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JOSEPH SMITH-A MAN LIKE UNTO MOSES

A Discourse Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, June 16. 1907. by

ELDER ORSON F. WHITNEY.

phet,

phet. To guide us in these latter days: Ve thank thee for sending the Gospel To lighten our minds with us rays: Ve thank thee for every blessing Bestawed by Thy bountcous hand: We We feel it a pleasure to serve Thee, And love to obey Thy commands.

We are in the habit of singing this

We are in the habit of singing this hymn in our coagregations, but how many of us step to reflect upon the tuil meaning of these words—upon the great things which God has done for us in this the last gospel dispensation? What did it mean when God sent a prophet into the world, to restore the everlasting Gospel, commanding that it should be preached in all the world us a witness before the end should come? The world had had prophets before: the world had had prophets before: the world had had prophets before: the world had had the gospel before: but never before had God caused it to be proclaimed that it was the last time the gospel would be restored. Never had such a mission been given to man as that placed upon the Prophet Joseph Smith, who stands at the head of this dispensation, which is distinguished from all others, in that it is the disdispensation, which is distinguished from all others, in that it is the dis-pensation of the fullness of times, when God has decreed to gather into one all things in Christ-Hings in heaven and things upon the earth. It was the sig-nal for a great revolution in religious thought and philosophy. When Joseph was raised up to open the last dispensation it meant even

When Joseph was raised up to open the last dispensation, it meant even more to the world than when Moses was raised up to point out the true God to man, and show him how to worship acceptably in the sight of heaven. In-deed there is a great similarity in this respect between the mission of Moses and the mission of Joseph Smith. The latter-day prophet might well be called "a man like unto Moses." In order to appreciate this fact we must know something of the conditions that pre-valled when these great men, these mighty servants of Jehovah, each at the head of a gospel dispensation, came head of a gospel dispensation, came forth as messengers from God to man. What was the state of the religious world? What kind of a God were they worshiping? What were their views of life and death and immortality. Let us see if we can institute something of a parallel between those early times and our own.

GODS OF THE HEATHEN.

In the days of Moses there were at least three great centers of religious thought and philosophy in the known world. One of these included the land of Canaan, in which the children of Israel were about to settle and establish a commonwealth. Another of these centers was in Exprittive which coun-try the world has derived much of its try the world has derived much of its civilization, one of the most ancient sources of human enlightenment. An-other center of religious activity was in India, that great cradle of religions and philosophics. What kind of gods were these nations worshipping? Why, smong the Canaanifes they worshiped Basi and Astoreth. This meant the sun and the Moon. The Israelites were re-quired to worship an invisible God one Basi and Astoreth. This meant the sun and the Moon. "The Israelites were re-quired to worship an invisible God, one in whom they could trust, but could not see, nor hear, unless He conde-scended to show Himself as He did to Monet and others for each but did to scended to show Himself as He did to Moses and others for certain wise pur-poses. Those idolatrous reopies fore they would believe, while the Hebrew nation were required to worship without seeing, without hear-ing. They were to accept the testi-mony of men with whom God con-versed face to face. Descended from Abraham, "the father of the faithful," they were to prove by their conduct their claim to so noble a descent. They were, required to believe that beyond the horizon of this mortal existence there was a Supreme Being who had ordained and created the universe-the sun, the moon, and the stars, the earth and all that it contains. But the Chananites, who surrounded the children of Iszael, could not grasp the dea of an invisible God. At least they must have symbols to represent Him, and they confounded the symbol with Moses and others for certain wise puridea of an invisible God. At least they must have symbols to represent Him, and they confounded the symbol with the thing symbolized; consequently we find them worshiping the sun, the moon, and the heavenly bodies, in-stead of the God who created these things. They reasoned upon it like this. The sun was the most luminous body they could behold: the warmth that made the earth fruitful proceeded from the sun, and to him and to other powers of nature they gave their al-legiance as the highest objects they could conceive of or comprehend. They worshiped the sun as Baal, and the moon as Astoreth, and worshiped them worshiped the sun as Baal, and the moon as Astoreth, and worshiped them with licentious and wicked rites. The Israelites were ensuared more than once by this enticing and seductive re-ligion; and their history for centurises is a history of God's warnings to them and His punishments upon them for turning aside from the worship of the true God to the worship of the crea-tions of God. Down in Exput they had another kind tions of God. Down in Egypt they had another kind of religion. They also worshiped the heavenly bodies, the luminaries of heaven-all ancient. Pagan nations seem to have done the same-but the Egyptians added to that worship the worship of the beasts of the field and the reptiles of the Nile. They be-lieved that the spirits of the gods had taken up their abode in the ox, in taken up their abode in the ox, in the crocodile, in the cat and the beckle; and they bowed down to these beats regarding them at least as symbols of to the Egyptians, should die, it caused to the Egyptians, should die, it caused the nation to mourn as if a calamity had overtaken them, and they buried the dead animal with costly and mag-nificent coremonies. And these were Egyptians, the ancestors of civili-Away off in India, they also wor-Away off in India, they also wor-shiped the heavenly bodies, but added thereto the worship of the seasons; that, summer, autumn, winter, which seemed to have, and do have, a certain creative power, in a subordinate way. The Hindoos thought the seasons were the origin of things. They also wor-bined the passions of the human

AM going to take a text from the Latter-day Saints' hymn book, found on page 166: We thank Thes, O God, for a Pro-

MOSES AND CHRIST

This, in general, was the condition of the religious world when Moses, the man of God, came forth. His own peo-ple were sunken in idolatry; having dwelt for hundreds of years among the

ple were sunten in idolatry; having dwelt for hundreds of years among the Egyptians and partaken of their er-roneous ideas; so that when he led them out of bondage, and they halted in the wilderness of Sinal, and he was called up into the modutain to talk with God. Israel, alarmed at his long absence, induced Aaron, his brother, to make for them a golden calf, which was a representation of the Egyptian god. Apis; and the children of Israel were worshiping this idol when Moses came down from the mount. It is a natural propensity to want to see, and to hear, and to feel the God that we worship. It was a great test of faith and integrity when Abra-hum was required to come out from the idolatries of Mesopotamia, the land where he originally dwelt, to leave his kindred and country, and to worship the true God the Creator of heaven and earth, instead of bowing down to the creature -because that propensity is natural to man. In the days of the Son of God -because that propensity is natural to man. In the days of the Son of God even His apostles, with whom He has conversed, who had seen Him wort miracles, who had been with Him a

miracles, who had been with Him in His ministry, could hardly believe in Him after He had gone. When He appeared to them after His resurrec-tion, they were frightened, thinking He was a spirit, an apparition, instead of a risen soul, having laid down His body and taken it up again; and He said to them: "See that it is I, Myself, for a spirit hath not flesh and bones as ye see me have." And then they be-lieved. But one of their number was absent.-Thomas, sometimes called Tieved. But one of their number was absent--Thomas, sometimes called "the doubting apostle." When he re-turned, and his brethren told him that the Lord had risen and had appeared to them, Thomas said: "I will not be-lieve, unless I can feel the prints of the nails in His hands and thrust my hand into the wound in His side." Jesus, compassionating Thomas, and doubt-less influenced by the great fact that these aposities, being special witnesses of the resurrection, had the right to see, to hear, and if necessary to feel of the Master who had risen from the dead,=while the world at large was required to believe on their testimony -Jesus appeared unto Thomas and required to believe on their testimony -Jesus appeared unto Thomas and said: "Thomas, reach hither thy hand and feel of the prints of the uails in my hands: thrust your hands into my side, and be not faithless, but believ-ing." Thomas, overwhelmed by the evidence, fell at the feet of Jesus, ex-claiming: "O, Lord, my God." The Savior then took occasion to teach a great principle to His apostles, who were going forth to preach the gospel of the risen Redeemer, with the prom-ise that they who believed and were haptized should be saved, while they who believed not should be condemned: He said: "Thomas, thou hast believed "Thomas, thou hast belie He said:

A STRANGE PHILOSOPHY.

That was tather a strange philos blessings of God, but hey scent mostly based upon prosperity: When prosperity smiles, man is blest; when adversity frowns, is cursed. That is the spirit of the Old Testament. But the spirit of the New Testament, the gospel of our Redeemer Is: "Blessed are ye when men shall hat? you and persecute you and say all manner of evil against you falsely for my sake." He subverted the ancient philosophy—or rather, the gospel swal-lowed up the law of Moses, and Christ invited men to stand upon a higher plane of thought and feeling. Hence He said.—what man, uninspired, would never, have said, would never have thought of: that it was more blessed to believe in God without seeing Him than to see Him in order to believe. FIRST AND SECOND ESTATES.

desire of his heart upon the altar, that he might manifest his integrity and be worthy of the great blessing and be worthy of the great blessing pronounced upon him, that in him atd his seed should all the nations of the earth be blest. In Moses was a part fulfilment of that promise. Christ was to come, it is true; the Son of God was to be of the seed of Ahra-ham, and as the Savior of the world He was truly a blessing to all na-tions; but Moses, coming before Christ, was also a blessing to the hu-main race. He talked with God. He procured the Ten Commandments, which lie at the foundation of all civilized jurisprudence. The Christian (a dia dia world at large are in-debted to Moses for the light of reve-lation which is interwoven with all our civilization. THE FIEST COMMANDMENT

had been required to lay the dearest

THE FIRST COMMANDMENT.

THE FIRST COMMANDMENT. And what was the first of the com-mandments that Moses voiced to his people, after Jod had written them with His inger upon the tables of stone? "Thou shalt have no other gods before me." But was that the eDd of it? Who was this God that said "Thou shalt have no other gods before me?" He was not the sun. He was not the moon. He was not the ox nor the crocodile. He was not the ox nor the crocodile. He was not the as not the human heart. He was not spting, nor summer, nor fall, nor winter. He was the Creator of the sun and moon, the ordatner of the not spring, nor summer, nor fail, no, winter. He was the Creator of the sun and moon, the ordainer of the forces of nature. He was the God who had planted those passions in the human heart. He had ordained the scisons. He had set the sun and the moon-the sun to rule the day, and the moon to rule the night. He had created the earth, and man and woman, and all that the earth con-tains; had created them, too, in the woman, and an that the earth con-tains; had croated them, too, in the splift before they were created in the body. He was the Bring who said; "Thou shalt have no other gods be-fore me."

THE TRUE GOD.

And what kind of a being was He? Moses undertook to explain this so clearly, so plainly, that the wayfaring Mokes Indenton, the wayfaring clearly, so plainly, that the wayfaring man, though a fool, might not err therein. He describes, in the first and second chapters of Genesis, the oldest history in existence, what kind of a being this God is who divided the light from the darkness, who the light from the darkness, Who called the dry land earth, and the waters sens, Who made two great lights—the one to rule the day, and the other to rule the night, Who the other to rule the night, Who caused the waters to teem with their finny myriads, and created all creep-ing things. Moses cays of Him: "And God created man ia His own image, in the image of God created He him; male and female created He them." Could words be plainer? Do you see how he could have you see how he could have made the matter more clear, more simple? He says that God made man in His own image. Now God never said that of anything else that He had made. He did not say it of the sun, or the moon, nor of any of the low-er animals, nor of any plant, or tree, or flower. He only said that of man and woman-that He made them in His own image. "In the image of God cre-ated He him; male and female created He them." You would think that tho world would have clung to this plain He them.' You would think that the world would have clung to this plain and simple truth, but it did not. As soon as prophets had ceased, as soon as the living oracles had fallen asleep-1.5 they whose duty it is to interpret by the spirit the otherwise dead letter—as soon as they were gone, man departed from the plain and simple truth; he departed use thou hast seen, but blessed are they who have believed and have not

from the plain and simple truth; he put his own private interpretations upon it, thus necessitating the restora-tion of the lost knowledge of God. Jasus Christ, Himself, exemplified the doctrine that Moses had taught so plainly, teaching in His own person what kind of a being God is. His ap-pearance was virtual;^{*} another teach-ing of the principle that man is in the image of God and that God is in the im-age of man. When Phillip, one of His disciples, having heard Him speak of the Father to Whom He prayed. "Father, storffy me with that glory disciples, having heard Him speak of the Father, to Whom He prayed, "Father, glorify me with that glory which I had with Thee before the world was," said to Him: "Lord, show us the Father and it sufficient us." Josus an-swered: "Phillip, have I been so long with you and yet have you not known me? He that hath seen me hath seen me hather?" meaning of course that so long known the Father"-meaning, of course, that the God to whom He prayed was the same kind of a being He himself was. As if He had said: "If you have seen Me, who am in the shape, form, and image of man, you have virtually seen my Father in heaven." That was the teaching of the Son of God. Paul, the As if He had said: 'If you have seen

UNION STAKE TABERNACLE.

Handsome Church Edifice Dedicated at La Grande, Oregon, on Sunday.

The Union stake tabernacle, recently completed at La Grande, Ore and dedicated on Sunday last, is one of the largest and most beautiful structures of the kind in the Church. Ground was broken for the building nearly three years ago, and work progressed steadily from that time until completion. In the beginning it was estimated that the cost would be about \$30,000, but the ultimate amount expended was something like \$10,-000 in excess of that sum. The main auditorium has a gallery, and the seating capacity is about 3,000. In the basement are a number of spacious rooms, for the use of quorums, auxiliary organizations, etc.

La Grande is a city of 6,000 or 7,000 inhabitants, situate in the beautiful Grande Ronde valley, one of the most fertile spots on the American continent. The immediate vicinity is an agricultural and horticultural center, though there are scores of large jumber mills within a radius of 50 miles. An immense sugar, factory, controlled by the Amalgamated Sugar company, is at La Grande.

The city is the headquarters of the Union stake. The latter consists of 13 wards, eight of which are in Oregon and five are in Idaho. Franklin 8. Bramwell is the president, with Charles W. Nibley and Leonard J. Jordon as counselors.

where, nowhere." "God is a man: I saw Him, talked with Him-an exalt-ed, glorified Man." Afterwards in re-lating his experience, he says: "And though they might persecute me for so saying, I could not deny it, for I knew that I had seen God; I knew that had seen a vision, and I knew that as a Father in heaven? If "God ere ated man in His own image, male and female," why may we not consistently, reasonably, and ph(losophically infe-that Delty itself is both male and female' This, my friends, is Mormonism. This had seen a vision, and I knew the God knew it, and I could not deny it is our proclamation to the world. Then are some of the reasons why we sing: And he never did deny it. He endured a hundred deaths in suffering, rather than deny it, and finally laid down his life to prove his sincerity in the conviction that he had actually looked upon God, that divine Baing who made many is bits own im-We thank Thee, O God, for a Prophet, We thank thee, or God, for a Frophet, To guide us in these latter days; We thank Thee for sending the Gospel, To lighten our minds with its rays; We thank Thee for every blesssing, Bestowed by Thy bounteous hand; We feel it a pleasure to serve Thee And love to obey Thy commande, Being who made man in His own im-

BEST LINIMENT ON EARTH. Henry D. Baldwin, Supl. City Water Works, Shullsburg, Wis, writes: "I have tried many kinds of liniment, but I have never received much benefit until I used Ballard's Snow Liniment for theumatism and pains. I think it the best liniment on earth." 26c, 50c and 31,90. Sold by Z. C. M. I. Drug Dept., 112 and 114 South Main Street. B in? They also say it is "unscriptur-al." Wherein, pray? Mormonism has come into the world in fulfilment of scripture. It points to the scriptures of the past in confirmation of its po-sition and its doctrines. It cannot be proved that Mormonism is unscriptur-al. They who undertake to prove it but expose their weakness and the fa-tility of their arguments. They can



NORTH SANPETE STAKE.

out expose their weakness and the fu-tility of their arguments. They can-not prove it "unphilosophical, un-scientific, and absurd." It stands up-on the eternal rock of truth; it as sciences itself, the greatest of all sciences; it is philosophy under au-other name-divine philosophy. What is this "philosophy" of which men speak? What is the meaning of it? It simply means fundamental truth. A philosopher is one devoted to the search after fundamental truth. Then Joseph Smith was a philosopher, for NORTH SANPETE STAKE. The twenty-seventh quarterly confer-ence of the North Sanpete stake was held in Fountain Green ward, Satur-day and Sunday, June 8 and 9. Presi-dent C. N. Lund presiding. The stake presidency, high councilors, all the bishops of wards except two distant wards, were present. Elder Orson F. Whitney of the council of the apostles, delivered four highly instructive dis-courses on the subjects of the attone-ment, the resurrection, the Word of search after fundamental truth. Then Joseph Smith was a philosopher, for he sought the fundamental truth, and God, as he declares, revealed it to him. Plato stands for philosophers," "the greatest of all philosophers," Emerson declares him to be. Plato, in seeking to account for the origin of the universe, says: "Let us declare courses on the subjects of the attone-ment, the resurrection, the Word of Wisdom, the payment of tithes, the blessing of eternal life, the different glories of life hereafter, the sacredness of the holy priesthood, and the duty of honoring the same by those upor whom it is bestowed, all of which were

RETURNED MISSIONARIES. YIELDING TO SCIENCE

CAN NOW BE CURED.

(From the Kansas City Journal)

Diseases herelofore believed incur-

Diseases herelofore believed incurs-able are yielding one by one to mod-ern science. The control of Bright's Disease and Diabetes are probably the most important recent accomplish-ments. These diseases were considered fatal. From recent developments in San Francisco and from confirming facts in this city it is evident that no: alone relief but a permanent cure of both these dreaded complaints can now be effected.

be effected. The new formula was first put to the

two: Kansas City, Jan. 15, 1806. R. A. Crothern, Proprietor Bulletin, San Francisco, Cal. Several prominent citizens of Kan-sas City report wonderful recoveries from Bright's Disease and Diabetes by use of Fulton's Compound. Kindly ad-vise us if successful and permanent re-sults have been accomplished in your city.

city. THE JOURNAL COMPANY. In reply the following wire was re-ceived from the Evening Bulletin: San Francisco, Jan. 16, 1906. Kansas City Journal: Permaneut results here. Know a dos-tor who acknowledges absolute recov-ery from Diabetes. Many authentic curses of Bright's Disease.

for who acknowledges absolute recov-ery from Diabetes. Many authentic cures of Bright's Disease. R. A. CROTHERS. One of the most wonderful recover-les in this city is that of Dr. J. M. Guest, of 240 West 2d street. His case of Diabetes was of long standing and so scrious that he was advised to go to Florida. During his absence in the South the hotel man spoken of above, hearing of the case, informed the doc-tor's wife that he was recovering from the same disease and that her husban 1 could recover, and on his return he im-mediately took up the new preparation. The doctor now states that he soon ba-gan to get relief. Normal sleep was restored, strength returned and he now weights more than for the last twenty years, when the Diabetes first made its

weighs more than for the last twenty years, when the Diabetes first made its

appearance. The doctor has very natu-rally been the means of other cases using the new specific, and reports that practically the same results were ob-

The experience of the hotel man also

Elder Anders P. Neilsen of Granger, Salt Lake county, returned June 7, from the Scandhayan mission, whilher he was sent March 21, 1960. The Aarnus confer-ence, (Denmark), was his field of labor, presiding there the last six mentas. Elder Willard R. Smith of Salt Lake City, arrived home Junes, from the Scan-dinavian mission, to which he was assign-ed in April, B45. The fromingem and christimala conferences were his needs of labor. BRIGHT'S DISEASE AND DIABETES

Elder John E. Howell of Clifton, Onelda county, Idano, returned home June 10, from the New Zealand mission, for which he was set apart Nov, 4, 1994. The Anck land conference was his field of Jabor.

Ender Louis G. Hongland of the Twen-ip-sixth ward. Sait Lake (ity, airived home aune le, 198, from New Zealand, where, since May 12, 186, he hus been presiding over the mission in thia land. Proserying is done, he says, born among Maons and purpeans. There are di mis-sionaries from 2,100, of which four are sisters. There are 5,327 memoers. Twenty elsers are laboring in the North and South paramis Laders in "Southand" have been very successful in traveling without purse of scrip; las reports show literosue in work 50 per cent as result. Native sunts are building beautiful chap-els. Elder Runts kay Hardy succesds in the presidency of the mission. Sister Hardy is of great assistance to the mis-sion.

The new formula was first put to the test in this sity by a prominent hotst man who had exhausted local medical skill in a long battle with a servery case of Diabetes. He got such results that he spirad the news among his friends about town, and it would aston-lish the public to know the number, character and prominence of the pa-tients new recording to Yange cut. Elder Isaac R. Gudmunsen of Iona, Bingham county, Idaho, also arrived home June 10, 1307, Dom the New Zeasand mis-sion, to which he was sent Feb. 12, 1893. He presided over the Manta and Wariapu conferences. character and prominence of the pa-tients now recovering in Kansas City. To ascertain if permanent relief has been effected by the new treatment, as most all of the local cases that have been treated are of comparatively re-cent date, the following wire was sent to California, where the new diaretic has been in use for the past year or two:

Elder Jeremiah Stokes, Jr., and his wife, Eugenia Neff Stokes, of East Mill Creek. Salt Lake county, arrived nome June 12, from the Southern States mission, io which they were assigned Nov. 18, 1901. The mission office at Chattanoog. Tenn., was the scene of their labors. Elder Stokes was associated editor of the El-

Elder William Frisby of Provo City, Utah county, passed through this city aune 12, returning from the Central States mission, where he has been labor-ing since May 3, 199, in the arkansas and East Kansas conferences.

Elder Geo. W. Pyper, of the Eighteenth ward, this city, arrived home June 13, from the Swiss and German mission, whither he was sent Oct. 14, 1994.

Elder Alexander Nibley, who resided in Sait Lake City when set apart, but is how a member of La Grande ward, Ore-son, returned June 13, from the Nether-lands, where he has presided over the mission since June 27, 1905.

Elder Richard B. Summerhays of For-est Dale ward. Salt Lake county. return-of June 16, from the Southern States mission, to which he was assigned Aug. 4, 1905. The mission office at Chatta-nooga was the scene of his labors.

and

Elder Chas. R. Cook of Rexburg. Fre-mont county. Jdaho, passed through this city June 17, 1997, on his return from the Central States mission, for which he was set apart April 11, 1906. The South Texas conference was his field of labor.

Elder Henry G. Excell of Panguitch Garffield county, passed through this cit, June 17, on his way home from the Cen-tral States mission, for which he was se apart July 12, 1905. The St. John, Kan-conference was his field of labor.

Elder Frank R. Bates of Raymond, Al-berta, Canada, passed through this city June 18, 1907, on his return home from the Central States mission, for which he was set apart May 2, 1996. The St. John, Kau., conference was his field of labor, He returned at this time to perfect title to his homestead.

Elder Arnold C. Eldredge of Carey, Blaine county, Idaho, passed through this ofty Jane 18. on his return from the Southern States mission, to which he was assigned Oct. 10. 1996. The East Tennes-see conference was his field of labor. He was released at this time on account of sickness.

ckness. Elder Wm. Miller of Parker, Fremoni county, Idaho, passed through this city June 19, returning from the Souther States mission, for which he was set apart April 11, 1906. The Ohio and Georgia conferences were his fields of labor.

Elder John S. Sharp of Union, Salt Lake county, returned June 19, from the Western States mission, where since Novy, 1994, he has been laboring in the North Colorado, West Nebraska and Denver inforance.

onferences.

The experience of the hotel man also seems conclusive. He states that he had had Diabetes for years and be-lieved it incurable till a Western trav-eling man called his attention to the recoveries that were being made in San Francisco. The results were, if any-thing, more definite than in the case of Dr. Guest, for upon his recovery he passed for life isurance. He likewise has been the means of others here tak-ing it with like results. Other late cases reported include two recoveries from Bright's Disease, both the patientis being prominent in local mercantile circles.—Kansas City Jour-nal. If anyone having knowledge of a case If anyone having knowledge of a char of Bright's Disease or Diabetes will seed us the name and address we will see that they are sent full details of this important discovery. We sent for the treatment and have it in stock. -F. the treatment and have it in sloc J. Hill Drug Co., Salt Lake City,



tained.





FIRST AND SECOND ESTATES.

When we analyze this proposition in the light of modern revelation, the reason stands out clear. We Latter-day Saints have the key to it in the revelation to us of the pre-existence, a condition called the "first estate," where man saw God face to face, conwhere man saw God face to face, com-probending what is now to him a mys-tery, and made proof of his integrity by being willing to obey when he could see Him, hear Him, and associate with Him. But in this mortal world a greater test of spiritual integrity is re-quired. We have come out from our greater test of spiritual integrity is re-quired. We have come out from our "first estate," where we walked by sight, into our "second estate" where we are expected to walk by faith, and this was the great lesson taught through Abraham and his seed, in whom all the nations of the earth were to be blost. God might and did, in pur-suance of His own wise purpose, choose

this was the great least built of the series of the series of the earth were to be blost. God might and this seed, in whom all the nations of the earth were to be blost. God might and the in pursuance of his own wise purpose, choose certain special witnesses to declare that they had seen Him and heard His or is a seed, in when it became their mission in later times to preach the goapel, were required to believe without seeing because this existence was instituted for the exercise of fath. To decould, if He saw fit change all this, the declares that He will creating of the world around them, and it will not then be necessary for "Knew ye the Lord." For all shall knew their to say to his neighbor. "Knew ye the Lord." For all shall knew thim, from the least unto the fulness. As in the days of the Apostle Paul we may had a season for all things. As in the days of the Apostle Paul we say in the days of the Apostle Paul we say in the days of the Apostle Paul we say then that which is perfect is shall be done away. Even as the haw of Moses, having fulfilled its profess the way we way to the goapel will be swallowed up in a more perfect knowledge when we shall have shall be done away. Even as the haw of Moses, having fulfilled its perfect has we know have the added upon by being you first estate, manifesting our first estate, manifesting our first estate, manifesting our first of a degree that we were writhy to be added upon by being you first the mortal, a precious possible of the body, first mortal, and we were as a neares of the body, first mortal, and we were as a neares of the days of the body, first mortal, and the mortal, a precious possible of the body, first mortal, and we were as a neares of the body, first mortal, and we were as a neares of the body, first mortal, and then immortal, a precious possible of the mortal is a state and we were the short increase and everlasting glory.

afterwards declared that Jesus was "the brightness of God's christ was "the brightness of God's glory and the express image of His person," Could it have been made clearer? I think not-and yet the same propensity for departing from the truth that was manifest in earlier ages, caused men to depart from it even after Jesus had come in the form of nan, and after Paul had taught that Jesus was in the express image of His Father's person, thus necessitating a restoration in our day of the lost knowle to of the Lord.

THE SECTARIAN DEITY.

Many faithful Christians, all down the ages, clung to their belief in a per-sonal God, but gradually the churches departed from it, and conjured up a definition of God, in which they said He was a being "without body, without parts, and without passions"—in other words, an absolute nonentity. One of the English poets—Alexander Pope—de-scribling God as an all pervading spirit, framed these beautiful but misleading lines. This spirit, said he:

"Warms in the sun, refreshes in the

breeze, Glows in the stars, and blossoms in the Lives through all life, extends through

all extent Spreads undivided, operates unspent."

An accurate description, no doubt, of the Holy Ghost, but not of God the Father, nor of Jesus Christ the Son, as a personage. One hundred yeare ago, if a person had inquired what kind of a being God is, the theologians would have situwared "great see the unstable ave answered, "great are the mysteries of godliness," and that person would of godliness," and that person would have been told that he must not pry into such things. Even now they de-clare that what Moses meant to say, when he wrote the Book of Genesis, was that man was made in the moral image of God—that the term "image" has no reference to form, or to any-thing substimital. They say, "God is a spirit; impersonal, incomprehen-sible." I should think'so! Who could commendend such a God as they desomprehend such a God as they des-

eribe? "Without body, parts, or passions," forsouth! That is not the God who spoke to Moses on the mount and gave the Ten Commandments. That is not the God who wrote with His finger up-an tables of stone. That is not the God whom Eithah beheld. That is not the God in whose express image is

In seeking to account for the declare in seeking to account for the declare the universe, says: "Let us declare the cause which led the Supreme Or-dainer to produce and compose the universe. He was good; and he who is good has no kind of envy. Exempt from envy, He wished that all things should be as much as possible like Himself. Whosover, taught by wise

SCRIPTURAL AND PHILOSOPH-

ICAL.

They say Mormonism is "unphilo-ophical, unscientific, absurd." Where

from envy. He wished that all things should be as much as possible like Himself. Whosovere, taught by wise men, shall admit this as the prime cause of the origin and foundation of the world, will be in the truth." So says the Greek phil-osopher. Joseph Smith utters this fundamental truth: "God, finding Himself in the midst of spirits and glory, because He was more intelligent, saw proper to institute laws whereby the rest might have a privilege to ad-vance like Himself." Note the strik-ing similarity in the thoughts of these 4wo master minds. But Joseph had never read Plato, had never studied the writings of the Greek philosophers. He knew no more of Plato than Jesus knew of Confuctus. It is a shallow criticism to charge that the golden rula of Christ's gospel was uttered in a negative form several hundred years before Christ by the Chinese sage. So would it be shallow to charge that Joseph Smith borrowed his idea from the writings of Plato. It is simply an instance of the unity and consistency of truth. MORMONISM'S ATTITUDE.

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truth. MORMONISM'S ATTITUDE. Mormonism recognizes in Plato, the Greek: In Zoroaster the Persian; in Confucius, the Chinese sage; In all great teachers in all the nations of the earth, just so many servants of God, whether they be philosophers or scien-tists, or poets or preachers. God has given them a measure of truth and a measure of insuration. Mormonism regards them as its forerunners, pre-paring the world for the restoration of the truth in its falness. We preach Jesus Christ as the Redeemer of the race, as the pre-existent Author of the gospel of salvation, and we prochim to all maitons that God in this day has raised up another prophet to prepare the way before the glorious coming of His Son. The same God who inspired Confucius, afterwards sent His Son Jesus into the world to teach man the perfect truth. The same God who in-spired Plato, revealed Himself to Joseph Smith, without any reference to their Ruowledge of lack of knowledge of each other. Each was inspired to declare a great fundamental truth, one explain-ing the origin of the universe, and the other explaining the origin of the means for man's endless progres-sion.

he means for man's endless progres

President Lund and Counselors so-rensen and Sundwall gave much time-ly instruction and counsel to the caluts and presiding officers. Timely addresses were delivered by the president of the high priests, John F. Allred, Elders Simon T. Beck and Samuel Allred, of the high council. Bishops Orlando Bradley, James C. Peterson and Lauritz O. Larsen, and Counselor James Monson. The gen-eral and stake authorities were sus-tained by the unanimous votes of the people.

people. Elder Andreas Jensen was ordained hishop of Freedom ward, with Soren C. Nielsen and John R. Clinger as his

counselors. Great credit is due B. F. Williams and his well trained choir of sweet singers, for the fine musical selections rendered at each meeting. The generous hospitality of the peo-ple of Fountain Green was manifested in the case of the visitors from other wards. The timely instructions, and the good spirit accompanying the same, furnished a time of enjoyment long to be remembered.

AARON HARDY, Stake Clerk.

BOXELDER STAKE.

BOXELDER STREET The stake quarterly conference con-vened in the tabernacle last Saturday and Sunday, June 1 and 2. President Oleen N. Stahl took charge. The visitors in attendance were Elders Heber J. Grant and George F. Rich-ards, Mrs. Bennion and Mrs. Ronney of the general Primary board, with a large attendance of local officers and members.

ards, Mrs. Bennion and Mrs. Ronney of the general Primary board, with a large attendance of local officers and members. The reports of the stake presidency bishops, presidents of quorants and auxillary organizations showed the same to be in a most gratifying condi-tion. The addresses of the local priesthood and visitors were on on timely topics and were much ap-preciated by those in attendance. Elder Richards took occasion to ad-vise the girls and boys not to stop where they now were but to keep their eyes on the high school for next season. "Help mother and father during the summer and then go to work in the school room again and get all the good out of it you can." He also reminded parents of the responsibility of teach-ing their children the principles of the Gaspel. Elder Heber J. Grant sang "The Flag Without a Stain." and other se-lections. He then read a few verses from a hook written by Senator Al-bert J. Boveridge, entitled. "The Young Man in the World." showing how little satisfaction the average preacher gives the seeker after spirit-ual food. It is all like the chemist's grain of wheal, perfect in its con-stituents, but hacking the spark of life. The speaker said that the Lat-ter-day Saints are the most indepen-dent people on earth, and they have a courage horn of having been made tree. <text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text>

The burglar man is always with us. There is no protection in locked doors, so-called burglarproof safes, watchmen, burglar alarms or watch dogs.

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