DESERET EVENING NEWS SATURDAY MARCH 30 1907



An Address Delivered in the Tabernaele. Salt Lake City, Sunday, March 10, 1907.

# BY ELDER DAVID O. McKAY.

# Reported by F W. Offerstrom.

be blessed, and to that end I pray for your sympathy and proyece, that we may all be one, that we may be blessed Lord here this afternoon, and that the words that may be spoken may be in

words that may be spoken may be in accordance with the suggestlens and comptings of that Spirk. The Provident Mortis gave his re-port this morning. I was impressed with the pleture of unity that he presented it seemed to me-though I am fou in-trimately acquainted with the various organizations of the Sal. Lake stake-that each organization was in perfect the offsers who preside over these or-ranizations, And with that picture there eame into my soul a beautiful optimition. This feeling was intensified by the beautiful song that followed his report. The chorns of it, I believe, is, "Rest! Elest for the weary.

of it, seemed to be in perfect harmony with the pleture of peace and anily that was given, or that I pletured in my soul as existing in the organiza-tions of this stake, and which I knew existed in that meeting. What is there that can enter into this organization and distrub that harmony and that peace? The brethren who spoke men-tioned several thics thist ourbut to be and mission may harmony and chine pence? The brethren who spoke men-tioned several things that ought to be attended to, in order to keep harmony, and to increase the spirit of the Lat-ter-day Saints, and to give them great-er joy in the performance of their labors. I was reminded of an admo-nition given by the Savior, which He gave as a warning that all might avoid one of the worst conditions that will creep into an organization or into the heart of an individual and break that harmony, disturb that peace which comes from righteous living. It is the judging or rather the misjudging of one another, the misjudging of those who preside over us. If we let that feeling of fault-duding, ef misjudg-ment, creep into our hearts, the spirit of means the misjudging of comes from needing of atomic-throng, et minipules-ment, creep into our hearts, the spirit of peace, the spirit of confidence, the spirit of fault-finding and the spirit of love cannot dwell at the same time in the same tabernacie. The Savier says: "Judge not that ye be not-judged, for with what judgment ye judged, for with what judgment ye is in thise own eye. Then hypocrite! First cast out the heam out of thime own eye, then shalt thou see clearly to cast out the mole out of thy broth-er's eye." I take it that the Savior does not mean it alia admonition to funging in the sense of seeing noble attributes in those over us, or in great men in whose presence we may be thrown. He does not deprive us of forming an estimate of a man's high attributes in those over us, or in great kind of judging which He tells us to refrain from, but it is the kind that is usually prevalent, and that sees so matural to us—fo judge, to pick out the weakness, and the imperfection of our brother, to magnify it and to use it to the dettiment of the brother or to our sof-glorification. We use that little fund to magnify what we think is some good quality in ourselves. It is looking for the mote that is in our hat is in our own. It is this judging of our brother's fault, picking out his weaknesses, that Jeaus tells us to avoid. It seems natural for us to do this. This proneness in the human that is in our or two from the painfully feel, toiling at their side through the poor jostilings of exis-nat whom they see, may perhaps painfully feel, toiling at their side through the poor or two from the presentions should we not have had— not upon Hamlet, and the rense the should neve been his friends, those work a statched an pour or two from the presenti

<text><text><text><text><text><text><text> had not departed from the faith. THE LORD KNOWETH ALL THINGS. THINGS. There is a tesson in this. See how readily one part of an organization mis-judget another. Again, see how strong are the accused when they have right within them, and the knewledge that God approves of their action. History is replete with instances where men have been accused—indeed it is in this form that "Man's inhumanity to man makes countees thousands mourn." When Paul went through the temple under the suggestion of James, how the Jews at Jerusaiem rose in rebellion and dragged him forth, saying faisely that he had brought gentiles into the temple. When faisely accused before Felix, "They cannot prove the things whereof I am accused," said Paul; and he spoke with power in his own de-fense. You will also remember his strength when he stood before Agrippa,



PATRIARCH HARRISON SPERRY. Whose Seventy-Fifth Birthday Was Celebrated on Monday Night of This

'eek.

we are conscientious, we know that we blow and take him from us? There we are conscientious, we know that we have the right, we have a testimony that the gospel truths that we have embraced will make for righteousness, and will better mankind; and some day —maybe after we are dead and gone— the world will see—as they see the good acts of those who have passed away— that the Latter-day Saints were living for the betterment of the human race. Then let us think truth: let us think lovality to our cause; let us think loval. Then let us think trut'h: let us think loyality to our cause; let us think loyal-ty to our brethren; let us think loyal-ty to our brethren; let us think integ-rity to truth; let us think devotion to God; "For whatsoever a man thinketh in his heart, so is he," and whatsoever we are, whatsoever the strength of in-dividuals is, so the strength of in-dividuals is, so the strength of the Church will be. It lies within the indi-vidual: it lies within the Church, and if we are one in these things it matters not how we may be misjudged, we know that the Lord approves our ac-tions. He will give us strength, He will give us power.

know that the Lord approves our ac-tions. He will give us strength, He will give us power. We are prone-especially during the present crisis—ta misjudge those who are placed over us. Now I believe we ought to profit by the experience and history of the past. Let us realize that we may not always understand why that may be done, any more than those nine and a half tribes understand why that may be done, any more than those nine and a half tribes understand why that attar was built. We may see the thing as it is done, but we do not know the molive nor comprehend the effect of that thing. In our little world, circumscribed as we are, we judge the thing that is done-judge it from our standpoint, but we fail to comprehend the motive. Let us learn this lesson and be careful to with-hold our judgment, rather let those run the lines who have a broader view of the field beneath. We may get the lines askance, if we judge from our stand-point. Let us be careful about this judging—in our quorums, in our aux-ilary organizations. Let us not mis-judge the motives and acts of those with whom we labor; for when we do we often cause heartaches and trouble. Let us try to keep our feelings to our-selves; look for good and magnify it, as the poor but gifted poet Burns, puts it:

"Then gently scan your fellow man Still gentler, sister woman: Tho' they may gang a kennin wrang,

Who made the heart. 'Tis He alone

We never can adjust it; What is done we partly can compute, But know not what's resisted."

How deep perhaps they rue it.

On Sunday last Patriarch Harrison Sperry attained his seventy-fifth year, and the following evening the event was cele-brated by a party tendered to him by the brated by a party tender will be hishoptic of the Foorth ward, this city. If years of which time he was bishop. He came here during the first year of the settlement of Salt Lake valley, and ever since has bee an indefatigable worker in the upbuild-ing of the commowealth. He is a mar-lowed and respected by all who know him, and his many friends will join in wish-ing him many returns of the unbiversary of his netal day.

is no justice in it; it cannot be." As soon as he became pacified and quiet, the Spirit suggested what to is no justice in it; it cannot be." As soon as he became pacified and quiet, the Spirit suggested what to say. An instance was related of an old grandmother who had such an experience, which she in her youth did not understand. In such an instance as I have re-lated, she was called on to part with her son, and was given in his stead a helpless bal?. The death of her eldest child seemed cruel to her, and she said: "Why did God take that only son, the stay of my life, and give me a burden"— a babe that could not help her in her trials. In her heart she judged God. Later on, however, when this grandmother was telling the story, at least a part of the justice of God had been revealed to her; for as she shad by her side the only person in the world who could give her the comfort she needed. The fittle babe of years ago was now a mother. As a little boy climbed on grandma's lap she realized her blessings and said: "T know now why God gave me that little babe; I see now, in part at least, what I could not comprehend years ago in Wales." And so it will be with this young faither. We ought to be careful about judging God. There are many things we cannot understand. If we could father. We ought to be careful about judging God. There are many things we cannot understand. If we could comprehend Him, we should be greater than He. The less cannot comprehend the greater. In our little circumscribed affairs, we sometimes feel to inquire Why has God brought this upon us? We ought to be careful about accusing Him of injustice—it is going one step farther than judging our brethren.

"Judge not the Lord by feeble sense But trust Him for His grace; Behind a frowning providence, He hides a smiling face."

My brethren and sisters, may God bless us with the spirit of the gospel: may He bless us with that spirit of peace and unity that was nictured in the meeting this morning. May we have a split of love and continence in our midst, and a testimony of the ultimate success of the gospel of Jesus Christ as it has been revealed to us through the Prophet Joseph Smith. May the Lord bless us with unity and a determinaas the poor but gifted poet Burns, puts tion to do our part in furthering the truth. This is the prayer that I ask in the name of Jesus Christ. Amen. To step aside is human: One point must still be greatly dark, The moving Why they do it; And just as lamely can ye mark.



#### JUDGE NOT.

<section-header>

CASTORIA For Infants and Children. The Kind You Have Always Bought Bears the Char H. Flitcher:

whereof I am accused." said Paul; and he spoke with power in his own de-fense. You will also remember his strength when he stood before Agrippa, and with what power he convinced that mighty king and those present that he (Paul) was pure and innocent before God. When he stood before God until this day," they smote him in the mouth, because of the blasphemy and the lie which they thought he uttered. Think of the Savtor Himself. Where can you find a man more falsely accused, and by the very people He came to bless; but the power, and the knowledge He had of the great mission He was sent to perform gave Him strength to do that work which no mo on earth could have fulfilled; and when He was about to give up His life, when He realized that He had conquered the world, filled His mission, He could look upon His ac-cusers and ask God to forgive them, for they knew not what they were do-ing. In connection with this instance I have been interested in associating the life of the Prophet Joseph Smith. It was about the year 1842 that he wrote a letter to the people In Nauvoo, in which are fuerred to his life, and the persecutions which had been heaped upon him. In that letter he uses this expression, if I remember rightly: "Deep water I have been wont to swim in; and I do not know why it is that they have put these things against me," "and as for the perils which I am called to pass through they seem but a small thing to me, as the envy and wrath of man has been my common lot all the days of my life, and for what cause it seems mysterious, unless I was ordained before the foundations of the world, for some good thing or bad, as you may choose to call it. Judge ye for wurselves." And then the the days of the word they cause the age the age to all it. ordained before the foundations of the world, for some good thing or bad, as you may choose to call it. Judge ye for yourselves." And then he uses al-most the same words spoken by the two and one-half tribes on the banks of the Jordan: "God knoweth all things: whether it be good or bad." He felt at that moment the power that comes from righteous living, from conscien-tious arting, no matter what the word may say. Again, when, for the last time, he turned his face towards his beautiful city. Nauvoo, to return to meet his enemies, because some of the brethren had misjudged him, by calling brethren had misjadged him, by calling him a false shepherd, he ex-pressed the power of righteous living in those memorable words, "If my worth nothing to my friends it is worth nothing to my friends it is worth nothing to me. I am going like a lamb to the slaughter, but I have a con-science void of offense toward God and all men." That is the power that comes to the servants of God, and to all men who live righteously. No mat-ter what their reputation may be, the Lord God of gods, knoweth all things.

ance with the dictates of our con-science, and in accordiance with the dic-tates and the inspiration of the Spirit of the Lord; be true to the trust im-posed upon us, be true to the gospel of Jeaus Christ; be true to the callings unto which we have been called; be true to the brethren with whom we labor. Then what matters it what the world may say? What matters it how we may be misjudged? We know that

There is good gospel in that, I be-lieve, and it applies to the true Lat-ter-day Saint. MISJUDGING GOD. In the application of this doctrine, let us be careful above all to svoid judging God. A short time ago I was called to the bedside of a little babe, lying at death's door. At the request of the parents two of us administered to it, and feit to dedicate it, whether in life or in death, to the Lord. We tried to give such comfort to the sor-rowing parents, as the Spirit suggested on the occasion. The next evening I received a telephone message from the

rowing parents, as the Spirit suggested on the occasion. The next evening I received a telephone message from the mother asking if I would not come over to administer to the babe again. I had an appointment at that time, and said that I would call and admin-ister to the child if I got home early enough that night. Immediately a feeling came over me and I was prompted to cancel the engagement I had, in order to go to the home of this mother, which I did. I found her almost broken hearted; and when I saw the conditions, I was thankful that I had heeded the promptings of the Spirit for the babe was more dangerously III. Belleving that the child was not long for this world we felt that it should be dedicated to the Lord. The next day when I returned from Sait Lake I called up the home by telephone, and was answered by by telephone, and was answered by the mother. Her voice did not falter, when she said: "The babe is gone." That is the moment I was thankful LATTER-DAY SAINTS MISJUDGED,

when she said: The babe is gone." That is the moment I was thatkful that I went over, as she requested, the day before. The babe was gone. Had I left it until I came home from Salt-Lake, it would have been too late to give the comfort which I believe the elders gave the previous night. At her request I hastened over to her-home; not to comfort her, but to com-fort the father. The mother was brave; and she pleaded that some-thing would be said to the father. The mother's faith was triumphant. Our mother's faith was triumphant. Our mother's faith was triumphant. Our mother's faith was triumphant on than we, the fathers: it was so in this case. God bless such mothers wher-ever they are. They are a benedic-tion and an inspiration to higher liv-ing. The father, not understanding the cause or reason of the affliction of his household was judging God. He said between his sobs: "Why should God give us this little one, teach us LATTER-DAY SAINTS MISJUDGED, Our people today are misjudged. Our fittle weaknesses, and our little frailities are magnified before the world, and we are judged by them; but we are much more ladignantly judged by offenses of which we are not guilty; we are judged by accusations that are false; and the people of many parts of the world to-day are incensed because of the un-righteousness (in their eyes) of the Lat-ter-day Saints. What shall we do? Do-what the true servants of God have al-ways done, continue to live in accord-ance with the dictates of our con-science, and in accordance with the dic-

## CLEARS THE COMPLEXION.

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RETURNED MISSIONARIES.

Elder Hyrum Y. Rigby of Rexburg, Jua, passed through this city March 10, on his return from the Northern States mission, for which he was set apart reb. 7, 1955. The Wisconsin, likinois and lowa con-ferences were his heads of labor.

Elder Christian Mortensen of South Jor Liner Christian Andrease of South Jor-dan ward, Salt Lake Co., Feurned March 14, from the Scandinavian mission, for which he was set apart sept. 12, 1955. The conferences of Copennagen and Aarthus were his heids of labor. He returns at this time of account of poor health.

Eider Daniel Ricks of Rexburg, Fre-mont Co., ida. returned home the middle of March, from the Northwestern States mission. for which he was set spart March 7, 1895.

Elder Henry F. Burton, Jr., of Farmers ward, Salt Lake City, returned March 23, rom the Northern States mission, waere, and J. 2005, he has been laboring a the Wisconsin and Northern Hillnois conferences conferences.

Elder James A. Christensen of Red-mond, Sevier Co., passed through this city March 25, 1907, oh his return from the Southerp States mission, for which he was set apart May 9, 1955. The conference of Kentucky was his field or labor, presiding there the past 11 months.

Elder Harvey W. Richine of Henefer, Summit Co., passed through this div, March 5, on his return from the Sonth-ern States mission, whither he was sen-Oct. 3, 189. The Kentucky conference was his field of labor.

Elder Forrest A. Fackrell of Randolph, Rich Co., passed through this city March 5, on his return from the Colorado mis-sion, where he has been laboring sinco Jan. 3, 1965, in the Nebraska. West Colo-rado and New Mexico conferences.

Elder John W. Allen of Rockland, Onei-da Co., Ida., passed through this city, March 25, ca his return from the Southern States mission, for which he was set apart June 5, 1956. The conferences of South Car-olina, Ohio and the mission office were his Bields of labor. He was released on account of illness. of illness.

Elder William H. Hopkins of Kanosh Millard Co., passed through this city March 25 on his return from the Seuthern States mission, to which ne was assigned Oct. 25, 164, The Mississippi conference was his field of labor.

### DANGERS OF PNEUMONIA.

A cold at this time if neglected is ha-ole to cause pneumonia which is so often fatal, and even when the patient has ree overod the image are weakoned making them peculiarly susceptible to the dovet-opment of consumption. Foley's Honey and Tar will stop the cough, heal and strengthen the lungs and prevent pneu-monia La Grippe coughs yield quickly to the wonderful carative qualities of Fo-ley's Honey and Tar. There is nothing eise "just as good." Sold by F. J. Hill Drug Co.