DESERET EVENING NEWS SATURDAY JANUARY 30 1909

PROHIBITION AND LIBERTY

Addresses Delivered by Elders J. M. Sjodahl, Joseph J. Cannon and Alexander Buchanan, Before the Pioneer Stake Conference, in the Salt Lake Tabernacle, Sunday, January 24, 1909.

ELDER J. M. SJODAHL.

rising before you, my brethren sisters, and friends, I want to ex-a the carnest desire that the Holy may rest upon us, and guide us r thoughts, so that the brief mo-I shall occupy may not be spent

whith the second second

"But take heed lest by any means this liberty of yours becomes a stundel ing block to them that are weak." For if any means see these which has knowl-edge sit al meat in the idol's tempt, thus so the conscience of him which is weak be emboldened to edit these things which are offered to idols: And theother perish, for whem Christ died? But when ye sin so against the breth-ren sub would their weak cons ience, ye sin against Christ. Wherefore, if nent make my brother to offend. I will ren make my brother to offend. I will at no flesh while the world standeth, est I make my brother to offend. I will no flesh while the world standeth, est I make my brother to offend. White is the those of the world standeth, est I make my brother to offend. White is the more, is bin. I do not des re-o enter upon a discussion of the sub-ret sub who weak is so personal lib-ty any more. He is the most abject is avea, I have beard them cry the agony before Coll acting the responsibility are we supposed to have been shave so under this vice-aukennows. I have beard them cry

their families, asking their loved ones to forgive their shortcomings, and yet the next day go out and do the same thing over again. They could not break away, by reason of the strength of the shackels with which they wave bound. Is that liberty? No, this is liberty: If L of my own free will, and choice, renounce thouse things which I see bring my brother to perdition, and touch them not. In order that I may not be a cause of offense to blin. This kind of liberty the Apostle chained as his pre-rogative. Not the liberty to do that which caused his brother to periah. If I have this liberty then I am free in-deed. But, I am not free If I must yield to temptations and cannot with-stand them. Then we are told that prohibition

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the members of the family and the servants, who formed a kingdom, and the head of that family, with his flocks and hords, moved about the absolute ruler of those who were with him. We remember in one case in the history of Abrahain that he with his followers de-feated a number of kings who lived in the some territory as did he himself. Fut as time went by men became more closely associated, and instead of one family constituting a kingdom, people drawily constituting a kingdom, people draw together in towns and the forma-tion of leagues and the influences of trada brought these towns together un-

ton of lengues and the inducences of trada brought these towns together un-der a common ruler. From that time to this, there has been an extension of the unifying of the individual elements of society into larger bodies, till at the present time, we of this great country, 80 millions of us, acknowledge one government, and look to one flag as being the emblem of our freedom and our national life. We have things in common, which were not known in days of old, and in this day when a calamity occurs, as oc-curred recently, the terrible and sor-rowful disaster down in Itily and Shelly, hearts of all the civilized people of the earth go out to the sufferers and they reach out hands of help and com-fort and sustemance to those who are in distress.

stant that naturally our minds were ied to contemplate the seriousness of the situation. In the winter time, though that climate is not quite to rigorous as our own, yet when the cold sen winds were hlowing in. I have seen women on the street there, without shoes upon their feet, without covering for th ir heads, doing the hurdest kind of he bor, apparently in the extremity of poverty, and not alone women who had reached the age of strengt and matur reached the age of strengt and matur-ity, but even little children in this same condition.

reasury from that source is clean

s in the power of men to do it.

It is in the power of neu to do it. I hear testimony to you, also, to the truth of this gospel. I have a testi-mony; the Lord has given it to me: and I do bear it earnestly, that the gospel of Jesus Christ is upon the carth, and that it will save all who will take part in the ordinances and principles thereof, and will make their lives a part of this gospel of Jesus Christ, and I do this in the name of Jesus, our Redeemer, Amen.

ELDER ALEX, BUCHANAN, JR,

The remarks of Elder Cannon, touching upon the brotherhood of man, re-minded me of a hynn which we, as Latter-day Saints, very often sing:

"Think gently of the erring one: O lot us not forget. However darkly stalmed by sin, He is our brother yot!

"Heir of the same inheritance, Child of the self-same God, He hath but stumbled in the path We have in weakness frod.

"Speak gently to the erring ones! We yet may lead them back: With holy words: and tones of love, From misery's thorny track.

Forget not, brother, thou hast sinned, And sinful yet mayst be: Deal gently with the erring heart, As God hath dealt with thee."

I was thinking, my brethren and isters, while listening to the remarks adde by the brethren, that we, as nembers of the Church of Jesus Christ 1. Start day Sider have been funder nembers of the Church of Jesus Christ f Latter-day Saints, have been faught he principle of prolubilion and the law f temperance almost ever since the hurch was organized: indeed. I may ay that these are fundamental prin-iples of the Church of Jesus Christ of atter-day Saints. We read in our ritcles of Faith that "we believe in eing honest, true, chaste, benevolent, irrusaus, and in doing good to all men." and I say that when we preach the rinciple of prolibition, the law of emperance as it has been enunciated eré this afternooh, we but reflerate he testimony flat was borne by those the rose up in the early days of the the testimony that was horne by those who rose up in the early days of the Church, and who spoke under the in-spiration of the Holy Spirit; and this law has come down to us as a herit-age. It is part of the belief which we have inherited from those who have been instrumental, in the hands of God, in organizing this Church. I wonder, then, why the necessity of oreaching such a law at this late dare. Are we not all converted to the fact that temperance is one of the cardinal principles of the gespel of Jesus Christ? Do we not believe, my breth-ren and sisters, that it is incumbent, upon us as members of this Church, to do everything possible to bring about the improvement and beitarment of the improvement and betterment of humanity? Then it can not be re-'umanity' Then it can not be re-garded as presumptious that we should call upon our brothren and sisters, at this time, to sustain us in this effort. I believe in the principle that we should help those who are unable to help themselves. How many of us there are who can bear testimeny to the

possibly can to those who are loss for

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shall be able to exert an influence for

, us for the efforts we have put forth in in for the enterna we never phi forth in ilberating them from this bondage. I pray that the Lord may blass us and that we with one accord may spread the schillments that have been volced in this meeting this afternoon; then we shall be able to sing, as the choir best sume. choir has sung:

"May we, who know the joyful sound, Buil practice what we bnow-The hearers of the word be found, And doers of it, too,

"By acts of mercy let us show We have not heard in vain, But kindly feel another's wee, And long to ease his pain.

"The widow's heart shall share our joy' The orphun and oppressed Shall are we love the sweet employ To succor the distressed,

We'll teach the ignorant the way True happiness to know, And how the vilest sinners may Escape eternal was.

"Thankful that we the gospel hear, And love the joyful sound, O may the sacred fruits appear, And in our lives abound.



unkenness. I have heard them cry it in agony before God, asking heaven help them to break the chains: I we seen them weep, in the midst of



"Do you know of any woman who ever received any benefit from taking Lydia E. Pinkham's Vegetable Compound?"

If any woman who is suffering with any ailment peculiar to her sex will ask her neighbors this question, she will be surprised at the result. There is hardly a community in this country where women cannot be found who have been restored to health by this famous old remedy, made exclusively from a simple formula of roots and herbs.

During the past 30 years we have published thousands of letters from these grateful women who have been cured by Lydia E. Pinkham's Vegetable Compound, and never in all that time have we published a testimonial without the writer's special permission. Never have we knowingly published a testimonial that was not truthful and genuine, Here is one just received a few days ago. If anyone doubts that this is a true and honest statement of a woman's experience with Lydia E. Pinkham's Vegetable Compound write and ask her.

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'My husband got me one bottle of the Compound, and it did me so much good I continued its use. I am now a well woman and enjoy the best of health.

"I advise all worsen suffering from such troubles to give Lydia E. Pinkham's Vegetable Compound a trial. They won't regret it, for it will surely cure you."-Mrs. Beasie L. Hicks, 819 Cleveland St., Houston.

Any woman who is sick and suffering is foolish surely not to give such a medicine as this a trial. Why should it not do her as much good as it did Mrs. Hicks.

reached the age of strengt and maturity, but even little children in this same condition. I have seen boys running around on the street, selling papers, in the eary morning, without shoes or stocklines, and with the icy payements almost cutting their feet. They were scarce-interaction shelding them from the inclement weather. I have acen the same class of hoys at night, standing in dark corners, waiting for people to pass, in order that they might beg a few pennies to get a night's lodging, and it a few instances where I could change down the real cause of this evil was been children many of them, withing for an bour, until the down the real cause of this evil was been children many of them, withing for an bour, until the would be brought in and warmed, and yound would be brought in and warmed, and young a bould of hot tea and possibly a meat surdwitch—lin many causes the most substantial thing they had to eat who were doing this charity that the some their limbs, and hold them in the therams to keep them from perishing who took them in a doing by those who were doing this charity that the condition can a bour in almost every near the result of drink. In many causes not alone the fathers who were doing this charity that the condition can a five the whole were result of drink. In many cause not alone the fathers who were doing this charity that the condition can a bour the wind the promised by the shift of the room. I have seep the near the fathers were weather how and with the cheeries now of their lives, and with the cheeries now the their him and warmed and give them first here or means the keep them and which the government has a first the way and allocate the fathers were weather to them and give them first him was crushing them, had also the worked and on which the government was reaching a profit on every peony that was paid in addition in the invest into its chart allowed and in a many of the north. The was crushing the rooth of the is thing which the government was reaching a profit on every peony that It seems to me, my brothern and sia-

are who can bear testimony to the misery and degradation that has come into the homes of thousands of people, even Latter-day Saints, I may say, be-cause of the evil of intemperance as practised among them. I say that the Lord requires at our hands that we do all we possibly can to stamp out vice and immorality, of whatever name or nature, that may creep into our midst. I have here a little paragraph, writ-ten by a reverent gentleman, speakten by a reverend gentleman, speak-ing of the mistakes men make in try-ing to justify themselves in the use of

obarco. Saya he: "Do not make the other mistake of "observed. Surve het: "Do not make the other mistake of quoting in support of the harmless-ness of tobacco certain distinguished persons addicted to its use living long and doing well, although survely not as well as if unpoisoned. There is a temp-uition to this sort of reasoning, es-pecially on the part of people desiring 'ustification for faults they either can not or will not overcome. Coleridge's and De Guinery's bondage to optium. Hirst's and Verleine's to absinthe, Re-settl's and verleine's to absinthe the settl's and verleine's to absinthe the not imply that their adoption by others. As well might we unge that collepsy was harmless because Casens. Charlemagne, Mohanmed, Napoleon and Flaubert were colleptics, or that scrofula augments the power of judg-ment, because Assop, Johnson and Pape were scrofulaus, or that con-sumption 'quickens the imagination' because Konts, Clough, David Gray, Labler and Elevonson were consump-tives, or that neurathenia 'draws wis-dom from the line of philosophers and shuis up the mouths of fools' because Spinoan, Kant and Herbert Spencer were never well, or that insantly was an advantage because Antoine Weira. were never well, or that insanity was an advantage because Antoine Welra, William Cowper, Nathaniel Lee and William Blake were insane, or that sacerdotal mutilation was a basefit because Narsus and Origon were thus mutilous."

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