# WHAT MORMONISM OFFERS THE WORLD.

Addresses Delivered Before the Liberty Stake Conference, in the Salt Lake Tabe nacle, Sunday, April 21, 1907, BY ELDERS HEBER J. GRANT ORSON F. WHITNEY.

### (Reported by F. W. Offerstrom.)

HEBER J. GRANT.

It is ever a pleasure to me with the Latter-day Saints, and I am ever ready and willing as opportunity presents itself to stand before the peo ple and to speak to them as I may have utterances; and it is always my destre and my carnest and sincere prayer whenever standing before the people that I may be able to say something that may be calculated in its nature to encourage the saints to diligence in

the discharge of the duties and the

obligations that rest upon them as members in the Chirch of Christ, I have ever had this desire while addressing the saints or the people of the world wish except that my remarks may be for the benefit of those who listen, as well as for myself, and I extensity bessed through the aid of your faith and prayers to say something to you that may be remembered and that it may bring forth truit is your future part in doing those things that will be the presence of the world will be and prayers to say something to you that may be remembered and that it may bring forth truit is your future part in doing those things that will be as our Heavenly Futher. I regret very much that all of those who are have the pleasure and the privileg of attending the conference this morning. I am sure that those of us who very present were greatly benefited by the me that it has seldom fallen to my lot to listen to more instructions in the same length of time that were more pleasing and satisfactory to me and that I believs were more calculated in the prayer that were made a continu-sing and satisfactory to me and that I believs were more calculated in the prayer that we may have a continu-tion of the blessing that were delivered to as by President Smith and the others who spake this morning. I desire that the prayer that we may have a continu-tion of the blessing that were organized out of the old Sait Lake Stake of Z o. I have had the privileg of attending in any one of the new stakes that were organized out of the old Sait Lake Stake of Z o. I have had the privileg of attending in any one of the new stakes that were organized out of the old Sait Lake Stake of Z o. I have had the privileg of attending in any one of the new stakes that were organized on the set stake and I believe that in each of these priesthood meetings that I found more of the priesthood in al-tendance than I had seen in former appriesthood meetings in the Liberty stake, in the Ensign stake and the Sait Lake stake and I believe that in each of these writes that ha in these stakes as there had been in the one stake; and according to my experi-ence, that which we work for, that which we are engaged in laboring for, if we are doing it with shoerily of heart, is bound to become nearer and dearer to us. I have discovered during the these waves and a function that I the three years and a fraction that I have been absent from you that when-over a missionary was full of energy and determination to perform the duties and determination to perform the duties devolving upon him that that mission-ary fell in love with his work, that he became attached to it, and that the Lord blessed him abundantly in his la-bor, and poured out upon his His Holy Spirit to such an extent that he was blessed beyond his ability o express the gratitude which filled his heart. In the remarks of President Joseph F. Swith this morning he stated that In the remarks of President Joseph F. Smith this morning he stated that where we would concentrate our af-fections and labor with full purpose of heart for the advancement of this work of God, that we would have more joy and satisfaction in our labors than we could possibly receive en-gaged in any of the ordinary pursuits in life whereby men seek for political and financial honors did not and do not bring to those seeking after them that joy and happiness and absolute con-tentment and peace of mind that comes where we are laboring for the gospel of Jesus Christ, and as I listened to his remarks I felt that I could bear testimony from my own personal experconfigs which gives that, and as I listened to his remarks I felt that I could bear testimony from my own personal exper-ience to their truth. I have had some of the pleasures that come jo men by be-ing engaged in the ordinary pursuits of life, by having success attend my labors at times, but I can say in all sobriety and in thanksgiving to God, my Hea-venly Father, that I have never ex-experienced that joy and peace and happiness, that heavenly bliss, as it were, in ordinary affairs of life, that I have never ex-experienced that joy and peace and happiness, that heavenly bliss, as it were, in ordinary affairs of life, that I have experienced when engaged in the ministry, and when laboring for the spread of the doroad. I do know the Latter-day Saints are a willing people. I do know that our missionaries who go out to proclaim the gospel, do so willingly and because of a love of the gospel and not because of a love of the gospel and not because of a love of the gospel and not because of a love of the gospel and not because of a love of the gospel and not because of a love of the gospel and not because of a love of the gospel and not because of the process and claims they are dominated or prices independent, there are no more free and outspoken people upon the face of the earth than are the Latter-day Saints. The very manner in which the gospel comes to people, the very obstacles that are placed in the way of those who em-brace the gospel, the politime of the finger of scorn at those who becomes "Mormons," as we are termed, many times by life-long associales, many times by our near and dear friends. "Mormons." as we are ternied, r times by life-long associates, r times by our near and dear fri-many times by our own relati-these things show that the indivi-who have the mainbood and the manhood, the force of characto-ombrace the gospel, are indepen-people. These are the condi-which have confronted nearly of Latter-day Saint who has embrace gospel in foreign lands under ad-ticreumstances, and people who the hardihood, the manhood and womanhood, and the deternhance character, to embrace this gospel in face of opposition and ridients and face of opposition and ridicale and the score of relatives and friends are no very apt to come here and voluntarily surrender that manhood and woman and independence of character in hom hood. end independence of character to been whom they do not know who hold the priesthood of God, and preside over them. There is no surrender in the Church of Jesus Christ of Latter-day Saints of individuality of any pean. The geogel itself is one of illernility to each and every individual as was quoted in the declaration which was read to us here during our late confer-ence, from section 121 of the Doctrine and Covenants: "No power or influence can or ought to be maintained by vir-tue of the priesthood only by persua-sion, by long suffering, by gentleness, by mechaes, by love unfeigned," and so on, I will not take the time to quote all that was in that deciration. Many years ago I learned the last half of that section by heart, and it has Saints of individuality of any man, The gospel itself is one of liberality to cach and every individual as was nucled in the declaration which was read to us here during our late confer-ence, from section 121 of the Dortrine and Covenants: "No power or influence can or ought to be maintained by vir-tue of the priesthood only by persua-sion, by long suffering, by gentleness, by meekness, by love unfeismed," and so on, I will not take the time to quote all that was h that declaration many years ago I learned the last half of that section by heart, and it has

always been a source of comfort to me; and now, after having passed the fittleth mile store in my life, having been born and reared in the Church, I am in a position, from personal and individual experience, to say to all the world that my individuality has never world that my individuality has never been interfered with. I have always had the most perfect liberty to do that which was right and I have never been which was right and I have have have been taught or asked to do wrong in all my life by any of those with whom I have been associated from the time I was a little hoy and received instructions from my bishop, the president of the stake, and others. Not one of the authorities, from the president of the based down has ever asked me to do authorities, from the president of the church, down, has ever asked me to do anything that was not for my good, and with all my heart L endorse the remarks made this morning, that eve-ry requirement made of the Latter-day Saints and all the commaudments whileh God has given to us are for our benefit and God in his mercy has re-vealed to us those things and given to us those commandments which if we will only obey are calculated to bless us and will benefit and bless us intellectually, spiritually, morally and in every way.

we will only only and characterized the weak of the set Lord, which the Lord Himself says is "dapted to the weakest of the weak who can even be called "saints," and yet we find many strong vigorous men and women who acknowledge that they are so weak that a little bit of a cup of coffee or tea is their master. They have bowed down to it, and it controls them. They have not the force of character to rise above their a, wette for this thing that God has said is not good for us.

I rejoice that we have to build houses of worship, that we have to build temples and meetinghouses, stake academies, colleges and univer-

ability that these conditions exist; but I say to you here today that the union of the Latter-day Saints is due to the outpouring of the Spirit of God. It is because the Holy Ghost—that was promised to come upon the baptized believer when he was confirmed a member of this Church—has been re-ceived. It is because from the north-ern part of Norway, to the southern part of Africa, in Mexico, Japan, the Hawaiian islands, the Pacific islands, in England, Ireland, Scotland, Wales and other pairs of Europe, each and every individual who honestly and con-scientiously embraces the gospel of Jesus Christ receives the witness for himself and herself as to the divinity of this work in which we are engaged, and they receive in very deed the Holy (Ghost, which was to make us one, and it has been honest, who has been true in keeping the command-ments of God, as the years have come ind gone, has found additional evi-deness of the divinity of this work. The testimony received by the con-verts at the water's edge or when they were confirmed, has grown and increased day by day and year by year. One of the strong evidences of the divinity of this work in which we are engaged, which appeals to the ins endowed me, and which we are engaged, which appeals to the ins endowed me, and which confirms me in the fait his that without one ex-ception, from by carliest childhood days to the present hour, I have never seen any man or woman who was sin-cere and diligent faithful in keeping the days to the present hour. I have never seen any man or woman who was sin-cere and diligent faithful in keeping the commandments of God, who ever lost the 'faith of the gospel. Not one! But I have seen people break the Word of Wisdom: I have seen them become dishonest in the payment of their fithes; I have seen them take advantage of their fellow men in their business trans-outions; and I have seen them do those I have seen them take moranizations their fellow men in their business trans-actions; and I have seen them do those things which the gospel of Jesus Christ tells us not to do, and I have seen such individuals jose the faith of the gospel. The very fact that such people, who break the commandments of God and sin against the light and the knowledge that they possess—the fact that they lose the testimony of the gospel is one of the strong evidences to me of the divinity of this work. If I saw men growing in a testimony of the gospel and in ability to defend it, and at the same time growing in wickedness, it would stagger my reasoning facuities. If I saw them growing in virtue and decreasing in the testimony of the gos-pel it would also stagger my reason-

If 1 saw them growing in Virtue and decreasing in the testimony of the gos-pel it would also stagger my reason-ing faculties, but I have never seen this. The opposite has been the case; and I can conscientiously say that from my earliest childhood to the present mo-ment, all that I have seen, all that I have heard, all that I have read, and all of the experiences of fhe Latter-day Saints have gone to strengthen my faith in the gospel of Jesus Christ, and I re-joice that this is the case. I rejoice that when I visited Italy, the head-quarters of the greatest church in the world, that what I saw and heard and everything I discovered there increases my gratitude to Almighty God for the gospel of Jesus Christ, for the plan of life and salvation which you and I have espoused. When I found people bowing down to images, in the old world, some of them klassing the toes of the statues, others bowing down before a picture of them kissing the toes of the statues, others bowing down before a picture claiming that a part of it had been painted by an angel from on high-when I saw these things, O how I thanked God for the gospel-a gospel that requires labor id work, requiring each and every individual to do some-thing. When I realized that other peo-pels said the prevers for the people of that land, when I realized that other people of that land, when I realized that these people appointed their ministers to pray and preach for them, to partake of the acrament for them, and finally, sacrament for them, and hnally, when they died, to pray over them, I thanked God for a gospel which required each and every individual to work out his own salvation. I thank the Lord for and every individual to work out his own salvation. I thank the Lord for these commandments which require de-velopment and work on the part of the individual. It is by the labor of the arm that it becomes strong. The up the right arm, the stronger of the two, and in a little time it will wither away and become worthless. I thank God that in this gospel, which you and I have received, there is a place for each and every individual to labor; and I thank Him that it has gathered out from the world people who are loyal and true, and as I stated in the first of my remarks—who are so independent that they are ready and willing to brave even the opposition of their own blood relatives and join this unpopular church. Speaking of this reminds me of a little incident recorded in our Im-provement Era, which I read while I was over in Japan. It gave an ac-

provement Era, which I read which I was over in Japan. It gave an ac-count of a young man in one of the Scandinavian countries who, while at-tending school, met a Mormon elder and became converted to the gospel of Jesus Christ. As soon as his school term was out, this young man persuad-or the missionary to go with Jesus Christ. As soon as his school term was out, this young man persuad-ed the missionary to go with him to his home. He desired his parents should zhav the priv-ilege of hearing the gospel of life and salvation. When the young elder and his convert arrived at the railway station, nearest to this young man's home, they were unable to pro-cure a conveyance. It was raining very profusely, but the young man persuaded the elder to walk through the rain, notwith-standing the fact that they would get wet through. "You will find at my home a loving father and mother and a warm welcome. We will get dry clothes and a warm bed in which to sleep. What if we do get wet? When we reach my home we will get clean, dry clothes and nice food." The elder consented to go, and as they trudged along mile after mile, with the water pouring down on them, soaking in to their skin, the convert encouraged the elder with the assurance that they along mile after mile, with the water pouring down on them, soaking in to their skin, the convert encouraged the elder with the assurance that they would soon be where it was warm and where they would be cared for. When they urrived they did receive a warm welcome. The father and mother re-joiced to welcome back their boy, and the mother started to get something to eat. While the food was cooking, the young man said: "Father congratu-late me; I have found the gospel of Jesus Christ. I am a Latter-day Saint. My friend here has brought to you the gospel, the plan of life and sai-yation." The father straightened up and said: "Excuse me, my son, bui do I understand that you are a Mor-mon" "O." said the boy. That is what they sometimes call us, but we are not Mormons; we are Latter-day Saints. We believe in the Book of Mormon and hence some people call us "Mormons," but as well might you call people "Bibles," who believe in the Bible, as to call us "Mormons." We are Latter-day Saints, members of the Church of Jesus Christ of Latter-day Saints. "Yes, yes," said the father, "but are not Latter-day Saints and Mormons one and the same people?" "O, yes," The father got up and walked "but are not Latter-day Saints and Mormons one and the same people?" "O. yes." The father got up and walked to the door, and opening it he said: "My sou, there is the storm; there is the night. Renounce this hateful re-ligion or go out into the storm never to darken the door of my home again. My heart was set upon you. All that I have I had expected to give to you; but you have disgraced the name you bear, you have brought shame and dis-honor upon an honored name. Now choose between father and mother, all that we possess, and this hateful re-ligion. Stay here and be my son, or go out into the storm never to return." The boy turned to his mether, reached out his arms and said: "Mother, do The boy turned to his mother, reached out his arms and said: "Mother, do you also turn me out into the storm? Do you say good-bye to me?" The mother said: "Your father's mind and will is law in this house." The boy turned to the young elder and said: "Come, let us go," and they walked out is storm be now here the storm on some brouked out

ability that these conditions exist; but My mother was raised in affluence. My mother was reased in a internet She was reared in a family which had abundance, and when she embraced this gospel, her brothers said: "Decide between so many thousand dollars a year income and this hateful religion of Mormonism, Renounce Mormonism or we never want to see you again. You have disgraced the name you You have disgraced the name you bear." My mother chose, as many an-other noble woman has done, to be true to the testimony of Jesus Christ which God had given her. I have set on the floor more than once in my life and pumped a sewing machine, at mid-night, to relieve the tired limbs of my parties who ever a sewing for a living. hight, to releve the threa hinds of ally inother who was sewing for a living. All this time the latch string was hanging out: "Come home in one year, in five years, or 10 years, -renounce your religion and you will be wel-come." I have gone to bed more than once in my childhood days to get warm because we did not have any coal it. once in my childbood days to get warm because we did not have any coal in the house to make a fire. I thank God for the integrity of that mother who was loyal and true to the testimony of Jesus Christ, and to the knowledge that she had of the divinity of the work in which she was engaged. Tell me that the Latter-day Saints do not

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work in which she was engaged. Tell me that the Latter-day Saints do not love this gospel: tell me that they do not willingly give their allegiance to it! As well might you tell me that I am not allve and well. I know as I know that I live, that every true, loyal and patriotic Latter-day Saint who has received a testimony of the gos-pel of Jesus Christ, loves the truth, and it is the delight of his life to halor for the advancement of God's work. There is no other joy equal to it. May God help each and every one of us to be loval, to be patriotic, to be true, to keep the commandments of God, that all the world may say as my friend rald in this letter, that the enly religiouse people that he ever knew who lived up to them professions are the Mormons of Utah. When I read it I thanked the Lord that he did not know us all, but may we live so that every one of us can bring credit to the work of the Lord. I maintain that it is the duty of very man, wo-man, and child, who has become a member in this Church, to so live that other men seeing his or her good deeds shall glorify God and be led to em-brace the gospel of Jesus Christ, which may God grant, is my prayer, and I ask it in the name of Jesus Christ, Amen.

#### FLDER O. F. WHITNEY.

I presume that most of those present are aware that this is one of a series of meetings comprised in the quarterly conference of the Liberty stake of Zion. The first meeting of the conference was held this morning in the Assembly hall and this is a continuation of the proceedings.

For the benefit of strangers who may be present, I will explain that a stake f Zion is a subdivision of the Church of Jesus Christ of Latter-day Saints. A stake is organized very much after the manner of the Church Itself, having three high priests to preside over it, typical of the three high priests who The preside over the entire Church The stake presidency have under them a high council of 12, who are to the stake what the twelve apostles are to the Church. It is our belief that if the vell were lifted which reparates things earthly from things heavenly, we would find that the Church of God on earth find that the Church of God on earth is similar in its organization to the Church of God in heaven, presided over, by the Father, the Son, and the Holy Ghost. There are 55 stakes of Zion, and in each of them every three months, a conference is held, when the members of the stake are required to come to-gether to be taught of the Lord, to be reminded of their duties as Latter-day Saints, and to partake of the out-pouring of the Holy Spirit, that they may be comforted, built up, and strengthened in their faith. Many more are present this afternoon

Many more are present this afternoon than were present this morning, but not all these are members of Liberty Stake of Zion. The morning meetings Stake of Zion. The morning meetings of our stake conferences are not at-tended as well as they should be. Many of our people do not realize the im-portance of being present at the openportance of being present at the open-ing of the conference. They seem to think that if they come to one meeting and listen to the instructions there given, that that is sufficient. Through-out the Church, where our conferences are held on Saturday as well as on Sun-day, the Saturday meetings, as a rule, are sparsely attended. I have reminded the second present the area model people on more than one occasion t they were robbing themselves of a the ing for the gospel's sake. Death had no terrors for this man. "O death! where is thy sting? O grave, where is thy victory?" and at last he is in that the blessing by neglecting to attend all the neetings. You have heard Brother Grant's deis thy victory?" and at last he is in a dungeon, about to die for the wit-ness of Jesus, for the word of God, and he says: "They are coming to lead me forth: but I have fought a good fight, I have finished my course, I have kept the faith. Henceforth I know there is a crown laid up for me, which God, the righteous Judge, shall give me at the lest day". That scription of the good time that we had this morning, of the precious instruc-tions that were imparted by the presitions that were imparted by the presi-dent of the Church and other speakers. But to how many does this description appeal? It appeals the some of us with great force, because we happened to be there: we partook of the feast. No de-scription of it, however eloquent, could compare with the thing itself, but we who attended this meeting are the ones best able to appreciate the description. To us it is a reminder of the spiritual feast that we enjoyed; while to you who were not present, it is merely a reading of the bill of fare. When we miss the opening meeting of a conference, it is much the same as when we miss the preface or opening when when God, the righteous Judge, shall give me at the last day." That was what made him strong, strong in the assurance of eternal life, of his immortal destiny. Paul knew of the eternal past, knew why he was here, fler MORMONISM THE RESTORED CHRISTIAN RELIGION. My dear friends and brothers and sisters, we preach the same gospel that Paul preached. We could not justify ourselves in preaching another gospel, for Paul said, "Though we, or when we miss the preface or opening hapter of a book that we are reading. t is difficult to make the connection, o appreciate the allusions made o what has gone before; or, gaspel, for Paul said, "Though we, or an angel from heaven, preach any other gospel than that which we have preached unto you, let him be ac-cursed." Where did not get it from books: it is not a dead bill-of-fare that we offer to the world. Mormonism is not a mere description of a feast had by other people, in ancient times. It declares that another prophet has ris-en. Paul knew a man who was "caught up to the third heaven;" Joseph Smith said, "I know a man who was caught up to the seventh heaven." We preach a living prophet, and a restored Christian religion. We preach immediate and direct revelation o what has gone before; or uppose we compare it to going to he theater and arriving too late to dimension the production of the state to ie theater and arriving too late to itness the prologue or first act, of the lay. We sit there all the evening all bewildered, trying in value to un-erstand the drift of the dialogue, the ference by characters upon the lage to incidents that have already then place. Now these meetings stage to incidents that have already taken place. Now these meetings merge into one another in much the same way as the chapters of a book or the acts of a play. One meetins lends its strength, its spirit, to the succeeding one. You cannot altogeth-ed understand this meeting if you falled to attend the forenoon meeting. President Smith and those who spoke this morning struck the key note for the conference. Much of what Broth-er Grant has said, and much of what I shall say was suggested by that meeting, and the spirit of this meet-ing will influence those that follow, meeting merging into meeting, and every part strengthening the whole. Hence the importance of being thor-ough in all that we do. If a confer-cince is called to convene, we should be there, if possible and attend all the meetings, especially the opening and a restored Christian religion. We preach immediate and direct revelation and point to the Bible, to the Book of Mormon, to the Scriptures of the past, in confirmation of our position. The Mormon Church is not founded upon the Bible, it is not founded upon the Book of Mormon, it is not founded up on any book; it is based upon the principle of revelation—God speaking to man here and now. These books. to man here and now. These books, the Bibls, the Book of Mormon, and every other sacred record, are precious to us as so many histories, so many accounts of God's dealings with man, Henc the meetings, especially the opening one. If we miss that, we will not hear the key note struck, and cannot interpret as well the subsequent proedings.

vest that we shall reap in the great hereafter.

## WHAT MORMONISM OFFERS ITS VOTARIES.

VOTARIES. The Latter-day Saints, better than any other people, understand this life and its relationship to the past and to the future. I was once conversing with a learned gentleman, a physician, and he asked me the question: "Why should I be a Mormon or Latter-day Saint in preference to being a Methodist, a Bap-tist, a Presbyterian, a Catholic, or any-thing else in the way of religion? Tell me why I should be a Latter-day Saint." I answered him in language like this: If you are seeking the riches of this world you had better pass us by. I have known men and women to be blext with material wealth because they had embraced Mormonism. As an be blest with material wealth because they had embraced Mormonism. As an indirect result of conversion to this faith, I have seen persons rise in the tinancial scale and become well to do, who, before, were poor and almost pen-niless. Many of them in the old world did not own a foot of ground, and were living in reated cottages, working in factories and mills but by embracing did not own a foot of ground, and were living in rented coltages, working in factories and mills, but by embracing Mormonism and emigrating to Utah, they became land owners, possessing their own homes and attaining to wealth and affluence. And yet the Gos. pel did not hold out such inducements to convert them. When Peter said: "Lord, we have forsaken all, and fol-lowed thee," the Savior replied: "There is not one of you who has forsaken fa-ther, mother, wife, children, home and possessions for my sake and the Gos-pel's, but he received a hundred fold in this life; and in the world to come, life everlasting." These blessings may come as indirect results, or direct re-sults if you choose to call them so, of receiving the Gospel now called Mor-monism. But they are not held out as inducements, to bring people into the Church. Again I said; Doctor, if you are seeking for position, for honor, for office, I would advise you to pass us by. You might be given an office, and you might not, if you became a Lat-ter-day Saint. You might become a bishop, the president of a stake, or a high councilor, and you might not. The Gospel does not promise these things. It does not hold them out to induce peo-ple to embrace it. If you are seeking for the honors of men, and for the good It does not hold them out to induce peo-ple to embrace it. If you are seeking for the honors of meb, and for the good will of this world, I would advise you to pass us by. We do not promise that the world will love you, that it will speak well of you, or think well of you. On the contrary, we tell you that the world will hate you, will despiteful-the world a persecute you if you the world will hate you, will despiteful-ly use you and persecute you, if you become a Mormon. "They who live godly in Jesus Christ shall suffer perse-cution." The Savior himself said. "If they have hated me they will hate you." I have chosen you out of the world, and therefore the world hate you." Now, doctor, do not become a Morman of you are seeking for the good will of the world. If you are seeking for office and position, for wealth, for the things of this earth, do not join us. Bur, if you want to know what you were made for,

want to know what you were made for, why you are here, what God requires of you, whence you came, and where you are going when you leave this world. If

you, whence you came, and where you are going when you leave this world. If this is of any worth to you, this induce-ment Mormonism holds forth, and this is one reason why you should be a Mor-mon rather than anything else. There is no religion under the sun that makes those things so plain as the despised and persecuted faith known as Mormonism. This is what makes it so dear to its disciples. This is why its converts are willing to be turned out of doors as Brother Grant has related; willing to be despolled of their goods, willing to leave native land, father, mother and all things for the gospel's sake. The ancient Christians did the same. They reloted that they could die for the Lord Jesus. They were thrown to lions, stoned to death, sawn asunder, but they could forgive their enemies as Christ did, and as Stephen did, and they rejoiced because they knew why they were suffering.

their enemies as Christ did, and as Stephen did, and they rejoiced because they knew why they were suffering. They knew whence they came, why ing, and what awaited them. Take Paul for instance. Here was a man who had been a persecutor of the Church, but who became a con-vert to Christ, and an apostle, filled with the power of his calling. See how nobly and faithfully he served God after he had been converted, and had received the Holy Ghost. They stoned him, and left him for dead in the street. They threw him to wild beasts, they gave him many stripes, nersecuted him from city to city, but they could not hush his voice, could not dampen his zeal, could not de-stroy his faith, because God had touched him, transformed him, and he rejoiced in the privilege of suffer-ing for the gospel's sake. Death had

what awaited him in the here-

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thority, that your sins may be remit ted; and have hands laid upon you by the priesthood of God for the gift of the the priesthood of God for the gift of the Holy Ghost. Then you shall know whence you came, why you are here, and what awaits you when you have passed behind the voll. You shall re-ceive the Comforter which makes mani-fest the things of God, past, present and to come; which gives joy and con-solation in the midst of trouble and tribulation; you shall be made to know the truth, the way of righteousness, and if you endure therein faithful to the end you shall be saved. Amén.

## RETURNED MISSIONARIES.

Elder Arthur T. McCarty of Amerithrough this city April 27, on his re-turno from the California mission for which he was set apart April 11, 1905, The San Francisco and Los Angeles conferences were his fields of labor. He was secretary of the mission for 10 months, president of San Francisco conference for nine months and president of Los Angeles conference for three months. The work is prosperous.

Elder Frank B. Platt, Jr., of Salt Lake City, came home April 27 from the California mission, for which he was set apart March 8, 1905. He la-bored in San Francisco and Los Angeles conferences,

Elder John I. Hatch of Woods Cross, Davis county arrived home April 28, from the British mission, for which he was set apart Jan. 31, 1905. Sheffield was his field of labor

Elder William Swainston of Whit-28, on returning from the British mis-sion, for which he was set apart March 7, 1905. Sheffield was hig field of labor.

Elder Albert L. Zobell of Lake View ward, Provo, passed through this city April 28, on his return from the Scan-dinavian mission, for which he was set apart Oct. 19, 1904. He labored in the

Copenhagen, Denmark, conference Elder David F. Jones of Heber, Wasatch Co., came home April 28, from the Northern States mission, for which he was set apart April 11, 1905. The Iowa

conference was his field of labor. Elder Richard Norwood of Riverside ward, (P. O. Blackfoot) Bingham Co. Idaho, reported April 29, on his return from the Southern States mission, for which he was set apart Jan, 9, 1906. He labored in the Southern Carolina conference.

Elder Heber J. Fowkes of Nephl. Litter Heper J. Fowkes of Neph, Juab Co. Utah, came to this city April 26, on his return from the Southern States mission, for which he was set apart Nov. 22, 1904. The Alabama con-ference was his field of labor.

Elder Brigham F. Price of Calders Station, R. D. No. 2, Utah, came home April 28, on his return from the British mission, for which he was set apar Nov. 27, 1906. The Grimsby conference was his field of labor. Elder Price had was his field of labor. Elder Price had charge of the company and reports a very pleasant voyage. He says: "I was released to return home to take up the labor of bishop of Mill Creek ward. I enjoyed my mission very much and am thankful for the experi-ence of another mission though it was short, the work of the Lord is progress-ing, the poor have the gospel and the signs follow the believer.

Elder William Lindsay of Heber, Wasatch county, passed through this city April 28, on his return from the British mission, for which he was set apart March 21, 1905. He labored in

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stake academics, colleges and univer-sities. Why? Because the natural dis-position of man is to center his heart upon the things of this world, and no man can respond to the calls that are made upon him in the Church of Jesus Christ of Latter-day Saints--no rean can pay an honest tithing, no man can pay his fast day donations, and contribute toward the erection of ward and stake houses, temples, acad-emics, colleges, and still have his heart centered upon the things of this world. Where a man's treasure is world. Where a man's treasure is, bere his heart will be also; and the man who has embraced the gospel of Jesus Christ with full purpose of man who has embraced the gospel of Jesns Christ with full purpose of heart, with a firm determination to serve God, his treasure will be in the work of God, because he will do as our president said he had done. He said, in our conference this morning, that his thoughts, his time, his talents, his heart had been given to this work of God, and that where he had spent hours in thinking of this work, ae had spent but moments in thinking of his own advancement or the advance-ment of his family in the material things of this world; and every Latter-day 'Saint who has known his life, knows this is the truth; and what he has said, every faithful Latter-day Saint can say, because to the honest, faithful, diligent Latter-day Saint this gospel is everything; it is worth more to him than everything else in the world. I am reminded of a sentence in a letter which a friend of mine wrote to me. He has always been a consistent friend of the Lat-er-day Saints. He wrote me from London many years ago, and he paid a compliment to our people that 1 prize very highly. He wrote as fol-lows:

"My Dear Heber: Your nice long etter of the 10th came duly to hand. If course you know, aside from the Of course you know, aside from the long and intimate personal friendship which we have bad together, how much I have always been impressed with the genuineness and sincerity of the religious feeling among the men and women who hold your faith. Many times and off I have suid, in conversation, that the only religious people I ever knew who lived up to their professions were the Mormons of Urah, and this is true. This it is that implies respect even where there is a total absence of belief in the doe-trines. Your people carry their be-liefs into daily life, and ast as if they think there is something in them. If I had the belief to start with I cannot Ink there is something in them. If had the belief to start with I cannot e how as a sensible person I could otherwise; for if there is anything a belief which involves an eteruity future existence, there is every-

thing." And my friend underscores "anything" and "wersthing." I desire to repeat that has sentence: "If there is any-thing in a belief which involves an elemity of future existence, there is everything." Now, I wish that ev-ery Latter-day Saint would have en-araved upon his hear! this truth—for it is a truth. We us Latter-day Saints have a religion, a faith, that involves an eternity of future existence, and every true Latter-day Saint has re-ceived an absolute knowledge for himevery true Latter-day Saint has re-ceived an absolute knowledge for him-self or herself of its divinity, therefore, it is worth everything to us. No won-der that the Latter-day Saints are united. No wonder that they are lowil. No wonder that they love this work, when they realize what it means to them. The world, knowing not the gospel of Jesus Christ, having no tes-timony of the divisity of this work in which we are engaged, think that the union of the Latter-day Saints is a very remarkable thing; and they give to the leaders of the people credit over much, because they think that it is because of their great executive

## KNOWLEDGE OF THE PAST ES-SENTIAL.

to us as so many histories, so many accounts of God's dealings with man, other peoples in other ages, and we point to them in proof of the fact that the gospel is the same yesterday, ioday and forever. We preach the same gospel that Paul preached, and Paul preached, and Christ preached the same gospel that He had framed in the heavens before He came here; which gospel has been upon the earth at dif-ferent times and in different places, and men of God have written concerning it, and this is why we have the Bible, the Book of Mormon, the Doctrine and Covenants, and other inspired records. But if there were not a book in exist-ence. Mormonism could still survive. It is not build upon any book, but all these sacred books teach the same truth, and all we claim today is, that the good old gospel has come back again. God has raised up another prophet, to speak with the same au-hority as did Peter, and James, and John, and Paul, and he has come preaching the eventasting and unchang-ing gospel, and pointing for confirma-tion to the teachings of that gospel in ancient times. Now, Mormonism will give you this SENTIAL. The same principle applies to great-er things. It is true as to the whole scheme of human life, yea, the whole scheme of eternal life. A knowledge of the past is necessary to a proper understanding of the present. Who are they that understand this life? There are learned men, scholars, poets, philosophers, who are supposed to see deeply into things; who are sup-posed to understand the mysteries of life, the secrets of the universe, but they cannot give you a comprehensive they cannot give you a comprehensive idea of the purpose of human exis-tence. Many a learned man has gone from the cradle to the grave unable to the what he was here they are the total what from the cradle to the grave unable to tell what he was here for, what it was that God required at his hands. Why? Because he was not enlighten-ed concerning the life out of which he came, when he entered into this life. I defy the most learned, the most in-telligent, the most capacious intellect to understand this life and its mean-ing, if he has no comprehension of the life that went before. A knowl-edge of the pre-existence is the key that unlocks the mystery of the pres-ent existence. That former life had a bearing upon this life, it lent its spirit, its strength, to this existence. There is a relationship between our present ncient times. ancient times. Now, Mormonism will give you this knowledge, if you will give it a chance. When Peter was asked on the day of Pentecost by the believing multitude, "Men and breihren, what shall we do." "Men and breihren, what shall we do," he answered, "Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost." This promise Mormon-ism makes today; have faith in God, repent of your sins, be baptized in the proper manner and by the proper au-

the Birmingham conference.

Elder Charles V. Dadley of the Twenty-second ward, Sait Lake City, arrived in this city April 26, on his re-turn from the British mission, for which he was set apart June 27, 1905. The Birmingham conference was his field of labor. Elder Dadley was re-leased earlier to come to attend his father's funeral.

Elder Lars Wm. Nielsen of Spanish Fork, Utah, came home April 26, from the German mission, for which he was set apart May 24, 1904. The Berlin Konigsberg and Hamburg conferences were his fields of labor.

Elder Isaac E. Brockbank of Spanish Fork, Utah Co., Utah, passed through this city April 27, on his return from the German mission, for which he was set apart May 24, 1904. The Berlin and Hamburg conferences were his fields of labor.

for 1904.

Elder David E. Boam of Murray City, Winder ward, Utah, came home April from the Southern States mission, which he was set apart Dec. 13, 4. The South Carolina and Kentucky conferences were his fields of

Elder Jos. Russell Shepherd, Jr., of Paris, Bear Lake Co., Idaho, passed through this city April 27, on his return from the California mission, for which he was set apart April 11, 1905. The San Francisco and Los Angeles con-ferences were his fields of labor.

Elder John Roghaar of Ogden Fourth ward, Weber Co., Utan, came home April 25, from the Natherlands mission, for which he was set apart Aug. 16, 1904. The Rotterdam and Gronin-gen conferences were his fields of labor.

Elder Martin Nielsen of Logan City reported April 28, on his return from the Scandinavian mission, for which he was set apart Nov. 7, 1907. The Aurhus and Copenhagen conferences were his fields of labor.

Elder John Edward Pixton of Tay-lorsville, Salt Lake Co., Utah, came home April 28, on his return from the German Swiss mission. Tor which he was set apart May 24, 1904. The Berlin, Breslau and Leipzig conferences were his fields of laber. his fields of labor.

Elder Matthew N. Asper of Salt Lake City, arrived April 28, from the Swiss and German mission, for which he was set apart April 19, 1964. The Frankfurt and Etuttgart conferences were his fields of labor.

Elder Geo. Seward Kennington of Afton, Uinta Co., Wyo., reported May 2, on his return from the Southern States mission, for which he was set apart Jan. 10, 1905. The Mississippi Mississippl onference was his field of labor.

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