

An Address Delivered by ELDER NEPHI L. MORRIS.

In the Tabernacle, Salt Lake City, Sunday Afternoon, June 7, 1908, at the Special Services for Touristi-

Reported by F. W. Oterstrom.

E are very happy, this after- ; noon, in opening this building to so many visitors, and we trast your entertainment shall prove profitable as well as pleas-

ant to you It is the custom of the Church to

thold a regular flabbath day service in hold a regular Stabbath day service in this building, but the first Sunday of each month is observed as a fast Sun-day, a wort of self-denial day, with the Latter-day Saints, in which they abstain from flood for 24 hours, and all participate is a there for the mainten-nice of the poor and the less fortun-itie brethren and sisters among them. They go back into their respective dis-tricts, to the scaller churches, where they hold a popular meeting in which all participate is a they feel inclined-we call it a test incony meeting - where the young and the old indulge in the expression of the religious feelings that arise in their ha urts. They may en-gage in prayer, or in song, or in speak-ing of their grat tude to God, or in praise to His holy mame. For that rea-fon, our friends, y ou cannot attend in this auditorium a regular service of the Church todas. It would not be good faste on our part, after we have locked you in this make that the tor this toroad and you have sto pred off for a day or two in Zion, the City of the Sainis, inspired by a spirit of curiosity, and we hope with a kindly disposition to as-certain something of the poole called Mormons. Some of you may be here for the first time, but this will not be the first ingestion made upon you in relation to the Mormon poople, for everybody in the wide land, from pole to be has some leas of what a Mor-mon is. Whether that idea be true and correct is altogether another ques-tion. this building, but the first Sunday of

mon is. Whether that idea be true and correct is altogether another quas-tion. The few moments adlotted to this ad-dress will not permit of any detailed accounting of our faith or an attempt to explain all the principles thereof; but if by the ald of God's spirit I shall be able to make plain to you, in brief outline the fundamental princi-ples of our faith—our cred. I will give you the attitude of the Morimon people toward life and mankind. The first name associated with the Mormon Church is that of Joseph Smith, the prophet. Prophets are new things in this modern world. We have grown to look upon a prophet as a sort of ascetic, long-haired, dreamy indi-vidual, altogether separated from the practical affairs of life and the deep, throbbing impulses of human nature. Now, if you have such an idea of Joseph Smith, whom the Mormon peo-ple regard as a prophet, you have a wrong conception of the man. Joseph Smith was born down in the eastern states, just like any other trial dit-zen, with a very meager education but with strong American instincts and of very good blood, his ancectors reaching back to the revolutionists of the cen-tury before. He was first and last an American in his ideas and in his loy-ality. He belonged, however, to that class of religionists 100 years ago, es-pecially during religions revivals. He had predolictions toward the Presby-terian faith, then the Methodist faith, but was at a great loss to know which church he should join. He feit the necessity of alights himself with some church. faith, but was at a great loss to know which church he should join. He felt the necessity of allying himself with some church, which he thought should be the church of God; and when he saw the various churches bidding for converts and pleading in the trenzy, of religious fer-vor and enthusia an, with the unbellev-ing, to bow down and recognize Christ as their Savior, the question Arose in his mind: which seet should I join? He desired to learn of the Lord which sect was right, which one He would recommend to him, that he might join.

W. Oterstrom. sentence in Mormon history; for when this boy, Joseph Smith, then in his fifteenth year, undertoek to put to test this pledge of God for divine guidance, unexpectedly to him, as it would be to you to have such a thing occur this very moment—the heavens opened above him, and heavenly beings de-scended to his immediate presence and spoke to him. This makes him a prophet. This gives him distinction and makes him the object of contumely, vituperation and the hate of a world. Now, we laugh at the idea of a prophet in modern times: Prophets belong to ages that are past. We look upon men who have taken conspicuous part in religious movements as reformers. We look upon Luther, Knox, Calvin, and religious movements as reformers. We-look upon Luther, Knox, Calvin, am Wesley, with numbers of other nobi-and heroic men who were associated with them in that great revolution, as being reformers. That is the Protest-ant view-point; the Catholic view-point regards them as apostates. We have known nothing of prophets of any cre-dence or weight in the world since the apostles fell asleep.

apostles fell asleep. THE FALLING AWAY FROM THE FAITH.

FAITH. The position of the Latter-day Saints is that the early Christian church be-came defunct so far as divine au thority and a correct understanding of the principles of the Christian church are concerned. In other words, there was an apostacy from the prim-itive Christian church, so that there were no genuinely commissioned ofi-cers in the Church of Christ upon the earth, at the end of the second of third centuries or in that period of time. This was due to the ravages of the persecutions which were waged by the heathen nations against the Christian, and to the introduction of pagan ideas into the faith, and max-ing the Christian church the estab-lished church of the state. In this way the Christian church became se corrupted, that those who might have, adhered to the original creed lost the true conception of the gospel of Jasus Christ, of course, our Protestant friends cannot opnose these ideas for if these true conception of the gospel of Jesus Christ, Of course, our Protestant friends cannot oppose these ideas, for if thero was not an apostasy from the church there is absolutely no excuse for the existance of the Protestant churches. Reading the Homilies of the Church of England, the author, with the au-thority and approval of that great church, deplores the great departure from the faith. The night in history, a darkness which extended through some eight hundred years of history, when men and women, laity and clergy, were drowned in the deoths of a most alsominable idolatry and apostasy, so were drowned in the deaths of a most abominable idolatry and apostasy, so that there were none left who possessed the true understanding of the princi-ples of the Church of Christ. This you will find in the Homilies of the Church of England, against the Perils of Idolatry.

of Idolatry. Again, according to John Wesley, the founder of the great Methodist family of Churches, he deplored the fact that there were no longer enjoyed by the Christians the signs and manifestations of God's Holy Spirit among the mem-bers, and he said: "It is because Christians have turned heathen, and here is only a dead form left." Thus, in one of his sermons, he leaves hifu-self on record as being committed to the belief in the universal apostasy from the Christian faith. We presume his followers, numbering millions to-day, could only be consistent in ac-cepting this truth as laid down by their founder—though, not compul-sory upon their part, of course. Again, William Penn, voices the

sory upon their part, of course. Again, William Penn voices the same thought. He deplored the long night in history which had at last reached its close in the period of the reformation. Now, these are the views which history compels us to recognize as factors in the great Protestant and Catholic world, that is, in that inter-mediate period between the advent of the Messiah and the present. The view of the Latter-day Saints, as I have mentioned, is that there actually was mentioned, is that there actually was mentioned, is that there actually was an apostasy from the Christian church, and that that apostasy was universal There was the alleged line of succes-sors to Saint Peter: Linus, Anacletus, Clements, Euristes, and so on down to Pope Pius, but we insist—and we think, not without support in our con-tention, that this was only a form of

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succession, that the authority of the apostles, the power of the Holy Ghosi to proclaim the gospel, which is the eternal word of God, the indwellins of the Holy Spirit which manifested itself in specific spiritual gifts and mani-festations of a supernatural character. were not given-indeed, they were no-ticeable by their absence from the Christian church soon after primitive times. This condition was anticipai-ed by the prophets in former dispensa-tions. The Frophet Amos, for instance, predicted that the time should come when there should be a famine in the land. "not a famine for bread, no thirst for water, but for the hearing of the word of God; and neu should go from sea to sea, from the north even unto the east, and they should wander to and fro to seek the word of God and should not find it." The Apostles Paul, and Peter, and others, in their epistles and discourses proclaimed in most unmistakable terms the belief that there would be a departure from

most unmistakable terms the belief that there would be a departure from the faith. The Apostle Pau says: "The departure from the faith has already commenced, for there are men among you like ravenous wolves, seeking to lead es-tray and devour the flock of Christ." John speaks of the lamp having gone out Certain churches had lost the out. Certain churches had lost the guidance of God's spirit and he called them to repentance and directed that they do their first works over again. for there were many who had depart-

ed from the faith.

JOSEPH SMITH THE RESTORER. In brief, the Latter-day Saints ac-cept this as being a fundamental truth that there was a universal departure from the faith. Joseph Smith is the instrument in God's hands in restoring that which was lost. He came in the spirit of an Ellas, a restorer. first to restore the priesthood of God, which authorized men to speak in the name of God, io officiate in the ordinances of the gospel—"For no man taketh this honor unto himself, except he be called of God as was Aaron." This was the doctrine of Joseph Smith, and the Church of Jesus Christ of Latter-day Saints; and before Joseph Smith dould undertake the ministry commit-ted to him, he had to be endowed with divine authority, and he received or-dination to the priesthood under the hands of prophets of former dispensa-tions who held the priesthood and of-ficiated in the ordinances of the gos-pel upon the earth. The gospel was to be vestered a. true idee of God to he In brief, the Latter-day Saints acpel upon the earth. The gospel was to be restored, a true idea of God to be given and re-established in the hearts of humanity.

CHARACTER OF DIETY.

CHARACTER OF DIETT. What kind of God did the Christian world believe in 100 years ago? The Roman church believed in an incor-poreal Diety; its sister church, or rath-er daughter church, believes in a God "without body, parts or passions." That is the Church of England idea of God. Joseph Smith beheld God in the rapturous vision which was given him in the sylvan shades and seclusion of a forest in New York, when he en-gaged in prayer, asking for wisdom. At once this revelation made known to mankind that God is a being possessed of body and parts and passions, like ourselves, only made immortal and perfect in His nature. Thus was given to mankind anew the correct idea of God, who is the Father of us all, and in whose image we were created—in His express image and person. And the hope of every true Christian, ac-cording to Saint Paul, is that we shall some day be resurrected from the grave, and by the mysterious power of Jesus Christ, our earthly body shall be changed like unto His immortal body. Hence the Latter-day Saints believe in God as a natural being whom we can, in degree at least, con-ceive from the comprehension we have of our own natures and characters. IMMORTALITY OF THE SOUL. What kind of God did the Christian

IMMORTALITY OF THE SOUL.

IMMORTALITY OF THE SOUL. We believe also in the immortality of the soul and the resurrection, from the grave, of the just and of the un-just so that man shall live forever an eternal being; and they who serve God. live righteous lives and accept in their lives the belief in Jesus Christ as their Savior, their atoner and recon-clier to God. they shall be resurrect-ed and dwell eternally in His presence. And that resurrection, no matter how mysterious it may be, shall be literal even to the resurrection of these bod-ies which we shall lay down in the grave, just as Christ was resurrected from the grave, with that same body which was carried into the tomb of Joseph of Aramathea, and came forth out of the tomb with the imprints of the nalls and the spear to be seen and feit by His disciples. So shall our

When you see a loaf of bread of fine, even grain, and of perfect whiteness, you know instinctively that **HUSLER'S** FLOUR

was used.

both being personages of body and spirit, of one mind and judgment, agreed in all things, yet not one per-son, but two separate and distinct in their individual identity. The third person in the Godhead is the Holy Ghost, whom we believe to be a per-sonage of spirit, not having been clothed upon with the tabernacle of flesh, as we all have, yet in identity, character, nature, and intelligence, es-sentially a human being, is this Holy Ghost, the third person in the trinity, or Godhead, or Godhead WORLD IN NEED OF A PROPHET.

<text> As the instrument of God, in this dispensation, Joseph Smith restored the gospel of Jesus Christ, and that is

GOSPEL PRINCIPLES.

GOSPEL PRINCIPLES. A belief in the gospel requires faith in God, for it is impossible to please God without having faith in Him. It is impossible to be saved unless we believe that He is powerful to save us. The principles and ordinances of the gospet are: Faith in God the eternal Father and in His Son Jesus Christ as our Gav-ior and Mediator; repentance from sin-a godly sorrow for all wrongs commit-ted, a genuine repentance from sin-ple of our faith. The third principle is baptism for the remission of sins-bap-tism, not by the sprinkling of a few drops of water upon the forehead, of an infant, but by being buried in the liquid grave, in which the old man of sin and corruption is buried, to arise unto a newness of life, symbolizing the resurrection which shall occur here after. Baptism by immersion is for the suggested in the Savior's answer to Nicodemus, when that devout but timid man asked the Lord what he should do to be saved, and the Savior salit. 'Yer-ily, verily I say unto thee, except a man be born again the cannot see the kingdom of heaven.'' "Be born again?'' was the inquiry of Nicodemus, the Savior reiterating and emphasizing the doctrine, said: ''Verily, yerily, is su unto the except a man be born again the cannot see the kingdom of heaven.'' "Be born again?'' was the inquiry of Nicodemus, the Savior reiterating and emphasizing the doctrine, said: ''Verily, yerily, is an unto the except a man be born again the cannot see the kingdom of heaven.'' Be born again?'' was the inquiry of Nicodemus. The Savior reiterating and emphasizing the doctrine, said: ''Verily, yerily, is an unto the se except a man be born again the cannot see the kingdom of heaven.'' Be born again?'' was the inquiry of Nicodemus. The Savior reiterating and emphasizing the doctrine, said: ''Verily, yerily, is an unto the sevent and the should do the barting what toil, and fear, and perils are. The Savior reiterating and emphasizing the doctrine, said: "Verily, verily, I say unto thee, except a man be born of the water and of the spirit he cannot enter the kingdom of God." This is the enter the kingdom of God." This is the ordinance of baptism. All nature speaks forth the glorious symbol there is in baptism as in recurrent life through birth, and so the third ordinance of our faith is baptism for the remission of sins. But water baptism does not complete this birth. There must be a baptism of the Holy Spirit, the baptism baptism of the Holy Spirit, the baptism by fire as described by John the Baptist and by the apostles who preached the gospel in ancient times. How did they perform this ordinance formerly. After they received the ordinance of baptism, they received the laying on of hands for the gift of the Holy Ghost. We are told that the apostles went down to a certain city in Samaria, where the people claimed to have been hantized to a certain city in Samaria, where the people claimed to have been baptized according to John's baptism, and that the administration should have been absolutely valid, they were baptized again by the aposities. Then hands were laid upon them, and the Holy Ghost descended upon them and they spake in tongues and prophesied. This was the manner of bestowing the Holy Ghost in olden times and it was mani-fest by a visible operation upon those who received it. who received it. This is the gospel of Mormonism: it is the gospel of the New Testament: and we have nothing more to say in defense of our faith than that we be-lieve the Bible to be the word of God so far as it is translated correctly, and that the New Testament contains the message of God in the dispensation of the meridian of time as well as to His children here upon the earth today. The gospel is eternal and unchangeable. LIDEPAL FAUTUR OF LATTER DATE who received it. LIBERAL FAITH OF LATTER-DAY SAINTS. SALVATION FOR THE DEAD. SALVATION FOR THE DEAD. How then shall all the world be saved How then shall all the world be saved, since many millions have died without a knowledge of Jesus Christ, and He is the only means unto salvation? Upon entering the square you saw the beautiful building with its six great spires pointing heavenward-which is one of the Mormon temples, erected for the specific purpose of do-ing a work for the dead, for our ances-tors, for your ancestors, for all the children of men who have died in for-





recommend to him, that he might job. the proper one. On one occasion he was reading the Testament, the King James translation, the one which you read, and there he read the admoni-tion of the Apostle James: "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given bins." More due to be is the creative My friends, this is the creative | tention-that this was only a form of the nalls and the spear to be seen and feit by His disciples. So shall our bodies be revived and made eternal by God's mysterious power. MORMON IDEAS OF THE GOD-HEAD.

We believe in the Godhead as God the father, and His son Jesus Christ,

LITERAL GATHERING OF ISRAEL.

LITERAL GATHERING OF ISRAEL. We believe, also, in the literal gath-ering of Israel. We believe that God will restore Israel to the land of their promise in Palestine; that the law of the Lord shall go forth from Zion and the word of the Lord from Jerusalem. We believe that this great land of America, this western hemisphere, is the Zion of God, where in latter times He shall establish Himself by His gos-pel and His kingdom in the earth. We believe that Jesus—the crucified Jesus of Nazareth, shall return to the earth and shall plant his feet upon the Mount of Olives, and it shall be cleft in twain and He shall be revealed to the world in all His might and maj-esty; and the Jews and the gentiles and all shall be brought to a recogni-tion of Him, as their Lord and Sav-for.

ior. We believe in the Millennium of God, in which the kingdoms of the earth shall become the kingdoms of the Son of Man, and He shall reign whose right it is to reign. May God hasten the time when all mankind, in every land and clime, and of every race and creed, shall believe in Him, that their hearts may be open to receive God's message as He sends it to the world through the instrumentality of His servants.

We thank you for your presence and for your kindly attention; and we pray God's peace and blessings upon you all, in the name of Jesus, Amen.



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