DESERET EVENING NEWS: SATURDAY, MAY 26, 1906. work of God bears the stamp of unself-



Address by

ELDER BRIGHAM H. ROBERTS.

At the Seventy-Sixth Annual Conference of the Church Of Jesus Christ of Latter-day Saints, in the Tabernacle, Salt Lake City, Friday, April 6, 1906.

Saints of God to understand, among the things important for the world to understand respecting, the Latter-day Saints, is the relationship that we sustain to the religious world: and I do not know that there is anything to which I could devote the is anything to which I could devote the few minutes at my disposal to better advantage than pointing out that rela-tionship, if I can obtain, through your faith and mine, the liberty that comes from the possession of the Spirit of the

from the possession of the Lord The first revelation that the Lord rave to the Prophet Joseph Smith had a bearing upon this subject. You re-member that the Prophet went to the Lord to ascertain which of all the sects of religion was His church, desiring, of course, to unite himself with that church which the Lord would designate as His. In reply to that question the Lord, in substance, said that they were all wrong; that He did not acknowledge them as His church; and told the prophet he must join none of them, but promised that in due time He would use the Prophet as His instrument in but promised that in due time he would use the Prophet as His instrument in the establishment of His Church in the earth. Because of this great revethe earth. Because of this great reve-lation, by which the errors of ages were swept aside and the ground cleared for the re-establishment of the Church of Christ among men, it has placed us in a way in an attitude of antagonism to the religious world. We have been resisted to some extent be-cause of this attitude of antagonism: and it is quite possible that we ourand it is quite possible that we ourionship in which we stand to the re-jous world, by more or less of mis-prehension respecting this great revelation. I rejoice in the plainness and emphasis of this revelation, because it I am made to realize that there is a very important reason for the exdentified. I am glad to know that "Mormonism" did not come into ex-stence because its founders chanced to stence because its rounders chanced to disagree with prevailing notions about the form or object of baptism; that it did not come into existence through a disagreement as to the character of the government of the Church. From the review of the character of the revelation referred to I learn that "Mormonism" came into existence because there was an absolute necessity for a new dispensation of the Gospel, a re-establishment of the Church of christ among men. The Gospel had been corrupted; its ordinances had been changed; its laws transgressed, its truths so far lost to the children of men that it rendered this new dispensation that it rendered this new dispersions of the Gospel of Christ-miscalled "Mor monism"-necessary. I say that I re-joke in the fact that "Mormonism" came finto the world, and exists in the world today, because the world stood in sore need of it. But does this re-estab-lishment of the Church of Christ, this new dispensation of the Gospel, which new dispensation of the Gospel, which we have received, make our relation-hip to the children of men one of un-friendliness? I answer, No. On the contrary our relationship to men is one of absolute friendship and anxiety to do the world good. We ought to un-derstand that. We do understand it. And it is important that the world should understand it, that they may come to regard us in our true light, as friends of humanity, and not enemies. If you will look through some of the revelations given in the early history of friends of humanity, and not enemies. If you will look through some of the revelations given in the early history of the Church, you will find that from time to time the Lord was under the neces-sity of correcting the ideas of the breth-sity of correcting the ideas of the breth-ter that precedes it and the remaining respecting their attitude towards religious world. The Lord said to Martin Harris, by way of correction: "Thou shalt declare glad tidings, "Thou shalt declare giad tidings, yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see. And thou shalt do it with all humility, trusting in me, reviling not against revilers. And of tenets thou shalt not talk but thou whalt declare repentance in mind no particular church, no par-ticular division of Christendom, but he has in mind, as just stafed, the whole empire of Satan; and perhaps the thought of the passage would be more nearly expressed if we use the term "the kingdom of evil" as constituting the church of the devil. I understand the injunction to Oli-ver Cowdery to "contend against no church, save it be the church of the devil," to mean that he shall contend against evil, against untruth, against all combinations of wicked men. They constitute the church of the devil, the talk, but thou shalt declare repentance and faith on the Savior, and remis-sion of sin by baptism and by fire, yea, even the Holy Ghost."

Among the things important for the tend with others on account of their faith or systems of religion, but pur-sue a steady course. This I delivered by way of commandment; and all who observe it not, will pull down persecution upon their heads, while those who do, shall always be filled with the Holy Ghost; this I pronounced as a prophesy." (His vol. II, p. 431.) (History of the Church,

In other words, because the Lord has opened the heavens and has given a new dispensation of the Gosped, it does not follow that His servants or Church of Christ. With the latter-the kingdom of righteousness-we have no warfare. On the contrary both the spirit of the Lord's commandments to His servants and the dictates of right reason would suggest that we seek to enlarge this kingdom of righteousness both by recognizing such truths as it possesses and seeking the friendship and co-operation of the righteous men and women who constitute its mem-

does not follow that His servants of His people are to be contentious; that they are to make war upon other peo-ple for holding different views respect-ing religion. Hence this caution to the Elders of the Church that they should not contend against other churches, make war upon their tenets, or workle even the religions At an or revile even the revilers. At an earlier date still, the Lord had said to Oliver Cowdery and David Whitmer: "If you have not faith, hope and

Charity, you can do nothing. Con-tend against no church, save it be the church of the devil. Take upon you the name of Christ, and speak the truth in soberness." (Dec. & Cov. Sec. 18, 19-21.)

"The church of the devil" here al-luded to I understand to mean not any luded to I understand to mean not any particular church among men, or any one sect of religion, but something larger than that—something world-wide—something that includes within its boundaries all evil wherever it may be found; as well in schools of philos-ophy as in Christian sects; as well in systems of ethics as in systems of re-ligion—something that includes the

and helieve now that the truth of that declaration will be more plainly seen if we read it in this way: "Mar-vel not if the worldly hate you." If the ungodly, if those who make and love a lie-if such classes as this hate you." marvel not; for they were the classes that hated the Christ and the light and truth that He brought into the world, because their decds were evil, and His light and truth were a reproof to their evil ways. And as we say concerning the "kingdom of evil," so we say with reference to those who hate the truth and make war upon the righteous, they are not of any one class, or confined to any one sect or division of the re-ligious world, but, unhappily, are found systems of ethics as in systems of re-ligion—something that includes the whole empire of Satan—whal I shall call "The Kingdom of Evil." This descriptive phrase, "the church of the devil." is also used in the Book of Mormon; and while in attendance at a conference in one of the border stakes of Zion, a question was pro-pounded to me in relation to its mean-ing. The passage occurs in the writ-ings of the first Nephi. An angel of the Lord is represented as saving to ing. The passage occurs in the wind-ings of the first Nephi. An angel of the Lord is represented as saying to Nephi, "Behold, there are save two churches only: the one is the church of the Lamb of God, and the other is the church of the devil." The question submitted to me was, "Is the Catholic church the church here referred to— the church of the devil?" "Well," said I, in answer, "I would not like to take that position, because it would leave me with a lot of churches on my hands that I might not then be able to classify." So far as the Catholic church is concerned, I believe that there is just as much truth, nay, per-sonally I believe it has retained even more strength in the Roman Catho-lic church than there is in Protestant Christendom. I neuld not like the states and there there is in Protestant Christendom The purpose of the Lord in instituting His Church in the earth is very beautifully set forth in one of the revelations in the Doctrine and Cove-

1 would not like, therefore, to designate I would not like, therefore, to designate the Catholic church as the church of the devil. Neither would I like to des-ignate any one or all of the various di-visions and subdivisions of Protestant Christendom combined as such church; nor the Greek Catholic church; nor the Buddhist sects; nor the followers of Confucius; nor the followers of Mo-hammed; nor would I like to desig-nate even the societies formed by delsts and athelats as constituting the

ertions of the

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work of God bears the stamp of unself-ishness upon it. Our Book of Mormon says: "The laborers in Zion shall labor for Zion; for if they labor for money, they shall perish." So through all the communications of God to His people shines the glorious principle of absolute unselfshness. Not only is it to be found in the words of our books, but a like testimony is written in the works a like testimony is written in the works of the Latter-day Saints-in their actions. Everywhere unselfishness abounds in the Church of Christ, both in theory and practice. Now, if we can of truth-that far they are acceptable unto the Lord; and it would be poor policy for us to contend against them without discrimination. Wherever we In theory and practice. Now, if we can only get the people of the world to un-derstand this fact of unselfishness—this very genlus of Mormonism—if they could be made to know that Mormon-ism is here to do good, to raise man-kind from the low levels on which they walk to the higher plains where God would have them walk, that they might have sweet followship with God much poincy for us to contend against them without discrimination. Wherever we find truth, whether it exists in complete form or only in fragments, we recognize that truth as part of that sacred whole of which the Church of Jesus Christ is the custodian; and I rereat that our relationship to the religious world is not one that calls for the denunciation of sectarian churches as composing the would nave them walk, that they might have sweet fellowship with God, much of our difficulty in preaching the gospel would disappear. That the Lord may hasten the day when the work of shall know the Saints and the work of God better, is my prayer in the name of Jesus. Amen, one that calls for the denunciation of sectarian churches as composing the church of the devil. All that makes for untruth, for unrighteousness consti-tutes the kingdom of evil-the church of the devil. All that makes for truth, for righteousness, is of God; it consti-tutes the kingdom of righteousness-the empire of Jehovah; and, in a cer-tain sense at least, constitutes the Church of Christ. With the latter-the kingdom of righteousness-we have

RETURNED MISSIONARIES.

Elder John F. Dixon of Soldier, Blainc Co., Idaho, passed through this city May 22, on his return from the Central States mission, for which he was set apart April 12, 1964. The North Texas conference was his field of labor.

Elder Lyman C. Severe of Oakley, Cas-sia Co., Idaho, was in this city May 23, 1906, on his way home from the Central States mission, for which he was set apart March 15, 1901. He labored in North Texas conference.

Elder Hornes E. Owens of Mercur, Tooele Co., Utah, arrived in Salt Lake May 21, from the Southern States mission, for which he was set apart Feb. 16, 184. The Virginia conference was the field in which he labored,

Elder James C. Jensen of Chester, Utah, reports that he returned May 12 from the Scandinavian mission, for which he was set apart March 22 1904. Aarhus and Aal-borg conference, Denmark, were his fields of labor.

bership. Running parallel with these thoughts, I may be pardoned if I call your atten-tion to a remark I made in one of these scheral conferences some time ago, to the effect that when misrepresentations are made of us, or our faith, or when persecution arises against us, it must not embitter our minds, or make us feel hateful toward our fellowmen, or lead us to regard the whole world as our enemies. We must keep the sweet-ness of our own disposition. The lan-guage of the Savior wherein He says. "Marvel not if the world hate you; it hated me before it hated you, if you were of the world, the world would love its own," etc., I contended then and helleve now that the truth of that declaration, will be more plainly Elder Edmund Z. Taylor of Lewisville, Fremont Co., Idaho, arrived in this city May 21 returning from the Southers States mission, for which he was sof apart March 29, 1994. The Kentucky, East Tennessee and Virginia conferences were big helds of labor. fennessee and this fields of labo

Elder James Larson of Moraul. San-pete Co., Utah, was in the city May 23. He returned that day from the California mission, for which he was set apart Nov. 9. 1904. He labored in San Francisco, Los Angeles and Arizona conferences.

Elder R. W. Maxwell of Oakley, Sum-mit Co., Utab. arrived May 19 from the Eastern States mission, for which he wa set apart Oct 25, 1994. The West Fenne sylvania conference was the scene of hi

Elder Jasper F. Burnham of Richmond Cache Co., arrived in this city May is from the Central States mission. He was set apart April 12, 1994, and labored in the Louisiana conference.

These Elders report having enjoy the spirit of their missions and retu-in good health. The cause of truth gradually spreading abroad and prejudi is being removed from the minds of th people. A fair number of converts are b

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The Prophet also from time to time found it necessary to correct the El-ders of the Church in respect of their attacking other churches. At Kirtland, In 1836, when many of the Elders were upon the eve of taking their departure for their fields of labor he instructed them as follows:

While waiting [for the Sacrament] I made the following remarks: The time that we were required to tarry in Kirtland to be endowed would be ful-Kirtland to be endowed would be ful-filled in a few days, and then the El-ders would go forth, and each stand for himself ..., to go in all meekness, in sobriety, and preach Christ and Him crucified; not to con-



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(I discover that I do not readily find the passage, and so I pass it for the moment.) The thought that I desire to express and leave with you, however, is this, that as in the matter of phys-ical warfare so also in the matter of theotogical contention. I believe it is proper for the Latter-day Saints to re-nounce war and proclaim peace; not to take such a course as would excite the antagonism of the world, but seek-ing rather such ground-work of truth ig rather such ground-work of trut apter in which it as may be held in found-then. I think, those who study it in that manner will be forced to the conclusion that the Prophet here has in mind no particular church, no paras may be held in common between them and ourselves; for the Lord has brought forth His work in the last days, not for the purpose of subtract-ing from such truth as, men may pos-sess, but to add to that truth, to in-crease it, to enlarge it, until at the last God, through the agencies He has ap-pointed, shall gather together in one system all muth.

(I discover that I do not readily find

nants, as follows:

system all truth. The passage I was looking for is kindly handed to me, and is as follows: "If this generation harden not their hearts. I will establish my Church mong them,

'Now I do not say this to destroy ny Church, but I say this to build up my Church

"Therefore, whosoever belongeth to my Church need not fear, for such shall inherit the kingdom of heaven. "But it is they who do not fear me,

all combinations of wicked men. They constitute the church of the devil, the kingdom of evil, a federation of un-righteousness; and the servants of God have a right to contend against that which is evil, let it appear where it will, in Catholic or in Protestant Chris-tendom, among the philosophical so-cleties of deists and atheists, and even within the Church of Christ, if, un-happily, it should make its appearance there. But, let it be understood, we are not brought necessarily into antag-onism with the various sects of Chris-tianity as such. So far as they have "But it is they who do not fear me, neither keep my commandments, but build up churches unto themselves to get gain, yea, and all those that do wickedly and build up the kingdom of the devil, yea, verily, verily, I say unto you, that it is they that I will disturb, and cause to tremble and shake to the center." enter.

I read this in confirmation of the word I spoke, saying that the purpose of God in the introduction of the Dispen-sation of the Fulness of Times was not to destroy any truth that existed in the world, but to add to that truth, to the world, but to add to that truth, to increase it, and to draw together all truth and develop it into a beautiful system in which men may rest con-tented, knowing God and their relation-ship to Him, knowing of the future and their relation unto it.

and their relation unto it. We should present our message to the world in the spirit of peace, charlty and longsuffering; and avoid conten-tion; for as our Book of Mormon tells us, he that hath the spirit of conten-tion is not of God. I would the world could understand the unselfishness of our motives in presenting the Gospel of Jesus Christ to them; if they could only know that our only desire was that they should come to a knowl-edge of the great principles of truth that are so comforting to us; that we desire their repentance and acceptance of the fulness of the truth, only that they might find favor with God, and share in our hopes of with God, and share in our hopes of that eternal life, which God, who can-not lie, promised before the world was-if our fellowmen could be made to un-derstand that this was our only purpose, it seems to me that many of the barriers that now separate us from our feilowmen would be broken down, and we would be able to reach the hearts of the people. I believe that as time passes the people. I believe that as time passes and we become wiser in the methods of work we adopt, we will do that more and more, causing yet, not only hun-dreds of thousands but millions of our Father's children to partake of those great blessings that the Gospel has brought to us. To make known these truths and to make the children of men participate in the blessings that we ourselves enjoy, we yearly send hun-dreds of our Elders to the various na-tions of the earth. They sacrifice the fond associations of home, the society of wives and children, parents and friends: they sacrifice professional ad-vantages and business opportunities: truth which God has made known to us enduring the world's reproach and -enduring the world's reproach and contumely, because the world does not understand them nor their message; and there is still need, of the prayer on our part, "Father, forgive them, they know not what they do." For the benefit of those who have passed away from the earth without a knowledge of the securit muths and saving nower of the great truths and saving power of the Gospel of Christ, we rear costly temples, whose spires pierce the skies temples, whose spires piece the sales of our beloved Utah: and within them at great sacrifice of time and means the saints of God assemble to apply the principles of the everlasting Gospel to those who have passed away without the privilege of accepting them while upon the earth. A more completely unselfish work than this does not ex-

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