DESERET EVENING NEWS SATURDAY FEBRUARY 1 1908

WHY MORMON CHURCH GROWS

The following was published in th Newary, N. J., Morning Star, Jan. 20:

Mrs. Ida Smoot Dusenberry, sister of Ida Smoot Dusenberry, sister of a States Senator Reed Smoot, of addressed a meeting of members elders of the Church of Jesus t of Latter-day Saints at 605 street last night. She spoke of ork done by the Women's Relief y of that Church, of which she is lee-president, and its charity to-

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ice-president, and its charity to-women of all sects and creeds. art she said: "The Mormons have bitterly criticised by people who t know. We are a people seeking uch, who wish to find the truth, ng, will acknowledge the as one of our critics and de-emarked in a meeting I at-the Mormon Church is growhe anormon church is grow-se they all pull together.' So are growing stronger because together, knowing we have e truth. We have suffered, ered more than tongue can we have struggled. But in and in struggle we have nger, we have grown better,

cived more faith. nen's Relief Society is built minded lines. Its work is es-charitable. It is not used as of converting to Mormon prinrough gratitude, those it makes no other plea than k the truth."

ek the truth. iced, fascinating, she spoke of her's jast words: "I wish-I volced, fascinating, she spoke of other's last words: "I wish-I, ou can have the testimony I ad through my life." She spoke her mother's hope had been a and how, in her small way, I helped to make the Woman's Society the strong organization day, having a membership of then 30.000 with branches all 30,000, with branches all world. for a moment on the strug-

welling for a moment on the strug-sthe Church had gone through, she i a story of how she had one day elved a cocoon, which she watched h care, till the beautiful butterfly l burst its bonds, and lay strug-ig nuder her eye, free from all save nue bond, which it was trying hard break. Thinking to aid the butter-she cut the thread that held it pris-it, and noticed it did not seem to be gained, but rather to have lost our to move. "It died," she said, cause it had not been allowed to ingle and grow strong in struggling, taught me a lesson, and it created analogy with our Church, which is a beautiful butterfly broken from a beautiful butterfly broken from cocoon of old-time superstitions struggling with the cord of adver-criticism and persecution, strug-

and in struggling getting strong-Dusenberry is a senior year t at Columbia College, New ent at Columbia College, New a, where she is taking up kinder-en supervision, children being her cial delight. She said that poly-y was no longer practised by the thers of the Church, and that sev-who had been found taking plural a after it had been voted upon infmously by the elders, at a great ting they had held, to abolish poly-y from the tenets of the Church, been promptly dropped from the

been promptly dropped from the minght have held. they attended the meetg and heard Mrs. Dusenberry speak.

************************ CHURCH MISSIONADDRESSES

For the convenience of travelers, the Deseret News gives here-with the addresses of the various missions of the Church where this paper will always be found on file, and where travelers will receive courteous attention:

New York City-33 West One New York City-33 West One Hundred and Twenty-sixth St. Chicago-149 So. Paulina St. San Francisco-1443 Baker St. Los Angeles 423 West Tenth st. Hundred and Twenty-sixth St. Chicago-149 So. Paulina St. San Francisco-1443 Baker St

Denver-622 West, Sixth Ave. Chattanooga, Tenn .-- 711 Fairview Ave. Portland-267 Hancock St.

Portland-267 Hancock St. Independence, Mo.-302 South Plenent Street. Mexico-Calsada Sta. Marin (la rodonda) num. 4 (altos), D. F. London, England-97 Farleigh Road. Stoke Newington. Liverpool. England-295 Edge Lane Bristol-10 Albert Place, Chelt-

Zurieh, Switzerland - Hosch-nase 68, Munster.

Copenhagen-Korsgade 11. Stockholm, Sweden-Svartensgatan 3. Honolulu-Punchbowl St.

Tokyo, Japan-No. 16 Kasuml-gaokamachi, Yotsuya, Toronto, Canada-151 St. Pat.

Rotterdam Holland-Crooswijkschesingel 8.

ALPINE STAKE CONFERENCE.

The twenty-eighth quarterly confer-ence of the Alpine stake was held in the Lehi tabernacle on Saturday and Sunday, Jan. 25 and 26. Excellent music was furnished by the Lehi tab-ernacle choir.

There were present as visitors Elder George A. Smith, Patriarch John Smith, and Elder Benjamin F. Goddard

President Stephen L. Chapman was in charge. After the usual opening exercises, President Stephen L. Chipman wel-comed the saints and made a brief report of the condition of the stake. Said he appreciated very much the co-operation of the officers and saints generally. The report as a whole was encouraging and showed a spirit of progress along several lines. Patriarch John Smith spoke on the President Stephen L. Chapman was

Patriarch John Smith spoke on the law of tithing and the necessity of be-ing prayerful and cultivating a spirit

of humility, and Elder Benjamin F. Goddard unged the necessity of im-plicit faith and dwelt upon the pleas-ures that come to one through being able to take the optimistic view of life. Elder George A. Smith commended parents for bringing their children to conference, and sprang a general sur-prise on all present by calling the vol-both by quarums and words. President A. J. Evans was the first speaker at the Saturday afternoon ression. He spoke of the restoration of the gaspel to the earth in the latter days and its spread since the organiza-tion of the Church. Elder W. S. Chipman of American Fork spoke hriefy upon the word of

Fork spoke briefly upon the word of wisdom.

The remainder of the sessions occupied by Elder George A. Smith in an able discourse on the general duties of the saints. Advised the saints against running in debt, and counseled husbands to consult with their wives on financial matters. Speaking of the Book of Mormon he said that every Book of Mormon he said that every part of that sacred record has been cor-roborated by scientific discovery since its publication. He also dwelt upon the glorious truths contained in the book of Doctrine and Covenants. He closed with an earnest appeal to par-ents to guard closely the lives of their children and not full to take their ents to guard closely the lives of their children and not fail to teach them the principles of the gospel. "Our children," he said, "are the most pre-clous gifts bestowed upon us by our heavenly Father, and a mighty re-sponsibility rests upon every man and woman whom the Lord blesses with offspring."

In addition to the authorities pres-ent on Saturday there were in attend-ance on Sunday Elders Andrew Janson ent on Saturday there were in attend-ance on Sunday Elders Andrew Jenson and LeGrand Young, and Prof. Charles Kent who favored the audience with a number of much-appreciated musical selections during the day's sessions. The attendance was large and an ex-cellent spirit characterized the exer-cises as was also the case on Saturday. President James H. Clarke spoke briefly on the necessity of being con-scientious in the performance of duty. Advised against the reading of light, trashy literature by old and young. Supt. John W. Walker reported the Sunday schools of the stake as being in good healthy condition, though they had suffered somewhat as a result of the recent release of about 60 seventies from Sunday school work. Said some efficient work had been done in the matter of enlistment. Elder Le Grand Young expressed pleasure at having the privilege of meeting with the people of Lehi and the Alpine stake for the first time since the year 1856. Dwelt at length upon the cardinal principles of the gospel as believed in by the Latter-day Saints and contrasted them with the bellefs of many Christian denominations. After the sustaining of officers at the Sunday afternoon session valuable in-struction was given by Elders Andrew

unday afternoon session valuable in-truction was given by Elders Andrew enson, Benjamin F. Goddard, and Jenson, Benjamin F. Goddard, and Patriarch John Smith, the closing ad-dress being given by Elder George A. Smith who took for his text the fifth of the Ten Commandments, making a strong appeal to young people to in-corporate into their lives this instruc-tion.

tion. A M. I. A. conference in the even-ing closed one of the most successful conferences ever held in the Alpine stake. ELI J. CLAYSON, Stake Clerk. Stake Clerk.

IS MORMONISM NEW OR OLD?

of a vanished hand and the sound of a voice that is still; Rachael weeping for her children, David crying out for his Absolom, the wayward and the lost. Tell me, is grief new? Is this some new experience to man? Yot it

lost. Tell me, is grief new? Is this some new experience to man? Yet it comes with all the sharpness of a new grief, a new suffering, to those who are most immediately bereaved. There are many on earth who op-pose the new, contend against it, even though that new be but a relieration of an old truth. Those of you who are interested in the reading of the history of science will call to mind the great opposition that arose when that glorious planet Urnums was dis-covered by Herschel, the astronomer. Seven planets were already known. Suddenly the discovery of a new plan-et was announced. Those who were satisfied with what they had and doet was announced. Those who wore satisfied with what they had and do-sired nothing new, even though it were true, protested and endeavored to strengthen their protest by argu-ment (il) descring the name. I read that they claimed that there could be but seven planets because there were but seven planets because there were but seven days in the week. Others said there could be but seven planets because there were but seven planets because there were but seven open-ings in the human head; it was the representative of all that was highrepresentative of all that was high est and most glorious in creation: two eyes, two ears, two nostrils, and the mouth—only seven. Therefore there could be but seven planets revolving n space. Yet in spite of all the noise ind all the nonsense, Uranus went in its course majestically following its predetermined orbit in the heavens

THE TRUTH WILL PREVAIL.

THE TRUTH WILL PREVAIL. And so with all opposition to truth because of the claim that it is new, and all disregard of truth because of the false claim that it is too old; the truth will prevail, and the word of God, which is the embodiment of truth, shall stand. Few ever consider what would be the most plausible ex-planation of view of the discovery or proclamation of any truth because of this opposition to what is called new. I think you may find it in the words of the Savior, than whom we have no better teacher, no greater oldi-osopher, no deeper thinker, described on the pages of history. I quote from the second chapter of Mark.

"18. And the disciples of John and of the Pharisees used to fast; and they come and say anto him. Why do the disciples of John and of the Pharisees fast, but thy disciples fast not

'19. And Jesus said unto them, Can 19. And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast, "20. But the days will come, when the bridegroom shall be taken away formethem can then shall them fast in

from them, and then shall they fast in those days.

"21. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taket! away from the old, and the rent is made measure away from the old, and the rent a made worse. "22. And no man putteth new who

into old bottles; else the new wind doth burst the bottles, and the wind is spilled, and the bottles will be marred; but new wine must be put in-

harred; but new wine must be put in-to new bottles. "23. And it came to pass, that He went through the corn fields on the Sabbath day; and His disciples began, as they went, to pluck the ears of corn, "24. And the Pharisees said unto Him, Behold, why do they on the Sab-bath day that which is not lawful? "25. And He said unto them, Have ye never read what David did, when he had need, and was an hungered, he and they that were with him? "26. How he went into the house of God in the days of Abiathar the high priest, and gave also to them which were with him? "27. And He said unto them, the "27. And He said unto them, the

were with him? "27. And He said unto them, the Sabhath was made for man, not man for the Sabbath: "28. Therfore the Son of Man is Lord also of the Sabbath." The particular verses furnishing an answer to the question I asked are these.

"old-fashioned" on the other, were used more in a spirit of mere levity than in the spirit of disrespect. I discov-ered that the two gentlemen were in-teligent; they were observing; they were logical thinkers; and I became greatly interested in the conversation as it progressed.

these; "21. No man seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from "22. And no man puttell new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new

to patch up the old garment with a plece of new cloth, and never does the patch match the garment. Therefore, reverting to the conversa-

tion between my fellow the train, I say I believe vantage in the debate. If or may so be called, was DARSANDETS eve that the ad If debate it wa as on the side him who claimed system of the Latter-day Seints the religi known Mormons, Good car old rather than from the discuss that it was no ed it was old ad after all, behind imes; and he who dmitted, after al claimed it was n that it was not r cannot always re years. You may age in terms ar out your shoe t another pair or perhaps the pair of your cost and w garment, bu shoes which you buy and call new were made before the carded. We reck rou have just dis-age rather in terms of service, and say that our shoes or our coat may be or in a sense new, i period of prospective as good as new, if there be a long period of prospective service and use-fulness ahead. But if they have served their time and gone to pieces and are no longer useful, you may rightly speak of "old shoes" and "old coats."

ETERNITY OF LAFE.

With respect to some of the princ With respect to some of the princip-ples (riced by one to be new, and oy the other claimed to be old, I reflected for some dime, after the conversation had closed, as to the weight of evidence on either side, and particularly with re-spect to our helfer in the pre-existent state of the human splrit, the spirit of man. The Church of Jesus Christ of Loting for Solate pre-evidence on enof Latter-Jay Saints proclaims, as one of Latter-Jay Saints proclaims, as one of its tenets of doctrine, that this period of life which we call the period of mor-il mobatum, the life which we call the tal probation, the life which we call the present, the life that we know through experience, the life that has not ended experience, the life that has not ended with respect to any of us here, is but a connecting link between the etermines that have gone before and the etermines that are yet to come, we hold that the voice of Scripture is unmistakable in declaring that man, being the son of an Eternal Father, is binnelf eternal. We hold that it is a law of nature nerv, in the heretofore, and in the here-after, that among living organisms like shall beget like, and if our spirits be onspring of an eternal parent, those

onspring of an eternal parent, those plrits, in that sease-the sense in hich He is eternal-must be eternal

also. Therefore, we do not come into exist-ence for the first time, as organized and intelligent individuals, when we were born as babes on earth. The carthly birth marked but the ushering into the world of an inmortal spirit tabernacled in a mortal body. That being so, there must be a relation between this life, which now we lead, and the life which we led before we came upon this earth, as surely, as unmistakably so as there shall be a fixed relation of cause and effect between the life we are now lead-ing and the life we shall lead beyond the grave. Our condition, position, sitthe grave. Our condition, position, sit-uation upon earth, must be the result of causes operating before we came in-to possession of our merial bodies. Now of causes operating before we came in-to possession of our mortal bodies. Now let it not be assumed that the man who counts himself most blessed in the things of the earth was, therefore, most deserving, for the things of earth may not be, after all, the greatest blessings of God. The gift of poverty to one may be a choice gift, and verily is it so if it develops the power of the soul that is passing through the viclessi-tudes and privations of that state of poverty and deprivation and makes of him a greater, stronger, better, nobler soul than he otherwise would be. But could we judge accurately and without danger of mistake or error as to the actual blessings of life, I think we would find that our conditions here may be explained by the causes that have been operating in that pre-exist-ent state which we sometimes call the state of our primeval childhood. PRE-EXISTENCE OF MAN,

PRE-EXISTENCE OF MAN.

PRE-EXISTENCE OF MAN. There are few if any believers in Jesus the Christ who doubt the fact of His pre-existent condition. We are told that He verily was with the Father in the beginning; moreover, that He was foreordained, before the founda-tion of the world, to the work which He had to accomplish. (I Peter 1; 20.) While He walked and talked as a man among men, did He not pray unto the Father that He might be glorified with that glory which He had with the Father before He came upon the earth (John xvi: 5). Did He not ask His disciples what they would think if they should see Him ascend up to the place where He was or had been before He came upon the earth? (John vi, 62). Did He not declare in languaga so convincing as to call forth expres-sions of satisfaction from those who heard it, that He came forth from the bother that the bad energing from the

the rent is made greater in the attempt | they had reason to fear Him, knowing His power. They were pleading for mercy and for an extension of time, arguing that their time had not yet

THE TESTIMONY OF ABRAHAM.

But perhaps the most comprehensive scripture that could be sited respecting the pre-existent state of the human colrit is given by the Lord in a wonderful revelation to Abraham, I read from the Pearl of Great Price, (Book of Abraham, 114, 26), where

, "Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God say these souls that they were good, and He stood in the midst of them, and He said. These I will make my rulers: for He stood among inose that were spirits and He saw that they were good; an He said unto me, Abraham, thou ar one of them, thou wast chosen before thou wast born. And there stood on anong them that was like unto God and he seld unto those who were will him. We will go down, for there is space there, and we will take of these materials, and we will make an corti whereon these may dwell; and we will prove them herewith, to see if they will do all things what oever the Lord the? ald. These I will make my ruler

do all things what oever the Lord their God shall command them, and they who keep their first estate, shall be add-ed upon, and they who keep not their first estate shall not have glory in the same kingdom , th those who keep their first estate and they who keep their second ostate, shall have given added upon their heads for ever and ever, "And the Lord said, Whom shall I send? And one answered like unto the

And the Lori said, Whom shall I send? And one answered like unto the Son of Man, Here am I, send me, And another answered and said, Here am I, send me, And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and at that day many followed. and, at that day, many followed after

TESTIMONY OF ALL SCRIPTURE. Biblical scripture, Book of Mormon scripture, modern scripture, are one in

scripture modern scripture, are one in declaring that the life of man did not begin with his earthly probation. Think of the question which the Lord asked of Job when He called him to stand up like a man and answer His questions if he could: "Where wast thou when I laid the foundations of the carth when the morning stars sang to-guther, and all the sons of God shouted for joy?" (Job 38: 4, 7) plainly referring to a condition preceding the mortal life spoke to this effect: "Before thou wast formed I knew thee. Before thou camest forth I chose thee and ordafined thee a prophet unto the nations." (Jer. 1: 5.)

Not only did we exist heretofore as notviduals but we came to this earth with individual characteristics. There with individual characteristics. There were some who were noble and great, and most assuredly, by inference, the Scripture is quite plain that there were others who were not so noble, not so great; and we are told of some who fell and lost the privilege of coming forth in mortal life to suffer as we suffer; for this was a privilege indeed, not only to suffer, but likewise to enjoy. The greatest gift which God has granted un-to us thus far, up to the present time, is the gift of life, the ability to suffer, the opportunity to pass through these training scenes, to receive this school-ing without which we are not and can-not be fitted for a life in His presence; and the yet greater gift that is to come and the yet greater gift that is to come is the gift of eternal life that shall be nt in His presence, associated with

NOT A NEW DOCTRINE.

But this belief in pre-existence is not new. It was not new in the days of the Savior. An instance to prove such comes to my mind. I read in the ninth chapter of the gospel according to Saint Labor. John

"And as Jesus passed by, He saw a man which was blind from his birth. And His disciples asked Him, saying, Master, who did sin, this man, or his paronis, that he was born blind? Jesus answered, Neither hath this man sinned, was his anaratis, but they the vorks of

answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Very plainly is it shown that those who asked that question of the Master understood the principle of the pre-ex-istence of spirits; for surely the man could not have re-ceived his blindness as a result of his own sin upon earth inasmuch as he had been born blind; and hence the question; who did sin, this man, or his parents? The answer was no de-nial of the pre-existant condition, you al of the pre-existant conditio will note, but merely an explanation that neither the one nor the other had brought that affilction upon the man; neither the parents who brought him into the world, nor he himself, but that he had been afflicted for another pur-

be tried. "Let me try him," he said, "Just give me access to him, and he will curse Thy name." And he did try him, tried him as perhaps few men have been tried. But the Lord knew Job before his body was framed, be-fore he came forth upon the earth, He trusted him, and Job was worthy of the trust. o trust. But after the time of Christ, during

the apostolic period, the same belief in the pre-existent state prevailed. You call to mind the incident of Paul's vielt, to Athens, when he stood in the midst of Mars Hill and addressed the people there, saying

22. "Then Paul stood in the midst of Mars' hill, and said. Ye men of Athens, I perceive that in all things ye are too

and a fine and the same, we men of Amens, I perceive that in all things ye are too superstittions.
23. "For us I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whem therefore ye ignorantly worship, him declare I unito you.
24. "God that made the world and all things therein, sceing that he is Lord of heaven and catth, dwelleth not in temples made with hands;" 25. "Neither 18 worshipsd with men's hands, as though he needed any-thing, seeing He giveth to all life, and breath, and all things:
26. "And bath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of the bath the bath data the set."

the times before appointed, and that bounds of their habitation." (Acts 17). If their number had not been known the bounds of their habitations could the bounds of their habitations could not have been fixed, nor could the times hive been fixed, and so I take it that further acriptures are unneces-sary. The doctrine of the pre-existence of the buman spirit is as old as the his-tory of man. It was a truth that anti-dated human history, and therefore, the juitle discussion between my fellow travelers ended with this conclusion: Why, after all, we are old; none of us are new or young. old: none of us are new or young. We have existed through eternities that have passed and are new only to our surroundings here: young only in the sense of being but a few days or fow years old as mortal beings, and yet we are old—aya, in truth, we are eternal!

MAN'S DEVELOPMENT UNLIMITED

MAN'S DEVELOPMENT UNLIMITED MAN'S DEVELOPMENT UNLIMITED My brethren, my friends, if man be eternal with respect to the past, so is he eternal with respect to the and eternity yet to oome. It is the plan of our Father that we shall go on pro-gressing forever and ever. There is no limit set to the development of the human soul; and, according to our theology, by the human soul we mean the spirit and body united. The unit-ed spirit and body united. The unit-ed spirit and body constitute the soul of man. Yet, we sometimes think of the body as being a hindrance to our activities. The ourse pronounced upon Lucifer and his followers, when they rebelled, was that they should not re-ceive bodies or tabernacles of flesh. They do not stand in danger of mortal death, earthly death, death in the sense in which we know it; they can-not die in that sense for they never have taken bodies that are perishable. It is a distinction reserved for those sons and daughters of God who kapt their first estate that they shall have the privilege of dying. Only the liv-ing can die—only those who nave received the gift of this body. The opportunity is one of immeasurable importance. Christ, we are told, declared unto Mary, the weeping Magdalene, on the morning of His resurction, that He

Christ, we are told, declared unto-Mary, the weeping Magdalene, on this morning of His resurrection, that He had not yet ascended unto His Fath-er. When He ascended unto His Fath-er, When He ascended unto His Father, He came into His presence as an immortal soul, body and spirit unit-ed, and in that condition, if we prove ourselves worthy, shall we live in the presence of our Father, the same Father, His God and our God. Be-tween His death and His resurrection, we are told by Peter that he was ministering in the spirit or "opicies, disembodied spirits, who had been ministering in the split, who had been disembeddied splits, who had been disobedient in the time of their arth-ly probation, and were then withing for the sound of this gospel of deliver-ance which was to be preached to them. By inference we judge that penitent malefactor who suffered by His side and received the promise that he should be with Christ in para-dise, also heard the sound of the gos-pel, and was given the opportunity of accepting or rejecting it. Is Mormonism old or young? It is as old as yourselves, as old as our-selves, and we are from elernity to eternity. May we be worthy of that distinguished lineage, the lineage of the Gods, through which we have come; may we be worthy of the bless-Usembodied spirits, who

Discourse Delivered by ELDER JAMES E. TALMAGE,

In the Tabernacle, Salt Lake City, Sunday, January 12, 1908.

HE PRE-EXISTENCE OF MAN

(Reported by F. W. Otterstrom.)

ative call made upon me to address ou this afternoon, I rely upon the affuence and power which ought to be present in a gathering of people assembled for the purpose of worship;

far worship, to be deserving of the name, cannot be false or untrue. Worship means worthyship, and if we have a fit and proper idea of the worthiness of Him whom we profess to worship, I doubt not that we shall pay proper

regard to the glorification of His power and Spirit among us. We have been promised, in common With all mankind, that where any num-ber, be it but two or three, shall be gathered together in the name of Christ, that the Spirit of God shall be a that gathering. We have professed-s come together in that name, and brough Him who addressed the throne as our representative, we have the power of heaven to be with this afternoon.

first desire and foremost wish in ing you is that I may be enabled a unto you words of truth; and by words that are true, but that shall be appropriate and his occasion. This I cannot do this occasion. This I cannot do exercise of human power, even been such in great degree; nor an knowledge is it possible to up just what would be best Therefore, I desire the inspir-eaven and your unity and har-caven and your unity and har-thought, that what the Lore 4 to have said on this occa-be said. My second wish is fill fail and, by mistake or part awathing units you that at anything unto you that you may be able to recog-know it to be untrue, and



In rising to respond to the authori-, us and the spirit of worship in our hearts, every recurrence of such an oc-casion as this will be new unto us, and though the principle is old, the effect is ever renewed; even as the

seasons passing in their regular routine are new from year to year. Speaking of the new in contrast to the old, I am reminded of an interesting question which I heard presented by one and debated by two very recent-ly. I remember I was a passenger on an eastbound train out of this city, and I listened to a conversation between two gentlemen, each of whom had spent some little time in Salt Lake City.

spent some little time in Sait Lake City. They were comparing notes as to their experiences and observations. One of them asked the other: "Well, what do you think of this people and their new fangled religion?" And the other ans-wered by asking another question : "Do you call it new? Nonsense. Why, it's as old as the hills. It is old fashioned, behind the times, out-of-date." And so the argument started. I was an inter-ested listener for a time. The one the argument started. I was an inter-ested listener for a time. The one claimed that the religion or the re-ligious system known to the world as "Mormonism." is altogether novel, new, and in a sense untried—the other in-sisting with force and earnestness that the principles of this religion are old, and in that sense behind the times. An openetuality offered as the debate principles and in that sense behind the times. An opportunity offered, as the debate pro-gressed, for me to say a word or two, and we three became good friends pa-fore the journey was ended. But I re-member some citations from one or the other in support of the newness or the oidness of this gospel. One of the gen-tlemen cited certain principles of ours as being new, the other immediately claiming they were old; One of these principles was our belief in a principles was our belief in a literal resurrection from the dead; an-other was our belief in a pre-existent state, or our dectrine that the spirits

thand know it to be untrue, and o bence with any thought that the is true, are quite used to seeing large au-est assembled in this building for uping purposes. We are quite ac-med to the ordinary routine of alping assemblies, and yet if the and power of the Lord be with

IS MORMONISM NEW OR OLD? But what think you? Is this religion of ours old, or is it new? Are we be-hind the times; in the sense of prac-tising a religious system which is out of harmony with the advanced condi-tion of the twentieth century; or on the other hand, are we giving way to the desire for that which is novel and strange? In the course of my con-versation with these gentlemen. I took occasion to quote from the hymn which we sometimes sing, one that I have heard rendered by our great choir many times in this building with marked ef-fect. We sometimes sing: "What was witnessed in the heavens?

as it progressed.

'What was witnessed in the heavens? Whit was witnessed in the heavens? Why, an angel, earthward bound. Had he something with him bringing? Yes, the gospel-joyful sound! It was to be preached in power, On the earth, the angel said, To all men, all tongues and nations, That upon his face are some some That upon its face are spread.

"Had we not before the gospel? Yes had several taught by men. Then what is this latter gospel? "Tis the first one come again. This was preached by Paul and Peter And by Jesus Christ, the Head. This we latter saints are preaching-We their footsteps wish to tread." THE OLD GOSPEL COME AGAIN.

THE OLD GOSPEL COME AGAIN. THE OLD GOSPEL COME AGAIN. In very truth have we a gospel new-form again. There is nothing novel and the except the fact of its re-establishment, and the fact that it is being preached on a scale and to an any preached on a scale and to an any preached on a scale and to an the vinter over before witnessed in the history of man but there is nothing new in it in the sense of something the winter less coid, because each of the of that regular intervals since the beginning of this earthly cycle of the discovery of uself not new. Many times and young, earnest students come to the discovery to those who knew it is convery, some truth which they had before huy which news age, the news of that discovery to those who knew it is new and has about it a weight of the inspiration of a new revelation. Think of the student on his gradua-tion for the student on his gradua-tion for the student on his gradua-tion in the stone day in his lifting to him, a day on which he has to be conferred upon histing to him, a day on which he store they were born, yet, the hear the holy ady to which he has been to holy ady to which he has been to holy ady to which he has been to histing to him, a day on which he store they were born, yet, to hear the hear adv adv to which he has been to holy adv to which he has been to histing to him, a day on which he store they were born, yet, to hear the hear adv adv to which he has been to histing to him, a day to which he has been to histing to him, a day to which he has been to histing to him, a day to thistin In very truth have we a gospel new-Free to the

MUST BE NEW DISPENSATION.

With regard to the illustrative figure of new wine and old bottles, let it be remembered that the bottles of that day remembered that the bottles of that day were leathern receptacles made of the tanned or partially cured skins of ani-mals, and they decreased in strength with age, became old and rotten in time, and could not stand the pressure of fermenting wine. And in very truth no man can sew a pièce of new cloth to a very old piece of cloth with any assurance that the two will hold to-gether, for when that garment be sub-jected to strain the new will tear away from the old, and the rent is made worse. You can't put new principles of fruth, or those that are accepted as new, into old and false systems and of truth, or those that are accepted as new, into old and false systems and make them harmonize. When, therefore, these principles which are wrongly called new-new only in the sense of being reaffirmed, re-established, re-vived, among men-are brought into man's systems of so called religion. man's systems of so called religion, disruption is sure to occur-schism and division of opinion, and hence the prev-alence of re-organizations which are more nearly un-to-date among re-ligious sects of the day. Is there any prominent and long-established sect or church upon the earth which has not in a way been re-organized or reaf-firmed? Revised affirmation-reform-ation-will be necessary when some new vivifying, active, living principle of truth is brought into the old sys-tem; because there will be a break-

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heard it, that He came forth from the Father, that He had come down from Heaven to do the will of the Father and would return when He had accom-plished His work?

THE TESTIMONY OF JESUS.

Jehovah, the God of Israel, was Jesus the Christ. He so declared. "Verily," said He unto the assembled Pharlsees, "before Abraham was, I am." Careful students of the Bible will know what that expression "I am" means. The prophets before Him, He Hinselt while He lived upon the earth, His apostles and the prophets after Him even down to the prophet time all have deduced Christ. He so declared. "Verily." and the prophets after Him even down to the present time, all have declared His pre-existence. Those who do not object to the old Scripture, but which is called new, may know that He ap-peared to a prophet on this continent, a prophet known as the "Brother of Jared." and told him that He would use come more the setth and take a peared to a prophet on this collinear, a prophet known as the "Brother of Jared." and told him that He would yet come upon the earth and take a body of ficsh, but revealed Himself visibly, showing His spiritual body be-fore He came to take upon Himself a temporal body. If it be that the birth of Christ upon earth was the ushering into this world of a spirit that had an existence before, and a body that was then framed, so in truth is the birth of every son and daughter of God. If man can realize that he did not begin his career as an individual with his mortal birth, I take it that he will un-derstand the more clearly the great significance of this life which we call our mortal probation, which we call life, and which some profess to regard as the sum total of life. True, when our spirits were thus tabernaled in this body of earthly elements, our memories and recollections become clouded, and we remembered not as fin-dividual experiences the scents through which we passed grider to this life, though sometimes when the spirit of truth and light operates upon us we do find ourseives remembering in part-for was not the promise made that the Hely Ghoat should bring to our minds the things find are past, and reveal unto us the things that are yet to come? I believe that that scriptures has reference to more than the things that have passed since our birth, or the things that ashall come between the prime and the time of our death. EVIL SFIRITS KNEW JESUS. Ruptured Simple Home Cure that Anyone Can I cure rupture without operation, pain danger fuels, of time. When I say cure I do not mean hold, but a cure that stay's cured and does away ith trusses for all time. To convince you and your ruptured friends that without one cent expense to yourself. Remember, iam not trying to sell you a truss, but I offer you means freedom from pain and suffering, a largely oreased physical and mental vigor, a fuller en-orgenet of life's blessings and years of comfort means freedom from pain and suffering a largely orgenet of life's blessings and years of comfort means freedom inone yearing if not the coupon when a satisfaction added to the length of your life Dot send any money simply fill out the coupon welow, indicate on the diagram the location of the important matter a single day or continue to ba interact any longer by cheap, ready-made trusses. My remarkable offer is the fairest ever made and hould be taken advantage of immediately by si-turing sufficients.

EVIL SPIRITS KNEW JESUS.

Evil spirits have borne testimony of he Christ, and in so doing have shown help knowledge. You remember the eir knowledge. For the saluts left postle James warns the saluts left ey become biggited and intelerant be-use of the superiority of their belief use of the superiority of their belief use of the superiority of their belief nd knowledge. (Janu e, in effect, "the dev remble." In proof of Free Treatment Coupon is believe and this truth, we ence of Christ Mark on the diagram the location of the es, when one or, and was sufely an dl to mind the expe n the land of the Ga possessed of an evil a violent that none Dr. W. S. RICE, 1920 Main Street, Adams, N. Y. Christ at a proach him, when h listance, came town and, fai Him to I Time Ruptured! distance, came toward Hun and, fail-ing at His feet, proclaimed Him to be Jeaus, Son of the Most High God. The evil spirit in the synaposue orled aut calling him the Holy One of God. Does Rupture pain! Amongst the multitude Sidon, who followed His missionary tours. com Tyre and one o Do you wear that were disc: "We der the influence of They bore. Thee who unto them, for, perchance, they had, not forgotten as those who are har into tabernacies of fiesh forget; and

There is a very serious belief There is a very serious belief which some people proclaim that be-cause sin is always productive of evil, and because suffering is the result of broken law on somebody's part, that every one who suffers can immediately be charged with some individual of-fense as the cause. I do not believe that Jesus Himself suffered because of His sins; yet He suffered because of sin, taking upon Himself the responsi-bility, in a wax, of the sins of others sin, taking upon Himself the responsi-bility, in a way, of the sins of others, that He might atone for them. It is a serious mistake which some make, when they know some friend, neighbor, or relative who is afflicted, to imme-diately set forth that it is because of some individual sin on the sufferer's part. I do not think that Job, the pa-tient man and the man of special some intervaluate with the table source is part. I do not think that Job, the pa-tient man, and the man of special blessings, suffered because of his sin. Why, the Lord Himself asked Satan what he thought of Job and his right-eousness, and Satan threw down a challenge to test him, declaring that if he were deprived of his comforts he would turn and curse the name of his God, but the Lord knew him, for though Job could not answer His question, when the Lord said: "Where wast thou when I laid the foundations of the earth, and the sons of God shouted for Joy." the Lord knew Job in that primeval day, and therefore He did not fear the result when Satan came, together with the other sons of God, to that general assembly and demanded that this righteous man, of whom the Lord was so proud, should

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the croas, through which we have come; may we be worthy of the bless-ings of the eternities to come, which are beyond the power of man to num-ber or count, is my earnest prayer, in the name of Jesus. Amen,

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