



A Discourse Delivered by ELDER ORSON F. WHITNEY.

At the Tabernacle, Salt Lake City, Sunday, August 11, 1907.

(Reported by F. W. Offerstrom.

I am remjuded by the withdrawal of , is all that the Lord requires. I am remuded by the withdrawal of so many at the beginning of our service of that couplet of Pope's, wherein he speaks of those who "to church repair, not for the sermon but the music there." Howaver, I find no fault with draw in order to take their frains. Far better that they should leave at the organing than during the service. It is fair to presume that there are many strangers still in the congregation, and that some of them have come to the great organ, and listen to hear the great organ, and listen to the magnifi-cent choir, but also to learn a little conent choir, but also to learn a little certing what the world terms Mor-monism. If I may have the Holy Spirit, which maketh manifest the things of God, I will endeavor to enlighten our friends concerning some of the things in which the Mormons or Latter-day Saints believe.

THE MEANING OF MORMONISM.

Mormoniem is a nickname for the Gospel of Jesus Christ, and if you wish Gospei at Jesus Christ, and H you wish to find out what Mormonism is—what are its doctrines, its government, its aims and purposes—you need only make yourselves acquainted with the primi-tive Christian church—its government, its doctrines, its aims and purposes—for Mormonism, to us, is the ancient Chrisits doctrines, its aims and purposes-for Mormonism, to us, is the ancient Chris-tian faith restored. We do not preach a new gospel. We would not dare preach any other gospel than that which Christ and His apostles preached. We bear in mind the admonition of Paul to the Galatians, "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." Mormonism does not claim to be anything new. It may have new presentations and a new enclaim to be anything new. It may have new presentations and a new en-vironment; this is a new dispensation of the gospel, but the gospel itself, which the world calls Mormonism is nothing more or less than the everlast-ing gospel, unchangeable, eternal, the same verterday, today and forever. Its offness use the same as these philoh coffices are the same as those which equipped the ancient Christian church. Its docirines are identical with those taught by Jeaus Christ and His apos-tics; and the ends which it has in view tics; and the ends which it has in view are similar to theirs; for this is Christis work as that was Christ's work. The difference between this dispensation and those which have preceded it, is; that God has now purposed to gather together in one all things in Christ to unify His work to restore all things. and bring to pass the fulfilment of all that the hely prophets have spoken since the world began. In other words this is the winding up scene, the final dispensation, the last time that God will speak to man. This is the day for the gathering in of the millennium, the era of universal peace and good will. era of universal peace and good will. Mormonism is a preparatory work for the coming of the King of kings, the Lord Jesus Christ, in His glory.

A MODERN CHRISTIAN VIEW.

I was conversing the other day with a good Christian woman, who had "outgrown," as she said, all the creeds of Christendom. When I asked her about her religious faith, she said she was once, a Methodist, but did not subscribe now to any particular seed, did not belong to any particular seed, hut believed in the Bible, in God, be-lieved in serving Him and in doing good. She thought the Mormons just as good as the Methodists, and the Methodists just as good as the Pres-byterians or the Catholics, and not one whit better. She believed that all good negple would be saved and would go to heaven, regardless of their creeds. As she put it: "All roads lead to Bos-ton, and it does not matter which road you take." This is a view entertained by many honest and shocre people; and they are very complacent in the ex-pression of it. They seem to think it indicates the goodness, generosity, and merces of Cod. They hold that He with I was conversing the other day with pression of it. They seem to think it indicates the geodnese, generosity, and mercy of God. They hold that He will recognize any sincerc profession of re-ligion, and that it does not matter best we can to serve Him, w religions ave equal claims to divine That was this good woman's conviction.

sounds very good, very plausible, but good as it sounds, plausible as it scens, we Mormons do not believe it, for it is not the gospel of Jesus Christ. These are the views of men-the vair imaginings of these who are not satisfied with the plan for man's salvath which God Himself has instituted, an think, forsooth, that they have found 'a mo e excellent way.'

WHY THE GOSPEL WAS GIVEN.

A question was once issked of me by a friend, a young lady, not then a mem-ber of the Church, though she subse-quently joined it. She was imbued with much the same idea that the good Christian woman held, of whom I have maken and she said to me. "If I am spoken, and she said to me, "If I am honest and truthful, virtuous beevo-lent, and charitable, why is that not sufficient to please God and make me acceptable to Him?" I answered her ble to Him?" I answered her "It would doubtless be sufficient thus if it could effect the end desired. If ye could save your own soul, you would be expected to do it. If men and women expected to do it. If men and women could save themselves eternally, it would be required of them. The Lord does not put a premium on indolence: He expects man to do all that he can in working out his salvation. Mormon-ism recognizes, probably more than any other religion, that works are necessary as well as faith; that there is some-thing for man to do, and that he must not expect God to do everything. Self-help is essential, but after we have done help is essential, but after we have done our little all, there is a great deal still lacking, and we cannot do it. That is what renders necessary a Savior and a gospel. God does for man what man cannot do for himself. He knew be-forehand that He would have to do it. forehand that He would have to do it, and so instituted, in the heavens, a plan of salvation; and a Savior was provided to come into the world to lay down His life, to shed His bloed, in or-der to make applicable and effective un-to man's salvation those mineiples of redemption and electral progress that were instituted before the creation of the world." the world.

WHAT IS THE GOSPEL?

And what are those principles? W do not have to consult our friends, our good Methodist brothers and sisters good Methodist brothers and sisters upon this point. We do not need to ask this Catholic brother, or that Presby-terian sister, for an opinion regarding such matters. We need only go to the writings of the ancient prophets and apostles, and find out what Jesus Him-edit and His sevents and mostless Himapostles, and find out what Jesus Hin-self and His servants said concerning these things. They did not express a mere opinion as to what was sufficient for salvation. They spake as they were moved upon by the Holy Ghost. They wrote as they were inspired by the Spirit of Truth, and that was scripture, and we have access to these Scrip-tures. We have ancient Scripture as well as modern revelation to instruct us upon these vital points. We do not need to guess, to have this opinion, or that conjecture. God has spoken; He has laid down the law; He has pointed out the path. He says, "This is the way; walk ye in it." We cannot sub-stitute any other way for His way; if we try to do so, we must abide the con-

CHRIST'S TEACHING.

What did Jesus say, after He had made the necessary atonement to wipe away the effects of the transgression of Adam? He appeared to the chosen twelve, whom He had selected before His crucifixion, and gave them this commission: "Go ye into all the world, commission: "Go ye into all the world, and preach the gospel to every creat-ore. He that believeth and is bupized shall be saved; and he that believeth shall be saved; and he that believen not shall be dammed. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." "Go ye therefore, and teach all nations, bap-tiging them in the name of the Father. which church we belong to, whit creed we subscribe to, so long as our hearts are pure and our intentions honorable, So long as we believe in God and do the son, and of the Holy Ghost; teaching them to observe all things what so the son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded and lo, I am with you alway, even unter the end of the world." "But tarry ye in the city of Jerusalem, until y be endued with power from on high."

can only be removed by obedience to those principles which were instituted for the especial purpose of removing sin. Sin cannot enter into the king-dom of God, and we must get rid of it, or we cannot enter therein. But you cannot get rid of sin by being good and kind, benevolent and charlt-able: you have got to get rid of it in the Lord's way, and it is not for you or for me to dictate terms to the Al-mighty, and set aside His plan, think-ing that our good works are sufficient, standing alone. If we do this, wo will be deserved, and that good woman it have mentioned will be deceived. Her eves will be opened some day to the fact that although there be good people in all churches, and some truth in all religions, this does not do away with the eventasting and unchangeable plan whereby God will save the human race. NOT A NEW RELIGION.

NOT A NEW RELIGION.

Mormonism simply claims to be the original gospel, brought back again. We do not present it as a new thing. Truth is necessarily old, because truth is stermal.

Truth is necessarily old, because that is eternal. A lie can be new, for it has a beginning, and because it has a beginning it must have an end; but trath is eternal, and that which is eternal is without beginning or end. eternal is without beginning of end. That is why the gospel—which is eter-nal truth revealed to man for his sul-vation—is the same yesterday, today, and forever. God did not give to Jos-eph Smith any new doctrine, but told him to preach to this generation the old doctrines; and sent him forth, with his osseniates to preach the same his associates, to preach the social doctrines; and sent minimum torus, his associates, to preach the social doct that the social doct the soc sam hat His apostles had preached. Have faith in God, repent of your sins, be baptized by immersion for the remission of your sins, and ye shall re-serve the gift of the Holy Ghost-this ceive the gift of the Holy Ghost—units is Mormonism's proclamation. It is the old pospel revealed anew. We do not get it altogether from the Bible. We have other sources to draw upon. Jos-eph Smith was a prophet, seer and be reached by direct eph Smith was a prophet, seer and revelator; and he received, by direct revelation from Heaven, the gospel and the powers of the holy priesthood, under which authority alone this gos-pel can be legally administered; and he was commanded to teach it to all the world as a witness to all nations before the end should come.

UNIVERSAL SALVATION.

We Mormons believe, just as sin-We Mormons believe, just as sin-cerely as that good Christian woman helieves, that all good men and women will be saved. Mormonism teaches: this doctrine; it is not exclusive. While it stands upon the rock of rev-elation, and contends for the gospel that Christ revealed, it is not a narthat Christ revealed, it is not a nar-row religion. It provides for the sal-vation of all men, but provides for them just as the ancient gospel pro-vided for them, saving them according to their merits. All will be saved, but it will be according to their works. Justice, as well as mercy, will claim its own. Jesus said, speaking to His disciples: "In My Father's house there are many mansions. I go to prepare a place for you, that where I am there ye may be also." Do you imagine that He was speaking to all men? That Je was addressing Himself to murder rs. acuterers, thieves, liars, and other aculterers, thieves, liars, and other criminals—those who refuse to obey His laws or even the laws of the land? No, He was not speaking to people of that kind. He was addressing men and women who believed in Him, who had failth in God, who had repented of their sins and had had their sins washed away by baptism, and had received the Holy Ghost by the laying on of hands,—that Spirit which mani-fests the things of God, and leads into all truth, bringing things past to re-membrance, showing things to come and explaining the purpose of this earthly life. That testimony they had all received. Those ancient Christians, or Nazarenes, knew why they were here; knew where they had come here: knew where they had come from: knew where they were going when they left this stage of existence; and they knew that it was their Sav-ior who said; "I go to prepare a place for you, that where I am there ye may be also." "In My Father's house there are many mansions." That was His doctrine, and what did He mean by

THE FINAL JUDGMENT.

The apostle John, who was banished to the Isle of Paimos, and to whom God opened the vision of the future. God opened the vision of the future, showing what would come to pass thereafter, including the great and dreadful day when the world will be judged, and men will give answer to God for the deeds done in the body— John says: "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away, and there was found no

sinned away the power to repent, and they are the only ones who cannot be saved, having transgressed against so much light that they can no longer be redeemed by It. They have lost the power to repent, and have lost their souls in consequence. There is hope for all the rest of mankind, and they will be rewarded according to their works.

THE THREE GLORIES.

"And again we bear record, for we saw and heard, and this is the testi-mony of the Gospel of Christ concern-ing them who come forth in the res-urrection of the just;

urrection of the just: "They are they who received the testimony of Jesus, and believed on His name, and were baptized after the manner of His burial, being buried in the water in His name, and this according to the commandment which

according to the commandment which He has given, "That by keeping the command-ments they might be washed and cleansed from all their sins, and re-ceive the Holy Spirif by the laying on of the Hands of him who is ordained and sealed unto this power, "And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and rue.

ness, and of His glory, and are priests of the Most High, after the order of

Melchisedek. elchisedek. "Wherefore, as it is written, they are Gods, even the sons of God-"Wherefore all things are theirs whether life or death, or things pres-

ent or things to come, all are theirs and they are Christ's and Christ is God's."

This great reward is for those who This great reward is for those who receive the Gospel here and are vali-ant for it, who love it, and live it, and if need be, die for it. This great re-ward, the fulness of God's glory, is for them.

"These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the high-est of all, whose glory the sun of the firmament is written of as being typic-

This is the glory spoken of by Jesus when He said: "I go to prepare a place for you, that where I am there ye may be also."

"And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs of the first glory differs from that of the church of the first born, who have received of the fulness of the Father, even as that of the moon differs from the sun in the firmament.

And who are they that inherit terrestrial glory, the glory of which the moon is typical?

"Behold these are they who died with thout law, 'And also they who are the spirits

of men kept in prison, whom the Son visited and preached the gospel un-to themp that they might be judged according to men in the flesh.

This refers to that event spoken of by the Apostle Peter, when he said that "Christ, being put to death in the fiesh, but quickened by the Spir-it," "went and preached to the spirits in prison, that were disobedient when once the longsuffering of God waited in the days of Noah," that they "might be judged according to men in the flesh, but live according to God in the Spirit." In other words, there is hope beyond the grave for those who never heard the Gospel here.

"Who received not the testimony of lesus in the flesh, but afterwards re-Jesus in ceived it,"--perhaps rejected the gos-pel in its fulness when preached to

Facts Every Mother Should Know

The responsibility of raising a family is a great one, and it is important that the mother, upon whom most of this work devolves, should familiarize herself with simple medical aids to health. You cannot always be running for a doctor, and often it is not necessary to do so. You could do as thousands of experienced mothers are doing and have a bottle of Dr. Caldwell's Syrup Pepsin always in the house. It is a guaranteed cure for the troubles of the stomach, liver and bowels. Women are naturally very subject to constipation, so you may need it any moment. Worry cheerful in spirits.

or overwork may make the husband need it. Bables are continually becoming constipated, and children, because they cat constantly or cat too hurriedly, may suddenly need a laxative. You or the children may be constipated today a laxative. You of the children may be constipated today or have a sick headache or one of the other symptoms of constipation and dyspepsia, and if tonight on going to bed the prescribed dose of Dr. Caldwell's Syrup Pepsin is taken, it will do its work in the morning and the sufferer of the day before will be feeling well again, clear in head and

They Were Gured by Dr. Caldwell's Syrup Pepsin In my twenty-five years' ex-

M. F. MOORE, Westmoreland, Kans. I can truthfully and willingly say that Dr. Caldwell's Syrup Pepsin is all that it is recom-mended to be. I have used it and know for my-self what I state. I do not think it has an equal for stomach trouble. I have not words to ex-press its value to me and there are many others of my acquaintances and friends who have used it with good results. Mrss. MINERVA E. ROLLINS, Dewey, III.

will become constipated or have indigestion, jaundice, bloated stomach, billiousness, sour stomach, bad breath, flatulency, lazy liver, weak stomach, sick headache or some other ailment affecting the stomach, liver or bowels, and

dwell they cannot come, worlds with-out end." we are here, desiring without hope," Just think of it! And that was the best message that the Christian world could

ON AN OCEAN LINER.

I was forcibly reminded of this revelation while crossing the Atlantic on a steamship many years ago. I was a first-cabin passenger, and there were nrst-cabin passenger, and there were forty or fifty others. In the second cabin were about twice that number of souls, and in the steerage, the low-est department of the vessel, several hundred more. I found that the first cabin berths, secured by a fortunate few, were not only the best furnished, but were the ones most favorably situated for comfort, convenience and safety. The food was of the choicest, and eve-ry attention was paid to the passen-gers. They had the full freedom of the ship. They might go down into the second cabin, or into the steerage, at will, and return without bindrances at will, and return without hindrance

or question. uestion. They had paid for all privileges, and were therefore en-But it was different with the other

passengers. Those in the second cabin might descend into the steerage, but they were not permitted to come upon the first cabin deck. Their food was inferior, their berths only fairly com-fortable, and their privileges in gen-eral limited. In the steerage the conaltions were even less favorable, and the restrictions still more rigid. The occupants of this section were not allowed in the second cabin. Havin paid only for steerage fare, and fi steerage accommodations, these we all that they could reasonably claim. Having were Viewing the situation, I said to my-self, What a striking illustration of the dial destiny of the human race-sayed according to their merits, according to their works, in the eternal mannions of the Hereafter! And I then and there resolved anew that I would be, God helping me, a first-cabin passenger over the ocean of life into the haven of ce-lestial glory,

JUST AND REASONABLE.

Does this seem a strange doctrine? Does it not appeal to all reasonable justice and divine mercy? This sav-ing of men-not by electing in an arorder to be saved and to qualify our selves for exaltation in His presence Mormonism is the gospel of salvation bitrary manner half the human rac to be saved regardless of their merits and the other half to be damned reurdless of their deeds, but by giving all men equal chances and saving them

There used Dr. Caldwell's Syrup Pensin for constipution and indigestion, and consider its amost superior remedy for such alimonts. As a installe, but has no riphing or namesating affect, but is very mild. Mass. ALLOW. Norrhup, Quinoy, Ill.

hearts, and if they would have obeyed

SALVATION FOR THE DEAD. Mormonism provides for the salvation

of the dead—that is why we build tem-ples; we baptize, we officiate in sacred places for the redemption of our dead

kindred and others who never had a chance here to obey the gospel. They hear it preached in the spirit world;

they can have faith there; they can re-

for here, since water is an earthly ele

ment, and baptism an outward ordin ance. The dead must have work done

there, but they must be

bantized

Children Solution of the second state of the second s

from the griping so common in salts, purgative waters and cathartic pills, tablets or powders. It is for that reason the

the most robust grown persons. Go to your druggst today and get a 50 cent or \$1 bottle under the guarantee. Complete

apart May 29, 1906. He returns at the time on account of poor health.

Aug. 28.—Albert Richard Petorean of Richfield, Sevier Co., from the Scandina-vian mission; set apart July II, 1966. Axel A. Nylander of Ogden, from the Swedish mission; set apart July II, 1966. John Andrew Israelsen of Hyrum, Cache Co., from the Scandinavian mis-sion; set apart July II, 1965. Bamuel Hodges of Garden City, Rich Co., from the British mission; set apart April 18, 1905. give to mankind in the thirteenth con-tury, when Dante wrote his sublime poem. But Christ never taught such a tury, when bante wrote my submite poem. But Christ never taught such a doctrine. His apostles never taught such a doctrine. Joseph Smith never taught such a doctrine. Mormonism does not teach such a doctrine. It pro-vides a way of escape, a salvation for those who died without the knowledge of the second in L budges man according of the gospel. It judges men according to the motives and desires of their

WHAT A NEW JERSEY EDITOR

SAYS.

the gospel had they been on the earth when the gospel was here, they are heirs of celestial glory. M. T Lynch, Editor of the Phillipsburg, N J., Dally Post, writes: "I have used many kinds of medicines for coughs and colds in my family but never anything so good as Foley's Honey and Tar. I can-not say too much in praise of it." For sale by F. J. Hill Drug Co., "The never substitutors."

> All the prizes; all the fun; and all the best people will be at Saltair La-bor Day,

EXCURSIONS TO LOS ANGELES

Via, O S. L. & S. P.

ment, and baptism an outward ordin-ance. The dead must have work done for them in order that their prison doors may be opened. This was what Peter meant, when he wrote of Christ "preaching to the spirits in prison;" August 31st, and September 1st. Round trip from Salt Lake, going via South-ern Pacific and returning via S. P. L. A. & S. L., \$40.90. Tickets limited to and it is what Paul meant when he re ferred to those who were "baptised for the dead." A. & S. 20 days. THE SPEAKER'S TESTIMONY.

This is the gospel. This is Mormon-ism. It provides for the salvation of all men. It does not do away with the Flowers in their glory at Lagoon; last Sunday of the season; "The pret-tiest spot in Utah;" last chance for all men. It does not do away with the necessity for the gospel, to say that there are good men in all churches and 1907; afternoon trains 2, 4, 6, 7 and 8. there are good men in all churches and some truth in all religions. The gospel of Christ is the only plan of salvation. There is no salvation outside of it, and men will be judged according to the measure of their obedience thereto, ac-cording to the light and truth they have received, and the opportunities given them to obey. God is just, God is merciful, but He makes certain require-ments with which we must comply in order to be saved and to qualify our-

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FREE TEST Those wishing to try Dr. Caldwell's Syrup Pepsin before buying can have a free sample bottle sent to their home by addressing the company. This offer is to prove that the ranked will do as we claim, and is only open to those who have never that the ranked will do as we claim, and is only open to those who have never that the ranked permanent home cure. THE PUBLIC VERDICT: No your druggst today and get a 50 cent or Laxitive So Goed and Sure as DR. CALDWELL'S SYRUP PEPSIN." This product bears purity guarantee No. 17. Washington, D. C. Address PEPSIN SYRUP CD. 105 Caldwell Eldg., Monticello, III.

For almost fifteen years I suffered from indigestion and last winter thought I should die, when my physician, Dr. A. J. Lieurance. of this place, advised my trying Dr. Caldwell's Syrup Pepsin, which I did, and two bottles cured me. It not only relieved me, it cured me so that I have not been troubled since. II anyone should offer me too do for the good Syrup Pepsin has done me, I would not think for taking it. MRS. J. MORGAN, Neosha Falls, Kansas.

I was for years a const sufferer from chronic const. pation and indigestion, which nothing would relieve, and had aimost given up all hope of cure, but Dr. Caldwell's Syrup Pepsin has made a well man of me. 6 Joseph . F. M. HARRINGTON,

Presidents of the Harrington Manufacturing Company of Peoria, fil.

I am in the best of health at this wrifter and have been ever since I took Dr. Caldwell's Symp Pepsin. This is a medicine I can recommend to anybody and have done so, and have been he means of your agents selling lots of Syrup Pep sin in our town and neighborhood. It has done

C. K. SLORNEGER, Liberty, Ind. 1 One can never tell what day some member of the family I become constipated or have indigestion, jaundice, ated stomach, billiousness, sour stomach, bad breath, telency, lazy liver, weak stomach, sick headache or some

THE MORMON VIEW.

THE MORMON VIEW. While I respect her sincerity, and ad-mire her kindness of heart, I cannot altogether agree with her seemingly lib-eral view. I also believe that there are good people in all churches, and some truth in all religions; I have no doubt that God commends sincerity and pur-ity of motive in any honest heart, and that He will ultimately save all good men and all good women; but this fact does not do away with another fact does not do away with another fact equally potent, which is, that God has spoken and made known His mind and will to man. He has revealed a plan for man's salvation, and it is not for man, in the face of such a revela-tion, to lay down the law and prescribe his own mode of beling saved. We cannot say to our Father, and preserve his own mode of being saved. We cannot say to our Father, who provided before the foundation of the world a gospel, who sent His Son, our Elder Brother, into the world to die that we might live eternally through obedience to the laws and or dinances of that gospel: we cannot con sistenity say, in the face of these facts: I will be honest, I will be truthful, I will be benevolent and virtuous, and I think that will do: that is all that God requires at my hands. My friends, this will not answer.

THE POINT ILLUSTRATED.

Suppose we illustrate the point. The overnment of the United States is the most liberal government under the sur Its laws of naturalization are probably more liberal than those of any other nation; but what would you think of a man, born in a foreign land, coming an alien to the shores of the new world and on being required to subscribe a certain oath, to sign certain papers, in order that he might become a full-fieldged cilizen of the United States, putting forth a plea of this kind: "Why, I don't think that is at all nec-essary, I am a good man, I am honest I come from a civilized country. My parents were good meanle. I have new parents were good people. I have nev-er robbed, never murdered, never com-mitted erime. I am werthy of citizen-ship here, and I think that will answer. I do not propose to take your oath of naturalization." Do you think the government of the United States would stand for a thing of that kind? Do you think a man would be admitted a citi-zen of this great republic, who was thus determined to be a law unto himself? determined to be a taw date parameter Why, no, of course you do not. Well, then, do you imagine that Almighty God is or less consequence than the government of the United States? Do you suppose you can obtain citizonship in His kingdom, with all its glorious privileges, upon your own terms? Do you hope to procure His blessings by you hope to procure fits blessings by prescribing just what you are willing to do, and not going one just or title be-yond? Do you think you will get eith-zenship in the kingdom of Ged on such terms? Or will you have to take the oath of allogiance, subscribe to the laws of adoution or particultation, that oath of allogiance, subscribe to the laws of adoption, or naturalization, that Jesus Christ, the King of that kinzdom, has instituted? J think you will. It may some very liberal to say! "Oh, one man's religion is just as good as an-other's. It is all the same whether you are a Methodist, a Brotist, a Pres-byterian, a Mormon or a Catholic. God recognizes them all. He will open the gates of glory to all. It does not matter what you believe so long as you try to do right. So long as you are good, homest, wirtcous, and benevelent, that

PETER'S TESTIMONY.

And on a certain day, obedient to this behest, they were assembled at Jeru-salem, and there came into the room where they were seated, a sound as of a mighty rushing wind, and there sat upon the heads of these apostles cloven tongues of fire, and they spake with other tongues and prophesied-began to manifest the miraculous signs that had been promised to the true believ-ers. Some who were present, witness-ing this extraordinary spectacle-for it was the day of a public feast, the feast of Pentecost, and Jews from various mations were assembled there-some of them, hearing these unlettered Gali-leaus speak with other tongues, mock-ingits said: "These men are full of And on a certain day, obedient to this leans speak with other tongues, mock-ingly said: "These men are full of new wine." But Peter, 'the chief apostle, denied that they were drunken, and he then preached to the multitude, telling them in simple words that they had crucified the Lord of life and glory, that God had raised Him from the dend, and that He sat at the right hand of the Malastic on high and was the dead, and that He sat at the right hand of the Majesty on high, and was the author of salvation to man. The mul-titude, pricked in their hearts, cried out: "Men and brethren, what shall we do?" Peter replied: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and ye shall receive the glit of the Holy Ghost; for the prom-ise is unto you and unto your children, and unto all that are afar off, even as many as the Lord our God shall call." This was the gospel in those days. "He many as the Lord our God shall call." This was the gospel in those days. "He that believeth and is baptized shall be saved." The only reason that Peter did not say. "Believe first, and then repent, was because he recognized that' they believed already, for they were pricked in their hearts; they believed what he had told them; and showed it by the question they asked. "What shall we do?" And he answered: "Re-pent and be baptized.every one of you. gospe

pent and he baptized, every one of you in the name of Jesus Christ, for the remission of your sins, and ye sl receive the gift of the Holy Ghost."

WHY NOT NOW?

tizen-awer, arth of the base of the gospel in the days of the apostles. This was the gospel that Christ revealed. These were the laws and ordinances necessary to Initiate men into the church of God in those days-to naturalize them, so to speak, and make them citizens of the king-days-to naturalize them, so to speak, and make them citizens of the king-dom of heaven. Why is not this gos-pel good enough today? Why should not the same gospel be preached today? Why this division-these dissersions making orious 7 Do making orious 7 bo to the same gospel be preached today? Why are we left with guess-ao's, opin-ions and conjectures as to what God requires? Why do men imagine that it is all-sufficient if they are truthful, homest, victuous and henevolent, with-out obeying the gospel? Who dares stand upon such unienable ground? Why think that a man can prescribe bis own mode of entering the kingdom of God, when he could not in that man-ner become a citizen of any nation under heaven? DON'T GO FAR ENOUGH. This was the gospel in the days of the

DON'T GO FAR ENOUGH.

No, my friends, it will not do. Hon-esty, truthfulness, virtue, benevolence, smeerity-these are good so far as they go, but they don't so far snoush-they don't go far enough to save the soul.

whose face the earth and the heaven fied away, and there was found no place for them. And I saw the dead, small and great siand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Now if every man is to be judged ac-cording to his works, we can readily understand why the Savior said: "In My Father's house there are many mansions." We can understand, too, why Paul, the apostle to the gentiles, should say, in speaking of the final judgment and the destiny of man: "There is a glory of the sun; there is a glory of the moon; there is a glory of the stars, and as one star differs from another star in glory, so also is the true principle. Men will be judged according to their works, and they will receive the reward of their deeds, good or evil, and will be as-signed to different degrees of glory, in the many mansions of the Father. Now that was good ancient Christian-ity, and it is good modern Mormon-ism; it is the doctrine taught by Jos-

Now that was good ancient Christian-ity, and it is good modern Mormon-ism; it is the doctrine taught by Jos-eph Smith. He did not hold, as some Christians do, that there is one heaven for the good and one hell for the bad. He taught that there are different de-grees of glory; that even hell has its departments or degrees; that some men will be punished more than others. Why? Because their lives are different. We make our own future; we are the architects of our own destiny, and we reap what we are different. We make our own future: we are the architects of our own destiny, and we reap what we have sown. Mormonism, like ancient Christianity, provides for the salvation of all men, but that liberal and broad provision does not do away with the gospel of salvation, for men are to be rewarded according to the measure of their obedience to the principles of the gospel.

THE SONS OF PERDITION.

Let me now read to you what Jos-eph Smith taught concerning this great principle of universal salvation. He first saw a vision of the end of the ungodly, those who had received the gospel and the Holy Spirit, and had then turned away, denying and trampling under foot the sure testi-mony that had been given them, set-ting at anught the joys of the Celes-tial world, after tasting of them, and denying the Spirit of God, and the Son of God, after the Father had revealed them. The Prophet uses this langu-age: Let me now read to you what Jos

"Thus saith the Lord, concerning all those who know my power and have been made partakers thereof, and have suffered themselves, through the power of the devil, to be overcome and to deny the truth and defy my power-

"They are they who are the sons of perdition, of whom I say that it had had heen better for them never to have

been born; "For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in etern-

Concerning whom I have said there is no forgiveness in this world nor in the world to come."

But these are not souls who never tasted of the blessings of the Gospei, who stood outside the pale of the Church and pelted with nicknames the plan of salvation, with maknames the plan of salvation, who despised the truth, and heeded not the warnings of the servants of God. No. These sons of perdition who cannot be for-given are those who come into the Church, who obey the laws of God, have full faith in those principles, re-ceive every blessing necessary to avby terrain, a Mormon of a Category, don't go for good and the proof saw a man honest enough, recognizes them all. He will open the gates of glory to all. It does not matter what you believe so long as you are good, to do right. So long as you are good, benevelent enough, to save his immort-tal soul, to secure the remission of his benest, virtuous, and benevelent, that

them on earth, and took their chances for a future salvation in a day when "every knee will bow, and every tongue confess that Jesus is the Christ."

"These are they who are honorable men of the earth, who were blinded by the craftiness of men. "These are they who receive of His glory, but not of His fulness.

"These are they who receive of the presence of the Son, but not of the fulness of the Father.

"Wherefore they are bodies terrestrial, and not bodies celestial, and dif-fer in glory as the moon differs from the sun.

"These are they who are not valiant in the testimony of Jesus; wherefore they obtain not the crown over the

kingdom of our God. "And again, we say the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament.

"These are they who received not the gospel of Christ, neither the testi-mony of Jesus. "These are they who deny not the

"These are they who deny not the Holy Spirit.

"These are they who are thrust down to hell,

"These are they who shall not be redeemad from the devil until the last resurrection, until the Lord, even Christ, the Lamb, shall have finished

"These are they who receive not of His work. "These are they who receive not of His fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministra-tion of the colestial

tion of the celestial, "And thus we saw in the heavenly vision the glory of the telestial, which surpasses all understanding."

surpasses all understanding." "And thus we saw the glory of the terrestrial, which excels in all things the glory of the telestial. "And we saw the glory of the celes-tial, which excels in all things--where God, even the Father, reigns upon His throne forever and ever, "And the glory of the celestial is one, even as the glory of the sun is one.

"And the glory of the terrestrial is ie, even as the glory of the moon one, n one

"And the glory of the telestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the telestial

"These are they who are liars, and sorcerers, and adulterers, and whore-mongers and whoseever loves and makes a lie.

makes a lie, "These are they who suffer the wrath of God on the earth, "These are they who suffer the ven-geance of eternal fire, "These are they who are cast down to hell, and suffer the wrath of Al-mighty God, until the fulness of times, when Christ shall have subdued all comies under His feet, "But behold, and lo, we saw the

"But behold, and lo, we saw the glory and the inhabitans of the teles-tial world, that they were as innumer-able as the stars in the firmament of heaven, or as the sands upon the sea

shore," "For they shall be judged accord-ing to their works, and every man shall receive, according to his own works, his own dominion in the man-

ory c inother, according heir fitness, their state of prepara what God has to bestow. Is it not reasonable? Is it not just? Those who obey the gospel here, and toll for it, and sacrifice for it, and are per-secuted for it, and are valiant for it,

secuted for it, and are valiant for it, and endure unto the end, why should they not be entitled to greater recog-nition and reward than those who spend their time in pleasure. In folly, or indifference to the things of God? Answer, any good Christian! And those who receive the gospel hereafter, and in consequence inherit a lesser glory than those who live it here, why should they not, by virtue of their obedience, though late, receive more than the murdered, or the unrepentant adulterer, liar and thief? And yet even these, the impenitent thief, liar, And Mot adulterer, liar and thief? And yet even these, the impenitent thief, liar, adulterer, those who follow the mur-derer down to hell, the only place provided for the explation of some sins, why should they not be re-deemed in the due time or the Lord, after they have suffered His wrath in eternity, after they have paid their debt to the uttermost farthing? MEN'S MOTIVES WEIGHTED

MEN'S MOTIVES WEIGHED.

MEN'S MOTIVES WEIGHED. Joseph Smith went farther than this: He showed that the gospel was so broad, so just, so merciful, that it pro-posed to reward men not only for their deeds, but according to the motives and desires of their hearts. Let me flus-trate this idea: You who have read Dante's great poem, that section of it called the 'Inferno'' will remember that the Italian poet, descending into hell, meets the Roman poet Virgil, and converses with Plato, Aristotle, Homer, and other Greek poets and philosophers. and other Greek poets and philosophers, He asks them: "Why are you here?" For they were in hell, these good men, the best of their times-men of the purest minds and motives. "Why are "Not for any good or evil we have done; but we were not baptized; we were not upon the earth when the gos-

pel was upon the earth, and therefore

Sec.

not the gospel of damation. Men damn themselves when they reject the means of their redemption. Now, my friends, this is our message to you this afternoon. It may seem to you presumptuous; it may seem arro der of demand during the month at 1. The Lady of the Decoration. gant to some; but we do not mean to be gant to some, but we do not mean to be arrogant, nor presumptuous. We pre-sent our message in humility, as men who have received good from God, and are anxious to make it known for the Little benefit of others; and may God bles these feeble words of mine to your sal In addition to the above we have a large stock of other popular books of vation and my own, is my prayer through Jesus Christ, the Savior of us all. Amen. DESERET NEWS BOOK STORE.

RETURNED MISSIONARIES.

The following missionaries recently re-ported, at the Historian's Office, person-ally or by letter, their safe return from the foreign mission field. All report the gospel work is making good progress in the fields from which they return: Aug. 7.—Mrs. Sarah Jane Rich Miller of the Seventeenth ward, of Salt Lake City, returned from the Southern States mis-sion to which she was assigned Oct. 19, 1906. The Tennessee, Georgia and Florida conferences wore her fields of labor. She also visited Nauvoo, IN., where she lived as a little girl. She recognized her former home, and picked out the spot where she stood as the Prophet Joseph Smith was on his way to Curthage, where he was martyred, at which time the prophet reined up his horse, picked her up and kissed her. 250 Commercial Club Bldg., will teach you how, Experienced teachers. Practical course. Best equipment. Shorthand. type-writing our specialty.

WEAR GLASSES, be sure yo get the best; they cost a little more, but are the cheapest h the end. WE MAKE ONLY ONLY ONE KIND OF GLASSES an that's the best. Eyes tested free for glasses: if you don't need them we tell you so. Aug. 15.-James W. McBride of Oakley, Cassia Co., Idaho, from the Northwestern States mission; set apart July 11, 196.

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Aug. 22-Alva Curtis of Aurara, Se-vier Co., from the Northwestern States mission; set apart June 6, 1905.

Aug. 21.-George L. Hobson of Hoyts-ville, Summit Co., from the Southern States mission; set apart June 6, 1905.

Aug. 27.—Ashby D. Doyle of the Second ward, Ogden, from the German mission; set apart June 16, 1904. Brigham Casto of Salina, Sevier Co., from the British mission; set apart Nov. 7, 1906.

MOVE WORK OFF ACOD WORK OFF ACOD WITH THE UBIORAL COUCH AYROP

Lars Peter Thomsen of Ferron, Emery Co., from the Scandinavian mission; set Sold by Z.C.M.I.Drug Dept., 112-4 Main



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