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SALVATION COMETH BY GRACE, BUT EXALTATION THROUGH WORKS Address Delivered at Ensign Stake Conference, in the Tabernacle, Salt Lake

City, Sunday, September 23, 1906, by

ELDER RULON S. WELLS.

Reported by F. W. Offerstrom.

T affords me great pleasure to meet with the Latter-day Saints of the Ensign stake of Zion in their quar-SANCTIFICATION BY WORKS. teriy conference, and 1 sincerely hope that while we are assembled together here this afternoon there may be present with us the Spirit of the Lord, that we may be fed the bread of life. It is indeed a most delightful thing to come into the house of the Lord upon His holy day to worship Him in spirit and in truth, and to receive that spiritual food that is so essential to our well-being. We are so engrossed in the affairs of the world; ur minds become so agitated over the conditions by which we are surrounded-the business affairs of life, its political contets-and under that agitation our minds are distracted and very then our minds are distracted and very then our minds are distracted and very much disturbed. Our peace of mind is ofttimes destroyed, and we have but little care for the things of God, and little desire in our hearts to worship the desire in our hearts to worship and I say that it is a most delightful thing, for those in whose hearts the love of God is still burning, to assem-ble upon His holy day and worship Him in spirit and in truth, and par-take of that divine influence which brings to our hearts peace and good will towards all men, which banishes from our hearts that feeling of hate, which seems to animate so many of our fellow creatures. It does seem strange that the children of God cannot tol-erate one another in their different that the children of God cannot tol-erate one another in their different opinions, in their different views—can-not associate together without encour-aging and harboring the spirit of hate. I desire to read a brief statement from the word of the Lord as it is con-tained in the book of Doctrine and Cov-

The spin of the second to find ourselves just that strong, just that clean, just that pure, just that upright and honest as we have made ourselves by our acts of obedience here and by the things that we do. On that basis will we be judged, and we cannot be anything other than what we make ourselves. But after we awaken in the resurrection we may ad-vance still further; we may grow in knowledge and understanding, in power and in good works, but if we ever at-tain to perfection it will be because we have worked for the salvation of that soul, composed of the spirit and the

now, with the body in its spiritualized condition, after the body shall have passed through the ordeal of death.

SANCTIFICATION BY WORKS. But what then about works? Does salvation come by the works of man? No, indeed it does not. If any man by own individual works should be able to save his soul, would he not boast of the great power that he has posses-sion of? I reiterate the words of Paul: "By grace are ye saved, and that not of yourselves, not of works lest any man should boast." But there is some-thing that depends upon works. The sanctification of our souls depends upon the works that we perform, the efforts that we put forth to uplift ourselves; it is the work of preparation that shall quality and prepare us to enter into the Celestial glory. "Therefore, it must needs be sanctified," that is, this soul, "Trom all unrightcourses, that it may be prepared for the Celestial glory." The Apostle James says that faith with-out works is dead. Therefore, the works that we put forth, if they are rightcous, improve us day by day and sanctify the soul that God has given us; and it is by our works that his purification and sanctification must be accomplished. It is for the purpose of sanctifying this human soul that the sospel of Jesus Christ has been re-vealed to man. and therefore this gospel has been called "the power of God unto salvation." The individual efforts that we put forth improve us day by day, and without that effort we cannot ad-vance and progress, and be prepared. WILL BE JUST WHAT WE MAKE But what then about works? Does

WILL BE JUST WHAT WE MAKE OURSELVES.

dead architect of the church, Stanford White, for whose murder on June 25 Harry K. Thaw, the young Pittsburg millionaire, will soon be tried. ing sent into the nations of the earth, that they may call men to repentance and get them to pay some heed to the salvation of the soul of man; and it is refreshing to abandon for the time being, these things that agitate the hearts of men, and come into this house and worship Him in spirit and in truth. It is more worthy of our serious reflection than any political issue can possibly be. My brothren and sisters, let us not allow our dif-ferences of opinion to disturb our minds to that extent that we forget to worship God. ing sent into the nations of the earth. A BOOK OF MORMON STUDY Hebrew Characteristics of the Record-Why a Portion of the Prophecies of Isaiah Were Transcribed upon the Plates - The English Version Not Copied by the Prophet Joseph-Double Fulfilment of Prophecies. (Continued from Saturday, Oct. 20.) | readily, by the aid of the tables given worship God. I will close my remarks by reading In verse 14, same chapter, there is another addition that is very seasonthe lines of the hymn that was sung here just before I began: able. Zion has just uttered a fear that the Lord might forget and forsake "Ye simple souls who stray, her. Those who have read the fore-

DR. PARKHURST'S NEW CHURCH DEDICATED. The new Madison avenue Presbyterian church, New York City, of which the militant divine Rev. Dr. Charles H.

Parkhurst is pastor, is one of the most beautiful housese of worship in the United States. A mild sensation was caused among the congregation at the regent dedication of the edifice by Dr. Parkhurst, who paid a high tribute to the

Far from the path of peace; , That lonely unfrequented way Yo life and happiness, Why will ye rolly love, And throng the downward road, And hate the wisdom from above And mock the sons of God ?"

going pages will readily recall the fact that she was prone to fall into DOUBLE MEANING OF PROPHsuch moods of distrust and despon-

dency. On this occasion with infinite patience and love, the Almighty purposes to reason the matter with her. arily, for the purpose then in view had But sensing fully her sufferings bebeen subserved. But it is now pur-

carry the investigation further. What has been said here establishes the fact that Joseph Smith was not a copyist of those 17 chapters of Isaiah. T. W. BROOKBANK. Flagstaff, March 16, 1906. APPLICATION.

INTERIOR of DE PARKEURITU NEW CHURCH

ECIES. With the close of the fourteenth chapter of Isaiah, the study of his prophecies was discontinued tempor-



\$8200

We collected this money for the following clients during the last few days. Read this list; you will know many of them. In addition to what we collected for these named below, we also collected \$2500.00 for client No. 7324 who did not want the name published. Send in your bad debts. The sooner we receive them, the sooner you will have the money. Red streaks of honesty exist in everybody. Mrs. L. McNaughton, 122 So. 11th E. Edward Florin, "Bell Boy," Kenyon hotel, city. city. A. C. Reese, formerly Salt Lake, now Portland, Or. G. B. McFall, Oakland, Calif. Utah Knitting Works, Ogden, Ut. Ambrose Hahn, Gogorza, Ut. H. Enrich, 518 Dooly block, city. F. D. Hess, Brighton, Ut. Mrs. M. Stevenson, 661 So. 2nd C. P. Blyth, 370, Main St., city. East, city. N. C. Mortensen, Huntsville, Ut. Cache Valley Lumber Co., Logan, Dr. J. Beattie, 663 E. 2nd South St., Utah. Baxter & Blaine, Spring City, Ut. Mary Riley, Mercur, Ut. Chas. C. F. Dixon , Payson, Ut. Southern Utah Equitable, Pan-guitch, Ut. J. P. Wymer, Ouray, Colo. Henry Flamm Co., Rexburg, Ida. M. E. Callahan, Com'l Nat'l Bank bldg., eity, Robt. J. McMahon, Shoshone, Ida, J. W. Foote, Kenyon hotel, city. Wm. Ince, Holiiday, Ut. P. Todes, Pocatello, Ida. J. C. Weeter Lumber Co., Price, Ut. Hirschman Shoe Co., Main St., city. Haslam Bros., Salt Lake City, Ut. Van Meter, Harness & Co., Roy, Ut. C. B. Gunnell, Evanston, Wyo, T. B. Laymon, Cincinnati, Ohio, A. Powers, Cullen Hotel, city. Theo. E. Christensen, Gunnison, S. Anderson, 423 W. 5th South, city. Hammer Advertising Co., 215 Her-Dr. I. S. Smith, Logan, Ut. ald bldg., city. R. L. Polk & Co., 617-620 Dooly block, city. Deseret News, Deseret News buldg., Pioneer Nursery Co., Com'l Nat'l Bank bldg., city. Case & Parke, Carey, Idaho. Mrs. J. W. Morton, 456 So. State St., John W. Outhouse, Murray, Ut. city. Mrs. Dora Rippe Croft, 504 So. Main Mrs. J. D. Larson, 809 S. 9th E., city. St., city. Stevens Mercantile Co., Fillmore, Ut. Mercur Meat & Produce Co., Mereur, Utah. Brown School of Correspondence, 241 So. West Temple, city. Mountain Trading Co., Diamondvillo, Wyo. F. A. Mangum, 219 Commercial Club bldg., city. Preston Bros. & Co., Weston, Ida. Walter Cooper, West Jordan, Ut. Dr. W. L. Gardner, 1321/2 So. Main St., city. P. E. Burnham, Wood's Cross, Ut. Corser & Saltgaver, Nampa, Ida, John I. Fisher, Bountiful, Ut. Dr. H. D. Niles, city. Rallway Credit Men's Ass'n, Des-eret News bldg., city. The Herald Publishing Co., city,

reflection.

THE REDEMPTION OF THE SOUL.

We read here that the resurrection of he redemption of the soul. and also that the redemption of the soul is through Him who quickeneth all things, in whose bosom is decreed that the poor and meek of the earth shall The resurrection from the dead comes through the atonement of Christ. To Him, and to Him alone, shall the honor and the glory be given. It matters not who we may be, nor what we may believe what we may believe—whether we be black or whit, bond or free, good or bad, we shall be redeemed from the grave th ugh the resurrection of the body; but this soul—which is com-posed of a spirit and a body—"must needs be sanctified from all unright-cousness, that it may be prepared for the celestial glory." From these words I would imply that there must be some-thing else done in order to be worthy to dwell in the presence of God, to enwhat we may believe-whether we where done in order to be worthy dwell in the presence of God, to en-" into His celestial glory, the Celes-al kingdom of our Father; but in or-er that this may be accomplished it econes necessary that we prepare unselves for that glory, that our souls sanctioned from all unrighteous-ess. From these words we can read-isse that our salvation in the prestiol kly that our salvation in the presce of God shall rest upon the fact lether or not we have sanctified this from all unrighteousness. If we e abiled by the law of the Celes-i kingdom, then shall we be sanctithen shall we be prepared to dwell resence of God and enter into His Celestial glory.

SALVATION COMETH BY GRACE.

There is a wide difference of opinion in the world regarding this very com-mon-sense statement which I have made. There are those who believe that if we simply confess the Lord, if we believe upon the Lord Jesus Christ we will be saved whether or not we keep the laws of His Gospel. These words which were given through the Prophet Joseph, which I have read, are perfectly and completely in har-mony with the words which are con-tained in the New Testament, both in tained in the New Testament, both in the Episites of the Apostle Paul and in plattes of the Apostle Paul and m of the Apostle James. I desire il your attention to these sayings, endeavor to point out for our own estanding that there is no conflict as statements made upon this sub-in holy wright. I have heard people material ding that there is no conflict material ding that there is no conflict the statements made upon this sub-back of the statements made upon this sub-terial that we will be and the sub-terial that we have be average to the statements that you did not need to do available that the state of the sub-terial that we have you believe that the statements made upon this sub-terial that we have you believe that the statements was to say you believe that the statement was you believe that the statement that was you believe that the state that was grace are ye available that the state of God, not the state the state state of God, not the state the state and that he state the state the state of God, not the state that was wrought out the state the state of God and can be state the state of God, and can be state the state of God and can be state the state of God and can be state the state of God and not be state the state of God for the state the state state of God for the state of the state state of God for the state to the state of God for the state of the state state of God for the state to the state of God for the state of the state state of God for the state of the state state of God for the state of the state state of God for the state of the state state of God for the state of the state state of God for the state of the state state of God for the state of the state state of God for the state of the state state of God for the state of the state state of God for the state of the state state of god for the state of the state state state of god for the state of the state state of god for the state of the state of the state state of god for the state of the state of the state state state of god for the state of the s

body which God has given us. THE TWO GARDENS.

We might make a parable: Here are

two gardeners, one upon this side and the other upon the other side of the street. Each has a similar piece of land. street. Each has a similar piece of land. One of these gardeners tills the soil, pulls out the weeds, fertilizes it and brings it up to the very highest state of cultivation. He plants in his garden good seeds, and all manner of work will be put forth upon the garden spot, and what is the result? The other gardener neglects his piece of land, falls to fer-tilize if fails to rend tilize it, fails to pull out the weeds, and fails to bring it up to a high state of cultivation. The grace of God now falls upon these two gardens in the shape of rain and sunshine. What is the effect? The grace of God was just the same in both cases. They say God is no respecter of persons. I do not know just exactly what is meant by that expression, but I take it that He is impartial to His children; He gives them all the same chance and oppor-

tunity to love Him and to keep His commandments, and the rain and the sunshine come to both alike. They both had similar opportunities, but the work that they put upon their respect-ive gardens was different. The garden-er on the one side found that his garden was productive; beautiful trees grew there, yielding an abundance of delicious fruits; there grew beautiful delicious fruits; there grew beautiful flowers, filling the air with pleasant perfumes, and there was all that the heart could desire. The other garden was full of thistles and thorns. Both of these gardens grew under the magic power of the rain and sunshine, yet what a difference! And, my brethren and sisters, we will find in the resurrec-tion of the dead, that there will be a wonderful difference. We all aspire to the Celestial glory, but what we receive the Celestial glory, but what we receive will depend upon our individual work, upon that which we do. And yet we shall be saved through the atonement of Christ-redeemed from the curse of death through the atonement wrought death through the atonement wrought out upon Mount Calvary—that is, we shall be redeemed from the grave; but this soul of ours must be sancti-fied from all unrighteousness in order that it may be prepared for the Celes-tial glory. Now these words are true. This is the faith of the Latter-day Saints and is there one faith the could Saints, and is there any faith that could inspire us to nobler deeds and more worthy conduct? Is it not the faith that do that so much depends upon it? Does it not put to shame the idea that man does not need to do anything in order to be exalted in the kingdom of God? It certainly does. When I of God? It certainly does. When I contemplate these things, my brethren and sisters—these matters that per-tain to the salvation of the souls of the children of men. I marvel that mankind can so far forget their duty to God that they can become so en-grossed in the affairs of men, in their wranglings, in their hatred, their per-secutions and bitterness of heart, I am so amazed at such a condition that I hardly know what to think of hu-manity at large: but I do know that there are many honest souls in this world of ours, and that the Lord in His infinate love and mercy desires that they shall all be saved in His Celestial glory. He loves them all, and through the inspiration which has come from God, His servants are be-

SCIENTIFIC MISCELLANY. Obesity has been a subject of recent study by French physicians, who find that growing fat may be as much a mark of disease as growing this duct a mark that growing fat may be as much a mark of disease as growing thin. The shorthess of breath and other croucies of the very fat are of toxic character, and usually in-dicate that the normal toxins of the oody are imperfectly exinized and elim-mated. In some malaotes accompanying obsestity the toxins are microban, animals inoculated with the bacil, having gamed in weight as much as i00 per ceid. Other poisons, however, may be concerned, the tat-forming effects well known, while Carnot nas lately increased weight with such substances as lead, strycanine and morphine. A rapid treated with a prepar-ation of lead more than doubled in weight in six months.

A military result of the Japanese fight-ing at Port Artnur, it is predicted, will be a widespream onscatching of the bayonet for the mend-grenade or bomb. A mod-ern Longon made grenade is 7 inches long by 1% inches in diameter, weighs a pound and a querter, is sately carried on a belt, and can be thrown 30 to 40 yards by an 1s-inch takle rope. The deton-ator, carried separately, is serewed into the grenade just before throwing. The charge is tonite, but any sign explosive can be used, and this gives much science grenades.

Last winter's attendance at the ten higher institutions for technical educa-tion in Germany was 15,890 and the many smaller trade schools had a large num-ber of students. While this remarkable development of thorough training mas the effect of cheapening scientific scrite, it is undoubtedly the secret of Germany's great industrial progress.

The electron seems to be looked upon by Prof. J. R. Rydberg of Land, Sweden, as the original form of matter. His work on the chemical elements has convinced him that there must be a lighter sub-stance than any hitherto knowa, and he finds this by assuming that the electron is an element, with an atomic weight only a fraction of that of material. This new element-to be known as electrononly a fraction of that of hydrogen. This new element-to be known as electron---is not a separate kind of material. The evidence at nand suggests that it makes up the metals, and is a universal gas, or at least forms an atmosphere throughout the solar system. This new discovery or theory is expected to explain magnetic storms, northern lights, terrestrial mag-netism, and other mystifying phenomena.

A new earthenware or porcelain differs from others in being tough as well as hard, so that it can be bored, sawed, planed and polished. It is made by bak-ing a paste of feldspar, sand and lime; its specific gravity is 33; It has great hardness and durability, resisting corro-sion by acids and the atmosphere; and it is a poor conductor of heat and elec-tricity. Its yellowish white color can be changed by adding metaille oxides as desired. This cheap new material seems to be suitable for many purposes, but is specially recommended for pipes for wa-ter, gas, chemicals, etc.

The biological radimu laboratory lately opened in Paris is lavishly equipped, has sections of physics, chemistry and experimental medicine, pathol, gy and bac-teriology, with a clinical department. Sug-gestive results in the treatment of dis-ease have been already obtained.

The electric horn for automobiles, an English device, is an electric buzzer fitted to a common brass horn. A brass cylin-ficical case contains a steel yibrating disc held at its periphery by two finances and two electromagnets, and the rapid vibra-tion of the disc caused the magnetization and demagnetization of the magnetiza-vields a sound which is magnified in vol-ume and effectiveness by the horn. The entrent is provided by an 7-volt accumu-lator. The signal can be maintained as long as is necessary or desired, the blast being louder, and more continuous than that of the ordinary wind horn, and with the switch on the steering wheel the driv-er can give his warning without remov-ing his hand from the wheel.

The tests of the German government have shown great variations in the dur-ability of typewritten documents, but with the best ribbons the work seems as lasting as that written by hand swith th-best writting ink. While some German ribbons proved good, those of American manufacture showed a higher general av-erage in quality.

posed to resume the examination of more of them. But before beginning cause of her fears, He impulsively, as it were, breaks forth into the exclamation that He will stand by her. After this He begins to tell her that she might rather expect a mother to desert her child in distress than to think He could forsake her. But, says one, the argument would all be there without the added words. Certainly: but take them away and how much of the real essence of this realistic scene would not be lost? Those words are the plunge of the Redeemer into the angry flood to rescue His loved one. That is the first necessity, Loving words shall come in plenty after the great despair of the present moment is dispelled. As the text stands in the Book of Mormon the scene is complete and realistic. It is very human-very God-like, and parallels exactly God's course when Zion afterward gave voice to a more distressing fear. In chapter 1, 1, the supplied word "forever" is very necessary, for with-out it, or an equivalent, it is hard to reconcile the statement that God has not cast off His children with their condition as it has existed for centuries, whether we trace them out as Israelites, Jews, Lamanites, dians). They most assuredly have been cast off, but not forever.

At the beginning of chapter xiix the Book of Mormon text is amplified considerably, and the reasons for this is apparent when we find that the com-munications of that chapter are made particularly to Zion. These additions were originally written to supply keys for her identification, but some copyist who could not perceive their applicability to Jerusalem, or to the Jews o Palestine, omitted them, supposing they were improperly incorporated in the text. The people addressed are Lehi and his company together with their successors, who were broken off from the Jews and driven out from Palestine, because of the wickedness of that people. The Book of Mormon history, in showing how this peculiar address is most appropriate, and to whom it is applicable, affords a faithful testimony that the added words were originally written by inspiration, and that that record is authentic. It tells how, and why, the people of God on this continent of America were broken off from the Jews, and driven out from Judea, and where they were again planted, even in the isles of the sea. Thus far with respect to what the Book of Mormon supplies where there are omissions in the Bible text.

If, now, on the other hand, we ex-amine the principal variations made by omissions from the former text, we shall find them justified on the ground that they are not necessary to com-plete the sense. Chapter xill, 8, reads: "And they shall be afraid, pangs and sorrows shall take hold of them; they shall be in pain as a woman that trav-atleth. The italicized words, evievidentify suggested by what just pre-ceded, are not found in the Book of Mormon in the parallel passage. Chapter xivii, 3 affords another ex-ample "I did them suddenly, and they came to pass." In the Book or Mormon this only is written "I did

they came to pass." In the Book or Mormon this only is written. "I did them suddenly." The italicized words are tautological. "I have refined thee, but not with

silver, I have chosen these in the fur-nace of affliction." xlviii, 10. The Book of Mormon leaves out "but not with silver.

Isolah ili affords another example: "Hearken to one, ye that follow after righteousness; ye that seek the Lord." There is nothing in the italicized words not signified by the first part of the text, and the Book of Mormon omits them. "Awake as in the ancient days, in the generations of old." may be found in H, 10. But the tow parts are identical in meaning, and the Book of Mormon gives the first only. All has not now been said that there is to say relative to the difference in the respective texts of these 17 chap-Isalah lii affords another example

the respective texts of these 17 chap-ters, and the interested reader can

remarks on them directly, it to remind our readers that many of the great Biblical prophecies have a fulfillment in a double sense. This fact is recognized by the Christian world generally, and what is meant by the term "double sense" is thus told by Dr. Richard Watson in "Theologi-cal institutes." (Vol. 1, page 180.) "The double sense of many prophecies in the Old Testament has been made a pretext by ill-disposed men for renpretext by ill-disposed men, for rep-resenting them as of uncertain meaning, and resembling the ambiguity of the pagan oracles. But whoever considers the subject with due attention will perceive how little ground there is for such an accusation. The equivo-cations of the heathen oracles manifestly arose from their ignorance of future events, and from their endeavors to conceal that ignorance, by s indefinite expressions, as might equally applicable to two or m events of a contrary description. by such ght be double sense of the Scciptures, far from originating in any doubt or un certainty, as to their fulfillment i ofther sense, springs from a knowledg of their accomplishment in both; whence the prediction is purposely so framed as to include both events which, so far from being contrary to each other, are typical the one of the other, and are thus connected together by a mutual dependency or relation. This has often been satisfactorily proved, with respect to those proph-ecles which referred, in their primary sense, to the events of the Old Testa-ment and in their forwhich and in sense, to the events of the old Testa-ment, and, in their farther and more complex signification, to those of the New: and on this double accomplish-ment of some prophecies is grounded our firm expectation of the compleour firm expectation of the comple-tion of others which remain yet un-filled in their secondary sense, but which we justly consider as equally certain of their issue, as those which are already past. So far, then, from any valid objection lying against the credibility of the Scripture prophecies, from these seeming ambiguities of meaning, we may upre them as additional proof of their coming from God. For, who but the Being, who is infinite in knowledge and coursel, could so construct predictions as to give them a twofold application, to events distant from, and (to human foresight) unconnected with each other? What power less than Divine could so frame them, as to make the accomplishment of them, in one in-stance, a solemn pledge and assurance of their completion in other instance, of still higher and more universal im-portance." portance The double fulfillment of prophecy

is clearly shown in Ezeklel's vision of a wheel within a wheel, and in the great reflecting roll on which Isaiah wrote his prophecies, so largely, and these facts unitedly affirm the truth of Joseph Smith's statement that God's source is one eternal round. Macauley is in harmony with all of them in his proposition that history repeats itself, and the key, or basic principle, is found in the complete control that the Almighty exercises over all human affairs, thus making them rather con-form to prophecy instead of framing prophecy to agree with events

(Concluded.)



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