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tions, rooms and board. Write for in-formation. Catalogues furnished upon

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### What Mormonism Stands For MAY PROVE FATAL.

An Address by Elder Mathonihah Thomas, at the Special Tourist Service, in the Salt Lake Tabernacle, Sunday, August 1, 1909.

(Reported by F. W. Otterstrom.)

survice is not so much to give a theosogical discussion as it is to tell in as few words as possible the ching for which Mormonism stands,

Elder Schulthess in his introduction referred to "the Church of Jesus Christ of Latter-day Saints." This Church was organized in the latter days, and is called the Church of Jesus Christ of Latter-day Saints in contradistinction to the Church of Jesus Christ of Former-day Saints. We believe that the Church was restored in the last dis-pensation of time. We do not assume to say that the time called "the last dispensation" shall be 20 years, a hun-dred years, or 500 years, but rather does

It refer to the last period-the last ac-tive period, if I may say, of the world's history. In His wisdom, God has restored the gospel of His Son Jesus Christ we be-lieve that we have received it, and that it is manufactore advected in the that it is our mission and our bounden duty to teach, to preach, and to expound that gospel to every nation, to expond that gospel to every nation, tongue, and people, so that all mankind may have an opportunity to receive or reject the principles of salvation. We do not be lieve that we are essentially better that anybody clse, but we do believe that ye have an essential picture that ye have an especial mission, and mission is enjoined upon us so in literal truth we become the services of the world. You will pardon me if I paraphrase the title of one of the late plays, and say that we are indeed the servants in the house of the Lord, to all people in all the world. We believe that we have the right to worship God according to the dic-

worship how where a containing to the un-tates of our consciences. We grant to all men the same privilege. Let them worship how, where, or what they may. This is a fundamental truth, it is a fundamental principle with our Church. We believe, while we have the truth— that is the mean that is descently that is, the gospel-that it does not lie within our power or our province to force that truth upon any one, but rath er it becomes our more urgent duty to carry Christ's message to all the world, that all people may receive, if they will, the truths which we believe to be the essentials in the salvation of mankind. By salvation, we mean that condition of the soul that is brought about by right living, right thinking, and such a prayerful life as will enable a man to enter into higher glorles than is possible for us in our present state to understand or appreciate. Just as Jesus Christ was saved and just as He has saved others, and so imparted the saving principle to His disciples, so may we continue in that saving and be saved ourselves by acquiring greater intelligence and getting into such a condition that we will be able to receive more light and understanding, and become better men and women--more in telligent, more perfect, and, if you please, more Godlike; because we believe that it is within the province of humanity to become like Gcc. We be-lieve that we are the children of God, that we are literally His sons and daughters, and that as part of His household it is our duty to tell to others those truths which we say have been made clear to us. We do not feel that it is within our province to be lifted up in our hearts, because of this great blessing, but rather do we say it should make us more humble, more prayer-ful, more obedient, and more yielding to the promptings of the Holy Spirit of God, that we might be truly more Christ-like and become thus the better servants to all the world.

WHAT MORMONISM EMBRACES. I could not undertake, in the few

minutes allotted to this afternoon's worship, to tell you all that Mormonism embraces. I may say this, however, that it embraces all truth. Now, we are intense in our religious convictions; we are willing to die for them, and what is more, we are willing to live

My Friends: The purpose of this, on of hands for the gift of the Holy on of hands for the gift of the Holy Ghost, as essential to the salvation of man. Neither do many honest, good and virtuous people believe that it is necessary to be allied to any organi-zation called a church of Jesus Christ. Many and many thousands, indeed, who are honest in their convictions. Say they believe carnestly and honestly many of the principles which Jesus taught, in a way which from the reading of the Scrintures it would honestly many of the principles which Jesus taught, in a way which from the reading of the Scriptures it would seem that Jesus did not teach them. We only say this, and I revert to one of the articles of our faith, but "we give to all men the right to worship God according to the dictates of their consciences," and we exact that right ourselves, while extending it freely to all. So, while we have no contention with any one who may differ with us, we do not discuss the possibilities of non-essentials in the teachings of Jesus. We do not presume to say which are the non-essentials of His precepts. To my mind and to the minds of my fellows, the teachings of Jesus are fraught with great import; they are all essential; and since Jesus, the Master, said that these principles which in our articles of ralth are called the first principles and ordi-nances of the gospol are essential be bound. If He spoke the truth when He said that a man must be born again, and indicated the manner of the precent birth; if He said that obedicitizen. again, and indicated the manner of the second birth; if He said that obedi-ence to these certain rituals was nec-essary to prove the faith of the heart, we are willing to accept it as law. If these principles be wrong, if they be not essential, we must simply submit them to the Almighty from whom they have been received. We believe them; we accept them, and since we do ac-cept them they become binding upon us. They were binding upon our pos-terity to endless generations. Again 'may I say we know no other name un-der heaven whereby mankind may be der heaven whereby mankind may be saved. We know of no other rules un-der heaven whereby man may be led into God's presence, other than by the strictest obedience to the principles which Jesus taught.

which Jesus taught. It is argued that we are advocating many things which Jesus never taught. We disagree with you in that, and again say that we have only that which Jesus revealed. We believe that this gospel of our Lord is for all posterity, for all the world—for all who ever have been for all who never are and for all been, for all who now are and for all who may yet come.

#### PRE-EXISTENCE.

We believe literally, my brothers and my sisters-and I say that meaningly-that we are the sons and meaningly—that we are the sons and the daughters of a common parent, that, our existence began in a spiritual form before we came to this earth; that it was our privilege and our pleas-ure to come to this earth, and to take upon ourselves bodies of flesh and bore, that we might become payfected that upon ourselves bodies of flesh and bone, that we might become perfected, that we might become tried, like gold seven times in the furnace might we be test-ec, cleansed and made pure; that only by obtaining bodies of flesh and bone by obtaining bodies of flesh and bone celld we be exalted; that just as Christ come to earth to receive a body Him. came to earth to receive a body Him-self, just so all men have had to come, and just so will all men ever come; and just as man has come, there is no other jist as man has come, there is no other vay given by the Lord, for man to come. So, we believe literally that Jesus was the Son of God, and that He came as our Brother, to aid us, to re-veal to us the law by which we might live-a law which we believe we had accepted in a spiritaal estate; that from this pre-existent estate we have come into this second step in our great existence; and as every man now will choose, each for himself, that which he will be, he may choose the right, and thereby receive his reward, or he may will that which is wrong, and must bear, of course, the penalty thereunto bear, of course, the penalty thereunto attached. Man may work out his way in life—not unaided, not left alone, for God has sent His Son, Jesus Christ, for the nurness of subjects for the purpose of giving to all the world the right idea, so that men may not wander in darkness, unless they so choose. We do believe that when Christ came He conferred the priest-hood upon His servants. We believe that after a time man through his fait-ties fell away from the law of God and that the priesthood--the power by which God speaks-was taken from the earth; that for a long period of time the world was without the priesthood, the actual power of God; and that only as men, gloriously inspired of the Al-mighty, arose in different ages did they keep alive the light until a time was propitious, until a country had been found, until a government was formed in which and under whose protection civil liberty might be had and religious liberty perpetuated. We believe that in that time, when the day and the hour was ripe for it, there came again the restoration of the gospel of Jesus Christ, so that we now advocate faith in the Lord Jesus Christ, repentance of alms, baptism by immersion for the remission of sins, the laying on of hands for the reception of the Holy Ghost, and obedience to all of God's laws that are given to us. These an-clent and holy laws, embody not only right living for ourselves, but since the gospel has been restored it warms the hearts of the saints toward all the world; it opens up their minds and their understandings so that they reach out to every brother in every clime and land. The gospel in which we believe that Jesus, for this very pur-pose, announced the doctrine whereby men might do a vicarious work for their kindred and for their neighbors just as He did a vicarious work for all the world. So the saints are living not merely for themselves in this day. purpose of giving to all the world the right idea, so that men may not wander in darkness, unless they so choose. We do believe that when believe that God is love. We believe that God is love. Since we believe this, why then should the Al-mighty give great light to other people and not reveal to us great and mighty truths? We do not believe that the canon of Scripture is full; we do not believe that the canon of Scripture can ever be full until every soul has come to God, until every soue has attained to a unity of the faith. "Till we all come in the unity of the to a unity of the faith. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4: 13.) What may satisfy you may not appeal to me. Yet the Lord will give to each man severally as He will, so each soul may have its quota of light, its ald in acquiring intelligence, its necessary anacquiring intelligence, its necessary answer to prayer, whatever prompting of the Spirit of Truth which may be need-ed. Every one who is virtuous, prayerful, obedient to the laws of Christ, is entitled to the promptings of the Holy spirit. to be a law of God, why then should every mind be moulded according to the expressions of a prophet 2,000, 3,000 or 5,000 years agone and have no other 5,000 years agone and have no other source of inspiration or guidance? If, then, I am a son of God, and if I am responsible for my own acts, am I not entitled to the highest, the best, the greatest of all revelations of truth? Will God be just to me if He revealed to some one say in Egyptian periods, or Babylonian times, and has not given me the same truth or an equal opporme the same truth or an equal oppor-tunity to acquire it? Analyze the acts of God, and you are bound to say that He never did deal with His children so unjustly, and since He never did it, why then should we now say that He may do it? God has always been ready to reveal His mind and will to man process announced the doctrine whereby the might do a vicarious work for all be world. So the saints are living by the orthog the meselves in this day or do in the tast purpose have they build be the that purpose have they build or do influences, performed for those receiving the gospiel of Jossa Christ is will are up to store of the orthogen is will are up to store of the orthogen receiving the gospiel of Jossa Christ is will represent the orthogen is working out the begins of the gospiel of the orthogen who are deal the door for and with the living but that they her brison have received and obey the ringies of resent christ, so that is in the feash or not, and that they the will a great and uniced multitude is a winch you is a shorther to the other priviles of a sying. "We are, indeed, brothers and issers," and the world represent the orthogen is a number of the orthogen is the priviles of a sying. "We are, indeed, brothers and issers to all. Is it possible that is no will have the orthogen in that is a brother to the other britters once is a more recording to those who have recearding brothers and issers to all. The possible of the orthogen who have recording to those who have been commissioned in the there is representing to the orthogen is an assers to all. The possible of the orthogen who have been commissioned is will real that this is my brother, the is worthed in the word erit store of the orthogen is the for the is the reach more the orthogen is a store whenever man has been ready to accept

When Will Salt Lake City People Learn the Importance of It?

Him

Backache is only a simple thing at first; But when you know 'tis from the kidneys;

That serious kidney troubles follow; That diabetes, Bright's disease may be the fatal end.

You will gladly profit by the following experience. 'Tis the statement of a Salt Lake City

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take no other. this is my sister, that there is one God,

this is my sister, that there is one God, our common Father. A redemption which comprehends physical perfection, the highest mental development and completest spiritual growth. We believe this; in our souls we do not doubt it; we never have doubted it. Believing we are his children, we be-lieve our Father has a right to speak to His sons and daughters as He will. He would not be a mindful Father it He would not be a mindful Father if He allowed, at any time, any part of His sons or His daughters to wander away from the truth, if they would or ly receive the truth. But, yet, the Lord has never forced the human mind.

We believe such act to be contrary to the very law by which He is guided. My friends, in brief, we believe that the gospel of Jesus Christ is the one and sosper of Josus Christ is the one and only law whereby all mankind can be one, and that such a complete unity is essential to man's highest develop-ment. What does that mean to you, my brethren and sisters? Go out in the street and look at the humblest man you see: look at the humblest man street and look at the humblest man you see; look at the meanest citizen of this great country of ours, and then say in your heart, "There is my broth-er: what is my duty to him?" Christ said in substance, There is no one so low, and there is no one so high that he does not belong to me." This is the spirit of the gospel of Jesus Christ. The gospel of Jesus Christ as we un-derstand it, embraces all of scientific truth; It embraces all the wonderful revelations whether in the sciences, in the arts, or in any department of this

Besides a striking improvement in stature and health, boys taken from Lon-don streets for the British navy have shown a remarkable change in the shape and expression of the face. Dr. Robbins curlously attributes this development to growth of the lower jaw brought about by the chewing made necessary by the "salt junk" and other navy rations. the arts, or in any department of this world's activities. We believe that in this great last day

all past dispensations are giving to this great time in which we live, all the blessings which they received which might be of service to us in our de velopment, and we believe that this i or a gracious purpose—that of lift-Ing up the human soul, purifying it, making it in very deed God-like. We believe, my brethren and sisters-

and I trust that you will see it in the biggest, in the broadest, in the purest light—that as God now is, we may become, if we will only work for that end. We are of a common offspring; we are of a common parentage, and we have a common law given by our Brother to us: so we say it is not for us to say that this is or that is not essential; we accept it just as it is given. Hence, accepting the gospel in such manner, it is easy for us to say that God has spoken to our fathers by His servants, the prophets, just as was said to the Hebrews anciently. We believe that God is not a respecter of persons, that

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Since w

Smith. And through our acceptance of the truth as Christ taught it, even with our frailties, the blossings of heaven but a great noise, in contrust with the stuiness or other meteoric showers that have been known. have been abundantly poured out upor us, and we have been recipients of como of Heaven's choice gifts. We know, my brethren and sisters, we know whereof we speak. We know the Lord dives and

nave been known. The type of powerful electromagnet that is being used in many inglish nos-phans for removing from and see, par-tices from the eye has a core of the desi sweatch soft from, three fer long and six inches in diameter, which is wound with 20 pomos or insulated wife in two coils. The threaded end of the magnet is adapted to exceeve terminals of shapes varied to suit special cases. Mounted on ball bearings, the magnet can be moved easily in any offercion; and a special for a for freding pa-tients—is gared so as to be threa by a hand crafts. A theostal varies the strength of the magnet, which, at the strength of the magnet of non- per square ment a distance of one field. A selismograph registering the joils loves and speaks to those who obey May God enable us to live so that we may receive His traths, from whatso-ever source they may come, from whatso-ever clime they may come, from what-soever clime they may reach us, under whatsoaver condition, under whatsoaver guise they may appear before us, is my prayer, and is the prayer of hundreds of thousands of, Latter-day Saints,

A seismograph registering the jolts of a motor ventcle was a nevel exhibit by Hon, R. C. Parsins at a late soirce of the London Royal soircey. The ap-paratus consists of a weight carried by paratus consists of a weight carried by the horizontal arm of a ben-craak lever the other arm of which is connected to a link holding a pencil against a paper-covered revolving drum. Jolts displace vertically in the point of suspension of the bell-crank lever, giving an augular movement that is recorded by a isorizontal motion of the pencil on the paper of the drun. The record gives an indication of the move-ments of the car-body by obstacles or depressions in the road.

depressions in the road. Two classes of snake poisons are rec-ognized by Dr. Calmette, director of the Pasteur Institute at Lille. The venoms of the cobra, bungarus and other ser-pents of the cast have a powerful ac-tion apon the nervous system, but the poisons of such snake- as the cerastes, nathenalte and adder have more strict-by localized effects. An old error is the dea that the poison is only fatal when it is taken into the venus. When taken into the stomach in sufficient doses, its netion is very powerful and sucking poison from a bite is not without ser-lous danger. Another common mistake is the belief that snakes are immune to the poison of other snakes, Dr. Cal-mette's experiments have shown that rattlesnake poison will kill cobras, and that it is only bites from their own species that snakes can bette without infury. If injected promptly, certain chemicals that as permangunate of potasium, ehloride of gold, chloride of lime and chromic acid—have considerable yabe as antidotes. The only really effective remedy, however, has proven to be a serum produced by successive inocula-SUENTIFIC MISCELLANY. In the novel telephonic experiments of Prof. W. Peukert, of Brunswick, Ger-many, magnets, alternating current transformers and even dynames have been made to talk, without the use of vi-brating plates or membranes. A core of soft iron enclosed in a coll in a mi-crophone circuit was at the same time surrounded by a second coll of wire traversed by direct current, and was thus kept constantly magnetized while subjected to the feeble «nriations of the microphone circuit. Words sponken into the microphone were reproduced by the magnetized from so loudly as to be heard several yards. Trying the dynamo, the held magnets were excited by a special continuous current, and the microphone circuit was applied to the brushes, Both speech and song delivered before the microphone were reproduced by the dy-namo so clearly as to be distinctly heard in a good-sized hall. as antidotes. The only really effective remedy, however, has proven to be a serum produced by successive inocula-tions of rabbits, guinea pigs, or prefer-ably horses, and the efficiency of this is almost certain if used within two hours after the bite.

A new geological time indicator has been brought to notice by Baron G. de Geer, of Stockholm, Deposits of lami-nated clay have been found in lowlands bordering the Baltic and it is supposed that the alternating bands of dark and light have had an origin comparable to that of the rings of vrees, which they resemble. The clays seem to have been laid down by sub-glacial streams during the retreat of the fee-sheet at the close of the glacial period. It is concluded that the dark elay with its greater vege-table matter, was deposited in autumn and whiter, that the light clay was washed down by the melting ice and snow in spring, and that the brown clay was the summer deposit. As the low border receded the clay record extended farther inland and north. In a good-sized hall. If the wind blowing over London to a height of 500 feet could be harnessed. Sidney Ransom estimates, it would do work equivalent to that of a steam en-gine of half a million horsepower, working day and hight. Wind turbines can be used for many purposes, are sim-ple to crect, and do not usually require towers more than 50 feet high. In Ger-many a wind-power electric generating equipment has been brought out. No at-tention is needed except to reduce the sail area of the wind wheel in storms, a storage battery stores the excess cur-rent from the dynamo until needed, and a special regulator automatically keeps at constant pressure the current sup-plied for house-lighting or driving small farm or other machines. farther inland and north.

A permanently self-luminous watch-dial and military night compass was a inte exhibit in London by C. E. S. Phil-lips. The glass dials have figures on the upper surface and are backed with a radium bromide compound. The fig-ures stand out very clearly at night.

#### DISAGREEABLE AT HOME.

"salt junk" and other navy rations. The theory that a large comet collided with the earth just 880 years ago ap-pears to Prof. W. H. Pickering as quite conclusion that the now famous crater near Coon Butte, Arizona, is the scar left by a great fall of meteoric matter, and the fact that seven of the 10 larg-est known meteorites have been found within 900 miles of this place suggests that all have been scattered fragments from the same fall. They are similar masses of fron and nickel weighing from three to 20 tons each. Geological evidence at Coon Butte Indicates that the collision occurred less than 5,009 years ago, and stunted cedars growing in the crater show by their annual rings that the time must have been at least 700 years ago, Annals of Cairo, Exypt, seem to place the date in August, 1029. The record mentions a great meteoric shower, Such as might be witnessed over the earth on collison with a connet and there was not only a brilliant light DISAGREEABLE AT HOME. Lots of men and women who are agreeable with others, get "cranky" at home. Its not disposition, its the liv-er. If you find in yourself that you feel cross around the house. little things worry you, just buy a botle of Ballarő's Herbine and put your liver in shape. You and everbody around you will feel better for it. Price 50 cents per bottle. Sold by Z. C. M. I. Drug Dept., 112 and 114 South Main St., Salt Lake City.

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Summer after summer Dr. Caldwell is in receipt of hundreds of letters from mothers all over the country thanking him for keeping their children in good health these hot days. The way is simple for any mother. If the child break out with sores, if it scratches itself, if it has no appetite and doesn't sleep well, if its bowels are constipated or too loose, do not become alarmed, but ity a dose at healtime of DR. CALDWELL'S SYRUP FEFSIX. There is no remedy so effective in the directive alments of children, and so well lik-ed by them for its pleasant taste and non-griping, than this very same DR. CALDWELL'S SYRUP FEFSIX. Ask the druggist who has your confidence and he will tell you that more mothers are buying this remedy today than any other. It is not to be compared to the DR.

ordinary laxative, because this contains tonic properties that help to build up the SYRUP PEPSIN

ordinary laxative, because this contains **SYRUP PEPSIN** tonic properties that help to build up the **SYRUP PEPSIN** temporary good, nor to tablets or pills, which often gripe and are difficult to child; nor is it to be compared to saits and purgative waters, for they do but take. It is especially the right remedy for women and old folks because of its gentle action. Your druggist will sell you a bottle for 50 cents or \$1.0, according to size. Those who have never yet used DR CALDWELL'S SYRUP PEPSIN and would like to make a test of it before buying in the regular way of their druggist, can obtain a FREE SAM-PLE either for themselves or any member of their family by sending name and address to the doctor. The sample will be sent to your home free of charge. In this way you can find cat what it will do witbout cost. Also, if the case pre-sents difficulties that doctors and other remedies seem un-able to overcome, write a letter to Dr. Caldwell explaining how the person suffers and he will give you bis best MEDDI-CAL ADVICE based on half a century of experience in stom-have children stould send for "SUMMER SUGGESTIONS TO MOTHERS," containing the doctor's advice on diet, hygiere, etc., in hot weather-a very important subject. The address is **Dr W B Caldwell 518 Caldwell Bldg . Monticello 11** 



Dr. W. B. Caldwell, 518 Caldwell Bldg., Monticello, Ill.

#### **Opportunities in Business Waiting**

The new part of the town of Tocele is having the most rapid and healthiest growth of any place in Utah New businesses are being established there right along, but there still are openings in the following lines:

General Merchandise, Electrical Supplies, Coal and Wood, Boots and Shoes, Jewelry and watch repairing, Restaurants, Meat Market, Groceries, Barber Shop,	Paints and paper hanging. Laundry. Bakery, Stationery and books. Hardware. Furniture. Livery. Dray line. Flour and Feed Ice plant.
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A reasonable capital will suffice to start. Make the rest of the money you want in Tooele. Business in every line is good now and will steadily grow better, as more men are daily being employed at the smelter and on railroad work and in construction work in town. If you havn't any time to come and see for yourself, write

# Tooele Improvement Co., TOOELE UTAH.



what is more, we are willing to live for them constantly. We are sending out our sons and, sometimes, our daughters into the world to preach the gospel of Jesus Christ without purse or scrip. They go out as Christ sent out His missionaries, two and two, to preach the gospel to all the world, and say that we have had restored to us the fulness of the gospel of Jesus Christ in all its prestine glory and Christ in all its prestine glory and we believe in faith in the Lord Jesus

Christ. We believe that the Lord is literally the Savior of the world, that there is none other name under heaven hereby mankind can be saved. We whereby manking can be saved. We believe that Jesus is a God, that he game here in the very image, the ex-press image of His Father, our Father, your Father and mine, and he was the very revelation of God to all men; that he undertook to and did reveal to His follows a system of others a that He undertook to and did reveal to His fellows a system of ethics, a law, if you please, that was to guide all markind in righteousness, that the living of this law would make men better, make them holler and bring them nearer to the Father in heaven. Turther, we believe that without obedl-dreet to that law, mankind may not the saved. We believe that men must repent of their sins and be baptized by "Immersion: that only by obedlence to Thimersion; that only by obedience to all the laws, thus given may we be saved.

'NO NON-ESSENTIALS.

I am not able to say which of the laws of our Master are "non-essen-tial." Many of our good brothers and sisters in the world say that they do not regard obedience to the ordinance of baptism as essential to the salva-tion of man. Neither do they regard obedience to the ordinance of laying



Pills are very small and

ble and do not gripe or the action please all who





Twin Falls Oakley Project,

### 38,000 IDAHO'S CHOICEST ACRES, CASSIA CO.

**THE GOOSE CREEK VALLEY RECLAIMED.** 

ON MONDAY, SEPTEMBER 20th, TEN O'CLOCK A. M. AT MILNER, IDAHO, THE CAREY ACT DRAWING UNDER THE SUPERVISION OF THE STATE LAND BOARD OF IDAHO, WILL TAKE PLACE.

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Milner and Oakley will be the trading points for this great tract, and will soon be linked together by railroad now completed from Gooding via Wendell to Jerome, and under construction from Jerome to Milner, and on to Oakley.

The enterprise is being financed by J. S. and W. S. Kuhn, who, during a long business career have made good in every instance. The management will be the same as the Twin Falls North Side, Twin Falls Salmon River, the Idaho Southern R. R. and all the power development of Lincoln and Twin Falls Counties. Write for booklet.

