DESERET EVENING NEWS SATURDAY JULY 10 1909

Unification of All Truth Mission of Mormonism

An Address by Elder William H. King in the Salt Lake Tabernacle, Sunday, June 27, 1909, Being the Anniversary of the Martyrdom of The Prophet Joseph Smith,

purpe

nave life.

(Reported by F. W. Otterstrom.)

tered by Elder Grant in his invocation may be realized in our behalf this afernoon, that we may "call in the wanderings of our hearts and worship God in spirit and in truth, and be benefitted thereby." I can conceive of nothing that should be so much desired by the people of this earth as a knowledge of God; and as that knowledge increases in their hearts it is manifest that there would be a stronger desire to worship Him in spirit and in truth. There are to many problems that loom across the threshold of life, and so many mysteries by which we are surrounded that defy human wisdom for explanation, which we feel must be explained that of necessity we take refuge in some ther power than man's, and seek other urces of wisdom, in order to comprehend in a small degree, at least, the great questions of life and the duties responsibilities which are devolving humanity.

A great many people-and some of those may be in our midst today-won-der why it is that the Latter-day Saints for why it is that the Latter-day saints have established themselves in these values, why they have gathered from various nations of the earth, why they have left their homes and expatriated themselves, why they have come to a strange land and have cast their lot with a people who are not popular in the world. When the explanation is offered that they did it because of conthe world. They did it because of con-offered that they did it because of con-science, sake, because they were seek-ing to worship God, the reply is vouch-safed: "Did not they have a knowledge of God in the countries which gave them birth? Was not Christianity taught, there? Did not their fathers and their forefathers, for generations, accept the Christian failth as it is laid down in the words of holy writ? The Latter-day Saints claim that God re-vealed Himself again in the dispensa-tion of the fulness of time. They say that Christianity, in a fragmentary state, existed in the world; when this restitution came; that there were many restitution came; that there were many truths, theories, beliefs and views that made for the elevation and the civilizamade for the clevation and the clevation and tion of the world; that there was ex-istent a part of the great and divine plan that has for its object the redemp-tion of the human family. But the contention is that the gospel in its tonic of the name is that the gospel in its fulness, in its entirety, was not among the people of the world; and as justifi-cation for this contention, they point to the confusion existing among Chris-tian nations, to the conflicts in faith, to the schisms and uncertainties, and to the controversies in the past which have led to fratricidal conflict among religious people, and to controversies of the present which have led to social, political and other difficulties among Christian organizations of the world. The Latter-day Saints say that if the gospel in its fulness had existed among those denominating themselves "Christhose denominating themselves "Chris-tians," if the full plan of life and sal-vation had constantly been upon the vation had constantly been upon the earth, and the people had accepted it, there would not be the schisms which now exist, and the religious feuds and controversies that have blackened the pages of history; there would not be the schisms and conflicts that we wit-ness now, which constantly lead to the breaking away of one organization. The Latter-day, Saints contend that if these conditions do exist—that is, if there is confusion and schism by reason of a lack of the gospel in its entirety, then there was a necessity for the reveal-ment of the gospel in its entirety. WHY SHOULD NEW TRUTH BE WHY SHOULD NEW TRUTH BE HATED.

Why should the proclamation that

I sincerely hope that the words ut-harmonious relations with respect to themselves and human activities and with respect to their Creator. with respect to their Creator. The history of the world teaches that it is ignorance that produces discord. Knowledge is always the conservator of peace. Whenever there is ignorance is the world, there will be folly and tice and confusion and discord. When-ever knowledge and teach supplant is ever knowledge and truth supplant ig norance and error, you find men and women coming together with the same ideas, the same policies, and the same purposes and objects. We ought to the same objects. We ought to the same object and purpose in There ought to be the purpose among all men to know the truth, and to reach out and comprehend those great cardinal and fundamental prin-ciples that will bring us into perfect unity and concord. But, we find in the past, and in the present, much of error, confusion and doubt-error in political propositions and questions, error in our social relations and or-ganization, folly and errors in our in-dustrial and economic conditions. The

result of all this is that humanity is divided and subdivided; there are war-ring factions in the economic field, and there are death struggles in the in-dustrial world; and there are diffi-culties and problems in religious and social life. Impediments separate the social life. Impediments separate the people; artificial walls are crected by the folles of men, that divide and sub-divide communities, and that separate nations. All this is wrong; it is against nature; it is against the proposition of the uniformity of law! it is against the monethelstic view of the people— that there is one God, one great cause, one over-ruling providence who is all-wise and who is omniscient, and who has the destinies of all men and nawise and who is omniscient, and who has the destinies of all men and na-tions and the starry firmament above in His hand. We find uniformity every-where except among humanity. We find law and order and symmetry in the constellations above us. We find one progressive, unceasing law of evolution with respect to the creation, the organization, and the development of worlds, and with re-spect to the evolution of animal life. Through the process of differentiation the higher forms have been evolved from the lower; and everywhere, ceaselessly, we find progress, law and orderly development. We find the great forces of nature, the great, power of the eternal One, working ceaselessly for the development of higher forms of animal life and to make, progress possible among the children of men. But, notwithstand-ing that everything there is irrefrag-ible proof of an over-ruling provid-ence and of uniformity of law, that overwhere we find evidence of the fact that in order to produce the high-est results there must be orderly de-veloument and growth, that there must has the destinies of all men and na est results there must be orderly de-velopment and growth, that there must be a knowledge and conception of truth,—we find among manking great he a knowledge and concepted of fruth,—we find among mankind great disregard of that principle. We find, therefore, conflicting sects and parties; with bitterness and strife controlling and guiding. Selfishness and ignor-ance possess individuals and they (without taking counsel of God) seek to establish a creed of their own, They gather around them a number of peo-ple, and attempt to teach their views and to build up an organization found-ed upon vain and foolish cenceptions of the great eternal principles of truth. So the churches and the creeds and the isms multiply, the schisms increase, and the controversies be-come bitter, until feuds and cruelties exist among those who should dwell together in fraternal love and fellow-ship. ship. If

ly development among people religious ly and individually there should be a manifestation from God to His child-ren? Does it excite the surprise of men and women today who profess to belief in Christlanity, when we say John the Baptist came and proclaimed that Jesus Christ was in their midst ord, that he Lohn was merely the John the Baptist came and proclaimed that Jesus Christ was in their midst and that he. John, was merely the forerunner of one who should baptize with fire and with the Holy Ghost? Indeed Christians profess to look upon John the Baptist as a herald from God, as a representative of the great and divine Father, and affect to re-joice in the message which he convey-ed to the world. Sincere Christians likewise, rejoice when they read of Christ's coming, of the truths which He gave evidence of in His life and also in His death; and we are transfigured with joy and overwhelmed with grati-tude when we read that because of His life and His teaching and His death, we can be lifted from mortality to immortality, and can break the bands of death and come forth in the re-surrection. plement the teachings that are existant in the world today. MISSION OF MORMONISM. surrection

be established in the tops of the moun-tains, and that it should roll forth un-til it would fill the whole earth? Why, my friends, when you read Browning, and Million, and Acchevius and Goethe -- and the great poets who have sung with inspiration of humanity's redemption, of man's rise into a higher spirit-ual atmosphere were union and peace dwell, you say they are inspired of God, and you rejoice in the great words that come single down of the great words that come ringing down the years. Why should you not rejoice now when God speaks and reveals great truths and calls upon the world to repent and to cease from their infidelities and doubts. from their schismatic and warring course and join hands to uplift the great banner which Jesus Christ estab-lished upon the earth. THE GOSPEL NOT FOR THE FEW

Elder Grant, in his opening prayer, said that "we are thankful that the gospel of Jesus Christ is not for the few alone, but for all the world who will accept it." That is the view of Mormonism. We want a gospel for all the world, as we want truths for all the world. The thus of creating is not for one people; the nebular hypothesis is not for one generation alone; the theory of Harvey, concerning the circu-lation of the blood, does not belong to one dispensation only. No great truthone dispensition only. No great truth-political, economic, or religious-be-longs to one creed alone, or to one na-tion, or one generation. Truth is the inheritance of all the ages; truth is the fruit which God has prepared for all peoples and for all times, for every age of the world; and when we do not preserve the truth when we do not possess the truth, when we do not in conformity to nature and in con-formity to God's law, the results are manifest among the people in the di-visions which occur and in the conflicts which divide and dissever households, states and nations

tates and nations. My friends, Mormonism is not a new cult, in the sense that it is something never before preached. It is an old creed: It is an old doctrine; it was taught in the generations that are past; but in the follower and in all the steri out in its fulness and in all the pleni but in its runness and in all the pical-tude of its power, it was never fully comprehended nor fully understood by the generations of the past. The Mor-mon people witness in Mormonism a great instrumentality for effectualing union and peace in the world. I doubt not but what in 10,000 pulpits today, in Charletten lands mon are lifting un their Not but what in 10,000 purples today, in Christian lands, men are lifting up their voices and praying for peace and for good will; and choirs are chanting sub-lime music, glorifying the name of Christ and praising the power of Jehovah, the everlasting God. And, yet. there will go forth from those congre-gations people who will refuse to accep a message which has for its object the accomplishment of that for which they have prayed and that which, if they are sincere Christians, they have earnestly desired to be consummated. The Latter-day Saints believe that God has revealed in this age the great key to revealed in this age the great key to the unification of the world, a great code of laws by which to consolidate humanity and to bring all the ac-tivities of all people into harmoni-ous relationship. Why should we not welcome a message of that kind— whether it comes through Moses, or laber the Basilie on whether is comes John the Baptist, or whether is comes through Joseph Smith, or through any man whom God may call to expound to the world the great truths that make for their redemption? The humility of a man, the lowly station which he oc-cupies in life, never have derogated from the greatness of his mission or from the majesty of the truth which he has espoused and taught. Indeed, the great men of the world who have borne Atlas-like upon their shoulders the sorrows and the sins of the world have been men who have come up from lowly parentage and, perhaps, whose ancestry was unknown. God has cho-sen the weak things of the earth to confound the wise and the mighty, and to become the teachers unto the children The most luminous figure in of men. the political history of this republic of ours, a man whose great and splendid figure will last forever-Abraham Linnguie with tast lorever—Advantant bir-coln, obscure in parentage, full of sor-row, came from the depths of poverty and from a station of humility; yet he had in his hand the great torch of hu-man liberty, and he towers above his fellows as these glant peaks around we lift their every houds above the us lift their craggy heads above the valleys; and so it is with religious characters. God has taken the lowly

and the humble of the people as ser-vants, and has panoplied them with His power, and armed them with His ecome potential forces for the advancement of the cause of humanity He took Joseph Smith who, as was stat-d in the opening prayer, was martyred in the year 1844-and revealed to him and, through him, to the world, the great truths that are necessary to complement the Christian faith and to sup-

ing in which we now worship. So it is in the world. There are truths every-where. God has rained truths upon where. God has rained truths upon the world from Adam's day until ours. Many of them have been rejected; many of them we have covered with our follies and with our vain teach-ings; but God, in the latter days, has raised up a prophet; He proposes to gather those great religious and spirit-ual truths together, and to construct one splendid edifice to which all nations and all peoples may come, and into and all peoples may come, and into which they may pour their treasures of religious devotion and their wealth of rengious devotion and their weath of affection. He proposes to establish a church that will bring together con-flicting creeds, and unite all hearts for the purpose of worshiping God and working out the redemption of human-ity. That is the mission of the Mor-mon people. It is not a selfish mis-sion. It is not a revolutionary mission, in one sense but a mission of neace. sion. It is not a revolutionary mission, in one sense, but a mission of peace, a mission of concord, a mission to unify humanity. We want to be teachers in humility—not arrogantly, not with au-dacity, not in an over-bearing way. We want to go as Christ did, with love in our hearts, with truth upon our lips, with chemity for all with a desire to our hearts, with then upon our hps, with charity for all, with a desire to strike hands with the humblest and the greatest of the world in one splen. did federation, where Christ will be king, and God's laws will be the rule of human conduct. That is our mis-sion; please don't misunderstand us, and do not misrepresent us. We haven't ston; please don't misdinderstand us, and do not misrepresent us. We haven't hostility in our hearts; we have noth-ing to avenge, and nothing to revenge; we come to build, and not to lear down; to beautify, and not to destroy. We come to preach peace, and love, and concord, and not to unsheath the sword to weath stille and dissension. sword, to create strife and dissension in the world.

MORMONISM HAS NO APOLOGIES We commemorate today the death of that great and illustrious man who was the founder, under God, of this religious organization; we have no apologies to make for our creed, or our faith; and we believe we need no de-fense against the assaults unjustiy made by those who fail to understand us, as our creed and the lives of this We profer to let our creed speak for itself, and the lives of the devotes of this faith to be a living refutation of this faith to be a living refutation of the unjust charges that are made against us. We love Joseph Smith as a prophet of the true and the living God. We rejoice in his great work; we sorrow in his martyrdom; but we feel that in his life there was inspira-tion to the world, and in his death there was benefit to humanity. We regard him as an apostle of Christ, as a teacher of the gospel which, through God, was revealed to the dispensation of the fulness of times.

EPITOME OF MORMON CREED.

Now, my friends, we invite you to a eritical analysis of our creed. We be-lieve in God—one God, one Father; we are not polytheists; we believe in monotheism; there is one God, one true notnersm; there is one God, one true and everlasting Father, the Father of our spirits, the great first cause, the Creator of all created and organized things. We are not heathens; we are things. We are not heathens; we are not barbarians. We are not ignorant of the philisophy and the religions of the past. We know what polytheism has done, and we know what monothe-ism is and what it will accomplish. We believe in Christ as the Redeemer and the Sauce of the world. We believe in believe in Christ as the Redermer and the Savior of the world. We believe in His atoning blood, that He was the Son of God, that He was indeed our elder brother, that He came to this world to die for the sins of Adam, that by His death we might be redeemed from the grave and enter into life and pumortality. We believe in the Holy immortally. We believe in the Holy Ghost, the spirit emanating from God; we believe in its influence, in its fruc-tifying power in the hearts of men, in its grace and mercy, and in the meter the spirit emanation of the spirit transformed and the spirit spirit in its grace and mercy, and in its potential effects for good and for righteousness in all the world. We believe that we should have faith in this trinity, this divine godhead, and that we should merchine God and give head to His worship God and give heed to His commandments. We believe that we should repent of our sins, and forsake them, that we should lead lives of godthem, that we should lead lives of god-liness and purity. We believe that, when we have ceased our sins, repent-ed of our iniquities, that we should, as Christ did, go down into the waters of baptism, and receive thereby a re-mission of our sins that we might be entitled to the gift of the Holy Ghost. We believe that when this rite of bap-tism is administered, that those hav-ing authority from God should lay their hands upon the head of the



GENEALOGY

All communications for this department should be addressed to Elder Jo-seph F. Smith, Jr., care of Historian's office, Salt Lake City, Utah

FROM THE BRITISH ISLES.

The Latter-day Saints will rejoice to read the following communication from a gentleman living in England, who has been the agent of this society for some years, and to whose intelligent forethought this society owes some of its richest treasures. We bespeak the closest attention to this article, and to those which may follow from the same areful pen:

England, June 18, 1909.-As one of the England, June 18, 1909.—As one of the Utah Genealogical society's agents, la-boring principally in the islands of Great Britain, I have been asked to write occasional articles on the records blich have been ach the which are preserved here, and the conditions as they exist in the different churches, registries, record offices, etc., in the four great divisions of the coun-

By way of introduction, I wish to say that there is quite a busy hum in the genealogical hive at the present time, which has been steadily increas-ing since I first started on my career as a record searcher, and there is evi-dence of its continuing to increase to indefinite proportions as time goes on. have o rved the gradua





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God has revealed the fulness of the gospel of Jesus Christ to the world, ex-cite the animosity of those who love Christ and who are seeking a unity of the faith? Is it not the desire of all true. Christians to see peace and all true. Christians to see peace and good-will, reign upon the earth? Have not the prophets of the past, and the great poets and teachers whose hearts rang out true with Christian love and with altruism, prophesic and sung of that glorious day when the lamb and the lion should lie down to-wather, and when the willennial case of gether, and when the millennial era of peace and righteousness should be ushered in? Is humanity to drift on cease-lessly, endlessly, like the surge and ebb of the tide, evolving nations today in order to witness their destruction to order to witness their destruction to-morrow? Are the philosophies of men-to come and to be taught, and then to be forgotten, and other teachers to come and teach, and then their views to be forgotten—and this great proces-sion of the ages—this ceaseless tide of creation and death to continue eternally? Is there not to be some great event occur that will unify all people. that will bring all nations together that will consecrate all hearts to the same purpose, and stimulate the am-bitions of men for the same divine end? Are we to have wars forever? Is na-tion merely to rise that it may die and give birth to another? And is one re-ligious system to rise merely to die that another may take its place? I concede that by reason of the evolution of the world the progress and civilizaof the world; the progress and civilza-tion that we witness, many things be-come effete and archaic and that the tents we lodge in today, we will leav tomorrow. and advance to higher ground, and that the future generations will be still further advanced than this generation, and that 500 years from now there will be more light and more liberality, and more charity and inteliberality, and more charity and intel-ligence than exist today; but the point I make is this: Is it not necessary— if we be children of one common par-ent, and if progress is the path and increased knowledge the fruit of life-that there shall come some day in which the fulness of the truth, so far as it is essential for man's develop-ment moral and spiritual shall be ment, moral and spiritual, shall be witnessed, and all mankind come into



TRUTH SHOULD BE WELCOME.

We welcome the prophets of the pas and the great religious truths of which they were the exponents, why not then when a universal apostasy occurs and when at iniversal apostasy occurs and when a universal apostasy occurs and resulting in Christianity, becoming fragmentary and incomplete and when uncertain and schismatic teach-ers have arisen, who have divided the people, welcome a restoration of these principles and truths, so obviously necessary for the welfare and happi-ness of mankind? Yet, when the pro-position it submitted that God pro-poses now to complete this incom-plete structure, and surply those things necessary in order to make a beautiful and symmetrical superstructhings necessary in order to make a beautiful and symmetrical superstruc-ture of religious thought— the world unite together in opposition to revela-tions of such high importance and say that it is sacrelige to again an-nounce that God speaks from the heavens and reveals Himself through reconstructs sees and revelators. I heavens and reveals Himself through prophets, seers and revelators. I should think that we would welcome —no matter the source from which it comes—any great truth for the ad-vancement of the world. We rejoice when La Place gives us his great theory, and when Newton's immortal "Principla" is written, and when Darwin's theory of evolution— with some modifications by Wal-lace and others—is expounded. We Welcome Harvey's discovery of the circulation of the blood; marvelous discoveries in bacteriology by which discase may be prevented and the great scientific achievements contributing so much to human progcontributing so much to human prog-ress is written, or when the genlus of man gives something of worth to the world, or when some great political ruth that makes for the liberty and ad-

You have heard, upon some occasion, a great choir or a splendid orchestra. As you listened to the choir you have, As you have not the characteristic of the ch thing-some chord or note or spirit was necessary: some note was missing, some-thing requisite to produce that perfect harmony, that perfect concord that is

harmony, that perfect concord that is the soul and spirit of true music. Then you have listened again to another choir, or to another orchestra, and as the tones swelled into majestic harmony and entered into your souls, you felt that it was the culmination of art, and the perfection of harmony. So it is perfection of harmony. So it is a religious principles and religious teachings today. We listen to them; to Protestantism; to Catholicism; to Judaism and to Mohammedanism, and to the splendid teachings of the orient as found in the writings of Max Mueler and other great scholars who have revealed what India is and what it has given to the world; and as we listen to these great systems we experience much satisfaction, and yet feel there is something lacking. There is a note gone here; a chord or tone lacking there, in order to complete the great orchesin order to complete the great orches-tration and to give us the perfect round-ed musical production. Mormonism now comes to supply these missing notes, and furnish the lacking spirit essential to perfect harmony; it comes to round out the body of religious thought, to supplement where there is something lacking; it has come to being together these truths-to take bring together these truths—to take this truth and put it in its proper station, that truth and put it in its proper place. You witness this vast amphitheater, in which we worship to-day. If the foundation was lying upon some other part of the block, and the roof at a different point, and the seats roof at a different point, and the scats uncollected and scattered, you would not have this superstructure. You would have the material, but it would not be employed so as to produce the unique and interesting build-



That just depends. If the appetite is poor, blood impoverished, nerves weak, or if you are troubled with weak Sick Headaches, Heartburn, Belching, Cramps or Diarrhoea, you need it badly—the sooner the better, but be sure you're getting



It will quickly correct these ills and thus prevent a spell of Indigestion, Dyspensia. Billousness and Constipa-tion. We urge you to try a bottle this

their hands upon the head of the proselyte, as they did of old, and through the instrumentality of the priesthood, possessed of them, confer upon the baptized believer the gift of upon the baptized believer the gift of the Holy Ghost. We believe in a re-ligious or church organization. We be-lieve in prophets and apostles. We believe that after a person has been inducted into this Church, that he should consecrate his life for the ad-magnet of the truths which God has vancement of the truths which God has revealed, and give his time and his substance to the establishment of God's

substance to the establishment of God's kingdom in the earth. We believe that these revealed truths should be de-clared to all the nations of the earth, that Christ is to come, and that we are the ministers of God in preaching to the world the advent of Jesus Christ our Lord. Don't you believe in that? Don't you, my Christian friends, be-lieve that Christ is to come? Is your faith in vain? Is the Bible a dead let-ter? Are the predictions and prophe-cles of the past to go unfulfilled?

WHAT THE WORLD NEEDS.

We send to the nations of the earth We send to the nations of the earth thousands of missionaries to proclaim to the world that God has again spok-en, that He has revealed the gospel that Christ taught, that this gospel has the same power, the same gifts, the same attendant blessings that charac-terized it when it was taught in the meridian of time. We are seeking, in every land and clime, to bring the peo-site to a knowledge of God and to ge ple to a knowledge of God and to an understanding of the great truths which Jesus Christ taught in the meridian of time. We see a necessity for that. We see in the orient today a great conflict arising. We see in the occident a great threatened conflict. occident a great threatened conflict. The Russian people, in a short time, will throw off the great lethargy which has encompassed them; and the Chi-nese and Japanese, filled with a detcr-mination to not be surpassed in the great race by the occident and Chris-tian nations, will rouse themselves from the sleep of centuries, and unless there shall come a healing power into the hearts of the people, unless there shall come a great faith that will unite humanity, the future of the world is durk and somber. Unlesss something shall occur to prevent this catastrophe, the pages of history of the future will snall occur to prevent this catastrophe, the pages of history of the future will be wet with blood, and marred with sorrow, and with travail. There will be a prolonged conflict between the occident and the orient. Trade diffi-cultics and industrial controversies, in-cluding racial and religious antagonism with precipited this crisis, and unless cluding racial and religious antagonism will precipitate this crisis; and unless God shall intervene and the world ac-cept His laws, the nations will be swept with fire and sword. Even in our own land we have difficulty in pre-venting strifes and bloodshed wrought through economic and industrial con-ditions. Capital is uniting into cor-porations and monopolies and trusts; the laboring men are uniting into la-bor unions and organizations for their protection; the "capitans of industry" are striving for supremacy; and the capitans of labor, and the hosts of la-bor are trying to stem the invading tide of monopolistic power. We find

bor are trying to stem the invading tide of monopolistic power. We find England, today, dreading German In-vasion, and the ex-premier of Eng-land stating with alarm, that "we are rattling on towards demoralization and barbarism." We need some healing baim poured out upon the nations. We neeed some great prophet to rise like a mighty giant in the world, command-ing peace among warring factions, and a divine-living faith that will unite Christian peoples so that all shall bow

it of genealogical enterprise with deepest interest; have seen the the birth of many county and other socie-ties; the particular aim of the special-ist, as well as the wider scope of both individual and organized effort, each and all having the same great objects in view, viz.: to bring to light the documents now more or less obscure documents now more or less obscure; to preserve their valuable contents from possible loss, injury, or through natural decay; and to print, index, and dis-seminate the annals of the past. We may not be all able to sustain them with shekels, but our thanks, our sym-veture and convectation for their enpathy and appreciation for their en-couragement, is due for what they have done, and for what they are yet striving to accomplish. The result of all this labor, in addi-

tion to the many guides and directories recently issued-far beyond the dreams of the family-history hunters of for-mer times-facilitate genealogical research immensely It is a great and a good work. An eminent genealogist has said, "The reverence which is almost universally shown towards ancestors is but an extension of the commandment. "Honor thy father and thy mother." and, "All races of men seem to possess an instinctive feeling that a line of honorable ancestry is a subject for le-gitimate pride." But, owing to the many hundreds of thousands of un-arranged documents dispersed through the country, and the lack of adequate financial support, it will require many years to accomplish the printing and indexing of them all. Many as the dif-ficulties are, there are a great number universally shown towards ancestors is ficulties are, there are a great number of devoted persons of both sexes, spend-ing their time, talents, energy and ing their time, talents, energy and means to further the cause. A good many of the old records, now hid away in the nooks and corners of the "old country." most if not all, in one way or another aids to the family historian, are either practically unknown, or unsuspected of having anything of interest to impart; or else they are considered too cumbersome for consultation. I shall touch upon these, and probably give some extracts to show how important they are, later. The most familiar of all the records to show how important they are, later. The most familiar of all the records are the parish church registers. These despite the fact that they have not been properly kept, must nevertheless he considered indispensable, as they contain so much information under one cover, and in one place, of per-sons resident in the parish, and vil-lages and hamlets around; and not a few strangers' names from other par-ishes, often quite remote are found in these parish records. To give some idea of the vast number of volumns there are stored up here, there were there are stored up here, there were in England alone in the year 1800, some 11,000 parishes, the largest par-ishes having more than 10 volumns. the smallest less than 5 volumns each down to the year 1812. Since that time they have increased in numbey in populous places to a hundred or in populous places to a hundred or more volumns. Years ago, these old parchment books, and rolls of sheep-skin were thought to be of no little

Cures Billiousness, Sick

Headache, Sour Stom-

ach, Torpid Liver and

Pleasant to take

"Facilis descendus Averni"-the old proverb goes; but the descent to poverty by means of fire is even easier than the descent to Averni by moral perversion. In both cases, however, if you listen, there can be a protector, a guarding voice. Her name in one case is

"INSURANCE"

The great material Cassandra, what is your refuge in case home were burned? You say "friends;" but do not fall into Scylla in trying to escape from Charybdis, as Ulysses did. A few dollars a year will provide an anchorage, a harbor in case of need. In all the West no name stands firmer on the insurance honor list than that of Heber J. Grant and Co. Phone 500 or call at 26 Main Street, at our new office.

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