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"THE MAN OF SORROWS." A Discourse Delivered by ELDER NEPHI L. MORRIS.

ante Special Christmas Service Held in the Tabernacle, Salt Lake City,

December 25, 1907.

CAPE PALS

(Reported by F. W. Offerstrom.)

rried our sorrows: yet we did him stricken, smitten of God, since was wounded for our trans-sons he was bruised for our in-ness the chastisement of our peace

him; and with his stripes

are hearded. If we like sheep have gone astray; have turned every one to his own and the Lord hath laid on him ty of us all, as oppressed, and he was at he opened not his mouth:

and as a sheep before her shear-te s dumb, so he opened not his

his nearly two thousand years since some life was sacrificed for us. The life was sacrineed for us. The was a voluntary one, for He e His life said: "I am the pherd; the good shepherd giv-fe for the sheep." As He ap-the tragic hour when the f evil had assailed and made attack upon Him, one of st friends, in the weakness , drew his sword in defense Tesh, drew his sword in defense Lord, thinking to repulse the and rescue from death or im-ent his Lord and Master. In de effort to save Jesus. Peter off the ear of Malchus, the of the high-priest, and the mildness, rebuked His chal-and defiant friend with these "Put up thy sword. He that y the sword shall perish by wye not that I could call the Father and 12 legions of would come to my defense?" the Father and 12 legions of is would come to my defense?" adantarily gave His life for oth-The thought which I have in is this, my friends; A great life lived which should be applied to lives. A God came into this io live the life which we live -l of experiences and vicissitudes a touches our life at every point, ery experience. He is our Savior a propertion as we apply His life y experience. He is our satisfy proportion as we apply His life He is our ever-present Sav-only in the grand and eternal but in every vicissitude of every experience which comes but in every vicissitude of a every experience which comes this life can be brought to upon our lives, and in each in-can he be proven to be our al Savior. Do we apply that hat God-life--which was given 7 Do we know any experience was unknown to Him? For a compared our experiences with us look into the measer ary of His life preserved to us by the poles, and let us see how He de-ment Himself in the experiences then he was called to pass through. ALIFE OF PAIN AND SORROW.

Di He know anything of hunger ind want? Do we not read in the pape of His having been upon a ing purney, and as He and His dis-rest part of through a cornfield they was a hungar. through a the party, this did as the and this dis-oper passed through a cornfield they were so hungry that they picked the begis of corn from the stalk and, rub-bag of the chaff, ate the raw kernels? He was upbrailed for this act because the subballed for this act because I was done on the Sabbath day, you

rad from the fifty-third chapter state from the fifty-third chapter state from the fifty-third chapter state despised and rejected of men; is as despised, and we with the origination of the scattered; and in the hour of His arrest and trial the one who boast-ed most of his love for Him, forsook Him; and the one who spoke loudest of his devotion, in that same dark hour, denied Him thrice. Was He misjudged? "He is called the King of the Jews; He is called the

denied Him thrite. Was He misjudged? "He is called the King of the Jews; He maketh Himself to be God." And His mild reply was: "My kingdom is not of this world." Was He derided and ridiculed? Led to the judgment hall waiting for the trial before an earthly magistrate, His scoffers placed upon Him the purple robe, a mark of royalty, and placed in His hand a reed, symbolical of the scepter; and upon His brow they pressed a crown of thorns. They spat in His face and called Him "King of the Jews." While He hung upon the cross they mocked at Him, jeering and wagging their heads as they passed by, saying: "If Thou be the Son of God, come down from the cross, and we will then believe. Thou hast saved others. save Thyself." During this derision He was dumb and opened not His mouth, until the tragedy was all but over, and then only to uiter the sublime pleading. "Father, forgive them, for they know not what they do."

what they do. Well did Isaiah call Him "the Man of

Well did Isaiah call Him "the Man of sorrows, and one acquainted with srief, afflicted for our sake." And this is what Paul said of Him: "Though Hc were the Son, yet learned He obe-dience by the things He suffered, and heing made perfect. He became the au-thor of eternal salvation unto all them that obey Him." When did the Man of Sorrow learn obedience? There was no guile in His mouth. He was without sin. No transgressions what-boever can attach to His career in this life-yet. St. Paul says He learned obe-dience by the things which He suf-fered; and He came to this life to learn the highest of lessons: subjection to His Father's will.

LIFE A SCHOOL OF EXPERIENCE.

Now, I say His life is our life, and if we desire to be saved, we must ap-ply His life to ours. We, too, must learn obedience by the things which we suffer. This leads me to a subject upon which I should like to speak for a short time, at least, with the enjoy-ment of the freedom of the good Spirit, and this in relation to life in its more serious aspect as concerns every huserious aspect as concerns every hu-man being upon the earth. Some may complain that life is not easy and comcompain that the is not easy and com-fortable, that they have not been fa-vored of God because their pathway through life is a stony and a crooked one. I recall a few lines from Emer-son's "Self-Trust," which seem to me an epitome of the first chapters of Genesis:

"Cast the bantling on the rocks, Suckle him with she wolf's teat, Wintered with the hawk and fox, Power and speed be hands and feet."

I see in this paragraph a brief state-ment of the expulsion of Adam and Eve from the Garden of Eden, the de-tachment of children from parents, throwing them out upon their own re-sources, and developing in them self-reliance self-trust and novers of mind sources, and developing in them self-reliance, self-trust, and powers of mind and body. I see in these lines a dim etching of Romulus and Remus, the two Roman orphans, deprived of ma-ternal care, left upon the highway, suckled by a she wolf, becoming the founders of a mighty empire. Through experience, through expensive and hard Self remember. Was He homeless and unprovided for the way of material or physical com-with? The world will never forget the attack words which fell from His own is: The forces have their holes, the wids of the air their nests, but the Shof Man hath not where to lay His defined to the server is a server is a server is a server light I think we shall be inclined to reard its experiences as the lossness Sinch lan hath not where to lay His bad." Was He popular, and if so, how did be deport Himsglf in the hour of semanty? Throngs followed Him minersoever He went; and often, for so wherest and peace, was it neces-ary for Him to evade the multitude. The followed Him to the seashore, and bedret to avoid the great press of hu-umity He boarded a small fishing-beat to obtain a few hours' rest. You ill remember, too, His triumphal en-ty into Jerusakem. In what manner di He, the King of the Jews, descend-is to blaw of the great press of hu-to his own city, conduct Himself? The barder to a strong and pure, as those exthe out notes if the same captures in the second and true, and virtuous, then are we strong and pure, as those experiences have had play in our life's activities." It is said by some of the scientists, and repeated by Goethe and Hubbard, that "man is a product of the soil-brother of the rocks and roots and grass." This is so of the earthly man, and this truth was voiced by Moses nigh four thousand years ago, when he said: "God formed man out of the dust of the earth." This is true of the physical man, but it is not true of the spiritual or the intellectual man. This man is not the product of the soil, but he is the product of experience. The world, the human race itself, represents today the cumulated perience. The world, the human race itself, represents today the cumulated experiences of all time.

how to use those tools to execute what the mind conceived. Take the hand from man, and he must descend to the level of the beast; for he is inferior, physicially, to many of the lower or ders. Without the hand the human mother could not provide for her chin-drem half so well as the eagle, or the tigress or the lloness. Without the hand, there were no food prepared, there were no clothing made to cover the tender body—so sensitive to physi-cal environment; there were no habita-tion built for man to dwell in. It is the tion built for man to dwell in. It is the hand that has lifted man from the ground and enables him to stand ereat in the image of his Maker. When God sround and enables him to stand creat in the image of his Maker. When God gave him the hand, He gave him the organ, the instrument, which opened the way of his civilization, his develop-ment, his physical salvation: All man had was crude matter to deal with, a half-congenial atmosphere and a hand with which to work. God did not so much as make for man clothing beyond the fig-leaf and the pelts of wild ani-mals. He made no shelter for him but that of the fading foliage of the forest. He made for him no couch save the cold earth in which man shall find his final rest. But what a splendid jour-ney man has traveled from primitive times and conditions to the present! And it was all along the pathway of human effort, industry—overcoming difficulty, meeting hard experiences and triumphing over them, until today we see, instead of the fig-leaf and the skin of wild animals, the white and purps-of the loom: instead of the sylvan shades of prehistoric groves, majesue palaces; instead of caves in the rocs, solemn temples; and all this comes as the result of the inexorable decree of Eden: Go forth and conquer the earth, replenish it, suddue, and have do-minion. BETTER THAN EDEN

minion BETTER THAN EDEN.

BETTER THAN EDEN. Call it providence; call it chance; call it what you may-al thinking men must admit that conditions subsequent to Eden were better for man than Eden itself: and that seemingly harsh de-cree which meant that man must work was the greatest blessing God ever he-stowed upon him. Those difficulties which God threw in his way were also greater blessings than he would other-wise have known, because in it we see the man grow and become strong. We see man develop and approach the God-head itself in those divine powers which otherwise would have lain dor-ment in that childlife of Eden. MAN LIVES TO LEARN OBEDL-

MAN LIVES TO LEARN OBEDI-ENCE.

We said something of Jesus whose life we should apply to our own-of His learning obelience by the things which He suffered. For that same pur-pose has each one of us come into this life; to learn obelience, to learn some-thing of the meaning and the dignity of law, and we would not learn did we not suffer by coming in contact with violated law. Here we are to learn something by pain; and some of us, as students in God's great college, are so slow in learning His lessons that they have to be pricked into our very blood so that we shall not forget them. Pain is nature's danger signal. When one of her laws is violated, we feel the pain; and thus is written in our hearts, the meaning of law, be it physical, be it mental or spiritual. Therefore, God detaching us, expelling us from His presence, means that we shall learn in the fullest and largest sense the mean-ing of His eternal truth. And that we might be taught, interpreters of the truth are sent to us; prophets, poets, philosophers, to interpret God's law. It may be a Moses: it may be a Socrates; a Pythagorus, a Plato, or it may be a Jesus. They all come with the same message, only differing in degree. They put us in the way of the light and we grow and develop. Take for example the very heroic experience of the Apos-tie Paul, a man who learned as few men learned in this life how to apply the life of Jesus to his own life. We bear in mind his call to the ministry-"The Lord hath called thee to show the His sake." In this aspect of human suffering and experience we will under-stand why God called the apostle of the Gentiles to suffer, that he might grow and might learn something of God's eternal principles. Notice the strange paradox in his epistie to the Corinitians, when he was afflicted, which he repre-sented by a symbol called a thorn in the flesh, and he besought the Lord thind anywhere in literature such a sub-lime paradox as this: "My strength is made perfect in weakness." "There-fore," says the heroic apostie, "will I rejoice in my infirmities, a

to the hour of some dark trial we shall go for strength and for encourage-ment, because there we fell upon a truth, there perchance we discovered how much a human being may endure and conquer. Do you not know that the eagle in his moulting season is greatly reduced and he very harshly dashes off his old beak that a new one may come. Then he emerges with new plumage and splendor. Have we not all passed through some reductions, some passed through some reductions, some depressing experience, where we have dashed off the old function and developed new powers and new faculties and have arisen out of those difficulties superbly triumphant? TRIALS BUT STEPPING STONES. What are trials and tests and life's sorrows, any way? Do they not lead by to self-discovery, self-knowledge, and self-apprehension? What man or woman knows himself or herself ex-cept they have been tried and tested? Down in the center of the steel shaft there may be a flaw, but it will not be discovered until the strain is ap-plied. Then it will snap and its weak-ness be known. When a man has passed through a great trial he knows what nowers are within him, and it gives him promise of victories yet to be achieved. If you would see this principle exemplified in the most im-pressive manner, look into the life of Jesus, in His first great temptation. He was preparing for His ministry. TRIALS BUT STEPPING STONES.

and He encountered not only all the powers of earth, the beguiling influ-ences of evil, but He was to encounter the evil one himself, the very sov-ereign of the kingdom of sin and wickedness. And how did He-this Son of Man-prepare Himself for that great encounter? Did He mingle con-vivially with friends? Did He receive of these encoursement and compliof them encouragement, and compli-ment, and flattery, to make His soul exuitant and His snirit proud and buoyant? No-into the solitude did He enter and reduce His physical strength to its lowest possible ebb by a forty days fast; and when He was an hundays fast; and when He was an bun-gered, weakened, exhausted, then He encountered the arch enemy in that terrific conflict which meant success or failure in His life's mission. And Je-sus overcame him at every turb; to each beguiling suggestion did He re-ply with on unanyworkle argument ply with an unanswerable argument from holy writ, and He triumphed over the enemy in that hour of His over the energy in that hour of His greatest reduction. After so spiendid a victory, what need the Son of Man fear? He had met the arch enemy and had overcome him, and therein had discovered His own powers and the powers of godliness. Need he fear him ceain? Parchance, but this was the powers of godliness. Need he four him again? Perchance: but this was only a test by which His own powers were revealed to Himself, in prepar-ation for the greater conflict in the green shades of Gethsemane, and on Galgotha's gloomy height. This is so not only in individuals, in the experi-ence of men and women, but it is the experience of nations. It is the universal experience. Well did Goethe say in one of his simple little poems: say in one of his simple little poems: "Who never ate his bread in sorrow shrivel. Who never spent the midwight hours Weeping and waiting for the morrow; He knoweth you not, ye heavenly

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HUSLER'S

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powers."

Heavenly powers and human powers in their sublimest sphere are known only under the stress and strife of soul-effort and trial. Nearness to God is effort and trial. Nearness to God 18 the most sacred position man can oc-cupy, and we do not find ourselves near to Him in the hour of prosperity half so often as we do in the hour of adversity. I know full well the pur-pose of life is joy, that God designs that man shall be happy and shall enjoy an eternity of happiness and peaceful security, but how shall he discover that? He would not know the sweet did he not taste the bitter. He discover that? He would not know the sweet, did he not taste the bitter. He would not know the glory and the superb grandeur of strength, did he not know something of the misery of superb grandeur of strength, did he not know something of the misery of weakness. He would not know the sublimity of light did he not know the blackness of the dark. We learn by contrasts; by the opposite do we appreciate things. We were sent to this earth to come in contact with evil, to overcome difficulty, and here upon the battleground of mortality, win eternal life and glory, and everthis earth to come difficulty, and here upon the battleground of mortality, win eternal life and glory, and ever-lasting honor. Do you think if the wings of the Cherubim were given us that we could flee from mortal experiences and enter the realms of heaven, and enjoy peace and celes-tial glory there? No. You cannot find heaven on the map: neither can you find hades on the map. Both hea-yen and hell are conditions rather than location. If you could flee from evil, do you think you could ascend to heaven? Never in God's limitless realms of the universe. The only way to heaven? Never in God's limitless realms of the universe. The only way to heaven? Never in God's limitless realms of the universe. The only way to heaven is through overcoming evil. The only way to God is by banishing and subduing Satan. Listen to the words that Milton puts in the mouth of Satan as he is cast down from heaven and looks upon the earth: "A new planet created for man." Sat-an says: "Which way shall I flee, in-finite wrath and infinite despair? Which way I fly is hell-myself am hell. And in the lowers to lower deep still threatening to devour me opens wide to which the hell I suffer seems a heaven." Hell is a conditions a man who is lost to good is in hell, and on the other hand a man who has overcome evil with righteous-mess and has applied the laws of eternal truth, the principles of salva-tion as lived by our Savior, that man ascends to heaven by having heaven with him--in his own soul. MAN RISES BY ADVERSITY. I swid the same truth holds nation-MAN RISES BY ADVERSITY.

Amen.

TOO MUCH FACE.

with him-in his own soul. MAN RISES BY ADVERSITY. I said the same truth holds nation-ally. Where will you go, as Americans, for your highest types, your puress ideals of citizenship? Will you go to the hour of national prosperity, con-quest, expansion and achievement? No. If you wish to find your true patriot, your highest ideal, you will go back to the hour of adversity, to the sceness of Valley Forge, with the soldlers bare-footed, foraging in the snows for food, and eating the frozen roots they dug with their bleeding fingers. In that dark and cold scene you will find your Washington on his knees praying God for prosperity in his undertakings. You will go back to the days of the Revolution with an Ethan Allen, and a Nathan Hale, hero and patriot, standing on the scaffold ready to give his young life as a free offering for his country. When asked by his execu-tioners if there was any wish that could be granted to him, the patriot, the hero, the ideal citizen, said: "My only regret is that I have but one life to give for my country." Back to the dark hour of adversity. The diamond is a result-fire and pressure are causes. For your next national hero to which age will you descend? To the dark days of the fractricidal war, the revolu-tion of the nation. Out of the din and roar, and smoke and blood, emerges that tall, sad, patient man, Abraham Lincoln-the product of another crists, the hero of another tremendous strug-gle. gle. Your Martin Luther brought before the Your Martin Luther brought before the council at Worms, the most splendid assembly of men ever witnessed on earth, and with the mighty pressure of the church and the state brought to bear against him, surrounded by priests and prelates, princes and dukes, de-manding of him, with a universat voice to retract. From the hero prophet comes the simple answer: "I cannot retract; God help me." Again the hero emerges from the trial, the conflict, the warring of evil against good. Had he spoken other than he did Europe would not have been as it is today. "Back to your Columbus, waiting for years in Spain," as Tennyson says, "going from courts to kings, teaching a truth the babe will suck in with his milk hereafter—earth a sphere. Waiting the long years disappointed and derid-"going from courts to kings, teaching a truth the babe will suck in with his milk hereafter—earth a sphere. Waiting te long years, disappointed and derid-ed and in these very experiences being made equal to the crisis through which he should achieve success. Before the western hemisphere could be seen dim-ly in the horizon, the hearts of the strong enough to press on and on over the pathless sea. Though they mutinied and would have thrown him overboard, that man who could wait patiently, wait and fight and hope for victory, for 16 years, was not to be thrown overboard in his life's enter prise by a body of mutineers. Those 16 years of patient fortitude made Columbus the victor in that crisis. It is so in every avenue of life, every avenue of human activity. The com-poser, Wagner, could never have produced those divine melodles which melt the heart of men into the sould never have been also be thrown overboard in his stere of the of the sould have thrown have produced those divine melodles which melt the heart of men into the sould never have produced those divine melodles which melt the heart of men into the bantling on the rock. Take the fife of Togo, the Japanese admirid. As mere child he was taken from his notee yactles experience. In conclu-sion there was marted and taimed, and more practiles and thrown out on the stones of Tokio, Through his experi-made strong and hardened by adversi-ty. So powerful, so self-reliant, so competent did he become that the fate "Togo," said the emperor, "Nipon is in your hands; you must preserve it." What did that Togo do—that rusty



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to His own city, conduct Himself? Talke the kings of the earth, He was Med upon an ass, the foal of an ass isymbol of meekness, patience, and builty. Though the multitude strew-ipain branches in HIs way and paid Walm branches in His way and paid an all homage, shouting, as they did. Beanna to the Son of David! Besed is he that cometh in the name the Lord! Hosanna in the highest!" Whow meek and lowly was His aspect is in this hour of triumph and whily glory. How great was flis liter with the multitude, proclaiming is name with a hosanna to God? It is feared that He would turn the wid upside down yet He used His

The feared that He would turn the wid upside down, yet He used His Her but to God's glory. Was He tempted? Yes, as no mortal has has ever been tempted. In what-tem manner or form these temptations time they were real; they were true. If it tere not so the whole story would ha mockery and a travesty. Was He tempted in Gethaemane? So tremen-dae was the trial that this God-man. his very soul did quake, and all but has not find the career Placeting "Is was the trial that this God-man, it is very soul did quake, and all but fain the crisis of His career. Pleading at His heavenly Father, even pro-bing a compromise, "O my Father, if it is possible, let this cup pass from "In wortheless not as I will, but as That will." Tiou

bit He know anything of desertion,



Small Frice,

NO SHIRKING IN GOD'S COLLEGE.

Now, I spoke of this world being a college of experience into which we have entered as pupils, the lessons of which, we must learn; for there is no playing truant in God's great college. There is no substitution of experi-ences. No matter how much the part playing truant in Goa's great conege. There is no substitution of experi-ences. No matter how much the par-ent may have learned by hard and earnest effort, and by bitter experi-ence, he cannot transmit to his off-spring the benefits or results of those experiences. Each one is compelled

spring the benefits or results of those experiences. Each one is compelled to learn these lessons for himelf, and this prophecy was made in the flat of Eden which went forth in these words. "Go forth and multiply, and replenish the earth, and subdue it, and have dominion..." When the inexor-able decree was sounded in the ears of manifond the way of growth, and able decree was sounded in the ears of mankind, the way of growth, and development, and achievement was in-dicated: and when God said. "In the sweat of thy face shalt thou eat they bread," He 'gave to man the key of self-reliance and independence and growth. The whole process is ont or detachment, of being thrown upon one's own resources, that self-trust, self-reliance, might be developed. How very little did God do for man in the beginning, when He east the bantling pair upon the rocks. He even cursed the earth, for man's sake, it is said. He made life more difficult and hauder than it would otherwise have been, by throwing obstacles of perverseness and than it would otherwise have been, or throwing obstacles of perverseness and corruption in his way—by causing the earth to bring forth thorns and this-thes. It is said He cursed the earth for man's sake. In the light of modera phrase this text to read: God cursed the earth for man's good—for we have learned somewhat of the benefits of the earth for man's good-for we have learned somewhat of the benefits of foil-the growth, the development, the independence, and the sweet rest which come as the fruit of toil. MAN'S HANDICRAFT.

MAN'S HANDICRAFT. In the beginning God gave to man a hand. My friends, did you ever stop to contemplate the mystic power that lies in this little organ called the hu-man hand? Man had intelligence above the lower orders of creation. but he did not have a body equal in agility and power to many of the lower forms of life. But when God placed in the human frame the hand with four fingers and a thumb, moving in opposition to each other, He placed the royal acepter within the power of man, which made him sovereign and conqueror of earth; for with the hand man fashioned tools and he learned



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