh.

"And last of all the woman died also. "Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

all had her.

"Jesus answered and said unto them,
Ye do err, not knowing the Scriptures, nor the power of God.

"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." FAMILY TIES PERPETUATED,

Now, we believe that the angels must have companionship, must know each other and associate as friends. But, says the world at large, this other and associate as friends. But, says the world at large, this passage proves that there are no families in heaven. And here is something which we hold that is radically different from what you, my friends, conceive to be the truth. We hold that the family—the only divine institution which survived the Fall of man and the flood which destroyed the race the only purely heavenly inof man and the flood which destroyed the race, the only purely heavenly institution that there is in our midstwill exist in heaven. The institution of the family is that which holds nearly all the comforts that man possesses, is that which has civilized man and made him what he is. Sir Henry Mame, perhaps the greatest of modern English jurists, has declared it to be the institution which accounts, substantially, for whatever virtues the human race possesses. Without seeking to go far into the explanation of this text, I wish to tell you that we misapprehend its meaning if we take it to prove that there is no family tie, it to prove that there is no family tie.

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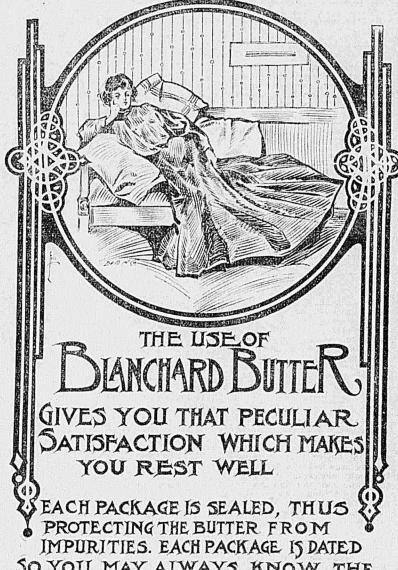
to relationship of that kind, in heaven. | no relationship of that kind, in heaven. Although His words are that they neither marry nor are given in marriage there, an inspired French, poet has voiced the sentiment of the human heart, as the natural, the beautiful sentiment of every rightly taught and manly youth, of every noble heart among men, when he said, writing to his beloved:

those ties, and that the family insti-tution with love and the relationship of father and mother shall continue. Before his death, Joseph, said that when he awakes on the other side his has voiced the sentiment of the human heart, as the natural, the beautiful sentiment of every rightly taught and manly youth, of every noble heart among men, when he said, writing to his beloved:

"When thou art near, to me it seems As if the sun along the sky, Though he awhile withheld his beams Bursts forth in glowing majesty; But like a cloud that vells the sky, Thy absence mars the seene again; Alas: that from so sweet a joy Should spring regret so full of pain!"

My friends, this is an aspect of Mormonism which has shocked, if we may judge from what we hear, the refined and sensitive hearts of the nations of men. Mormonism has told them that the family ties once estublished by God's order and in accordance with God's will, in the temple, in God's have earnest hope for one and all.





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