

RESPONSIBILITY OF PREACHER AND PEOPLE.

An Address Delivered in the Salt Lake Tabernacle, Sunday, November 18, 1906, by
ELDER ORSON F. WHITNEY.

Reported by F. W. Osterstrom.

The Lord Jesus Christ, on one occasion, addressing His chief apostle, said: "Simon Peter, lovest thou me?" "Yea, Lord, Thou and Peter replied: "I love Thee," and the Lord said: "Feed my sheep." He then addressed this question to Peter three times; received the same answer, and placed upon him the most important duty that can be devolved upon a servant of God—that of feeding His sheep with the bread of life, teaching the truth in such a way as to revive the soul, and renew the spiritual strength of those who are His.

ALL RESPONSIBLE FOR GOOD MEETING.

I never arose to address a congregation but I had a prayer in my heart that I might be made equal to the occasion. I was never equal to the house of the Lord, that I remember, but I bowed before Him, and asked that I might be made equal to the occasion. I was never equal to the house of the Lord, that I remember, but I bowed before Him, and asked that I might be made equal to the occasion. I was never equal to the house of the Lord, that I remember, but I bowed before Him, and asked that I might be made equal to the occasion.

VARIETY OF OPINIONS.

And a variety of spirits and opinions among the Latter-day Saints, as I have seen them, in some places, is an eagerness to hear the gospel, a hungering after truth and righteousness; and it is indeed a pleasure to see the sheep when the sheep desire to be fed; but there is very little pleasure in addressing a cold, careless, indifferent audience—made up of people who are more interested in looking at the speaker than in listening to him. Some of the church members, not for the sermon but the music, "people who are all the time looking at the clock to see if the speaker is transcending his bounds, and are constantly reminding you by the snapping of their watches, of the things of this world, when you are endeavoring to draw their minds to the consideration of the things of eternity. It is no pleasure to speak to a congregation of that kind. I would much rather be excused from addressing an audience that has no desire to hear me, or that has no desire to hear the word of God, than to be excused from addressing a congregation that is hungry for the word of God.

NEED OF SPIRITUAL FOOD.

Each of us has a spirit as well as a body, and it ought to be fed, ought

where there are so many attractions, where you see so much and hear so much, and your time is divided and limited, you do not care to hear the truth for more than 20 minutes at a sitting; but your case is no criterion for others. There are those who have an hour or two hours to give, and they give it gladly; you cannot weary them with the word of God. And yet I agreed with my friend that it is not wise to give any class of people more than they are willing to receive. We should regard the feeding of the mind very much as we do the feeding of the body; and should not give it too much at once. The best food will cloy the appetite if too much is taken at one time. On the other hand, there is such a thing as a poor appetite, such a thing as an unnatural absence of appetite; such a thing as being non-appetitive and limited in our capacity to receive. Who shall be the judge of these things, and how is it possible to please everyone?

CANNOT PLEASE EVERYBODY.

I have not been reading my Address very lately, but I bear in mind an ancient fable that will illustrate this point. An old man accompanied by his young son set out with a donkey for market. The kind-hearted father placed his little boy upon the donkey's back so that he would not become weary. The first people they met were a group of gray-beards who, when they saw the boy riding and the old man walking, began to berate the boy, saying that he ought to be ashamed of himself to be perched upon the donkey's back, while his gray-haired father was trudging in the dust. The old man, hearing these remarks, took the boy off the donkey and got up himself, and they proceeded on their way. They had not gone far when they met a crowd of young rascals, who found fault with the old man for riding and taking his ease; they said that he ought to let the boy ride behind him. The old man took the boy up behind him. The next man they met was a humanitarian, who told them they were breaking the donkey's back by both riding. "You ought to let the donkey carry you," said he. The boy tried that. They got off the donkey, one shouldered its head and the other its tail, and thus they tried to proceed. But the donkey, who had not to be had, began kicking and floundering, and sent them sprawling. Then a crowd gathered round and told them they were a pair of fools. They found that at last that the donkey was trudging in the dust. The old man, hearing these remarks, took the boy off the donkey and got up himself, and they proceeded on their way. They had not gone far when they met a crowd of young rascals, who found fault with the old man for riding and taking his ease; they said that he ought to let the boy ride behind him. The old man took the boy up behind him. The next man they met was a humanitarian, who told them they were breaking the donkey's back by both riding. "You ought to let the donkey carry you," said he. The boy tried that. They got off the donkey, one shouldered its head and the other its tail, and thus they tried to proceed. But the donkey, who had not to be had, began kicking and floundering, and sent them sprawling. Then a crowd gathered round and told them they were a pair of fools. They found that at last that the donkey was trudging in the dust.

Now, it is just as impossible for a speaker to please everybody, and I do not intend to try. Neither is it my intention to talk all night. A speaker was once addressing an assembly, and he informed them in the beginning that he was prepared to speak upon any subject that might be suggested to him; he then said: "Now, what shall I speak about?" and a boy in the gallery shouted: "Speak about five minutes." Perhaps there are some here who think I ought to speak about five minutes, or about 30 minutes, or longer, or shorter; but I shall endeavor to speak as the Spirit of God shall give me utterance. The length and breadth of a meeting depends upon the spirit that is manifested. I have heard men speak for 10 minutes seemed a long time, I have heard others lecture for two hours when it seemed like 30 minutes or less. It depends upon our own condition, upon the spirit that we have in our own hearts. I do not claim to be able to speak upon any subject, but I am here to speak upon the subject suggested to me by the Holy Ghost.

LACK OF INTEREST IN MEETINGS.

There is a wonderful lack of interest among the Latter-day Saints concerning that great command of our God, that we should meet together often, to be reminded of our duties, and to partake of the Sacrament. The reason there is so much complaint about a lack of interest in the meetings is because those who complain do not take the course whereby they may have their spiritual strength renewed, and their interest in the things of God reawakened. It is a benefit to attend a meeting and merely reflect upon the things of God, merely sit in one seat and meditate and partake of the spirit that prevails. We can go away benefited whether a sermon is delivered or not. I do not believe that we profit merely by means of the things we hear said. I have heard speakers when I did not pretend to follow them throughout, but what they said suggested to me a train of thought that was beneficial; and had there been no speaking at all, the mere fact that I was in the house of God, and under the influence of His Spirit, would have compensated me. I believe it to be my duty as a Latter-day Saint, to go to church, partake of the Sacrament, and receive of the spirit that is there, regardless of whether anything is said or not.

NEED OF SPIRITUAL FOOD.

Each of us has a spirit as well as a body, and it ought to be fed, ought

to be strengthened; and the Sacrament meeting—because it was instituted for the purpose of renewing the spiritual strength of God's people—is the most important meeting in the Church of Jesus Christ. Men and women have said to me, "What a bishop: 'We cannot attend all the meetings; they are too many; which shall we attend?' I have invariably given them this advice: 'If you cannot attend but one—although that is hardly a reasonable supposition—it should be your Sacrament meeting; come with pure heart and clean hands, and a conscience void of offense, partake of the emblems of the broken body and shed blood of our Lord, and be reminded of what He has done for you, that you may have His Spirit to be with you; because He said: 'This shall ye do in remembrance of me, and if you remember me you shall have My Spirit to be with you.' It is the Lord's spirit that feeds and strengthens our spirits. The spirit and the body constitute the soul of man. Neither of them is perfect without the other; but remember, my brethren and sisters, it was God who made the spirit, and it was man who made the body, although God is the architect of both. The most important part of man's soul is his spirit, and an ancient prophet, speaking of death, said: 'Then shall the dust return to earth as it was, and the spirit unto God who gave it.' It is true that in the resurrection the spirit will return from the paradise of God, take up the body, and redeem it from the grave in order that man may go on to perfection; such a thing as being non-appetitive and limited in our capacity to receive. Who shall be the judge of these things, and how is it possible to please everyone?

SPIRITUAL DEATH.

President Lorenzo Snow came into the office one morning and started his horses by declaring that he had just been talking with a dead man. "Oh," said he, as their eyes opened in wonderment, "he could talk, he could walk, he could think, but he was as dead as a door nail, in the spirit. And his thoughts were of this earth and the things thereof; he had no thoughts of eternity, no thoughts of the life that was before him, his care was only for the things of time, for gold and silver, houses and lands, flocks and herds, and the cattle upon a thousand hills. But he perished with the using. He cared nothing for God, for eternity, for the immortal part of himself; he was spiritually dead."

NO SPIRITUAL EXCELLENCE WITHOUT EFFORT.

My brethren and sisters, the spirit can die; it can die upon the same plane that the body can die, namely, by being denied its proper food and sustenance. This is what makes it so essential that each of us should serve Him, should perform his duty as a member of the Church; and leave no duty undone, lest his spiritual strength diminish and dwindle, and his spirit finally die. The duty of a Latter-day Saint, this I instituted a sacred ordinance, the special purpose of which is the renewal of the life of the spirit. He showed his anxiety when he asked the apostle, "Simon Peter, lovest thou me?" Then feed my sheep. He meant spiritual food. This is essential; this is important. Take thought of the things of the spirit as well as those of the body; fear not man who can only destroy the body, but fear Him who can cast both spirit and body into the burning hell. We are in learning these lessons that we can be always given for our good; but we are all the time deceiving ourselves into a belief that we are doing some favor to Him by giving Him our commandments, by doing those things which He requires at our hands; instead of which we are the ones that are blessed, and by pauperizing us, not by giving His blessings as alms, but by pursuing the course of the wise philanthropist who furnishes work to the unemployed. Giving us something to do, so that we may develop our powers, and so that we may be in a position to be blessed still further. This is God's way; He does not give us something for nothing, but gives us something to do, and commands us to work out our own salvation, and when the blessing comes, He knows that if we have won it by our works, by our faith and our obedience, we will prize it all the more highly.

TESTS OF FAITH.

Many men and women have died spiritually before they died temporally. Some who called themselves Latter-day Saints, died when they fell asleep in the flesh. Their faith was sufficient to enable them to go that far; they accepted Joseph as a prophet of God, but when he died they fell by the wayside. They could not accept Brigham Young; and when Brigham Young died, it was much the same. Some died then, spiritually. They could not accept the changed conditions; their faith was not equal to the test; it is so today, and it will be so as long as there is a church of God upon the earth. There will come tests of our faith; we will have to confront situations that will try us; and we will either fall by the wayside, saying, "I can go no farther," or we

will keep pace with the progress of the work and enter with it into glory. Now which shall it be? It all depends upon the lives that we lead; it all depends upon the amount of faith that we store; it all depends upon our spiritual strength. How much of it do you possess? What are you doing to increase it or to diminish it? It will depend upon that, and that alone; just as much as it depends upon how much coal a steamer has aboard, whether it completes its voyage or stops in mid-ocean, unable to proceed any farther.

WHY MEN GROW WEARY IN WELL DOING.

I heard of a man once who was prominent in this Church, a man of means and of influence, well respected and befriended by the people, and by the priesthood. One day he locked up his house, jumped upon a stage coach, and off he went to California; that was the last the Church ever saw of him. Many years later an elder of the Church was visiting California; he met this former friend and associate; they conversed upon old times, and the visitor said: "If you would not deem it impertinent, I should like to ask the question, why you left the Church, why you departed from the faith. You were respected, you were well liked, and you had succeeded temporally and spiritually. I never could understand the reason why you left us. It seems to me that there was every inducement for you to remain. They said: 'You are right; I did succeed; I rose to prominence; I was well thought of, and kindly treated by the people and by the leaders. I had no grievance; I have no complaint; and I am well along in my work. The man replied: 'I grew tired of exercising faith; I became weary of the constant restraints laid upon me as a member of the Church; there was always something new coming along, demanding from me a fresh expression of spiritual energy, and I grew tired of it at times.'"

OUTGROWING MORMONISM.

I was relating this incident down in Saint George a few weeks ago, and at the close of the meeting one of the faithful veterans came up to me and said: "I knew the man of whom you have been speaking; he may have got tired of exercising faith, but he did not get tired of drinking whisky." Then I saw the real reason in the case—why he grew tired of exercising faith. No man saturated with alcohol or with tobacco—no man who breaks the commandments of God, who sins and does evil, can keep the spirit of his work. He cannot keep pace with its progress. He diminishes his power, his spiritual energy, and sooner or later he will become weary in well-doing. The gospel will no longer be sweet to him, and he will fall by the wayside, and will scarcely know why. Most of those who leave the Church say they have outgrown Mormonism. Well, you can outgrow Mormonism, but only by growing too small for it. No man who does his duty, who keeps the commandments of God, can outgrow Mormonism, or will want to leave the Church. It is the commission of crime, the practice of sin, the neglect of duty which puts this spirit into the heart. A criminal or besotted life, the neglect of the duties that were intended to keep us spiritually alive, these things will result in spiritual death; and that, and that alone, is the way to outgrow Mormonism.

David Whitmer outgrew Mormonism. He was one of three men chosen by the God of heaven to see and to feel the golden plates of the Book of Mormon, after Joseph Smith had translated them. These three men solemnly testified that an angel of heaven came down in their sight and turned over to them the Book of Mormon, and the voice of God declared in their hearing that Joseph Smith had translated this ancient record by the gift and power of God. So far, so good. David Whitmer never denied that testimony, never repudiated what he had written and signed, the testimony of the three witnesses, which you will find on the title page of the Book of Mormon. But David Whitmer only went so far. His spiritual strength was not equal to keeping pace with the growth of God's work—a work that changes continually in its progress, as every work of progress will; but never backward, and never fundamentally. This is the everlasting gospel, the same yesterday, today, and forever. The work of God is a progressive work, always advancing from step to step, from stage to stage, and the only way to keep up with it is to retain the spirit of it in our hearts, and go on with it to perfection. David Whitmer said in a little pamphlet published many years ago, that he accepted all the revelations given to and through the Prophet Joseph Smith up to a certain time, as long as Joseph was something to him; but when he began to receive revelations through Sidney Rigdon, and then we hear of him—priests, seventies, bishops, and a first presidency, all of which grandiloquent names were the invention of Sidney Rigdon!

MUST KEEP PACE WITH MORMONISM.

The trouble with David Whitmer was that he could not make allowance for the evolution and progress of the Lord's work. He could not understand that the three highpriests, chosen to preside over the Church on earth, were called to symbolize the Three that preside over the Church in the heavens—the Father, the Son, and the Holy Ghost. This man's mind could not grasp that sublime symbolism, and he rejected it as a thing of naught. The presidencies and high councils of the fifty-five stakes of Zion, extending now from Canada to Mexico—all these are a part of the evolution of that so-called order of Sidney Rigdon. Think of it! This splendid and magnificent Church organization—the admiration of all good men and the terror of the ungodly—according to David Whitmer, is a human invention. He would have limited the Church government to those few first offices, elders, priests, teachers, and deacons. Is it not plain that something was wrong with the critic rather than with the work that he was criticizing? What had he done to darken his mind, to diminish his spirituality, so that he could no longer keep pace with the progress of this work? He says himself that he had the word of wisdom; he confessed that he had used those things which the Lord says are not good for man. He admitted that he had neglected his prayers, and when asked why, answered that it was because he thought Joseph Smith had done wrong—as if that were a good reason for neglecting his prayers, or God's commands. This was the reason given by David Whitmer, as I remember, for neglecting his duties; it was because others were doing wrong, or because he thought they were. The real reason, therefore, is plain why he was not able to keep up with the work; he fell behind, and the great procession swept on without him. It will leave behind any man or woman who neglects the requirements that God has placed upon them.

MUST CONTINUE IN GOOD WORK.

On the day of Pentecost, when Peter, the apostle of old, was preaching the multitude that had crucified the living Saviour, and that God had made Him both Lord and Christ; they were pricked in the heart, and cried out in their contrition: "Men and brethren, what shall we do?" Peter said unto them: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost; for the promise is unto you and unto your children, and unto all that are afar off, even as many as the Lord our God shall call. And with many other words testified to this people that they should turn to the Lord. And as he said these things, the multitude was broken in pieces, and gave up their hearts to the Lord. And as he said these things, the multitude was broken in pieces, and gave up their hearts to the Lord. And as he said these things, the multitude was broken in pieces, and gave up their hearts to the Lord.



The Littlest Girl or Boy

of Christ, restored to the earth in these latter days, and the cry has gone forth, and is going forth, as this gospel of the kingdom is being preached in all the world as a witness before the end comes. Repent and be baptized by one having authority from God to administer in the ordinances of the gospel, and your sins shall be remitted, and you shall receive the gift of the Holy Ghost. Do this, and you shall know that this is God's work; you shall rejoice in the truth, and if you endure unto the end you shall be saved. But what shall you do to be prepared for the coming of the Lord? You must first of all have your spiritual strength renewed; so live that you will retain within you the spirit of eternal progress, that you may go on with the work of God, and not be left behind. Keep pace with Mormonism, be prepared for every change and emergency, endure unto the end, and you shall be saved. Amen.

RETURNED MISSIONARIES.

Elder James G. Duffin returned Nov. 10, 1906, from the Central States mission, which he was set apart Oct. 2, 1905. The first six months he presided over the North Texas conference, and he has since that time been in the Central States mission, with very gratifying results. He was in another conference, his home was in Topeka, Kan., and he was set apart July 2, 1905. His family to him, three years ago brought him to the city of Provo, his present abode.

GREEN, FANCY, IMPORTED & STAPLE GROCERIES.

FISH, CURED MEATS, POULTRY, ETC.

Telephone Nos. 964-965-966

W. S. HENDERSON

267-269-271 South Main St. SALT LAKE CITY, UTAH

Wholesale Retail Wholesale Trade Especially Solicited

NEBRASKA FURNITURE CO.

62 EAST SECOND SOUTH.

H. J. SMITH, JR., Secy. & Treas.

STOVES AND RANGES

LOWEST FACTORY PRICES

This is the best range that money can buy—we know it, as we have YOU after you have examined and used it in your own home. We do not ask you to send us one cent. We want you to let us ship you this range on

30 Days Free Trial

Set up in your own home and put it to EVERY POSSIBLE TEST for 30 days. Test its economy in retarding heat, for economy and durability, for quick, reliable cooking, roasting and baking tests in ANY WAY you choose to conduct your own tests. We have our own big factory for turning out our ever-increasing trade. Every stove and range which we manufacture is not only sent on 30 days free trial anywhere in America, but is

GUARANTEED FOR FIVE YEARS

Has Over Thermometer for Registering Heat

Save the profits of jobber, dealer and agent by buying DIRECT FROM MANUFACTURERS. Write for large catalogue and complete information regarding our 30 days free trial offer. We will send you a free catalogue before you buy a stove or range of any kind.

904 Liberty St., KANSAS CITY, MO.

ADVERTISERS SHOULD USE THE

Semi-Weekly News

If they desire to reach the people of the Western States and Territories in their homes,

Circulation Books Open To Advertisers.

The cereal question settled at last—
When you know that the great Pillsbury-Washburn Mills of Minneapolis manufacture
PILLSBURY'S BEST Cereal, Vitos
The white heart of the wheat—A 2 lb. package retailing for 20c., makes 12 lbs. of creamy white delicious cooked food
Made by the man who makes "The Flour"
FOR BREAKFAST—Stir slowly one half cup into two and one half cups of boiling water, salt to taste and boil 15 minutes. If too thick add boiling water. Serve hot with cream and sugar. When cold it makes a delicious luncheon dish, fried and served with syrup. Numerous dairy products can be prepared with fruit and jelly.

Your Grocer has it now

The Story of the White Heart

BABY'S BEST FRIEND
The best way to be sure that baby will grow up strong, happy and healthy, is to keep its stomach and bowels in perfect condition, with
DR. CALDWELL'S (Laxative) SYRUP PEPSIN
Baby's work is to grow. It can't grow if it doesn't digest its food. Most babies have stomachache or bowel trouble, of some sort or other, at one time or other. Dr. Caldwell's (laxative) Syrup Pepsin is, without doubt, the very safest, pleasantest, and most reliable medicine, for all infants' diseases. By relieving discomfort and pain, it induces refreshing sleep, and soon cures all baby's troubles. Absolutely free from all injurious ingredients.
Price 50c and \$1.00, at all druggists.

WITHOUT A PEER
Cedar Gap, Mo., Nov. 11, 1904.
PEPSIN SYRUP CO., Monticello, Ill.
Gentlemen:—Some time since you forwarded to me a sample bottle of your Syrup Pepsin, which I used according to directions, with very happy results. Since then I have used your medicine in the family for every member, and as a remedy for children it stands without a peer. I have used it for my two-year-old baby, and use it yet to the exclusion of all others, and with much better results than other medicines I have tried.
Yours truly,
MRS. ANNIE WALTERS.

ROYAL BREAD
Ask Your Grocer For the Bread Made in a Clean Bakery.

The Above Label On Every Loaf.

Factory 57 E. Third South 5 doors west of the store.
Ind. Phone 930. Highest Price paid for raw furs.

R. STENZEL FUR CO.

79 East Third South Corner Third South and State. Manufacturer of Fine Furs and Taxidermists

Bring in your furs for remodeling, re-dyeing and clearing. Select your furs and we will lay them aside for you until December 10th, without any deposit.

Very Large Stock. Low Prices.

GREEN, FANCY, IMPORTED & STAPLE GROCERIES.

FISH, CURED MEATS, POULTRY, ETC.

Telephone Nos. 964-965-966

W. S. HENDERSON

267-269-271 South Main St. SALT LAKE CITY, UTAH

Wholesale Retail Wholesale Trade Especially Solicited

NEBRASKA FURNITURE CO.

62 EAST SECOND SOUTH.

H. J. SMITH, JR., Secy. & Treas.

STOVES AND RANGES

LOWEST FACTORY PRICES

This is the best range that money can buy—we know it, as we have YOU after you have examined and used it in your own home. We do not ask you to send us one cent. We want you to let us ship you this range on

30 Days Free Trial

Set up in your own home and put it to EVERY POSSIBLE TEST for 30 days. Test its economy in retarding heat, for economy and durability, for quick, reliable cooking, roasting and baking tests in ANY WAY you choose to conduct your own tests. We have our own big factory for turning out our ever-increasing trade. Every stove and range which we manufacture is not only sent on 30 days free trial anywhere in America, but is

GUARANTEED FOR FIVE YEARS

Has Over Thermometer for Registering Heat

Save the profits of jobber, dealer and agent by buying DIRECT FROM MANUFACTURERS. Write for large catalogue and complete information regarding our 30 days free trial offer. We will send you a free catalogue before you buy a stove or range of any kind.

904 Liberty St., KANSAS CITY, MO.

ADVERTISERS SHOULD USE THE

Semi-Weekly News

If they desire to reach the people of the Western States and Territories in their homes,

Circulation Books Open To Advertisers.