## President of the Utah State University Delivers an Able Baccalaureate Sermon to This Year's Graduates.

Nebo is true respecting most, if not all,

other when observing the same object

in any place the more nearly allke will

We develop our abstract ideas from

the concrete ones accumulated through

the senses and the latter are more or

less dependent upon our material points

of view. This being true, the farther

away we are from one another the

greater may we differ respecting all our

abstract ideas, especially ideas of a speculative character. Men surround-

ed by like conditions are apt to think more nearly alike than those whose

surroundings differ quite considerably. The Americans widely differ in their ideas of present and future life from the Asiatics and also in their ideas on

almost every problem pertaining to the affairs of men. The geographical and physical features of the earth are al-

together different in America from those in Asia; the animal and vegeta-

which we Americans view the heavenly

difference of attainments of the two

peoples in civilization. The difference in the physical geo-

or Christians. Even were the Orients

to look at nature's objects from more

their affairs, greater powers of the

the two persons are.

ideas.

both tangible and real. Life with all its meaning in all its phases, its changes,

emotions, feelings, strife, is real. Every instinct within us, every feeling, every emotion of joy and love and all the ev-idences forced upon a rational mind tell

us the idealistic philosophic view of life

thought. They are all of the most tan-

himself. No one should expect to es-

Waterloo in the strife of the former

as you would find a watery grave

gible character.

the other.

DR. KINGSBURY ON EARNESNESS OF LIFE.

from one point of view to the other. Although, even then, there would be some difference in appearance. What is true of Mount President Joseph T. Kingsbury last | from evening delivered an eloquent baccalaureate sermon to the graduating classes of the University of Utah, who other objects in nature. The nearer one man's point of view is to that of anwith their friends and former students of the University filled the Assembly Hall to its capacity. The stand was very tastily decorated with the national it appear to be to the two persons, and the more unlike the same object will colors and potted palms and other generally appear to be the farther apart

plants. The program for the evening was commenced with a vocal solo by Prof. A. C. Lund, who rendered the song "O Fair, O Sweet and Holy," in an effect-ive manner. Bishop O. F. Whitney offered the opening prayer and Miss Elsle Barrow sang a soprano solo delight-

President James Sharp of the board of regents acted as presiding officer of last evening's services and following the solo introduced the speaker of the evening, President Kingsbury. His sermon was a masteriy effort on the earnestness and reality of life. It is as follows:

"Life is real! Life is earnest! And the grave is not its goal; Dust thou art, to dust returnest, Was not spoken of the soul."

ble life vary widely in the two coun-tries. Mostly all flying, running, and crawling creatures of all sorts and all Life to us all is largely what we make , and what we perceive and judge it descriptions in one country differ from be from the multitude of impressions those in the other, and the difference is very great. The people of Asia be-ing our antipodes look into the heaven-ly vault in a reverse order from that in made upon the brain.

The world, our ideas, our beliefs, all objects in nature, all phenomena and every phase of life taken cognizance of, are to us the interpretations by our consciousness of the impressions on bodies. All these differences in the physical features, life forms, and relabain of the external world, and the tive position of the peoples in the two countries are no doubt essentially the causes which have resulted in the sions reached through an elaoration of these interpretations by our ligence. These impressions on brain are produced primarily These impressions on through the senses by the external world. A tree, the snow-capped moungraphy and in the animal life alone is sufficient to expect a wide difference of ideas relative to all speculative matter. The Buddhists, the Brahmans and Contain, the beautiful white lily, the green robed valley, as seen by the mind are telegraphic vibrations interpreted by iousness. Consciousness, howfucians, all have ideas of the present and future life, and ideas pertaining to religion, altogether of a different character from those of the Americans ever, recognizes only our feelings, emo tions, and the effects produced on the sense nerves, and the knowing element within our bings works these over in some mysterious way and we learn and as well educated and enlightened, still appreciate to a greater or less degree some things pertaining to our own natheir speculative and religious ideas would not be like ours. They are too far away from us and their environs tures and the world in which we have been placed. The great plains, moun-tains, valleys, every living creature, and the oceans of water and air surdiffer too widely from ours. A greater intellectual development greater knowiedge both among us as well as among them, and a greater intermingling of ing and enveloping all things on earth, produce on our organs of sense effects recognized and understood by the two peoples would have to obtain in order to bring the two classes more the mind only through a most deli-cate and perfect mechanism of the brain. The world and all objects there-on; the stars, the sun, the moon, the nearly together in thought and ideas. In the first place, they both would have miverse reaching out to eternity, unnable and incomprehensible exby God, are to us only as we read through the images which they mind, and greater intellectual abilities present to the mind modified by our before they could more nearly nes emotions, the experience have had, the health we enjoy, the dyllization we have attained and mr own peculiar characteristics. an or man, old or young, full deeds and kindly feelings, 1 good wed with health, who is happy, intelligent, and has a desire for the welhumanity-to such a man woman the world abounds with beauty, abounds with good things; for to such a person every phenomenon, every change in nature, and every phase of life in this world and gratification. To such a person, wery season of the year brings forth its delightful charms; winter, its snow storms and sleigh rides, holidays and presents; spring, the songs of birds, the blooming of flowers, the strolls in the hills and meadows, the earth enrobed in its verdure and all nature awakening to the incipient march qof the rest-less throng to be made busy with new enterprises; summer, its lake resorts, canyon excursions, its new aspects of fall, its bland composure, its satiety of the passing year, its fullness of its garnering work, its dimming affects upon all nature, and its prepa-ration for winter, the dark, cold night of the year. To the happy, bright, in-telligent person all these lend enchantment to life and fill him with joy and ove. To him there is beauty, interest, gratification, in the tiniest plant, pebbles, insects, and in all the most delicate objects in nature as well as in the grandest sceneries and most attractive atures of the world. To him, as his intellect grows keener and his knowl-edge becomes wider there will be purose, design, and real and definite ends o be served in the most seemingly inignificant, as there will be in the most mportant things of this earth. Thoughts and actions are sig-nidcant of purpose and are as real as the external world. Thoughts on high lofty planes or in the omain of the low and groveling, serve a purpose either to elevate and refine our natures or to drag us down into the pit of degradation. Right actions bear us to the goal of joy; wrong ones to despair, and both kinds are significant of lifes of life's reality. Thinking upon life, death, future state, heavenly bodies, infinite space, God, the cause of all things, although we may be unable to solve any of the problems thus suggested to the mind, tends to widen our scope of view. Furthermore, it tends to give us momen-lary glimpses into the realities of life and of this great universe now hidden to man through his own lack of knowledge and intelligent insight which will come only through better and greater developed minds. Yet, meditation on the things of this world is the mind ng only with impressions made by lects upon the brain, and the knowledge acquired of the external world is simply an inference drawn from these impressions. The world and the uni-terse with their infinite array of livng creatures and a militutude of other kinds of objects become real only as do the impressions made on the brain and the intelligent consciousness taking cognizance 01 these sensations become real. If there reality in the latter, there is in former and vice versa, and yet it with each intelligent man that the phases of life presented to the mind are somewhat different as each indiidual observes the world from a different point of view. However, as we all become more intelligent we shall be able better to appreciate and to understand more nearly why others see life differently from us and finally to comprehend most things as do our fel-We shall find through greater knowledge that difference in points of view is the cause of much of our difference of opinion respecting all matters per-taining to life. It is also no doubt true that the amount of difference in points of view decands to a catella extant up. depends to a certain extent up-distance between our points of distance of material objects. The farthet we are when making observaon the same material object the widely different in appearance will generally be and the more widely flerent will be the ideas suggested respect to its shape, its character, its surroundings. Take an exam-Mount Nebo viewed from Salt City presents a different appear-rom what it does when seen from Nophi or Sanpete Valley. Depending entirely upon its looks as observed from Salt Lake City and Nephi. Mount Neho could hardly be recognized as the same mountain. Viewed from the same side and from places not far from one another it would be quite easily recog-nized as the same mountain if the ob-server should be quite easily recoganother it would be quite easily recog-nized as the same mountain if the ob-server should scan it carefully in going

## DESERET EVENING NEWS: MONDAY, JUNE 17, 1901.

for its prey. Here are earnest strugtheir interpretation, are what they are gles between the brute forces of na-ture, one to hold the prey and devour made to be by the external world. The world and the universe, however, are ot impressions on the brain or simply it, the other to resist the grasp and voracity of the powerful beast. nor are these images and Permeating every plant, every dumb animal, and it would seem the very rocks and minerals themselves, there are clashing energies of conflicting dethoughts the world and universe. Thoughts and ideas are real, but the world and universe with all nature are

signs all struggling carnestly towards a certain end for supremacy. "Life is real! Life is earnest! And the grave is not its goal: Dust thou art, to dust returnest, Is not spoken of the soul.

and nature is erroneous, folly, and sim-ply a dream. The food we eat, the water we drink, the clothes we wear, the houses we live in, and the fuel we burn So our poet speaks. If the grave is the goal of life and we are simply "dust," and the end of all is a returnare not as the idealist would have them, simply ideas, or alone the products of ing to dust, then so far as it is possib for man to conceive of, all the earth all living beings, heavenly bodies, al an inving peings, heavenly bodies, all the universe are to no purpose; for, there can be no object to be accom-plished, there can be no end to be attained. If life and intelligence end Actions as well as objects are real and they entail upon the actor satisfaction and joy, or sorrow and misery, depend-ing upon what they are. Good deeds leave one with a clear conscience at least, but immorality, hypocrisy, disin the grave, where is design? Where is there any purpose in man's coming into this world? Where is there any honesty-sin in all its phases-consigns the wrong doer to the chasm of his own making which engulfs meaning in life, in nature, in all this great, immense universe which reaches far out into infinity through space of boundless and limitless dimensions? ] him in affliction and sorrow and from which he cannot hope soon to extricate is only through the intellect of man that there can be any disclos-ure or appreciation of the wondercape the consecuences of his own bad doings for they invariably come as do ful objects on the early and of the natural effects follow their natural causes, the one being as inevitable as dead and life forces. Intellect is the ac-companiment of life and manifested to any extent at all only in man, and it is Thrown overboard a person must swim or he will sink and may be only this intellect in man so far as we know that can read the past history forever lost, for there may be no one present to rescue him. Young friends, of the earth and unfold its meaning. If there is an intelligent being, a God, you are cast upon the great sea of the Creator of the Universe in what could there be any satisfaction to be life with only your own resources, you will be put to the test; you must stem the author of individual intelligences and the tide or be lost beneath the waves. then to leave them to be entirely an-nihilated? Man only as far as known, Life with its vicissitudes is as real as ocean of water. You may meet your has intellect to appreciate the works of such a God. Without him, it would seem that the great Universe would be the bosom of the latter if you are not prepared with knowledge and dearminbut a toy, a barren garden, no intelligences, the natural fruits and culmination of the hands of a Divinity. But man exists here, and in him are

ation to keep afloat. "Life is earnest." All nature is the result of a Great Cause and it is govthese intelligences, and as time goes on he is more and more appreciative erned by laws as fixed and as stable as eternity. In accordance with these laws of the great works in nature and ex-tending throughout the Universe. the heavenly bodies are mov-ing about one another in per-fect order and harmony; worlds,

Pause a moment, however, and decide that death which overtakes the human being is an event which destroys or planets, stars, and great planetary systems are born and die; life forms apends all the intelligence which is ac mulated in that human being. 2 pear and pass away; energies come and Man go; the earth, our home, the abode of man, was hurled into existence in acthen can look forward with no satisfac-tion, with no great end in view, alas! cord with these immutable laws. Plants to a painful and miserable ter-tion. To a great intelligent Being only spring up from their seeds, shoot forth their buds and leaves and live and mination. the God of the Universe, can such tranthrive for a time and then die. Animal signt, filtting creatures afford any more forms in accordance with natural law atisfaction than none whatsoever, in them is there any more meaning, are issued into this life, remain on the earth for a time as living beings, and them is there any greater purpose to be then through dissolution of their masubserved? To a Divinity with the wisdom, charity, love, sympathy, the terial bodies return to their original elements. This is true of the intelligent natural adjuncts of great intelligences, living beings as well as of the low-er animal forms. In all these is man with like attributes, with like ntelligence, with like emotions, only er animal forms. In all these things there is an end to be attained, a in a less degree, of no con-sideration? Is man in the eyes of his striving toward that end, and an unceasing earnest pushing on. Among the Maker a worthless object, and is it for this reason, that his death means the end of his identity, that he is forever small crawling living beings as well as among the large ones there is exhibited nearly the same points of view by each | an indefatigable earnest striving to acost, his intellect, intelligence, or knowlvisiting the other's country and then acquire a greater knowledge of men and and to prolong life. The tiny ant works complish something, procure sustenance dge, is eternally a blank?

To a Divinity are man's intelligent ing early and late is out storing up food insight into nature, his understanding for its present and future needs, buildof himself. his comprehension of the before they could more nearly ap-proach one another in their abstract against emergencies and the inclement meaning of death and his ability to appreciate the meaning of forever losthoughts. All peoples as they mingle together better educated and acqu'e greater knowledge, will grow nearer and pearer ing his identity, by completely blotting out all his intelligence, leaving only a dank, are man's cherished hopes of the



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festations in nature? Who can say that it is not? Who can say that there is no such presence, that there is no such power in all the world? Who can deny God and ascribe all to chance? Meditate on the objects of this world, on the energies stored up in them and you will feel impressed as even do the greatest minds, that back of all visitangible, and appreciable agencies there is a something which the most skeptical must admit is controlling and

governing the great universe. Man cannot look about him and not see and think a meaning every object of his environment. Into long ago in a partly receptive and partly meditative mood, a person was erving nature for the purpose of gathering impressions and ideas. It was about 9 o'clock one evening of the spring of the year when he was stand ing by the corner of a house in a beau-tiful city. The night was a weird one. An east wind was blowing, the moon was shining brightly and could only be seen from the house corner through thick branches and green leaves; light thin clouds were hovering around the horizon here and there, snow-capped mountain peaks showed through educate a comparatively small number in the University; and they therefore maintain that the state "should first provide for a high school education for the misty dark blue sky, the stars in the firmament were like sparkling diamonds, the foliage of a luxuriant growth of trees was moving to and fro, and the whole scene was picturesque and truly grand.

Wrapt now in thought he was trans ported into space and looked earnest-ly upon the scene, beholding at the same time the earth in its entirety, the moon, the planets, the sun and stars, all in their relative positions, each one moving quietly on, and no single body better educated and acqu'se greater knowledge, will grow nearer and nearer together in their speculative and re-bock gives a most interesting account of his own observations. Lubbock made things. In all research work carried on today in the various educational in-titutions the great aim in every in-studying, he states that "in one of the studying, he states that "in one of the studying he states that "in one of th

schools and from \$40 to \$60 per student in the University, which is unfair to the great majority of its future citizens:" and that the State should therefore "first provide a high school education for all the children,"—that they did not parceive how this argument applies with tenfold greater force to the

not -orceive how this argument applies with tenfold greater force to the Church than it does to the State. They say finally: "It is only a mat-ter of time till the academy will have all the money it needs." May heaven speed the day! But have not my friends mistaken their own good desires for something that is not possible under our present conditions? Simply as a good high school the Latter-day Saints' good high school the Latter-day Saints' College needs twice the amount of noney if at present receives. So does the Academy. The Church schools will surely make a mistake if they de-termine to demand of the people what

termine to demand of the people what it is impossible for the people to do. The evestion is: Shall the Church schools educate a very large number of our young people at the high-school period, at moderate expense, or a very small number at large expense in the university stage? The further questions: Shall there be several Church universities trying to teach almost anything? or one Church university, which shall be kept quiet till it is able, through endowment, to do something, and which shall have its place and unction definitely ascertained, and whether it shall be at Logan, Salt Lake or Provo? are questions that belong o the future, and perhaps need not be ettled at this time.

By closing its preparatory courses the State university would lose many hun-dreds of students. By letting higher work in the Church schools remain in abeyance, awaiting the cash endow-ments that will be necessary before such work can really be done, the Church schools would lose less than if a hundred students, and would keep from under a burden that they are not at present able to bear. If we know a good thing when we see it, we shall quietly adopt this suggestion nade by the State university Very respectfully,

J. H. PAUL. Salt Lake City, June 15, 1901. .....

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studying, he states that "in one of the stitutions the great aim in every innests an unfortunate ant emerging from stance is to discover truths, and occathe chrysalis skin injured her leg so sionally truths are disclosed. As that she lay on her back quite helpless. For three months, however, she was knowledge increases among any peoples the distance between figuratively speaking, diminishcarefully fed and tended by the other them. es. Furthermore, this diminution would continue, if knowledge would increase, ants. In another case an ant in the same manner had injured her antennae. until perfect knowledge would com-pletely amalgamate the two classes of I watched her also carefully to se what would happen. For some days st did not leave the nest. At last one day she ventured outside, and after awhile people so that they could see all nature and comprehend all things alike, and as things in reality are. As perfect knowledge to us human beings is immet a stranger ant of the same species by which she was at once attacked. I tried to separate them; but whether by her enemy, or perhaps by my well meant but clumsy kindness, she was evidently much het and helplessly lay possible, we may always expect difference of opinion especially respecting abstract matter, for objective nature is seen from different points of view representing different phases and sug-gests different ideas to the different ob-servers. This is indeed true even among on her side. Several other ants passed her without taking any notice, but soon one came up, examined her carefully with her antennae, and carried her off tenderly to the nest." Lubbock further ersons observing identical objects, let one among persons who see entirely states "It has been suggested that the ants of each nest have some different objects which are widely separated from one another. Still, al-though the surrounding objects are sign or pass word by which they rec-ognize one another. To test this, I made some insensible. First I tried seen by different individuals from dif-ferent positions of observation, the imressions made upon the minds of Indichloroform: but this was fatal to them. decided therefore to intoxicate iduals of the same community, observing in general the same objects, do not This was less easy than I had expectdiffer so widely and, therefore, their ideas especially respecting every day degrade themselves by getting drunk. However, I got over the difficulty by affairs of life do not so widely vary, nor putting them into whisky for a few moments. I took 50 specimens, 25 from do their ideas respecting some other matters. The greater the knowledga existing among the people of the same one nest, and 25 from another, made them dead drunk, marked each with a community the more does this hold true and their ideas pertaining to many spot of paint, and put them on a table important things, and even abstract ose to where other ants from one of thoughts, become more nearly alike. the nests were feeding. The table was With our present intelligence we are surrounded as usual with a most of water to prevent them from straying. able to describe so nearly correctly many objects in nature that other per-The ants which were feeding soon no-ticed those which were drunk. They sons can readily recognize them from our descriptions. We are also able to seemed quite astonished to find their comrades in such a disgraceful condiexplain many abstract ideas which can be understood by others as intended they should be. The savage tion, and as much at a loss of what to they should be. The savage uncivilized person cannot describe many objects which his com-panion can recognize by the do with their drunkards as we are. After awhile they carried them all away; the strangers they took to the edge of the moat and dropped into the panion can recognize by the descriptions given, and to a less degree water, while they bore their friends home to their nests, where by degrees can abstract ideas be understood. Take a people with greater civilization and they slept off the effects of the spirits." The act of these little creatures cargreater intelligence than we have and the number of objects among them rec-ognized from descriptions would be much greater and the ideas understood ying off their friends and caring for them, discloses a meaning and an end to be accomplished in nature's design and is significant of real carnestness. The repulsion of the enemy, dropping by explanation much more complex and abtsract than is possible with us. Higher civilization and greater intellihim in the moat of water and thus effectually disposing of him discloses a protective element in nature in her tiny gence bring people nearer together in thoughts and actions as evidently, un. der such conditions, they approach nearer and nearer the truth, or the forms and still further exhibits a design, a meaning, and an underlying principle pervading the energies and reality. Although the phases in which forces of nature even low down in the groveling tiny creatures of the earth. we see nature and life are different and the things presenting these different The uninviting spider which spins its phases are quite fully known and under-stood, still we feel convinced beyond a infinitesimally small threads and weaves them into a home and trap for its prey, evinces life in another specidoubt that the things whose images only the intellect can deal with are certainly real. Stub a bare toe against a rock and the reality of a hard subfic earnest form. Its unceasing efforts to accomplish the work before it and to reach the goal for which it has set out is often shown. This is forcibly manstance is apparent and fully appreciated by most persons. Knock an elbow on ifested in many instances by the num-ber of times when the spider spins its thread and hangs suspended from the the edge of a door, fall upon the ground when swiftly running and slide along on the palms of your hands against the ceiling of a house, it attempts to climb to the top of the thread before it fin-ally succeeds. Its weaving webs and entrapping prey are examples of a meaning and a design in nature, of an end to be reached of a purpose to be gravelly earth, and break through the ice of a four-foot pond of water while skating, every feeling, every emotion, and all the intelligence you have, will

testify to the real existence of the things with which you have thus come in contact. Work, making a livelihood, shifting for one's self are all real. Plowing, pitch-ing hay in a meadow alive with mos-quitoes and gnats, wood cuiting, threshing grain on a hot summer day, teaching mixed schools, racking one's brains over hard problems, worry, care and responsibility of a man or woman of a family are not simply ideas or the interpretations by consciousness of in contact. the interpretations by consciousness of impressions made on the brain. All these things are life in the sternest realities. Work, customs, thought, and physi-

cal features of the earth in the orient, may be very different from those in the occident and still all are real. All maiters pertaining to the maintenance of life are not usually of a speculative or philosophic character but are matters dealing almost entirely with the more tangible realities.

The outward world to us is what it is

then Divinity is a sham, life is a farce, intelligence is a freak, knowledge a subterfuge and significant nothing. Again, if such is the case, the universe s a meaningless expanse, a useless, unnecessary creation, and an expression of an unmeaning, aimless power, "Dust thou art, to dust returnest,

## Is not spoken of the soul."

The poet felt in his heart that old mother earth could not claim all, did not give birth to the spirit, and did not produce from the lifeless dust, a living, intelligent soul. A strong yearning within him for life beyond the grave and an inspiration which cometh from led him to give utterance to without, a belief which nearly every human be-ing entertains. In these words the poet sang the song of the yearning world to which all in one ac-cord saith, Amen' Amen' Life though is not a more dream expressed in poetie is not a mere dream expressed in poetic song, it is real and earnest. of our poet, however, is true that life exists not only for a time but eternally. Science with its hard, fast facts subverts the doctrine of spontaneity them. and gives incontrovertible evidence of life reaching back to an infinite time, None of my ants would voluntarily and hence of a forward continuous march through endless space. Intelligence and the soul, both inseparable from life, span infinite time and space. Thus are the facts of science inter-preted and the poet's dream and song made real. Exclusive of man a hidden sacred revery seems to run through all nature which is appreciated only by the intelligence with which man is en-dowed. It seems to be in the rocks, in the trees, in the clouds, in the air, the water, and in all that life which is guided only by instinct. Is this the eternal presence of a Divine influence permeating the world and breathing forth inspiration and impressing it upon the mind of man that he might see and comprehend the Divine mani-



time when a soft little body, all her own, will nestle in her bosom, fully satisfying the yearning which lies in the heart of every good woman. But yet there is a black cloud hovering about the pretty picture in her mind which fills her with terror. The dread of childbirth takes away much of the loy of motherhood. And yet it need not be so. For sometime there has been upon the market, well-known and recommended by physicians, a liniment called



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end to be reached, of a purpose to be accomplished. The workings of the spider are successful, fruitful, and typ-

ical of earnest industry. Its efforts are replete with exhibits of determination

and genuine earnestness. Its life, as

that of the ant, is but a spark put out

by the employment of a little force, and

yet behind that spark of life is a mighty

principle, the summum bonum of the

universe, the author of which is the eternal intelligent Power, God himself. The hungry wolf seizes upon its prey

and crushes its food with an earnest effort to satisfy a craven nature. The

in their places and moving and guiding them orderly, smoothly, and in har-mony in their onward progress. Not one deviation from the well relatively beat en paths was observed. He could only wonder at it all and question-is God in all this? Is He in all the heavenly in all this? Is He in all the heavenly bodies? Is it He that is moving and guiding all these great masses? Is it He that designs the beautiful land-scapes and ushers them into exist-ence? Is God in all the heavenly bodies? Is He in the earth? Is He in the rocks, the trees, the winds, the clouds? Is He in all? Is He omnipres-ent? Who can answer? The poet, emo-tional, susceptible to the influence of tional, susceptible to the influence his environments, through the power of the omnipresent God is inspired and answers yes, and sings the song of eternal life that the soul of man lives on

Youth in its dreams pays little attention to the stern reality of life, lit-tle thought does it give to the grave or the borders beyond. It is full of life and vivacity and not usually of meditative turn of mind and thu should it be. But a time comes when boys, and girls, young men, young wo-men, are thrown upon their own resources and responsibility; and when serious thought should be given to life feath, the future and religion nonest, sincere motives to follow in the path of truth.

Graduates from the University from both the Normal and Collegiate de-partments, you are old enough to comprehend the importance to yourselve and to society of a pure, upright life You can quite fully appreciate that it is proper to be self-sacrificing, self-controlling, and do all the good in this life possible. Your minds have developed so that you are better able to inderstand your relations to each other o your fellow men and to your en-ironments. You can understand that life is a reality and not an empty dream, that everything in life is sternreal and earnest to the utmost, an that constant dreaming of dreams an constant building of castles in the al are signs of roughvoyages and early ship wrecks on life's great ocean on whic you are about to launch your ships By careful, earnest thought, however coupled with industry and with your hands constantly at the rudder in stormy seas you can steer clear of the rocky shoals and sail safely on.

Life is too real for men and women of idle dreams and indolent habits ever reach the summit of success or even to move smoothly on and acquire a eager livellhood

Let me entreat you to have faith in the poet "That life's goal is not the grave," and the soul, intelligence, or spirit of man never dies.

Work done with the feeling that the grave is the end of individual existence cannot be the most ennobling kind. Faith in a life beyond this earthly career and in eternal progress is the only incentiv that can make man live the highest ife and work most earnestly for the betterment of the human race. Only a few cannot sing and appre-

clate Longfellow's "Psalm of Life" "Tell me not in mournful numbers

Life is but an empty dream! For the soul is dead that slumbers, And things are not what they seem.

'Life is real! Life is earnest! And the grave is not its goal; Dust thou art, to dust returnest Was not spoken of the soul,

'Not enjoyment, and not sorrow, Is our destined end or way; But to act, that each tomorrow Finds us farther than today

"Trust no future, howe'er pleasant! Let the dead past bury its dead: Act, act in the living Present!

Heart within and God o'erhead. "Lives of great men all remind us We can make our lives sublime, And, departing, leave behind us

Footprints on the sands of time;

"Footprints that perhaps another, Bailing o'er life's solemn main, A forlorn and shipwrecked brother, Seeing shall take heart again." In conclusion H. S. Goddard rendered

hole state cannol do well; the task of providing university courses, or higher education, for the \*\*\*\* few who apply for it. Now, please of serve that the reason they put forth against the maintenance of the state university is precisely the reason why the Church should limit its educational activity to the high school field.

It will cost, not \$40 or \$60 per year to educate the student in a real, scientifi-university course, but hundreds of dol lars per year, for each student; and if as my friends truly observe, the whole state can barely afford such an enor-mous outlay, my conclusion is, much

The argument in last evening's

'News" by my esteemed friends and

o-laborers, the faculty of the Brigham

Young Academy, in which they give

their reasons why they think the

Church schools should attempt to do

university work, is worthy of careful

In answering the argument of my

friends in Provo, I wish it distinctly

understood that I take the stand indi-

cated below solely because of financial

considerations-solely because the fin-

ancial support at present received by

the Church schools does not warrant

nor indicate the possibility of doing the

work of the State University. Remov

that objection, supply the necessary means, and I do not stand behind any

a real university supported by the Charch; for it would certainly insure

great prestige at home and abroad, and

unbounded influence among our young

people, to have within the Church itself

loes not seem to promise anything of

all the children, and let those who de

sire a college education obtain it in private institutions."

By "private institutions" they mean Church schools," and their argumen

is, that since this state, with all the means it can raise by the taxation of

all the wealth within its borders, car scarcely afford to maintain one uni-

ersity therefore the state should no try to maintain a university, but should

throw this burden, which all united

seem unable to bear, upon private insti-tutions; so that each sect or denomina-

tion shall have the task of doing what

he argument of my Provo friends.

one in advocating the establishment

consideration.

less can the Church afford lt. But they say: "The Brigham Young Academy and the other Church institu-tions should be let alone." Far from it; if the academy had been "let alone" few years ago when it was \$80,000 in debt, it might have become defunct altogether; but the Church came to its rescue. If the Latter-day Saints' College, with which I have the honor to be associated, had been "let alone" two years ago, when it was but slightly in debt, that might have been the end of it; but the people of this Stake came to its rescue, and so it still lives. If it were a fact, as my friends as-sume, that the Church schools need only to be "let alone" in order to thrive it would be a matter of comparative indifference what they taught or tried to teach. But the fact is that what ever they do the people of the Church either collectively or individually, mus pay for; and that is the reason, and so far as I know, the only reason why we are urged to exert our ergles in the channel which will do the most for the people who support Church schools; and that is in the high school channel and not in the univer-

sity branches. To me it seems passing strange, when my friends in Provo wrote this argu-ment: "That the State should first direct its efforts to give all its chil-dren equal educational advantages; that the proportion of means now ex-pended by the State is less than \$12 per annum for pupils in the common



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