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Mormonism Comprehends Fulness of the Gospel

Discourse by Elder George F. Richards, in the Salt Lake Tabernacle, Sunday, August 29, 1909.

(Reported by F. W. Otterstrom.)

of Jesus Christ of Latterto are slutting in on with us, with honest pur-worship of the Lord this ternoon - 1 look upon all (c) as upon the members (c), as my brothers and my h, as my brothers and my ving as do the Latter-day the universal fatherhood of inscribed of man. I desire while I stand before you not understand the way that God has restored his the carth in these last and I have been called of brough his servants, and ordnined to this authority income for the Lord Jusus nations of the earth, or ay have the opportunity imony, I feel the responaking by that authority If an let him speak as the d." I remember, too, the paul to the Galatlans, and, "Though we, or an maven preach any other rem than that which we d anto you, let him be d anto you, let him ad-do not propose to adscriptural. Indeed, one of t evidences of the truth of a taught by the Latter-day aught by the Latter doc-it is true Scriptural doc-il estrue solution the elders go out into the enders and they sock opmach, and they seek op-public and in private, to occurines of the grappel as en revealed to us through Joseph Smith in these did they use the Bible to same Our ciders are next men and women who and who will open their alder the truths which impart, and compare with the doctrines of his aposities, as they ad-to the children of men in of time.

and Mormons are mia-unto the Latter-day an and Mormong are mis-ten unto the Latter-day their religion, by those who is-not because of the signif-he term or the meaning of dormon, for we understand teral meaning of the word more good." But we have such because of the Book which is sometimes spoken o not of us, as the Mormon not of us, as the Mormon do not object seriously I Mormona, or to having spoken of as Mormonism, is a very comprehensive chraces the Church and God as it has been estab-the earth in this the dis-the funces of times, in instrumentiality of the been prophesied of by many tent prophets, and very solorn of by Daniel in his on of the dream of Nebu-as resurded in the second the book of Daniel, wherein and the great image which any saw, as Perressoling ichadiessur saw, as representing great kingdoms of the earth as includ exist from the time of Nebuchadnezzar, some 600 years hrist, down through the his-time until there should be a of the nations represented by that mighty image comld, silver, brass, iron and terpreting the dream, you ber Daniel referred to the that Nebuchadnezzar had dream, that was cut out tain without hands, which against that mighty image to powde

I have no doubt that there are many opie have who are not identified with copie have who are not identified with works, "Confession of Faith." showing that they accepted the Bible de the only way, the lamp to their feet, the light to their path. I want to tell you that if Joseph Smith had received no other lamp, no other light, no other inspiration than that which could be drawn from the Bible, he never would have been able to organize the Church and kingdom of God upon the earth, as it is organized today. He never would have been able to bring forth the prinetples of the everlasting gospel in their perfection and fulness, and present them to the world of mankind as they have been presented. He made no pre-tense of having obtained his inspiration from that source but from the God of heaven by direct revelation-line upon line, and precept upon precept. He re-ceived the word of the Lord which en-abled him to perform the mighty work which he accomplished in such a oriel period of time. We believe in the Bible -the King James translation-as much and perhaps more than any other de-nomination in Christendom. One of the articles of our faith reads: "We believe the Bible to be the word of God, as fai as it is translated correctly. We also believe the Book of Mormon to be the word of God. and faces there see believe the Book of Mormon to be the word of God," and from that good book Joseph Smith received much of inspiration and instruction. The ninth article of our faith reads. "We believe aff that God has revealed, all that he foes now reveal, and we believe that noes now reveal, and we believe that he will yet reveal many great and im-portant things pertaining to the king-dom of God." We also have the Doc-trine and Covenants, in addition to the Bible and the Book of Mormon, which contains the revelations of the Lord to us through the Prophet Joseph; also the Pearl of Great Price. These four books constitute the standard works of the Church of Jesus Christ of Latter-day Saints. We accept all these, and we accept of something more-the ora-

there of Goal med and have seen called and ordenined and have received the au-thority from God to speak for him. In the preaching of the everlasting Gospel and in the administering of the ordi-nances thereof. They claim the right, and we claim the right for them, of inpiration, yea of revelation to guide thus sustained especially the mouth-piece of God, who is the president of the Church; it is his right and privilege to receive revelations from the Lord constantly, or as often as may be needful for his guidance and for the guid-ance of the work; and we are not with out this revelation in the Church. It was this light-inspiration and revola was this light-inspiration and revea-tion direct from the Lord to Joseph Smith, that enabled him to found the Church of Jesus Christ of Latter-day Saints, and not the inspiration ob-tained from the Bible. So by that auhority and inspiration, the Church has seen organized and established in the arth. It is maintained, set in order as occasion may require, and protocted; and it is making advancement and and it is making advancement and progress by leaps and bounds, for the spirit of the Lord and his power is manifest with those who have it in charge and who are laboring for the spread of the truth and for the more perfect establishment of the kingdom. NEW REVELATIONS OF TRUTH.

There have been many truths rovealed, in these last days, by this source, that the world knew not of, some of which the world and the some of which the world and the Christian denominations are accepting today. I read in one of our local pa-pers, a few days ago, and clipped there-from a synopsis of a discourse by the Rev. C. R. Neel, on the subject of "How to Finance Christ's Church." In this discourse the tithing plan was referred to as a dignified principle. This principle of tithing, as you know who are familiar with the Scriptures, was understood and obeyed by Abra-

where the indestructibility of matter. Joseph Smith taught that the earth was created out of sisments which are eternal; that God commanded the ele-ments; the elements obeyed his word, and at the word of God, order came out of choos and a beautiful world was created for the children of men-our Father's children. This is in keeping with the Scriptares. I refer you to the eleventh chapter of Hebrows, third verse, which reads: "Through faith we understand that the worlds were fram-ed by the word of God, so that things which are seen were not made of things which do appear." If the world and all that is seen by man were not rere an abomination in His sight, that where the industructibility of matter those professors were all corrupt They draw near to me with their lips but their hearts are far from may this teach for doctrine the commandments of men, having a form of gudiness, but they deny the power thereof."

and all that is seen by man were not made of "things which do appear." by what were they made? Why, the an-

swer is simple. They were made of things which do not appear-aye, the eternal elements of which they were composed. This doctrine is scriptural

It is in icceping with scientific discov-ury, and the Christian denominations will have to accept of it and change

their creeds as they have done upon

REVELATION OF DEITY.

Joseph Smith made a declaration that was most startling to the world, while he was yet a mere boy. It years of age it was practically his first experience He was seeking with carnest purpose to know the will of the Father, that he night do it. He was residing, at that time, in Manchester, N Y., with his parents. Let me read to you a part of a statement which he meakes and

of a statement which he makes with reference to that experience:

"Some time in the second year after our removal to Manchester there was

in the place where we lived an un-usual excitement on the subject of re-

ligion. It commenced with the Metho-diste, but woon became general among all the sects in that region of country; indeed the whole district of country

second affected by it, and great mul-titudes united themselves to the dif-lerent parties, which created no small

stir and division amongst the people, some erging, Lo here, and some, Lo

there some wave contending for the Methodist faith, some for the Presby-terian, and some for the Baptists. For

notwithistanding the great love which the converts for these different faiths expressed at the time of their conver-

sion, and the great zeal manifested by

their respective clergy, who were active in getting up and promoting this ex-

in sections up and promoting this ex-traordinary scene of religious feeling. In order to have everybody converted, as they were pleased to call it, let them join what sect they pleased; yet, when the converts began to file off, some

to one party, and some to another, it was seen that the seemingly good feel-ings of both the priosts and the orn-yerts were more pretended than rest. for a scene of great confusion and had

Conditiur

feeling ensued prior contending against priori, and convert against con-vert, so that all the good feelings one for autober, if they even had any, more entirely lost in a strife of words, and a contest about opinions.

T was at this time in my fifteenth year. My father's family was prom-lyted to the Presbyterian faith, and

four of them joined that church, "During this time of great excite-ment, my mind was called up to serious

reflection and great uncastness; but though my feelings were deep and often poignant, still I kept myself about

from all those parties, though I at-tended their several meetings as often

as occasion would permit; but in proc-ess of time my mind became somewhat partial to the Methodist sect, and f

but so great was the confusion and strife among the different denomina-

tions that it was impossible for a per-son, young as 1 was, and so unac-quainted with men and things, to come

to a certain conclusion who was right, and who was wrong. My mind at dif-

ferent times was greatly excited, the

odists, and used all their powers of either reason or sophistry to prove their

errors, or, at least, to make the noonle think they were in error. On the other hand, the Baptists and Methodists, in

their turn, were equally zenlous to es-tablish their own tenets and disprove

di others.

elt some desire to be united with the

Joseph Smith made a declaration that

other points.

KEYSTONE OF MORMONISM.

Now, my brethren and alaters, upon the truth or falsity of this statement made by a 14-year old boy, Murman-ism must either stand or fall, so it. satisfy ourselves whether ar not Joseph satisfy ourselves whether ar not Joseph Smith, of that time, was taking the truth. If he did tell the truth, then these are the sayings of the Lord Smith, at that time, was telling the truth. If he did tell the truth, then these are the cayings of the bord Jesus, and they cannot be gain-sold or controverted. In the first place, let me refer, for a moment, to that influence of darkness and power that selsed upon the boy while he was alone in the wood, moon his kness praying. It is not unreasonable to be-leve that pair of his story in view of what we read in the tits chapter of Revelations, how that Lowier rabelled against the Father and the San, and free away a third of heaven's hosts, how that he sought to rob God our Father of his honor and of nighter of the children of men of the right of five maency; and how that when he are shut out and not permitted to clothe his spiritual body with a tabernacle nois appring the second the work with him, they arrayed themselves against the Lord and against his works, again his plan which was instituted for the subation of the children of men. They became not show the spiritual down to God our Father and his pao-denis thing, but the openies of the children of men and from that doe me wijs Chilst, but the chemier of the alldren of men, and from that dos me-this they have sought to drag men wn to their level in dist lishonor, in condemnation. That has dways been their mission, and they have been measurably successful i leading away the beauts of the children of men by their various socialities lea-ing them to gratify their passions ao children ing them to gratify their passions and appetites regardless of the command mont of our Father, and they hav-led many and many to destruction This has given grief and sorrow to our Lord and Savior Jenus Christ who loves the children of men with the loves the children of men with the love that led him, cheerfully, to be down his life that these who believes on him and which cheers to be own his life that these who believed in him and yield obedience to the taw neithfield by him from before the foundations of the world, might ob-bain eternal life. This influence, any has always been at work and al-ways will be until the time of the millennium, when Satas will be bound fluence in odentity be found to be diffemitum, when Satan will be bound, here is no doubt he (Satau) under-tood something of the lad's mission, effore the bay Joseph Smith received is vision for we accept Joseph Smith is prophet of God ordnined before e came here upon the carth, for the discion that he had to perform, just a much as was Jerendah of whom e read in the Scripture, that he was righted of the Lord before the birth. money, when a third, a robber, a mur-derer enters belied him and stabs bin in the bark. He takes the money and escapes, but he is pursued, overtaken, tried and convicted. Hefore answering the ends of the law, however, he is in-ferviewed by a priest who is pressioned to have authority to minister for the head. The third and murderer makes his confession, and that entities him to a place in the kingdom of braven. There is a higher work bins he work aph Smith appeared to inqui Lord, in the very incluioncy of this work. Satan thought to nip it in the and by, destroying the agont of our father in the accomplishment of his Father in the accomplishment of his purposes in these list days. But Joz-cph was sincere in surpose. It's heart was turned rowards the Lord, finally the Lord delivered him, and then his was permitted to hear his own more from the mouth of the sturnal Father, recognizing him and introducing kine to the Son. Jeaus Christ, instructing to any to hear other instructing the law line she is stream with flow-ers. The rope is placed around his neek and the drop is let, and as his body swhap forth, his spirit is seen to leave the body, and going beavento the Son. Jeaus Christ, instructing Joseph to hear what he had to may. This was a most wonderful vision, if true; and the Latter-day Saints ac-rept of it as being the truth, and we think we have sufficient evidence to satisfy us that it is a true story.

APOSTASY PORETOLD.

Now, Joseph says that when he asked which of all these denominations was of God, and which he should join, that he was told by the Son to join some of he was told by the Son to join none of them, that they had all gone astray, that their creeds were an abcommation in his sight, that these professors were wicked, that they preached for doc-trine the commandments of Ged baying a form of godliness but denying the power thereof. How like the predi-tion that Paul made in his writing to Timothy, as recorded in the third chap-ter of second Timothy. Let me read this to you. "This know, also, that cry and tumult was so great and inces-sant. The Presbyterians were most decided against the Baptists and Methhurns and burns, forever and ever, this pleture was made to represent the sec-tarian better in oternal punishment and their beltef that a confession of Jeans is the only essential to salvation. This appeals to the Latter-day Sainta, my brethren and sisters and friends. ter of second Timothy. Let nie read this to you. "This know, also, that this to you. "This know, also that this to you. "This know, also that in the last days perilous times abuit come, for mon shall be lovers of their own selves, cavetous, beasters, proud, bhaphemers, disobedient to parents, "In the midst of this war of words and turnult of opinions, 1 often stid to myself, What is to be done? Whe of all these parties are right? Or, are they all wrong together? If any one of affection, trues-breakers, false accusers, that a man joust have faith in

truth of the statement that was made him by the Son FALSE CONCEPTIONS OF THE

HERRAFTER.

Another thing: It was taught by the creeds that there was one neaven to which all who propased belief in Christ were taken, and where they Chroni were taken, and where they would live elsernally in offee and hap-piness, and that there is one plate-hell where all who do wickedly go, and from which they never can escape; that they are in evening torment, mover to have relief, therefrom. This is not in keeping with the gospel. The hord revealed to Joseph something in addition to what he lessonality of the addition to what he beheld in that great vision as to the personality of the Pather and the Son, he revealed this something pertaining to heave and also to the condemnation of the and alies to the constraints of newcon-and alies to the constraints of the children of men whic reject his laws and give thermelves up to the graf-fication of their passions. The idea of the Christian world and seets is sur-forth in what is known as the Larger University, grad as one of the stand-ard works of the Presbyterian church. The strategies constraint which with The pineteenth question in that cate chiam asks: What are the purith ments of suc in the world to come? The question is anavered in this way The publicaments of sin in the wor a come are eventuating separation fro to come are even balling separation from the comfortable presence of God, and most grievous forment of both soul and body without intermission, in heil fire forever 'Now, you will say, w-du not believe in any such creeds. No. neither do the Latter and so those creeds hav be modified and changed, but it was plain truth with respect to thes spontinution out a little further. The idea of an in dividual who has committed ain being cast into a bettomless pit that is a ways burning, and where he is eve hurning and never Why, that would make of anvision for the punishmen abilition. It would make of him a momenter to be build of the children of men, instead of a just God, a loy-ing Father who has made such brunti-

ABOMINABLE SECTARIAN DOC-

TRINES.

ney, when a thief, a robber, a mur

here is a pleture of him as he go the gallows to answer the ends

ward is joined by angels and wafted or high where he is to have everinating solution. Then, there is another pic

Lucifer and his associates. This man s cast into that free, and with tongs and forks he is turned while his body arms and burns, forever and ever. This

as a most abourd doctrine; and yet, as I understand it, it is but plucing the creed before us in its irue light-impressive indeed. Now note the con-

CURES HEAT-CONSTIPATION FREE

At this time of the year city and county physicians publish their across etters warning the public to beware of untipe ar over-tips fruit; germ aden food and water, etc. But of more importance will is to warn people to keep their bownis well open these hot days, and this applies to young and old, but especially to the extrems of ages. To be constipated is to be in dange of germ-infection. Also, it thickens and over-heats the birod, producing sick headache loss of appettie, etc. In stead of trying to got howel move

wer-onling rourself with fruit (which is more likely to produce illarrhea than cure the constipa-tion) use DR. CALDWELL'S SYRUP PEPSIN once or twice a wick hefore religing. It will firm out the bowels, tone the forces at foold and for bran diamote order. This remedy is a vast im provement over saits and surga-Hve waters, tablets, pills, etc., for these are only temporary expedicats. DR. CALDWELL'S SYRUP PEPSIN is permanent in its effect and convalue ingredients that tone and strengthen the body. its pleasant taste and freedum from ariping recommends it to children and old people, who es-pecially need a gentle lagative. Any driggist will seil your a bet tie for only 50 cents or \$1.00 and guaranthe results.



Mothers containing Mothers containing the doctor sadvice of dist hygiens atc h hot wenther a very DR. W B, CALDWELL 518 Caldwell Bldg, Monticello., III.

Now, in view of the liberal pro-latative the Lord has road* for the sal-witon of his children, what do you hink of doutrines that will consign orn and women to an awful torment woul and body forever and ever, he-one they did not confess Jesus when things they never have known of It would condema athen nations to that awful tor-ent, and as there is but one full and e grade of suffering they would have suffer alike with the marderer and th the stammed that never made the onfossion. Yes, more of an abouina-on, it seems to me, because it con-gned to that awful place little innont children. It was a common printaught I remember hearing, sometime ago,

ful provisions for our happiness, in this life and our happiness and solva-tion in the life to come. presentative in Congress speak a of kindness toward the Latter Saints. When our people were ar criticized, he said: "Let them ie. If they are in error, they will A few years ago there was a car-teen in one of our eastern papers-Puck, some of you, perhaps have seen it. It is a forceful way of giving ex-resulen to one's ideas. They had the error of their ways 315 nirch is seeing the error of its ways aring all these centuries my church there pictured before them a man who as taught that little children paved te floor of hell. Now," he says. there pictured before them a man who was devout, who had been frugal and industrious. He had accumulated his means and encorted them into money, and in his room by himself, as he sup-posed, was quietly counting over his They are meeting together for the urpose of eliminating from our reads that abominable doctrine." They are seeing the point God re-caled to Joseph Smith, that little

ldren have eternal life, that they redeemed from before the fourctions of the world, through the ood of Jeaus Christ, our Savior-hey cannot sint they have eleman is. Contrast the difference between a conception and the creeds of the ircles. Then can we not see there suprething abominable in the docof men, those creeds which ion and women to believe that their Birle children who die will go to hell, because, perhaps, they had not con-fessed the Savior or had not been bap-tized? Can we feel regimed to such a doctrine, or do we not feel that such is an abomination in the sight of the

treation. Then, there is another ple-tree of this man who was devout and ment and devoted, but who was cut-our in his life, so he did both have a privilege of making a confession. are is a picture showlog him going mp into the depths of bell. These a great fire burning, and there is active and his associates. This map Now, this is pinth talk. The Lars has revealed these things to us, and he has made provision, by this law he has made provision, by this law of the groupel, all mankind shall be indiced. Little children who die in infinoty are excepted, because they are not capable of receiving and under-standing the law; and those who die without the law will not be judged by the law until they have had the op-



We come forth with the true gos-We come forth with the true gos-pel of the Master, a goshed of peace, a coupl of love, with the message that here is the way; this is the plan of life and salvation; walk ye in it. You have your agency. You can ack as you will—exercise it in righteousnes, you will-exercise it in rightcourses, to your soul's suffation; or, in un-righteousness, to your everlasting con-demnation. That is our privilege, our Father will not force us. This principle of free agency is set forth heautifully in one of our hymnis that rends thus:

"Know this, that every soul is free To choose his life and what he'll be; For this eternal truth is given. That God will force no man to heaven.

"He'll call, persuade, direct aright And bless with wisdom, love, and light; in nameless ways be good and kind, But never force the human mind."



was blown to the four winds. n. That little stone representwhich God should set up in which God should set up in days, which should never be have or given to another peo-il should break in pieces and sell those kingdoms to which was mindo; and it should roll ing strength and power until ing strength and power until ing in the whole earth.

and ambraces something graph of Jeaus Christ, us the Prophet Joseph Smith. The Prophet Joseph Smith. The Prophet Joseph Smith. The power of God our Father two which God our Father from before the foundations world by which his children. Ung obediance unto the obtain his heavenly aguln and enter it the blessings of his cales-

MORMONISM MISUNDERSTOOD.

Mornsellen is not understend by the the gospel taught disciples in the primi or the world, knowing that it sething different far different The reads of the various denom tests of the various denom-hose of the scribes and and so forth-they looked its suspicion and with jeal-preindleed minds, and be-understand it not and knew or his Son Jeans Christ, they be the Son Jeans Christ, they in the Sixvier and the proph-be apostles. So there are y who, not understanding the message of pence and i that we have to bear to not knowing of the blessings the to the world, they have induced so much so that they older the story we have to oder an ambfaned judgment ith respect to its truth Until men and women rid of that feeling and are for that beeing and are faten with homest purpose, how the light to know the new the way; until they are investigate the mannage we Yel, we hear witness to the this is the restored grapel because, the way of life and the plan instituted by our from hefore the founthe world, for the sulvation dren. There is no other way. that would climb up by any or than that which he bath ap-the mine is a thief and a rob--o are the words of the Lord

BOURCE OF MCALMONISM.

world. It has done much already world. It has done much for mity in the way of enlighten-to truth. Joseph Smith the in not receive from a reading into the inspiration and the o that was necessary to en-to build up the Church and to ward the plan of life and mi-

was understood and obeyed by Abra-ham, who paid tithes to Melchizedek, and by the children of Israel. Whenever the gospel has been upon the earth this law has been there, except the law of consecration, the higher law. has obtained in its stead. The Latter has obtained in its stead, the Latter-day Saints, for something like 70 years have not only preached but practiced this principle of tithing. The Lord has revealed to us his will concerning it, that his Church should be maintained

by the tithing of the people, as the revenue of the Church. The Latter-day Saints have been assailed, and the au-thorities of the Church have been char. autorized as men who are trying to rob acterized as men who are Uying to rob the people of their substance because of the law of tithing. This reverend gentleman, C. R. Neel, after setting forth a number of plans that have been adopted in the churches, and which had signally failed of their pur-pose, comes to the law of lithing, and save: and says:

"How to finance the church: 135 each member giving one-tenth of hi income, the lithing system, is a digni fied principle. It means a school of ethics in the matter of giving. It means a square deal with the courch, it means training in the Christian's

The lithing system is systematic There is no spasmodic or emotional giving here. This is giving because you love to give and because it's God's share.

"The tithing system knows God and

"The tithing system knows God and blesses the individual. "Here the interests of the individual are bound up with the interests of God. God is recognized as the owner of all, and one-tenth belongs to him. Tithing also develops liberality. Many of us have not grown one inch in the past 10 years in the direction of liberal giv-ing. Remember it is more blessed to give than to receive."

give than to receive " Bome may say that Mormonlam has had nothing to do with influencing men in regard to this principle: but I desire to say to you that when the truth is iald before the children of men, and they consider it without prejudice, but with honest purpose and a desire to discover the truth, with intent and purpose of yielding obsdience unto it, no far us it can be made applicable in their lives, that it does influence all such, and they are akin to see it and to understand it in contralli-tinction to that which is opposed to action to that which is opposed to uth. The fact that the Latter-day Saints have had this principle at heart, that they have been preaching it, that they have been living it, and they have been the recipients of God's blessings in so doing, is apparent to those who have looked upon the scene, those who have heard our preachings and our

teachings

teachings. I want to refer to another thing that occurs to my mind now—a revelation of the Lord, through the Prophet Joseph, that has been highly beneficial to the world of mankind, and they are becoming cognizant of its truth: in the sariy days of the Church, Joseph Smith advocated the principle of the eternal duration and indestructibility of matter. This seemed in conflict with of matter. This seemed in conflict with the tenets of faith and the creads of the different denominations of the world. This article of Mr. Clemenworld. This article of Mr. Clemen-miss for this respect the Latter-day and for from all other denomina-breachon-believe in the Eilike as a day below the bath of they-all breachon-believe in the Eilike as a may be the bath of the below of the father, the San, and the Holy Chost created the world out of noth-ing. This article was written only about 12 or 15 years ago. It is found in the first volume of the improve-ment Ers. I was astantished to learn, at that late date, that theile, in view of the fact that scientists have dis-covered and acknowledged every-

all wrong together? If any one of them be right, which is it, and how

all wrong together. If any one of them be right, which is it, and how shall I know it? "While I was laboring under the ex-treme difficulties, caused by the con-texts of these parties of religionists, I was one day reading the Epistle of James, first chapter, and fifth verse, which reads. If any of you lack wis-dom, let him ask of God, that giveth unto all men liberilly and upbraideth not, and it shall be given him.' Never did any passage of Scripture come with more power to the heart of main than this did at this time to mine. It asy person needed wisdom from God. I did, for how to act I did not know, and unless I could get more wisdom than I then hid, would never know; for the leachers of religion of the dif-forent sects understead the same pas-sages of Scripture se differently as to the stream. His end differently as to destroy all confidence in setting the question by an appeal to the conclusion At length I came to the conclusion the presen meaded withing the question by an appeal to the conclusion the presen by an appeal to the same pas-sages of scripture se differently as to the stream that and the the conclusion the the neart of the same pas-sages of scripture se differently as to the stream that the the conclusion the the may have to the conclusion the the neart of the same pas-sages of scripture se differently as to the stream that the there could be no text. New we may recent sects anderseend the same pos-sages of Scripture so differently as to destroy all confidence in setting the cuestion by an appeal to the Eible. At length I came to the conclusion that I must either remain in darkness cuestion by an appeal to the Bible. At length I came to the conclusion that I must citler remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to ask of God, concluding that if he gave wisdom to them that lacked wisdom, and would give liberatiy and not up-besid (onlight venture, So, in accord). and would give liberally and not up-braid. I might venture. So, in uccord-is not true is an aboutation in the ance with this, my determination to ask of God. I returned to the woods to make the attenut. It was on the morning of a beautiful, clear day, carly in the apring of 1820. It was the first time in spring of 1820. It was the first time in of the attempt. It was on the morning of a beautiful, clear day, carly in the spring of 1829. It was the first time in my life that I had made mide an at-tempt, for amidst all my anxieties I had never as yet made the attempt to pray

There is yet made the attempt to pray vocally. "After I had retired into the place where I had previously designed to go, maving holked around me and flading myself alone, I kneeled down and he gan to offer up the desires of my heart to God. I had scarcely done so, when immediately I was selved upon by some power which antends to upon by some power which antends of the state of the self down and he gan to offer up the desires of my heart to God. I had scarcely done so, when immediately I was selved upon by some power which antends of the self of th reads:

me, I saw two personages, whose brightness and glory defy all descrip-tion, standing above me in the air. One of them stake unto me, railing me by name, and said (pointing to the other) This is my beloved Son, hear him. "My object in going to inquire of

pscially, that his own work pecially, that which tends to underming his own work in the church and king-dom which he proposes to establish and the way of life and saivation. As the boy Joseph incoved his mighty mani-festation, seconding to his statement, of the Father and the Son he discovthe Father has a loady, the Father has a loady, a personage of spirit, ibernacle, a body as tan-The Father stood hes red there that that he is not but having a li gible as unio's. The Father stood he-form him, his configuration was illum-tioned by the light of heaven, this voice was phirting, and yet in kindness and love he addressed the boy Joseph as did also the Son. Now, in view of the teachings of new, al that time, as to the personality of God the Father and his son Josus Christ, I want to ask you if this statement was not excidence to Joseph Smith, on the spot, that there were at least more of the crock that were an above after the the sight of the Lord. In that they taught and believed were as least error of the crock that were as above/nutlen in the sight of the Lord, in that they taught and helieved in that which was not true. Take, for instance, the first article of the faith of the Church of England, which reads. "There is one Cod, everlasting, with-

"There is due tool, everyaging, with-out mody, parts or passions, of infinite power, wisdow and goodness; and in the unity of this godness! there are three personary of one substance, power and sternity, the Father, the Son and the stell Ghost."

We do not presume to say that every feature pertaining to the helter of the Church of Rogland in the personality of God is in error, but wherein they may they believe in a God without body, parts or passions; that there are "My object in going to inquire of they have been used that in the source of the bar of t

this eternal Father, in his Son Jesus Christ, and in the plan of life and al-vation. He must yield obedience to the same, and when he has done this and oven, by his course of life, his orthiness to dwell with the sanctified nd pure, then his sulvation will be us and pure, then his survation won so as surved units him; and the main going out of this life under those conditions will obtain the place prepared for him in beaven. Joung sold on one exclusion: "In my Pather's house are many man-sions. If it were had so I would have bid son. If it were had so I would have shore. If it were not so I would have told you. I go to prepare a place for you, that where I are you may be also." Faul, speaking of the different degrees of giory, spoke of that of which the sun is typical, of that of which the moon is typical, of that of which the stars are typical, and yet the world of mankind, by their creeds, reject all this and accept of only one place of giory to which all shall go regardless of their past lives, on confession of their belief in Jesus. What an abom-manion! What an effort to divert from the trace way of life and salvation? Then, what of that hell of which the selected shall particle? The Lord has revealed to us that those who rejuct the trath understandingly, and who scienced shield particle? The Lord has revealed to us that those who rejoid the truth understandingly, and who give themselves up to wickedness, will have to rear the publishment of a re-mensedul conscience, which will be hell, until such time as they have paid the penalty and can coust forth: for, ao-cording to the liberal provided which field our Father has made in his gen-pel, even these, when they have paid the atterneest fartilities, shall court forth and receive a glory that shall exceed all expectations or anticipations of max. Read the second which the telestic most fartilities which exceed an efficient fartilities and court streams. Final the present and the receive all expectations or anticipations of max. Read the second which the telestic kingdom. Even these who are east down to bell being as of parts wickedness, simily of have an appar-tantly to room forth and receive the geopsit, and it they are got a and meet the tonic ments of her works a sale the Bherris provision the fault the tonic the bring works of hereit an east down to be being with the beat and it they are got it and meet the tonic the bring beat which its found exemption for the wicked. It is found exemption for the wicked. It is found exemption to the unimiting of the fixed atterned for the wicked. It is found exemption the the objet of the fixed exemption the third drayers are typical to the the attern of heaven are typical to the the wicked. It is found exemption to the unimiting of the fixed exemption the the wicked. It is found exemption the the start of heaven are typical to the the attern of heaven are typical to the the start of heaven are ty ince authors for aims. One juint for the unitant, that he might bring us to God: being juint to death in the fields but outclement by the spirit, by which also he wait and preacted unto the spirits dent when once the long suffering of God writed to the dars of Noah while the ark was preparing." Even times people to whom Noah preached 15 years, and also rejected his fadimetry, rejected the gauged of the fadimetry, and waves so vite and corrupt in their helds that the Lord saw that they wave unwarthy to receive the and they wave washed away to a flood After specific gauge 140 years, and they wave washed away to a flood After specific years, in their spiritual condi-tion, will an every load of God, then the flow thefts the bar of God, then the flow the who they should be alload to the kine when they should be alload to the kine when they alload hey had the appertunity of which I have been speaking. This is the provision which the flow will be note that here here operating. This is the provision which the they will bend the kine and when the they will be out to that point when they will bend the kine and when the trajues will confirm that Januar

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