DESERET EVENING NEWS, SATURDAY, FEBRUARY 20, 1904.

DISCOURSES IN THE TABERNACLE. ON SUNDAY, FEBRUARY 14, 1904.

gregation in the Tabernacle on Sunday, Feb. 14, 1904, was extended to Frederick M. Smith, grandson of the Prophet, and first counselor to the President of the "Reorganized Church." He spoke chiefly on educational lines, showing that the "Mormon" creed was "All truth," and that Latter-day Saints were divinely instructed through Joseph Smith, to obtain knowledge from the best books. He was followed by Elder Charles W. Penrose, who touched on the perpetuity of the work established by the Prophet Joseph Smith. He showed that this is "the dispensation of the fulness of times" and that the Saints in these valleys are carrying out the teachings of the Prophet Joseph Smith in all particulars, and testified that the divine authority conferred on him had continued and would continue in unbroken line till the great consummation. The discourses were reported verbatim as follows by Elder Arthur Winter:

FREDERICK M. SMITH.

I can assure you that it is with feel-ings that are peculiar that I stand be-fore this people this afternoon, as a descendant not far removed from the above all other men by this people; yet I represent a religious belief the difference of which from yours is so marked in some respects and in some reects so antipodal that there can be that my feelings cannot be otherwise that my feelings cannot be otherwise than peculiar as I stand before you to address an audience that honors my grandfather. I might spend the time which has been so kindly given to me discussing the differences that exist be tween the two churches, but I doubt that that would accomplish any good, and it might do some harm; but there are common grounds on which we can stand, and we have beliefs in common. nce, for the few moments that I may address you, I shall attempt, if possible, to bring from such writings as Joseph Smith was instrumental in bringing to the world things that may be for our mutual edification. I trust that in thus attempting to present to you what shall be for your benefit and for your good I shall feel the promptings and the leading of the Holy Spirit, and to that end I sincerely ask that I might have your prayers; for I realize that only when a representative of this great latter day work shall have the prayers of ongregation to which he is talking can he do his best good. I thus recog-plac the great instrumentality of the Holy Spirit, and I think I hold this common with you.

Whether time, the great arbiter, shall soften the differences that exist beeen the two churches, only the Great Ruler of the universe can tell. But, in common with you, I honor the man who instituted this work, and who was the instrument in the hands of God in restoring to earth again the Gospel as preached by Jesus Christ. In his mis-sion I believe; and in the ultimate tri-umph of the work which he started I certainly believe, with you. If the Latter-day Saints' Church has

a creed, or if there is a creed which

"And I give unto you a command-ment, that you shall teach one another the doctrine of the kingdom. Teach ye diligently, and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things that pertain unto the king-dom of God, that are expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms, that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.'

Now then, can you broaden that nuch? Can you conceive anything in much? the way of study, any branch of study, any branch of education, that is not encompassed in that statement? Can you find any resting place in your ef-forts for self-improvement, if you follow the commands given in this passage? But let us quote some more. In section 85, par. 36:

"Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you: and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: seek learning even by study, and also by faith."

Here we find the two great principles linked together-faith and self-im-provement. Faith is the first essential, and God has even commanded us to increase that faith by study. And again, in Section 90, par. 12, we

find the following, and while it is given specifically to Joseph Smith, the same ruth holds good which I mentioned before-if it is good for him it ought to be good for us.

"And verily, I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of coun-tries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion." .

Here is a principle I wish to call your attention to, and that is, that all we do, all we say, all that we hope to accomplish, should be with the idea in view of the ultimate glory of God and the redemption of Zion, that the people who shall finally assemble to receive Christ as their king shall be Zion -the pure in heart-a people worthy for

Christ to rule. And again in section 87, par. 5, we have still a little more:

"And now, verily, I say unto you, give unto you a commandment, that you continue in the ministry and presidency [this again to Joseph Smith, but it is good for us]; and when you have us. I thank you. finished translation of the prophets, you shall from thenceforth preside over the affairs of the Church and the school; and from time to time, as shall be mani-fest by the Comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the churches, vine mission of the prophet whom God our Heavenly Father raised up in the nineteenth century to introduce the dispensation of the fulness of times, the greatest dispensation of God's mercy We, of course, may say that the to man, because it comprehends in it "good" books are the three books that are usually accepted by the followers all the truth and power and authority

The courtesy of addressing the con-regation in the Tabernacle on Sunday, regation in the Tabernacle on Sunday, then for anything untrue or wrong to be accepted by us, if we take the Bible for what it is and measure that which is presented to us by it. And by that we understand that it is our privilege-aye, more than that, it is our duty to measthat which shall be presented to ure us as truth or as gospel, and see wheth-er or not it comes up to the standard that has been held up to us by the great Apostle of ancient times.

Now, I do not know that I shall de-tain you much longer; but one idea I wish to present is this; In the Book of Mormon are pearls of great price, in the Doctrine and Covenants are gens of great worth, and in the Bible are Jewels of priceless value—but they have their price, and the price for them is the energy with which we search for them. They must be dug for, if you please; and these jewels come only to those who shall by diligence and energy search them out and appropriate them as their own. Hence we see that this work becomes one of individual enterprise, and we are individually held responsible for the number of jewels and pearls that we gather from these books. The young people who follow the teach-ings of Joseph Smith cannot honor his

name better than by persistently study-ing the things which he has given to the world and searching for the priceless jewels that are in them. Now, whether or not, as I said before, the differences that are so marked be-tween the church I represent and the one you people represent shall ever be modified by time, so that there might be an affiliation, I cannot say. Only the great God knows. But of this I feel

assured, that Joseph Smith instituted a work which was divine, and that he restored to earth the Gospel as taught by Jesus Christ Himself. Of the final triumph of that work I have not the least doubt; and that finally there shall be a people so purified by the teach-ings which He gave to the world that they shall be constituted Zion, the pure in heart, and that they shall build, at the spot chosen by the Deity Himself, a temple to which Christ shall come and

accept that people as His own, I have not the least doubt. And whether it be this people, or whether it be the peo-ple which I fear is despised by this peo-ple, rest assured it will be the people of God that will build that temple, and it will be that people that shall be accepted by Christ Jesus. I take pleasure in saying that I believe in the teach-

ings of Joseph Smith, and that I try to honor his name by advocating the doc-trines as he advocated them. I have been so firmly convinced that he taught what is true that I have been perfectly willing to give up what might present itself to me in a worldly way of honor and success, and devote my energies to the propagation of these principles; and with you I am ready to honor his name, and with you I believe in the final tri-umph of his work, and I look forward fond anticipation to the time with

when believers in his name shall have so purified themselves by individual effort that they shall be constituted Zion, the pure in heart, and when Christ in all His glory shall come to reign over

ELDER CHARLES W. PENROSE. It always gives me pleasure, my

brethren and sisters and friends, to hear the testimony, no matter through whom it may come, concerning the di-

latter times communication had to be in the last chapter of Luke and in the opened up between the heavens and last chapter of Matthew. Then he the earth, something that had been lost for centuries; for, although the people of the world have had this book, the Bible, which we Latter-day Saints prize and rejoice in and thank God for, yet, notwithstanding the fact that the Christian world, so called, have this book and have translated it from the original tongues, so far as they could get the original manuscripts, (none of which I understand are now in existence), notwithstanding they preached from it and published it to the ends of the earth and organized societies for its publication and proclaimed as far as they understood it, the things contained therein, yet they were in the greatest confusion. As the P ophet Isalah predicted, "darkness covered the earth and gross darkness the people," and contention, confusion, strife, prevalled, and sometimes bloodshed and horrible cruelty were inflicted by people horrible crueity were inflicted by people who professed to believe in the book. And so they were not united upon the volume; they did not fully understand it, evidently, because they quarreled so-much over it, and do to this day. In the midst of this confusion, which I will not take time to elaborate upon the source of th

this afternoon, there was no faith in the minds of the people who believed in the book-unless it might be one here and there, and was of rare occur-rence-no faith in the doctrine of immediate revelation. The preachers and ministers of Christendom proclaimed the fact that in olden times God revealed Himself, just as the epistle to the Hebrews says, and made Himself manifest to the prophets, and in the meridian of time through His Son Jesus Christ: but the story was told that no , in these times, there is no revelation from God, and the notion was put out to the world that the Bible contained all there was of God's truth in relation to religion. The notion was entertained that the Bible contained all that God had revealed and all that was essential to mankind; so they did not look for any divine communication or any rev-elation from God. To them the heavens were as brass; no open-ing from the heavens to the earth; no word from the Almighty; no angel came down from the courts of glory and revealed the mind and will of God, as in former times; no prophet filled with the Holy Ghost, as men of old were who wrote and spoke the word of God; no seer to say, "Thus saith the Lord" and put the world right where t was wrong. That was the condition of the world

at the opening of the nineteenth cen-tury, when the Prophet Joseph Smith was born. He came into the world like most of the prophets of God, in a very humble way, and he was reared in a humble family, a God-fearing, believing people.

When he was about 14 years of age he became exercised in regard to the principles of Christianity, as we have heard, this afternoon, very plainly described, and he went to ask the Lord about it. He was not content with what there was in the Bible, although he read what James said: "If any of you lack wisdom, let him ask of God, that given to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." That is the principle. So Joseph the boy went and asked God, and God manifested Himself to him. The Father and the Son appeared to him and he was told that all existing churches were wrong. That was a great shock to him, and it was a much greater shock to the Christian world when he came forward by the command of G(d) and made the declaration that the

professors of religion of the times "drew near to God with their mouths and with their lips did honor Him, but their hearts were far from Him and their fear toward Him was taught by the precepts of mon." That was a hard but it was the truth-not that there were no good people and no good preachers; he did not say that, and God did not say it. The whole Christian vorld had gone astray, as the ancient psalmist saw it: See Psalms 14 and 53. God did not accept of them. They had the creeds of men, the institutions that mer had set up. Their churches con-tained good people, many of them fer-vent, sincere and true, and so far as they were sincere and true they were accepted of the Lord. But their organiations, their churches, their institutens, were set up by men, and God did not recognize them as His Church; for there can be but one Church of Christ, and that must be the one that He establishes. No Church that Jesus Christ does not Himself establish is His Church. Christ is to be with His Church. His Spirit, His power, His authority is to be with that Church, or it is not His, no matter how many good people may be in it or how much truth they may have. And here let me say, in passing, that we Latter-day Saints, in making these declarations do not attempt to say that the different denominations of Chris-tendom have no truth. We do not say that, and we do not say that what truth they have is not of God. In the Beek of Mormon on not say that what Book of Mormon, on page 612, you will read that all truth is from God, that everything that is good and that en-ticeth to do good is of God; that which leads to evil is of the devil. Wherever we find any influence or principle that leads markind to forsake evil and turn to that which is good, that is from God. He is the Author of truth, and He is "the Father of light, in whom there is no variableness, nor even a shadow of turning," and all the truth that exists in the world, whether it be called re-ligious truth, or historical truth, or mathematical truth, or any kind of truth, and all that is true and good in art, in science, in anything that man-kind can learn, all that is true is of God. And truth is not confined to the Latter-day Saints, nor to the formerday Saints, nor to one sect of Christen-dom, nor to all Christendom combined; for the great truths brought forth by the heathen sages and poets of ancient and modern times, all that they brought forth, which leads men to do good and to overcome evil, came down from the same source, "the Father of light." So we can honor any man, no matter what may be his profession, his calling, his seet, his party, his nationality, who stands up for the truth, and we can respect him according to the degree of his sincerity; but the hypocrites who preach for hire and divine for money and make merchandise of the souls of men, we cannot re-spect; God does not, and I believe that the Devil holds them in contempt. But every man and every woman who is sincere and true-hearted and who brings forth that which he or she belleves sincerely to be true, we can re-spect, and do respect and honor, and we are willing to listen to them, for we are willing to accept truth, wherever it may come from: no matter who may bring it forth, if it is truth, we want it. bring it forth, if it is truth, we want it. Now, what is the standard of the truth to us? Why, that which the Prophet Joseph Smith has brought forth in the last days, in the last dispensation, which puts us in posses-sion of the real test, the real standard, that to which we can bring everything. What is it? Why, it is the stift of the Holy Ghost, the Spirit standard, that to which we can bring everything. What is it? Why, it is the glft of the Holy Ghost, the Spirit that teaches all things, the Spirit of Truth, which guides into all truth, which takes of the things of the Father and of the Son and shows them unto us. It brings things past to our remembrance and shows us things to come: that Spirit which searcheth all things, yea, the deep things of God; the Holy Ghost: the Comforter; the Divine Spirit sent down from on high upon ever one who will receive it the way that God has appointed. A And how has He appointed it? Why, take up the New Testament and read.

last chapter of Matthew. Then he told them what to do: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe: In My name they shall cast believe: In My name they shall cast out devils: they shall speak with new tongues; they shall take up serpents and if they drink any deadly thing it shall not hurt them; they shall lay hands upon the sick and they shall re-And it says the disciples went cover." forth as Christ had commanded, and God "confirmed the word with signs following." Now, we do not have the whole history of that in the chapter I mentioned. In the last chapter of Matthew we read that Christ said: 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have com-manded you; and, lo, I am with you alway, eyen unto the end of the world." Further, He told His disciples, before they went out on that mission, to "tarry at Jerusalem until they were en-dowed with power from on high." We read in the Acts of the Apostles that they did wait as He commanded them, and, on the day of Pentecost, as related in the second chapter of the Acts of the Apostles, they had come to-gether with one accord, in one place, and the Holy Ghost was poured out upon them. It came like the sound of a rushing, mighty wind and filled the place where they were sitting, and they were all filled with the Holy Ghost and spoke in tongues, as the Spirit gave them utterance. Thus was the first Gospel ser-mon preached after the ascension of Christ. Read it in the second of Acts. Peter preached it. He with his breth-ren, James and John, held the keys, so the Prophet Joseph says, as you will find in the seventh section of the Doctrine and Covenants. They three were Christ's immediate associates in all His ministry, after He called them. They were with him in the mount of transfig-uration. He gave certain keys to the Twelve, but especially to Peter, whom he told to feed His sheep. Peter preached that discourse. He opened the Gospel to the people of that dispensation at that time. How did he preach it? In a very simple way: After he had tes-tified concerning the divinity of Christ's mission, that He was the Messiah, that He had been crucified by the Jews and put to an ignominious death, and that He was the Son of God, they were pricked in their hearts, and cried "Men and brethren, what shall we Peter said unto them, mark it, out, do?' Repent and be baptized, every one you, in the name of Jesus Christ, for the remission of sins, and ye shall re-ceive the gift of the Holy Ghost; for the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call." Now, he had previously testified to them that the Spirit which came down upon the Apostles and by which they spoke was the Holy Ghost that was given to the ancient prophets, and here was the promise that others should have it. On what condi-tions? Why, those laid down by the Savior: They were to believe; they, were to repent; they were to be baptized for the remission of sins, then they were to receive the Holy Ghost. Did that tell the whole story?

No. it was just briefly stated there. We find by searching through the books of the Acts of the Apostles how they administered these things: When they baptized people they went down with them into the water and they buried them by baptism, and after the people were baptized they laid their hands upon them and the Holy Ghost came upon them. Read the 8th chap-ter and the 19th and 22nd chapters of

Chost revealed to them. Now, in these atter times. Divine authority was first ought by John the Baptist and aftervarias, as you will read in the twenty-eventh section of the Doctrine and Coverants, the Lord sent His servants, Peter, James and John, who brought the Apostleship and conferred it upon grouph Smith and Oliver Cowdery. That was how the authority to admin-ister in the ordinances of God was restored in this last dispensation.

I might go on to tell you of other beings who figured on earth from the beginning, from the days of Enoch down to Moses and the prophets, who have come in their time and season and given their authority and keys and fower to the servants of God in the last fower to the servants of God in the last days. Even the Lord Himself revealed Himself to His rervants in the Kirtland temple. When the Lord restored that sutherity and placed ft again on earth He declared, as you can read in the 112th section of the Doc-tone and Covenants, that the power and authority and keys of the holy Apostleship He had siven to the First Presidency and the Twelve was "FOR THE LAST DAYS AND FOR THE LAST TIME" DAYS AND FOR THE LAST TIME in which is the dispensation of the full-nes of times; "and the promise was "and the promise was made from the beginning that, while in times past the wicked had been permitted to prevail, and Satan had pow-er to overcome the work in former days, in these latter days the Church of Christ should not be left to another people, but that it should abide and continue," and, as Daniel saw it in the vision, "become a great mountain and

God organized His Church with the design of perpetuity, as can be seen in the great organization which we find described in the 16th section of the Doctrine and Covenants. The Church was organized by revelation, by the gift and power of God, by the restroation of the holy Apostleship, by the return of the ancient Spirit-the Holy Ghost, the Comforter, which is the test to which we can bring all things; for it "searcheth all things, yea, the deep things of God," and we need not depend upon something written hundreds of years ago when we have the revelations of God in the last days. But the revelations of God now will not contradict anything that God revealed formerly, certainly not. It is the one Spirit, the Holy Ghost, that reveals, and it is the Holy Ghost that is the guide, and, so far as men are concerned, those upon whom God has placed authority to regulate and govern, and they must be guided by the same Spirit. It is the right of the people to know the voice of the Good Shepherd and to know the truth when it is presented to them, wherever it comes from.

We have been trying, as Latter-day Saints, to follow the counsels of the Lord, through the Prophet Joseph Smith, not only in publishing the Gos-pel to the ends of the earth, not only in sacrificing (if the term may be used) all things for the truth, as many of us have done, but in all things that he received from the Lord. I received the Gospel in 1850, and after a few months membership in the Church was called to go out and preach that Gospel without purse or scrip, and I have been laboring in that cause from that day to the present. I know it is true. I know that God raised up Joseph Smith, the Prophet, to usher in the dispensation of the fullness of times, and I have al-

ways been willing to go anywhere, to stay anywhere, to do anything that I could for the promulgation of the Gos-pel and testify of the divine mission of the Prophet Joseph Smith. Not only are we trying to publish the Gospel to the ends of the earth, but we are also trying to gather the people of God from the east and from the west, from the north and the south, and God has blessed our labors.

has opened the eyes of our un-derstanding, by the revelations He has given through the Prophet Joseph Smith, that salvation is to come to all, eventually; that those who are in dark. ness now, at some time will be enlight. ened, even after they pass from this life without understanding the truth, God is the same to them as He is to us in the flesh. We are not merely crea-tures of the dust, but these immortal tures of the dust, but these immortal spirits that dwell in earthly bodies be-long to the Father; they are His off-spiring, and "His tender mercles are over all His works," in the flesh and also out of the flesh. The many myriads that have departed this live without the mean have of the this life without the knowledge of the truth will hear the sound of the Gos-pel in the spirit, and the needrul work will be performed for them in the temples that God has commanded us to build after the pattern revealed. This work will go on in the flesh, and preaching will go on in the spirit, and God is over all, and in this great disusation He will bring together in one all things that are in Him. Every truth that has been just to the world Every will be revealed, every principle that has died out of the souls of men will be brought forth again, and all the ancient scriptures will be restored. Noth-ing that is hid shal, be kept hid, and everything that is secret shall be brought to light. Truth will increase In the earth, and knowledge and might and dominiou will come to the people of the living God who keep His commandments. In time all things will be subdued, and the kingdoms of this world will become the kingdom of our God and His Christ, and He will come and reign over His dominion, and God shall be "all in all." These things are not myths to me, nor matters of spec-ulation. They are not something I have merely read about: I know they are true as I know I stand here, because God has made them manifest to me. know this is His work. This is the Church of Christ. It shall not perish. shall not pass away, shall not be over come, shall not be given to another people. This Priesthood and power repeople. This Priesthood and power re-vealed from God out of heaven is re-vealed for the last days and for the vealed for the last days and for the last time, just as God has declared, and it has continued and will continue without a break and abide and over-come every foe. No weapon that is formed against it shall prosper. God will work together for good all things that shall combine against it, and the shall be adapted in the second and He shall be glorifled in His people. I bear this testimony this afternoon

in all humility. I may have seemed a little fervent in spirit, because I feel this in all my being. I know it in every part of it, in my body as well as in my spirit. God has enlightened me by His power concerning it and has thrilled my soul with the glories of eternity. The light of the Lord has shone upon my heart, and the Holy Ghost, the Comforter, has been given me in common with you, to guide us into all truth and to prepare us for the great events that are to be ushered in. This is the greatest of all dispensations, God will be glorified; evil will be over-turned; darkness will be driven out; the powers of evil will be bound; the earth and the inhabitants thereof will be redeemed, and God will be glorified in the salvation of His people. May His blessing and peace abide with you all, through Jesus Christ. Amen.

A Thousand Dollars Thrown Away A Thousand Dollars Thrown Away "My wife had lung trouble for over fifteen years," writes Mr. W. W. Baker, of Piainview, Neb. "We tried a number of doctors and spent over a thousand dollars without any relief. She was very low and lost all hope, when a friend suggested trying Foley's Honey and Tar, which I did; and thanks be to this great remedy it saved her life. She is strong-er and enjoys better health than she has ever known in ten years We shall never be without Foley's Honey and Tar, and would ask those afflicted to try it." The prevention of consumption is en-tirely a question of commencing the proper treatment in time. Nothing is so well adapted to ward off fatal lung trou-bles as Foley's Honey and Tar, Sole agents, F. J. Hill Drug Co.

can represent the work instituted and founded by Joseph Smith, it is compris-ed in the two words, "all truth." And when I say that, I realize its significance: I realize the scope that these two words gives to us. All Futh! It means that whenever there shall be presented to us anything that is a part the universe of truth, then by sen of our vows in entering the church we are compelled to accept it. You remember that at the time Joseph Smith was a young man, and the time his scul was stirred up by the contention of churches, he went into the woods and followed the advice given in James, and sought of God that he might know which one of the creeds was right. You can imagine his as-tonishment when he was told by the lice of the Spirit that all were wrong. He had supposed that surely one of the many creeds were right, but he was told they were all wrong. And yet we contemplate and meditate on this thing, then we realize that in the soul of every man there is a longing to be so completely free in his worship of the great Creator that he cannot permit himself to be circumscribed by the creeds of men, but desires to look for Ged in all nature. He loves to imagine that in the voice of the rolling thunder he hears the voice of God; and he hears it in the tumbling waters of the catar-act, he hears it murmuring in the patter of the rain, he hears it in the mur-mur of the brook; aye, he even hears it whispering in the unfolding of the pet-als of the flowers of nature, and he realizes that their perfumes sent out into the air are but incense in the nostrils of mankind, which speaks of the goodness and the love of the great Cre-

If Latter-day Saintism as a whole stands for anything, it stands for selfimprovement. The very spirit of the great latter-day work is one of selfevelopment and self-improvement. It a spirit of education, if you please. And he who is thoroughly imbued with the principles of the religion cannot but see that it is his duty to develop and study, and grow in an intellectual as well as a spiritual way. Paul, the great Apostle of old, recognized this fact when he said that by the things natural do we comprehend the things piritual; and the great American sage, Emerson, with what wisdom that final-y accrued to him by years and years of meditation, arrived at the same con-lusion. The 'dualism'' of Emerson is a repetition of the truth expressed Paul when he said that by the things natural do we understand the things spiritual. To show that there is which a spiritual. To show that there is eithin this work the spirit of self-im-rovement or education, I desire to wing to your attention some quotations rom the Doctrine and Covenants. And there is one thing above all else that stands as a materialistic idea of Latter-day Saintism, it is the book of Doctrine and Covenants; for it is in a material way the representation of the idea of continued revelation, and in that we, one and all, believe. It is the one thing that differentiates us most markedly from the sectarian world; and hence from the sectarian world: and hence within it we find the principles which we believe should animate the great latter-day work. As early as 1831 we find this instruction given through Jo-seph Smith to William W. Phelps: (I guote from Section 55, par. 2, of the Lamoni edition. I do not know what citation it is in your hook but you can citation it is in your book, but you can easily find it.)

And again, you shall be ordained to Assist my servent Oliver Cowdery to do the work of printing, and of selecting, and writing books for schools in this church, that little children also may receive instruction before me as is REAL ST 1 receive instruction before me as is pleasing unto me."

Here we find provisions for the teach-Here we find provisions for the teach-ing and instruction of little children in a way that shall please the Lord. This was given as early as 1831, and when you recognize that the Church was founded in 1830, then you see how soon the people of the Church were being instructed and commanded to educate themselves in a way that should be pleasing in the sight of God. And again, in section 85, par. 21, in the same book, we find this-and while it is given more specifically to some of the ministry. I warrant you will agree

the ministry, I warrant you will agree with me in the statement that what is food for the ministry ought to be good

and study and learn, and become ac-quainted with all good books, and with languages, tongues, and people."

of Joseph Smith-1 mean the Bible, the Book of Mormon and the Doctrine and Covenants; but the Lord does not confine us here to the study of these books. H_e commands that we shall study all good books; and who will say that there are not good books besides these three? And if you wish to broaden this, if you have not yet enough scope for your researches and the development of your energies, then turn with me to the definition of truth as we find it given in the Doctrine and Covenants, and then remember that we are commanded to accept all truth, to hold fast to all truth, and see where we can rest. In section 90, par. 4, we find this:

"Truth is knowledge of things as they are, and as they were, and as they are to come.'

Can you conceive any branch of knowledge under the shining sun that is not encompassed in that definition of truth? Then when you remember that the followers of Joseph Smith are com-pelled to accept truth and search for truth, and that their creed is encom-passed in the words "all truth," you can readily see that there is not a branch of learning that we are not commanded to follow and utilize to the best of our ability for the glorification of God and for the final redemption of

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We are told that Christ is the great exemplar, and that in Him we have ex-emplified all that the Gospel can do for us. He is the one shining person of all the history of the world that can be pointed to as a perfect example, a perfect model. He is the one of all beings that ever lived upon the earth who through His life never made a mistake, and who could be followed from day to day and yet be found al-ways in the paths of righteousness. And we find Christ exemplifying this truth; for did it ever occur to you that tenelevenths of His life were spent in prep-aration for work which was consum-mated in the other eleventh? For 30 years He studied and improved him-self to accomplish the work in three years that consummated on the bloody cross. Did it ever occur to you that so long a preparation is necessary? And if it were necessary for Christ, whose great teacher was the Holy Spirit, to make so long a preparation, then why must you murmur if you shall toil on year after year and not be called to a specific work? And would it not be better if every person who looks to the final redemption of Zion and the coming of the great Christ, the King, to ing of the great Christ, the King, to rule over us, would spend every mo-ment in preparing himself for some-thing that he could do when the time comes that he shall be called unto that work? Christ studied the Scriptures. work? Christ studied the Scriptures, and when Satan tempted Him and quot-ed Him a passage of Scripture which in its isolation might be bent to other than its true meaning. He was always ready with the answer, "It is written." We see by this that it was necessary for Christ Himself to have the protection of the written word—that safeguard that God has given unto us. The writ-ten word is the standard by which we may measure all things that come to us. The Bible says, "Search the Scrip-tures; for in them ye think ye have eternal life, and they are they which testify of me." Christ spoke thus. And when we pick up the Doctrine and Covenants-the word to this people today-we find in the first revelation a command to "search these command-ments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." The Bible is the great standard. It has been given to us by the Great Ruler of the universe, so that we may know when impostors shall attempt to paim off on to us that which is not true and which is not right. Paul said, "Though which is not right. Paul said, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." By that we under-stand that there is a standard by which we can measure everything that is pre-sented to us, and everything that is

and gifts and blessings and divine Spir-it that characterized previous dispen-sations, and because in it, according to the prediction of the Apostle Paul, in the first chapter of his epistle to the Ephesians, are to be gathered in one"all things that are in Christ, both in the heavens and on the earth, even in Him." That is why I call it the greatest of all His dispensations of mercy to mankind. I do not intend in the short time that is left to me to speak, to go through the different dispensations which have

come from the Almighty for the benefit and redemption of the human family, People who are familiar with the Bible will understand something concerning them, if they will just glance through the history that book contains of the

dealings of God with men in past ages. At different periods our Heavenly Father has revealed Himself, through the prophets and the wise men whom He has raised up to convey His word to the people of their time, as the Apos-tle says in the opening of the epistle to the Hebrews: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds."

We believe in the testimony of the ancient prophets. We believe in the truths which they were called upon to proclaim. We believe in all the truths that were enunciated by them, which have been preserved and have been handed down to us in the Bible, although that book does not contain all that the prophets wrote. A great many things that the prophets brought forth by the power of God have been lost to mankind, and are not included within the lids of the book called the Bible, neither in the Old Testament nor in the New, because we can read in the Scriptures with which the Apostles were familiar and in the New Testa-ment Scriptures that they left behind, accounts of other books, other prophets. other writings which we do not find within that compilation. But, such as it is, we accept it, and rejoice in it, and thank God for it. I do not know how we could have pressed forward successfully in the great work of the last dispensation if there had not been a record, no matter how incomplete it may be, of the dealings of God in former times, because what is called the Christian world, or Christendom, professes to believe in the things contained in that volume, and, therefore, we have something to which we can appeal, something upon which we can all unite and stand, as we have heard this afternoon, upon common ground—that is, if people really believe what they say they believe. The Bible has been a great aid to the work of the last dispensation, and I do not know what we would have done without it when we came to meet the opposition that has been raised against the work of the latter days.

Now, the Bible refers to the last times and to the work that God will bring about and consummate in the latter days. We can read it in the Old Testament; we can read about it in the New, and the quotation that I just made from Paul's epistle to the Ephe-slaus sums it up: That in the dispen-sation of the fullness of times God would gather together in one all things that are in Him, both in the heavens and on the earth. As we learn from the Doctrine and Covenants, from which the previous speaker has quoted voluminously, this comprehends the gathering together of all truth; every-thing that was revealed in former times; all the ordinances, all the gifts, all the blessings, all the power, all the and the blessings, an the power, an the revelations from Almighty God in for-mer times, are to be brought in and gathered in one, in the great and last dispensation; not only great dispensation.

the course pursued. All through the writings of the Apostles they taught these principles. These ordinances they explained, and the effects thereof were described by them. What was the effect of the Holy Spirit upon them? Why, "by one Spirit we are all baptized into one body whether we be Jew or Gentile, bond or free, and have all been made to drink into one Spirit;" and "there is one Lord, one faith and one baptism." Unity was the effect of the Holy Ghost upon the people. It drove out of their hearts the spirit of contention; it united their souls in one, and when they came together in their meetings, as we are told in the 12th chapter of the First Epistle to the Corinthians, one had one gift, another had an-other, but they were all by the same Spirit; for the Apostle says, "to one is given by the Spirit the word of faith, to another the word of knowledge, by the same Spirit, to another the gift of tongues, to another the interpretation of tongues, to another the discerning of spirits, to another miracles," and so on. I need not stop to particularize; you can read it in the 12th chapter, 1st Corinthians. They had these gifts among them. They were the gifts of the Spirit that Christ said should follow them that believed. They were bound by one Spirit in one body. In the same chapter we are told that God, for the government of the Church, placed in it, first Apostles, secondarily Prophets, and after that Teachers, helps, governments, diversities of all this by the one Spirit. That is the kind of Church they built up. Now, my friends, for many hun-

dreds of years the pure Gospel, as preached by these Apostles and the Church, after the pattern that Christ told them to build up, had not been upon the earth. We may search in vain for it through all the histories through all the centuries. Different kinds of churches have been built up. kinds of churches have been built up. Some have had part of the truth, a little truth here and there, mingled with the notions of men, and called, mostly, and very properly, after the names of men. And therefore the Lord made manifest to Joseph Smith, the youth, that the world had gone out of the way, and promised him in due time that the fulness of the Gos-pel should be restored. pel should be restored.

to speak about the coming forth of those metallic plates containing the history of the ancient inhabitants of this land, and how the Gospel was given to them by the Lord Jesus Christ when He came over here in person, after His resurrection. The Prophet Joseph brought that book forth by the gift and power of God. Angels min-istered unto him, and the authority which was held by the servants of God in the early Christian era, was conferred upon him. 1 will refer you to the Doctrine and Covenants. In the thirteenth section you will read how John the Baptist came and ministered in person and ordained Joseph Smith and Oliver Cowdery to the authority which he held, the Lesser Priesthood, which gave them power to preach the Gospel of repentance for the remission of sins, and baptism by immersion in wa-ter. They exercised themselves in that ter. cuthority as they were commanded. They did not choose themselves, for, as the Apostle Paul declares: "No man taketh this honor unto himself, but he that is called of God, as was Auron Let me call your attention to the fact that there were eleven men to whom Jesus Christ gave that authority, according to the chapter in Luke from which I quoted, and it did not belong to anybody else, I cannot feeling amused, sometimes much surprised at other times, help and that modern ministers, when they are asked where they get their au-thority, turn to the last chapter of Luke

Still further, when we get them here Acts, and you will find that this was we are advancing them in knowledge and usefulness. We are building sem-inaries and academies and universities, and getting the very best kind of intellectual material that we can find to instruct our youth and those of older years in the very things that we have heard about this afternoon. We are seeking out of the best books, not only the three mentioned, but all good books wherever they are published, "words of wisdom," seeking for knowledge, "by learning, by study and by faith;" knowledge of countries, of kingdoms, of languages, of customs and of laws, and we are using it all for the building up of Zich and the glory of God.

Still further, we are carrying out the instructions of the Prophet Joseph Smith, by utilizing the plans and patterns which he received by revelation from on high, for the ordinances in the hely tempies, for the salvation of the living and the redemption of the dead, that the work that he is now perform. ing behind the yell may be supplement ed ty ordinances that must be attended to here in the flesh by the living; and so with the great leader who succeeded him and who confessed himself a follower and Apostle of Joseph Smith. The object of all our labors and efforts is to build up the kingdom of God in these latter days, on the principle and pattern and spirit and power re-vealed through the Prophet Joseph And we love his memory. We do not worship him: he was but a man. He had his faults and weaknesses, as he confessed and as God showed him. Christ, as we have heard, is the only true exemplar, the only perfect being, the Son of the Living God. We do not worship the prophet, but, as we sing

our hymn, we "honor and bless his ever sreat name." I have never been ishamed to bear that testimony to the world, in the face of mobs and in spite of the greatest opposition that has been raised in any country where 1 have traveled; for I know that he was a prophet of the Living God, that he lived and died a martyr to the truth, and that he is now working in the same great cause in the spirit world, reaching the Gospel to those that have departed in former times, who never heard it while in the flesh. And he and those who are associated with him will proclaim the truth until all peoples of every race and clime have heard the wound thereof. We will carry on the work here, and when we leave the

leave the body we expect to be marshaled under body we expect to be marshaled under his direction in the spirit world, for he holds the keys of the last dispensation, as Christ promised before his career on carth was ended. Although there was I will not take time this afternoon some doubt expressed in the beginning as to his continuance. Christ promised finally that the keys that had been bestowed upon him should not be taken from him in this world nor in the world to come, and Joseph still stands at the head of the dispensation of the fulness of times. We, his humble followers, are laboring with him and we are devoted to the work with all and we are devoted to the work with all that we have and ili that we are, however much or little that may be. I am glad to bear this testimony here

this afternoon, as I have always been, and I am glad to recognize anything that is true an I anybody that is sincere, no matter what may be his profession or his creed, whether he is mistaken or thinks I am. When I hear anything that rounds to me like the truth and that will bear the cest I have in my soul of the truth. I will receive it; but when error comes or that which is source to be the truth. error comes, or that which is against my onvictions and against my understanding and knowledge, I quietly reject it But I have no ennity against the per-

son who presents it. I know this great latter-day work is true, because God has manifested it to me, not because I have heard somebody say so. When I was a boy I came out from all my kindred and friends and received this Gospel, because I believed times; all the ordinances, all the gifts, all the blessings, all the power, all the revelations from Almighty God in for-mer times, are to be brought in and gathered in one, in the great and last dispensation; not only that but things kept bldden from the foundation of the world are to be prought, forth and revealed in this great dispensation. Now, to usher in this work of the

BLOOD

On account of its frightful hideousness, Blood Poisoning is commonly called the King of Al Distance. It may be either bereditary or con-tracted. Onco the system is tainted with it the disease may manifest itself in the form of Serofals. Exempt and the first of the first wollen Joints. Eruptions or Copper Colored Spots on the Face or Body, little Ulcers in the Mouth or on the Tongue, Sore Throat, Swollen Tonsils, Failing out of the Hair or Fyebrows and finally a Leprous-like Decay of the Fiesh of Bones, if you have any of these or simil-ing symptoms get BHO to YS BLOODD CURE Re-result of life work. It contains no dangerom forest on the very particle of impurity. Soon of forever. The blood, the Itsues, and heaved or forever. The blood of the sease and forever in the whole system are cleaned, purified and restored to perfect health, and the purified rest month. Made if the Harowy, and heave the the system heave in Sait the KSt. Philadeiphia. For sait in Sait the the St. Philadeiphia. For sait in Sait the source of the State in Sait the source of the State in Sait the source of the State in Sait

POISON

LET IN

On the ground floor and fell through to the cellar, is the way a cynical investor put it. You can't fall very far with real estate security. Our Time Certificates pay 7 percent, guaranteed

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