## DESERET EVENING NEWS: SATURDAY, MARCH 31, 1906.



## Address by

## ELDER JOSEPH E. ROBINSON. President of the California Mission.

At the Seventy-Sixth Semi-Annual Conference of the Church Of Jesus Christ of Latter-day Saints, in the Tabernacle, Salt Lake City, Sunday, October 8, 1905.

My brethren and sisters, my heart is network in praise and thanksgiving inted up in praise and thanksgiving inter the testimony of my brether. They, too, deny that Jesus is the Christ, the Son of God. lifted up in praise and thanksgiving when I hear the testimony of my breth-

ren in relation to the growth and advancement the Church of Christ is making in the earth. With Balaam of eld. I feel to say, "How goodly are thy tents, O Jacob, and thy tabernacles, O tents. O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lignaloes which the Lord hath planted, and as cedar trees beside the waters. Blessed is he that blesseth thee, and cursed is he that curseth thee."

The mission that I have the honor The mission that I have the honor of representing is not so large as some other missions in the United States; but I believe it has as varied interests as any of them. Varied as is the state of California in its flora and fauna, so is it socially and religiously. Mt. Shasta at the north end of the state is nearly it months above the sea. It is common the north of the sea. It is crown-ed with glaciers of everlasting ice. The only plant life near the snow line is the hy plant life hear the show the is the chen and the moss. Then we have the imperial valley, at the south of of the state, 300 feet below sea wel, the palms and oranges and dates. level, the pairss and oranges and dates of the warmer countries. Just as varied as is the growth of vegetation, and the character of animal life be-tween these two extremes of altitude, are the religious beliefs of that people. Someone has said that there are 1,440 edd "somebodies" in the United States and 80,000,000 of "nobodies," and that California has one-third or more of these "somebodies." Though I have California has one-third or more of these "somebodies." Though I have been there a few years. I have not come to know much about the "somebodies." but I have learned that the "some-bodies" and "nobodies" that are there bodies" and "hobodies" that are there have a great many different ideas of religion. During the last summer it was my privilege to attend some lec-tures that were delivered before the Venice Assembly—a society resort near Venice Assenting a society from those matherings with a fixed and firm de-termination to preach Christ and Him cueited whenever opportunity offered; for I found there that the men who up as social reformers, as ecstood up as social reformers, as ec-desissical leaders, as philosophers of all the ologies and isms of the day, seem to have lost sight of the fact that Jesus is the very Son of God. Many of them mouthed the same sentiment as of them mouthed the same sentiment as lyman Abbot had expressed, wherein he said, "My God is an ever-present energy, manifesting itself in all the civities of human life and in all the workings of nature. I believe." said he "in a God that is in all things, and he work all things and of all things"-

rough all things, and of all things' parthesistic wholly in its nature. I beard one of the most eminent clergy-men offer a prayer just before the reat Baba Bhareta delivered his ad-dress upon the mission of the old world to the new-the mission of the

Buddhists of the eastern world to the Christians of the western world; and "O Thou Great and Infinite One.

Then there is the Unitarian church, which has a large following. In fact, this assembly that I have been speaking of was conducted and presided over by a Unitarian, although he and his followers do not call themselves Unitari-nns, but they are nevertheless. They believe in one God-Love-an essence, a force; and they accept Jesus Christ, not as the Son of God, but as the ex-pression of Love in human form

pression of Love in human form. This has made it difficult for us to proselyte after the manner of the Aposproselyte after the manner of the Apos-ties of old, and to use the Scriptures; for they have to be converted first of all to the thought that the Bible may be the word of God, before they will listen to the scriptural passages we can quote to prove the divinity of Lorus

to Golgotha, breaking down like a weak man under the heavy cross. They read how He died as a man dies. Notwith-In addition to those I have mentioned, In addition to those I have mentioned, there are many who are called inde-pendent Christians. They claim, with the late Secretary John Hay, that they cannot find within the narrow creed of standing all these things they feel that He was no more than man. They lose sight of the fact that He was a perfect man, enjoying the full capabili-ties of man; and that because of His any of the orthodox churches a pure and full expression of their ideas of religion. Among this class of people ties of man; and that because of His parentage He had more than manhood, that He had power inherent within Himself to break the bands of death and take his body up again. It is after the resurrection that we note the greatest difference. He appears before His disciples in the self-same body, showing the prints of the nails in His hands and feet, and the mark of the spear-thrust in His side, and asks the to do the most good, because their minds are healthy, and they have not the valming fractions that others have. They listen to our testimonies, encourage us, and give us the hand of fel-lowship. In some of their organiza-tions we are privileged to speak, and in others we do the praying, while in oth-ers we have done the singing, and conspear-thrust in His side, and asks the doubting one to come and test Him, for a spirit had not flesh and bones as He ducted burial services over their dead, because they do not attend to these things themselves: their organizations are merely for the cultivation of so-cial virtues, and for beneficent pur-

poses. Not a great while ago (I believe mentioned it here once, but it will not hurt to tell it again), a Catholic priest came to me, and after he was assured came to me, and after he was assured that I was the representative of our people-for he had expected to see someone with a long, white heard, ven-erable and dignified in appearance-he disclosed to me his identity as a Cath-olle priest, and told me that he had come to the conclusion that no man could live a correct life in ordinary Hear could live a correct life in celibacy. He had heard of the wondrous growth and progress of our people, their institu-tions, and their social economy, and he desired to cast his lot with us, that he might have a home and a family of his own. "But," said he, "there is one crucial point I want to be satisfied upon

crucial point I want to be satisfied upon before I can accept your Gospel-do you believe that Jesus is the Christ, the Son of God?" When I answered, "Verily we do," he remarked, "Well, I expect we are all in a measure the sons and daughters of God, but do you believe that He is any different from the rest of us, because I cannot think that he is more than the netural son of Joseph is more than the natural son of Joseph or some other man.'

To my mind, it is just such doc-trines as those put forth by Joseph Hamilton and Lyman Abbott that are responsible for much of the infidelity has marked out. I believe that the greatest revelation given in these the last days was the vision of Joseph the the second secon Prophet when he saw God the Father and the Son, and made statement of the fact that man is in the image of Delty. This revelation abolishes completely the theory of the men I have quoted, tangible, that appeals to their material minds as well as to their emotions, and that can offer them something to dosomething that is reasonable and tangi-Such are the questions that we are confronted with in that land. There-fore, we have to learn something be-sides the Scripture, and be enabled to bring forth strong reasons upon these that we have a religion that is better that we have a religion that is better than other churches of the land have --something that within the very geni-us of it answers the demands of mcn'souls, that is soul-uplifting, and that brings to men the benediction that always accompanies the truth. I note that Mr. Hamilton speaks of the fact that God created man in His own image, male and female; that He spoke to Adam in the Garden of Eden, that He reported to the council in heaven that Adam and Eve had be-come like unto them, knowing good from evil; that afterwards He visited Abram; that He ate and drank with him on the plains of Mamre, and, after the custom of the country, had his feet bathed; that He told Abram that He had come down to see if the reports in relation to Sodom and Gomorrah were correct; that afterwards He wrestled with Jacob, and that Jacob constrained Him, in fact, would not let Him go until He had blessed him; that He changed the name of Jacob at that time to Israel, because, He said, you have prevalled with the Lord, and Jacob re-joiced, because, said he. I have seen the Lord face to face and still live. He quotes the fact, too, that God spoke, to Moses face to face, as one man speaketh to another, and not in vision nor in dark sentences; that God rebuked Miriam and Aaron for their jealousy and reminded them that He spoke to Moses as one man speaks to another, mouth to mouth. He cites the fact also that Stephen beheld the Christ, after the resurrection, sitting upon the right hand of the Father, clothed with the glory that He had prayed for before the dread night of Gethsemane, when He asked that the Father should restore unto Him all the glory that He had with Him before the glory that He had with Him before the world was; the fact, too, that Jesus, the Christ, was born of woman, as we are, and that He grew up as a child, like other children. If we credit the writings of the early fathers, we learn that He used to fashion animals, birds, etc., of clay; that in His father's work-shop He learned to fashion the yoks for the cattle, and make tools, and build after the manner of that day. We learn that afterwards, when John had become converted because of the Holy learn that afterwards, when John had become converted because of the Holy Ghost descending upon Him in the sign of a dove, the same bore witness to his disciples that He was the Lamb of God, who taketh away the sins of the world: yet this same Jesus suffered hunger and thirst, and the adversary strove to tempt Him and lead Him astray from the path of righteousness because of His hunger, fatigue and thirst. thirst. We understand that He went to Naz We undertand that He went to A22 areth, the home of His youth, and took up the Scriptures as was His wont up-on the Sabbath day to teach them. Clad with newer and greater authority, hav-ing come into the fulness of manbood and privileged, under the law, to take up the ministry. He taught as one hav-he contents, and they reserved it and up the ministry. He taught as one hav-ing authority, and they resented it and cast Him out, saying, "Is He not Jos-eph the carpenter's son, and have we not His brothers and sisters with us till this very day?" How sad the words of the Master as He turns from them-"a prophet is not without honor, save in his own country and among his own people." They know how He was mock-ed by the Pharisees and the Sadducees. when, fatigued and ill with privation and with the wondrous labors be per-formed, they cried unto him. Physician, heal thyself. They witch Him through heal thyself. They watch Him through His course of life. They can read of it as do we. How He wept over the It as do we. How He wept over the death of Lazarus; how He seemed as



"Good Housekeeping," a well known household national magazine volun-tarily made a thorough examination and test of None-Such Mince Meat, and placed it without reservation upon its "Elder Geo. D. Reeder of Hyde Park. Cache Co., Utah, returned March 24, 198, from the British mission, whither he was sent Jan 12, 1904. The Manchester confer-ence was his field of labor. roll of honor. In the March number of Good Housekeeping, in the department of "Pure Food Assurance," we find: "None-Such Mince Meat, Merrill-

sanitary perfection as possible." This guarantee, which could not be

a man among men, aside from His mi-

Elder Andrew Lorenzo Andreason of Mink Creek, Onelda Co., Idaho, passed through this city March 24, 1906, on his re-turn from the Scandinavian mission, where, since March 25, 1904, he has been laboring in the Aarbus conference. "None-Such Mince Meat, Merfili-Soule Co., Syracuse, a semi-moist con-densed compound of beef, apples, spices, sugar, raisins, currants, boiled cider, and sait, without other preserva-tives or adulterants, no artificial color-ing, produced under conditions as near to contrary particular as consulta."

Elder Edward A. Cottrell of Farming-ton, Davis Co., Utah, passed through this city Saturday. March 24, 1906, on his return from the British mission, for which he was set apart Jan. 25, 1904. The Newcastle and London conferences were his fields of labor, spending a year in each. bought at any price, ought to satisfy the most particular house-wife. The sale of one million packages a month

Elder Heber J. Webb of St. George, Washington Co., passed through this city March 24, 1966, returning from the Nether-lands mission, to which he was sent Dec. 12, 1962. The Arnhem and Groningen con-ferences were his fields of labor. The work in Holland was never in so good condition as now. The Elders are doing more than double the work they did two years ago in the spreading of books and tracts. The Hollanders are a very re-ligious and hospitable people, and kind to the Elders. Many new places have lately been opened and Elders are none too plentiful. seems to prove the statement to be true. oYur grocer sells None-Such. Try it, and satisfy yourself. You are the one. raculous powers of healing and divina-tion. At the same time He promised that those who believed on Him should

that those who believed on Him should do the works which He did, and greater works, and that the same signs should. follow the true believer unto the end of the world. We know, too, that the early Apostles did raise the dead to life, performed miracles, cast out evil spirits, opened the eyes of the blind, unstopped the ears of the deaf, and caused the lame to lean like the bart Elder Aaron Call of Bountiful, Davis Co., Utah, arrived home March 24, 1906, from the British mission, for which he was set apart Jan. 23, 1904. The Notting-ham conference was his field of labor, acting as president part of the time. caused the lame to leap like the hart. They read of the Master as He went

Elder Warren Wilson McCarty of Ray-mond. Alberta. Canada. passed through this city March 24. 1906, on his return from the British mission, where, since Nov. 10. 1903, he has been laboring in the Scottish conference.

Eider John F. Adams and his wife Augusta Geneva Ellison Adams of Oak-ley. Cassia Co., Idaho, passed through this city March 24, 1966, on their way home from the New Zealand mission, for which they were set apart April 14, 1963. The Mahia, Waiapu, Ngapuh and Waikato conferences were their fields of labor. The schools are proving to be a grand and conferences were their fields of labor. The schools are proving to be a grand suc-cess among the natives. Sister Adams ac-complished a good work as president of the Relief societies, by means of which much good is being done in assisting to uplif the native people. They are energe-tic in their work and seem anxious to know how the work is carried on in Zion.

had. We see Him then partialing ones as He had. We see Him then partialing of food with His disciples and laboring with them for 40 days. We then read of His ascension into heaven in the same bodily form that He had while Elder Orson H. Willie, of the Tenth ward, this city returned March 24, 1995, from the Netherlands mission, whither he was sent 24 months ago. The Arnhem, Amsterdam and Rotterdam conferences sojourning among the children of men; and angels testified to those sons of Galilee that as He ascended into heav-en, in the same manner He should also descend. Holland, were his fields of labor.

Elder Hans B. Nielsen of Hyrum. Cache Co., passed through this city March 27, 1906, on his return from the Scandinavian mission, for which he was set apart Oct. 27, 1903, The conferences of Trondhjem, Norway and Copenhagen, Denmark, were his fields of labor. descend. John says, "Beloved, when He comes we shall be like Him, and we shall see Him as He is"-not as the vain imaginations of men would make Him, but as the express image of His

Him, but as the express image of His Father's person, in the likeness of His Elder Claudie D. Michaelsen of May-field, Sanpete Co., Utah, reached this city March Z, 1996, on his way home from the Scandinavian mission, where he has been laboring since July 7, 1903, in the Trond-hjem conference, Norway. Father's person, in the likeness of His Father. It seems to me that if men would study these things as they are written, and not splritualize them, they could not help but admit the fact that we are in the image of our Father: that as He is the father of our spirits He is also the Father of Jesus, the Christ. And more, that He was the Father of Jesus, the Christ, in the flesh, the only begotten in the flesh. And so I repeat, I have felt constrained to preach more strenuously "Jesus Christ and Him cru-

Elder Peter W. Knudsen of Brigham City. Boxelder Co., passed through this city March 27, on his return from the Scandinavian mission, whither he was sent April 28, 1902. The Christiania con-ference, Norway, was his field of labor.

Elder James N. Hansen of Brigham City, Boxelder Co., passed through this city March 27, 1966, on his return from the Scandinavian mission, for which he was set apart Jan. 26, 1904. The Christiania conference, Norway, was his field of la-bor. strenuously "Jesus Christ and Him cru-cified," and the personality of our Father, and the fact that we are indeed His children, and the fact that we are indeed His children, and that we are com-manded to become perfect like Him, and we may become like Him if we follow in the way which the Master

Elder Charles Heber Dudley of Magrath. Alberta, Canada, passed through this city March 27, 1906, on his return from the Netherlands mission, for which he was Netherlands mission, for which he was set apart April 17, 1992. The Groningen and Arnhem conferences in Holland were his fields of labor, presiding over the latter the last 15 months.

Elder Harmon Gubler, Jr. of Santa Clara, Washington Co., passed through this city March 23, 1996, on his return from the Swiss and German mission, for which he was set apart Oct. 29, 1903. The Bern conference was his field of labor.



anne." I heard some of them say, in speaking of the Master, that although He was one of the greatest leaders, He was one of the greatest leaders, emically and morally, that the world has ever produced, that He was en-dowed with miraculous gifts, that He was the greatest Prophet the world has ever known, yet they could not regard him as the Son of God as do orthodox Christians. Two weeks ago today, in Los Angeles, one of our little Sunday thool boys, a non-"Mormon," asked why they did not make a picture of God. He said, "I have seen pictures of angels and pictures of Jesus Christ, but why don't they make a picture of why don't they make a picture of Ged?" It brought to my mind the ad-dresses I had heard in the Venice asembly. It was brought to my mind again yesterday, by the editorial in the sembly. Descret News in relation to what Joseph Hamilton had said at Wilson, New York, to the effect that God is a Split, and at the same time he tried hard to make it out that He is a per-sonal being as well, stating that He could at His pleasure assume a per-tonal form.

ional form. In California, Christian Science has a In California, Chin fact, the religious great following. In fact, the religious simosphere of that great state is ab-formal. Those who are religious seem to be abnormally so. They have built to be abnormally so. They have built up an ethereal sphere, through percert-ed imagination or fancy, that is wholy untenable to the matter-of-fact man. Christian Science friends and followers in that State have fructified to that extent that there are many branches of Home Love; of Faith Heal-ing, and of Faith Cure; and it is their hope, so I have been told by some of their leaders, that it will not be long befor they shall live and never taste of for they shall live and never taste of feath, through their knowledge of Christian Science. But these people fmy Jesus as the Christ, the Son of Dat

It is a fruitful land also for Spiritualim. Many men and women there tudy what they call the occult sci-nces. They have gathered from all ever the world This class of people. too, deny that Jesus is the Son of God. We have there also headquarters of theosophy, with a temple of Isis, estab-lished for the very purpose of resur-



Inc theory of the men I have quoted, and annuls the Athanasian creed, which obtains in the Roman Catholic and Episcopal faiths, and is printed in their creeds even unto this day. I believe if men would study more of Jesus, the Christ, they would come near to know-ing who our Father is and what He is like. Then they might accent Jesus

like. Then they might accept Jesus as the Only Begotten of the Father, and turn to Him, and love and follow Him, and rejoice in the prerogatives of

the everlasting gospel. This is why we are striving to preach to the people the divinity of Jesus, be-cause of their disbelief in the Son of God. I pray, my brethren and sisters, that is not here the son of t that in our lives we shall emulate the example of the Lord Jesus Christ; for then we may become joint heirs with Him to the power and the prerogatives of our Father. When men have been told these things, it has uplifted their beauty and their minds have been as

hearts, and their minds have been ex-alted with the concept that the Latterday Saints have of Jesus, the Christ, Many men have told me that they have

Many men have tol me that they have had a new incentive to live aright, a deeper hope and a deeper faith had been implanted in their hearts because of the testimony of the Elders in rela-tion to the personality of God the Fath-er, and that Jesus is indeed His Son. God bless you, my brothers and sis-ters. Pray for us in the mission field, as we pray for you. We have the right to expect a great deal of you, that as we are looked upon as representatives of our people, that you at home shall do your part well; that all we say in our pride and love for you shall be maintained and upheld; that you will prove you are the people of God, that our mission in the world is the uplift-ing of humanity, and that in the due time of the Lord we shall succeed in it; which God grant, is my prayer in the name of Jesus, the Christ. Amen.

RETURNED MISSIONARIES.

<sup>V</sup> Eider Rolla Ray Reading of Murray, Sait Lake Co., Utah, returned March 18, 1996, from the Central States mission, where, since June 7, 1994, he has been la-boring in the East Kansas conference.

Elder Lewis F. Birch of Oakley, Cassia Co., Idaho, passed through this city Murch 20, 1806, on his return from the Central States mission. for which he was set apart Dec. 8, 1962. The St. John confer-ence, Kansas, was his field of labor.

Elder Frederick C. Jackson of Parker, Fremont Co., Idaho, passed through thia city March 23, 1906, on his return from the Eastern States mission, for which he was set apart March 22, 1904. The New England conference was his field of labor.



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