DESERET EVENING NEWS SATURDAY JULY 11 1908

JOSEPH, MARTYR OF CARTHAGE.

An Address Delivered by ELDER ORSON F. WHITNEY, Before the Salt Lake Stake Conference, in the Tabernacle, Sunday. June 28, 1908.

(Reported by F. W. Otterstrom.)

Mormon.

THE PRIESTHOOD RESTORED.

While translating this record, Joseph Smith received a visitation from an-other angel-John the Baptist-who or-

dained him and Oliver Cowdery to the Aaronic priesthood, which holds the keys of the ministering of angels, and of the gospel of repentance, and of bap-

tism by immersion for the remission of sins This messenger told them that a higher priesthood would yet be con-ferred upon them, which would give power not only to baptize with water, but to lay hands upon those baptized and bestow upon them the Holy Ghost. Under these two authorities, the Mel-

Under these two authorities, the Mel-chizedek and the Aaronic priesthoods, the Church of Jesus Christ of Latter-day Saints was organized.

THE CHURCH AT KIRTLAND.

Within a year after its organization, the Church migrated to northern Ohlo and had its headquarters at a place called Kirtland, on the southern shore of. Lake Erie. There a temple was built—the first temple erected by the Latter-day Saints. There twelve apos-ties were chosen to preach the gospel

ties were chosen to preach the gospe to all the world. There the first presi-dency was organized. There a great principle known as the law of conse-

cration was revealed, as the means by which the world would be prepared for the glorious coming of the Redeemer. It involved equality in temporal and in

spiritual things; it required the mem-bers of the Church to consecrate all their possessions to the building up of Zion, the New Jerusalem, where gath-ered Israel are to assemble and prepare

for the coming of the Messiah and the millennial reign of universal peace.

I find myself today more in the mood of a listener than of a speaker, and if I yielded to my own inclination I I wielded to my own inclination I I yielded to my own inclination I would remain seated while some one else addressed the congregation; but I yield to the solicitation of President Morris, who presides over this conference, and if I may have the Spirit of the Lord, I desire to voice a few thoughts and reflections that have passed through my mind since taking ny seat upon the stand. It has occurred to me since entering the building and hearing the music which has been rendered, that this day is almost the anniversary of a great and sorrowful event in the history of the Latterday Saints. I thought of it some days ago, but being pre-occupied with other matters, it slipped my mind.

EARLY MORMON HISTORY.

Sixty-four years ago the Prophet Joseph Smith and his brother, Hyrum Smith, the patriarch of the Church, were murdered in Cathage jail, Illinois. were murdered in Cathage jail, filinois. The prophet, was then in his thirty-ninth year, having been born at Shar-on, Windsor county, Vermont, on the 23rd of December, 1805. His career as a religious teacher and reformer had begun in the spring of 1820, when he was living with his parents at the little village of Manchester, in the western part of the state of New York. He tells us, in his own narrative, that Western part of the state of New YOR. He tells us, in his own narrative, that his mind was greatly agitated upon the subject of his soul's salvation. What was known as a religious revival was taking place in his matcheorhood taking place in his neighborhood. Ministers of the Methodist church, of the Baptist church, of the Presbyterian church and of other churches, I sup-pose, had met together for that purchurch and of obset the church and pro-pose, had met together for that pur-pose, and were holding a series of camp meetings near where Joseph lived. He was the son of an honest farmer, and at that time about 14 years of age. Some of his relatives were proselyted to the Presbyterian faith, but he himself was inclined to-ward Methodism. He had a friend who was a Methodist minister, to whom he confided his thoughts and feelings, but for some reason he did not connect. himself with any of those churches. Neverthelees he was nuch concerned, for he was a sincere seeker after truth, and it was common in those times, far and it was common in those times, fai nore than now, to have a religion and ochurch standing of some kind—a con-lition of things, it seems to me, preferdition of things, it seems to me, prefer-able to one in which the people are careless about religion, indifferent to-ward the great things pertaining to God and eternity. As a general rule it is better, far better, to belong to some church than to none at all, es-pecially if to refrain from joining a church presupposes a disregard for all religious unmula

pectany in the presupposes a disregard religious principle. That was not the case with this young boy. He fain would have united with one of the churches, if it could have been shown to him that one of them was the true church of Christ. Which one of them was right? That was all he wanted to know. He heard the Methodists declare that their the Methodists declare that their the church and he the Methodists declare that their church was the true church, and he heard the Presbyterians affirm with equal earnestness that their church true one; and the Baptists. In urging their claim, were just as earn-est as the others. The boy was be-wildered. He did not have enough wisdom to guide him to a choice, and so he held aloof from all the churches, and went to God in prayer, asking Him o solve the problem

JOSEPH'S FIRST VISION.

He had been reading in the Bible words of the Apostle James: "If f you lack wisdom let him ask of that giveth to all men liberally,



LEHI TABERNACLE.

Among the largest and handsomest stake tabernacies of the Church the one at Lehi has place. As will be seen from the accompanying cut, the structure is most imposing and has beautiful surroundings. It was erected at a cost of \$45,000 and was dedicated, entirely free from debt, two years ago this summer. The foundations, including the basement, are of black limestone, the walls proper of cream colored brick. The seating capacity of the main hall and gallery is 1.200, and with added chairs and standing room 1,500 persons can be crowded into the interior. There are four wards in Lehl, and Sunday services are conducted at the tabernacle by the First, Second and Third, while meetings are held by the Fourth in its own chapel.

THE MISSOURI TROUBLES. men who do not allow prejudice to sway and warp their judgment, praise the In the summer of 1831, a colony of Latter-day Saints was sent to Missouri, to begin the work of building up Zion. people; but they do not yet comprehend the work done by Joseph Smith. Do you know what President Young said The place for the New Jerusalem was at Independence, Jackson county, and this colony was sent there to lay the foundations of the City of God that is of the prophet? He said, "I am Joseph Smith's apostle: I have built upon his foundation." It is a fact that Joseph Smith foretold, and, to some extent, yet to rise upon this continent and be-come the glory of the whole earth This is the belief of the Latter-day Saints. In the autumn of 1833 misun Smith forefold, and, to some extent, prepared for the exodus of his people to the west years before they were led hither by Brigham Young. As early as 1842 the prophet declared that the Lat-ter-day Saints would become a mighty people in the midst of the Rocky moun-tains. Brigham Young's highest claim Saints. In the autumn of 1833 misun-derstandings arose between our people and the older settlers, and so fierce be-come the opposition that the colonists were expelled from the lands which they had purchased from the govern-ment. Their houses were burned: some of the people were tarred and feathered, and they were driven in a body from Jackson county. In the year 1838 the entire Church tains. Brigham Young's highest claim formed, was that he had builded upon the foundation laid by Joseph Smith. He was a fulfiller of Joseph's predic-tions, the executor of Joseph's plans. body from Jackson county. In the year 1838 the entire Church moved to Missouri, and in Daviess and Caldwell counties, they numbered from 12,000 to 15,000 souls, showing how the THE SPIRITUAL UNSEEN.

12,000 to 15,000 souls, showing how the Church had grown since April. 1830 when six men organized it, and only about 36 persons believed in the doc-trines taught by Joseph Smith. Again there was trouble, misrepresentation, jealousies, strifes, and during the win-ter of 1838, the entire community was expelled from the state, under the ex-terminating order of Gov. Boggs. But the greater part of Joseph Smith's work-and I may add, of Brigham Young's work—is not comprehend-ed today by the wisdom of the world. I have often been surprised that in-telligent people can come here and go I have often been surprised that in-telligent people can come here and go away, or remain, and have no better understanding, even of the temporal concerns of Mormonism, to say nothing of its spiritual concerns, than they seem to have. There are many intelli-gent, fair-minded men and women who, not satisfied with what they hear, come to Utah to see for themselves this much-talked-of people and their in-stitutions. And what do they see? They see the tabernacle; they hear the great organ and the multic of the choir; they behold the temple; they sur-vey the Tarms, the fields, the orchards; and they praise the industry of the people; but they go away entirely un-informed or at least unconcerned re-garding the greater things, the spiritual things, that pertain, not to the redempexpelled from the state, under the ex-terminating order of Gov. Boggs. Illinois received the refugees in a kind and hospitable manner. The saints there built the city of Nauvoo, in Han-cock county, and made other settle-ments in that region. They there gath-ered to the number of about 20,000, from all parts of the Union, from the Cana-dian provinces, and from Europe; for by this time the Gospel had been preached in Great Britain, and the stream of emigration had begun, which has since peopled with the best blood of Europe, as well as the best blood of Lamerica, the Rocky Mountain region, where now stands the State of Utah, in the midst of other states and territories which these people have helped to things, that pertain, not to the redemp-tion of deserts and the building of cities alone, but to the salvation of souls and the creation and redemption of worlds. which these people have helped to found. There are phases of Mormonism that entirely escape the attention of the wise and mighty, and why is it so? "The glory of God is intelligence." said Joseph Smith. "It is impossible for a man to be saved in ignorance." "Whatever principles of intelligence we attain to in this life will rise with us in the resurrection." These teachings show that the founder of Mormonism had an appreciation of intelligence. His followers also appreciate it; and be-cause we appreciate it we marvel that it can survey this great problem that. are phases of Mormonism that Th stretches from eternity to eternity and comprehends time as a drop in the ocean—survey it listlessly, indifferently, and go away entirely uninformed re-garding it. And yet there is an explan-ation, and the germ of it is in that ancient saying: "There is a spirit in man, but it is the inspiration of the Almighty that giveth it understanding." Man, by searching, cannot find out Ged. The spirit of man can compre-hend the things of man; but the things of God are to be comprehended only by the Spirit of God, and our own in-telligence does not count, in the ab-sence of the higher inspiration. Paul, the apostle, made this plain when he said: ancient saying: said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath pre-pared for them that love Him."-I Cor. said: 2: 9. Splittual things are spiritually dis-cerned. Paul also said: "God hath revealed them unto us." He was re-ferring to those who believed in Christ, who had faith in the Savior of the world, those who had repented of their sins, who had had their sins washed away by haptism, and had received the Holy Ghost by the laying on of hands. Paul was speaking of them, and to them, when he said: "God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God. things, yea, the deep things of God. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God of a man, save the spirit of man which is in him? even so the things of God Knoweth no man, but the Spirit of God." So the explanation is simple: By their own wisdom, their own judgment, their own intelligence, men can com-prehend that it required a great man to lead thousands of people across the great plains and plant colonies here in the midst of the Rocky mountains; to found a state and dot the empty, deso-late land with towns and villages, or-chards, and vineyards: to build tem-ples and tabernacies, to extend rail-roads and telegraphs; to deal justly and wisely with the Indians-"feed them, do not fight them," was Brig-ham Young's Indian policy; to do all this and more, required a great man; and the most bigoted and prejudiced of the enemies of Mormonism will scarce-ly deny to Brigham Young the attribute and quality of greatness. His works speak for him. One would stultify him-self if he denied that Brigham Young was a great man. But Joseph Smith, the founder of the chuche, the witching provide of the chuche the witching provide of the

ments of that kind: and fair-minded men who do not allow prejudice to sway and warp their judgment, praise the work done by Brigham Young and his the work done by Joseph Smith. Do will stand near the head, above every other name connected with the Lord's latter-day work. But we do not ex-pect the world, without the Spirit of

pect the world, without the Spirit of God, to recognize this truth. Joseph Smith held the keys of the spiritual mysteries. His light was measurably hidden; it broke forth in the midst of darkness, and the dark-ness comprehended it not. Not until men and women humble themselves and become as little children--until they have faith in God renewt of their and become as intre children—intra they have faith in God, repent of their sins, receive baptism, that their sins may be washed away, and the Holy Ghost, the Spirit that searcheth all things—until men and women take those steps and receive of that Spirit, they cannot comprehend Josenb Smith they cannot comprehend Joseph Smith and his mission, neither can they com-prehend the greater part of the work done by Brigham Young. They will only be able to appreciate the out-ward phases—the surface of Mormon-esm. The inward—the spiritual—the things that are as much greater than esm. The invariance of spiritual the things that are as much greater than the temporal as heaven is above earth —are only to be interpreted and comprehended by that Spirit that search-eth the deep things of God.

THE SPEAKER'S TESTIMONY.

I bear this testimony, which God has given to me concerning the Prophet Joseph Smith, concerning President Brigham Young, concerning the work which the world calls "Mormonism," but which we know to be the restored gospel of the Redeemer of mankind. We do not worship Joseph Smith; we worship God, and our Savior is Jesus Christ; but we recognize Joseph as a prophet, and Brigham as a prophet. We hold that men can be servants of God today, can bear the holy priesthood and receive communi-cations from on high, the same as ancient men could. It depends entirely upon whether or not the laws govern-I bear this testimony, which God has

hearing today

ditional Latter-day Saint. I am not a Latter-day Saint because I have had a dream, have seen a vision, or head an unknown tongue. You may call these testimonies—they are, in a cer-tain sense. A testimony is the evi-dence one has concerning a thing. But the greatest evidence that God ever gave to me concerning this work was not a dream nor a vision nor an ungave to me concerning this work was not a dream, nor a vision, nor an un-known tongue, nor the gift of prophecy, nor any of the gifts of the Spirit-those signs that follow the believer. When God gave me the testimony that I prize above all other things, it was when He made clear to me the mean-ing of life, when He showed me my place in history, in the midst of man-kind, and gave me the knowledge of what He required of me in order that my life might be a success, and that this mortal span might melt and merge into eternal life when all things earth-Into eternal life when all things earth-ly have passed away. God did the greatest thing for me when He gave me the reason for my being here, re-vealed to me whence I came, why I am on earth, and what awaits me in the future

That is my testimony, and anything and everything that has helped me to that knowledge, is a part of my testi-mony; but the summum bonum, the chief good of it all, is that I have been brought by the power of the Holy Ghost, to a knowledge of the truth, and I know what God requires at my hands. I know that I lived before 1 came here, and that I shall live after I leave here, and that it depends upon my conduct while here whether my future shall be happy or miserable. GOD'S GREATEST GIFT GOD'S GREATEST GIFT.

And the same with you, my friends And the same with you, by friends. You who lack that testimony, should wrestle in prayer with the Lord--should give Him no rest day or night until He has / brought you to that knowledge, and given you that key, so that you may work out your salva-tion and be the architects of an eter-nal destiny. Houses temples, tabernal destin Houses, temples, taber

spirits of the dead. (Alma, 40th (hapt.)

Behold, it has been made known Benoid, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are de-parted from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life."

God who gave them life." And then it shall come to pass that the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, etc. Now this is the state of the souls of the where the souls of

Now this is the state of the souls of the wicked; yet, in darkness, and a state of awful, fearful, looking for the flery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in para-dise, until the time of this resurrec-tion."

The Prophet Joseph Smith, when

The Prophet Joseph Smith, when preaching the funeral sermon of El-der King Follett, said: (Journal of Discourses, Vol. 1.) "I know that my testimony is true; hence, when I talk to these mourners, what have they lost? Their relatives and friends are only separated from their bodies for a short season; their spirits which existed with God have left the tabernacle of clay only for a little moment, as it were; and they now exist in the place where they con-verse together the same as we do on the earth." (History of Joseph Smith, June 11, 1843).—"I will criticise a little further. There has been much said about the word hell....But what is hell? It is another modern term, and is tak-en from badas

urrection.

The great misery of departed spirits in the world of spirits, where they go after death, is to know that they come short of the glory that others enjoy, and that thay might have enjoyed themselves, and they are their own ac-cusers users

"But, says one, "I believe in one un-iversal beaven and hell, where all go and are all alike, and equally miser-able or equally happy."

What! where all are huddled togeth-er-the honorable, virtuous, and mur-derers, and whoremongers, when it is written that they shall be judged ac-cording to the deeds done in the body. But St. Paul informs us of three glories and three heavens. Jesus said unto His disciples, "There are many mansions in my Father's kingdom (house): if it were not so, I would have told you."

(house): if it were not so, I would have told yon." At least one inference may be drawn from the above quotations, which is: that those who have obeyed the laws of the gospel are separate and apart from those who have not obeyed. We are not to suppose, however, that "the prison" spoken of is a house of walls, strong doors, and from bars; but it is a portion of the spirit world, the con-dition and environments of which are not conducive to the complete happinot conducive to the complete happi not conducive to the complete happi-ness of those who inhabit it: and to some it is a place of torment. To the righteous, to those who have known and kept God's laws, that world is a place of bliss, a place of rest. It is rea-sonable to infer also that yonder, as here, there is a Church and kingdom of God. Should not this knowledge be an incentive to saints to strive through the ordinances of the gospel, to bring out their kindred dead from those re-gions of darkness and that state of hopelessness, into the light and happi-ness of that blessed kingdom of Christ our Lord? REPENTANCE AFTER DEATH.

REPENTANCE AFTER DEATH.

NEFENTANCE AFTER DEATH. One of the great objects sought in preaching the gospel now, or at any time, is to get men to repent. Evident-ly, if the dead are preached to, it is, for the purpose of bringing them to repentence, that the ordinances of the gospel may have a hold on them. When Jesus was with his disciples he an-nounced his intention of preaching to the dead.

to the dead. John, 5: 25, 28: "Verily, verily, I say unto you the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear



1 Peter 3: 18-20-"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit; 19. By which also he went and preached un-to the spirits in prison. Which some-ume were disobedient when once the long-suffering of God waited in the days of Noah."

long-suffering of God walled in the days of Noah." I Peter 4: 6—"For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Many other passages of Scripture could be pointed out to show that the dead have the gospel preached to them. If the dead, therefore, have the gospel offered them then it surely follows that

ffered them, then it surely follows that the principle of repentence is mani-fested also. The dead may therefore, believe and repent.

lieve and repent. American genealogies which can be purchased through the Genealogical Society of Utah. Address the secre-tary, Joseph F. Smith, Jr., care of his-torian's office, Salt Lake City, Utah. Add 10 per cent to cost price for postage

Belden, \$3; Belding, \$5; Belknap, \$5; Bell, \$2; Bellamy, \$1; Bellinger; Bel-lingham, \$1; Bellows, \$1; Bement, \$1; Bemis, \$5; Bemus, \$1; Benedict, \$1; Bell, \$2; Benis, \$5: Bemus, \$1: Benedict, \$1: Benis, \$5: Benjamin, \$5: Bennett, \$1: Bennock, \$1: Bensen, 50 cents; Benson, \$5: Bent, \$2: Bentley, \$1: Benton, 50 \$5: Bent, \$2: Bentley, \$1: Benton, 50 35; Bent, 32; Bentley, \$1; Benton, au cents; Bergen, \$1; Bergey, \$5; Bergh, \$1; Berkeley, \$1; Bernard; Bernon, \$1; Berrien, \$4; Berry; Bertolet, \$1; Best, \$5; Bethune, 50 cents; Betton, \$5; Betts, 50 cents; Beverley, \$5; Bevier, \$5; Bickford, \$1; Bickley, \$1; Bicknell, \$2; Biddle, \$1; Bidwell, \$5; Bigelow, \$1; Bigg, \$1; Bisbee, \$5; Biles, \$1; Biley, 50 cents; Bing \$1; Blibbee, \$5; Biles, \$1; Bliey, 50 cents; Bill, \$1; Billings, \$5; Bingham,
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God, that given to all men liberally, and upbraideth not; and it shall be given him." Trusting in this promise, he went into the forest—for western New York was almost a forest at that time—and bowing down in the silence of the grove he besought the Lord that He would let him know which of all the churches was the true church of the churches was the true church of hrist. Joseph tells us that the first anifestation he received was one of irkness; a power selzed him that he ad never felt before. It paralyzed is tongue so that he could not speak. It is seemed as if he must give way that overwhelming influence, which and it seemed as if he must give way to that overwhelming influence, which held him in the grasp of misery and despair. But he continued to pray,— not orally, but in thought, and at the moment when he felt that he must abandon himself to destruction, deliv-trance came. He saw a light directly were his head so compared to be light trance came. He saw a light directly wer his head, so surpassingly brilliant hat its splendor dimmed the noon-day un. In the midst of this pillar of dory he saw two beings in the form f men, and one of them, addressing oseph by name, and pointing to the ther, said: "This is my beloved Son, ear Him."

The boy was told that he must not join any of the churches; that they had all gone out of the way; that the Church of Christ was not then upon the earth, but that it was about to be re-established, the ancient gospel re-stored, and a work done in the midst re-established, the ancient gospel re-stored, and a work done in the midst of mankind that would prepare the world for the second coming of the Son of God. To his astonishment, he was informed that he had been selected as an instrument, as a servant of Christ. to institute this work and to stand as a prophet at the head of the last gos-fel dispensation. pel dispensation,

THE ANGEL OF CUMORAH.

Subsequently he received the visita-lon of an angel, who gave his name s Moroni, and revealed to Joseph--tho was then three years older-the lace of concealment of an ancient re-ord, giving the history of America from the earliest times down to about he fifth century of the Christian era. This record, engraven in mystical This record, engraven in mystical characters, upon metallic plates, had been hidden by the ancients in a hill called Cumorah, and there the youth, directed by the angel, discovered it,



THE MARTYRDOM.

It was on the 27th of June, 1844, that the prophet and the patriarch were murdered, while imprisoned in Carthage jall. They had surrendered for trial. They were not law breakers, but were willing to answer to the law for all that they had done. One of those who had plotted their assassination said: plotted their assassination said: "The law cannot reach them, but powder and ball shall." While these helpless pris-oners were awaiting trial under the pledged protection of the governor of the state, a mob broke into the jail-the guards conniving with them-and these innocent men were shot to death. Those who slew them escaped punlsh-ment.

THE EXODUS.

ment.

Mormonism was not to be destroyed because its leaders had been slain. Anbecause its leaders had been slain. An-other great man was raised up to lead the Church-Brigham Young, at the head of the twelve apostles, and under his masterly and inspired guidance the exodus was undertaken that brought the Latter-day Saints into the western wilderness. At that time the ground upon which this Tabernacle stands was Mexican soil, roamed over by savare

the Latter-day Saints into the western wilderness. At that time the ground upon which this Tabernacle stands was Mexican soil, roamed over by savage tribes, wild beasts, and a few hunters and trappers who, with their Indian wives and half-breed children, baited the bear, trapped the beaver, or guided the occasional emigrant train or chance traveler to and from the western ocean. The Missouri river was the frontier of the nation. Beyond lay the broad plains of the Louisiana Purchase, now divided into the states of Kansas, Ne-braska, the Dakotas, and other com-monwealths. Farther west was a re-gion called the Great Basin, a broad stretch of elevated arid country, be-tween the Wasatch and the Sierra Ne-vada mountains. Then came the fer-tile slopes of California and the wooded hills and vales of Oregon. Early in the "forties" a proposition was made in Congress to establish a mall route from Independence, Missouri, to the mouth, of the Columbia river, for the accommodation of a few Americans who had settled there. Oregon was claimed by Great Britain, as well as by the United States, and a war seemed imminent between the two nations over the question of ownership. California, which included Utah and Nevada, be-longed to the republic of Mexico. Such was the situation when Daniei Web-ster arose in the senate of the United States and opposed the proposition to establish the mail route to Oregon. He said:

said: "What do we want with this vast worthless area, this region of savages and wild beasts, of deserts, of shifting sands and whiriwinds of dust, of cac-tus and prairie dogs? ... Mr. Pres-ident, I will never vote one cent from the public treasury to place the Paci-fic coast one linch nearer to Boston than it now is." ald

And yet it was to the very heart of his barren and forbidding region, known at that time as the Great Amer-ican desert, that Brigham Young led his exiled people; and here, under the blessing of divine providence, a work was done that founded the State of Utah and made possible the founding blessing of divine providence, a work was done that founded the State of Utah and made possible the founding of the states and territories now clus-tering round her.

BRIGHAM AND JOSEPH.

The world has awakened, somewhat tardily, to the idea that Brigham Young was a great man and did a mighty work. They can comprehend the re-demption of a desert, the building of cities, the extension of railroads and telegraphs, the erection of great build-ings like this tabernacle or yonder temple. They can appreciate achieve-

was a great man. But Joseph Smith, the founder of the Church, the mighty prophet whe brought forth the revelations under which Britsham Young seted, and which he made the rule and government of his Hfe; Joseph Smith, who predicted the exodus that Eristham Young ex-ecuted: Joseph Smith, who predicted the work called Mormonism—we still hear of him as a know-nothing, a shirt picton, forsoothi As if the fruit could

nacles will perish.

upon whether or not the laws govern-ing such things have been obeyed. If we follow Christ, if we embrace the true gospel, if we receive of the Spirit "The cloud-capt towers, the gorgeous

palaces solemn temples, the great globe itself. The of God, there is no good reason why He should not reveal Himself and com-mune with men today as He did form-erly. This is the preaching of the Lat-ter-day Saints—this is the attitude of Mormonism. Yea, all that it inherit, shall dissolve,

And like the baseless fabric of a vision. Leave not a rack behind."

So says Shakespeare. It is true. The earth will pass away, the elements will melt with fervent heat. Gold and sil-ver, houses and lands, cattle and sheep, we bend and meadance all them will I do not testify to the truthfulness of the gospel-I do not like the phrase. I can understand how we can pai a lit-tle boy or a little girl upon the head tle boy or a little girl upon the head and compliment them on their truth-fulness. But the gospel of Jesus Christ is truth itself, and I cannot treat it as a little child and praise if for its truthfulness; I do not like the phrase. Neither will I testify to the truth of the gospel. It would be too much like gilding refined gold or paint-ing the lily. It is not necessary to say that God is omnipotent, or that eternity is greater than time. These are self-evident propositions. There-fore I do not testify that truth is true; but I testify that God has given me in knowledge of the truth, has brought me to know that what the world calls Mormonism is the gospel of Christ ver, houses and lands, cattle and sheep, orchards and meadows—all these will perish. But there is one thing that will survive the wreck of matter and the crash of worlds—it is eternal life; and to give the knowledge of how to obtain eternal life is the greatest thing that God can do for man in time.

that God can do for man in time. May the Holy Spirit seal upon our hearts the testimonies that we have received. May He keep us in the straight and narrow way. May we be able to lay hold upon eternal life, the greatest gift of God, through Jesus Christ, our Lord. Amen.

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All communications for this depart- | ment should be addressed to the president of the Daughters of the Ploneers, Mrs. Susa Young Gates, 672 north First West, Salt Lake City, Utah.

The three following articles which will appear in this department were prepared by Joseph B. Keeler, president of the Utah stake of Zion. They will be read with great interest by all saints: TEMPLE WORK FOR THE DEAD.

mediately, at death, to the world of spirits. That invisible home of the departed is called by various names; as, Hades, Hell, Sheol, Paradise; and by phrases as, "world of spirits," or "spirit world," "the other world," "be-hind the veil;" and other titles of simi-lar import. It is not probable, how-ever, that the righteous and the wicked dwell there together; "a great gulf" separates them, if we may understand correctly the story told by Jesus of the rich man and Lazarus, Luke, 16; 22-26; That portion of the spirit world which, is divided by "the great gulf" spoken of in the quotation, and which, in all probability, is the abode of the designated "the pit," and "the prison." When the great destruction of the un-righteous occurs in the last days, the prophot Isulah describes their fate. (Isalah 24; 21, 22.) There is probably no other obligation, either of duty or of love, so binding upon the Latter-day Salnts, as that of attending to ordinances of the gospel for the dead. If the present age of the world shall be characterized as pe-cultarly different from any of the past, in all probability, it will be because it is a temple-building age—an age for the redemption and solvation of the in all probability, it will be because it is a temple-building age—an age for the redemption and salvation of the millions new slumbering in the dust. It is a mighty legacy left to the saints of this dispansation to see to it that not one soul shall be left in "the prison house" of the other world. The importance of the subject, there-fore, is our excuse for these remarks bearing on the doctrine of baptism for the dead, and of temple work generally. And the hope is expressed that those who have work to de for their dead be encouraged, through these words to go forth in its performance, and labor to become saviors on Mount Zion. Neglect means a future life filled with sad re-grets of losi opportunity. The first topic considered will be the condition of the dead who have died without the gospel. (Isaiah 24: 21, 22.)

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones, that are on high, and the kings of the earth upon the earth. And they shall be gathered to gether as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they he after many days shall they be visited."

Again, the Book of Mormon speaks plainly upon the condition of the





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