### DESERET EVENING NEWS SATURDAY MAY 1 1909

# The Testimony of Jesus To All The World

An Address by President Francis M. Lyman, Delivered in the Tabernacle, Salt Lake City, Sunday, April 11, 1909.

#### (Reported by F. W. Otterstrom.)

above all other people, should appreciate the Sabbath day and the privilege of worshiping the Lord on this sacred When I look upon your faces this Sunday following the general conference, I wonder if we appreciate this opportunity more than many of our brothren and sisters do, for we have had three days made up of a great varicity of instructions from our bretnren, had three diversities from our breinren, riely of instructions from our breinren, and I would naturally think that we would be pretty well fed, pretty well satisfied with the blessings that we have enjoyed in common with our brethren and sisters from other sesttle-ments. I believe that we should hold the Sabbath day more sacred than we have done in the past, that our training upon this subject should be more ef-fective, that we should appreciate the day and the opportunities thereof above our secolar affairs with which we are of the opportunities thereof above our secolar affairs with which we are plenty of Latter-day Saints to fill the building, and I believe if we duly ap-prediated the privilege, that President Winder, who presides here, generally, would not feel troubled because of the sindness of the congregation.

would not feel troubled because of the smallness of the congregation. It is good to come to the house of the Lord, for here the spirit that belongs to this work is poured out upon the people, not alone upon the speakers, but all who gather here are sure to partake of the spirit, though they may not all be in the covenant, may, not all have undertaken to be. Latter-day Saints. The spirit of our gatherings here will touch the hearts of the con-scientious and honest; it will attrace scientious and honest; it will attract them. If they are not blinded by pre-judice, they will discover the differences judice, they will discover the differences between Latter-day Saints and people of other denominations, or of no de-nomination. They will discover the pe-cularities of our doctrines, though they may not entertain them, and they may not accept them, for it is not an easy matter to do. It has been quite a struggle for the Latter-day Saints who are gathered togother, to receive this are gathered together, to receive this spirit, to entertain it, and to live the life of a Latter-day Saint; but it is very iffe of a Latter-day Saint; but it is very profitable for our spiritual condition. It produces happiness; it meets the re-cairements of human nature. It meets the requirements of all men, for it is the fulness of the gospel of the Lord Jesus. If it were not a fulness, it would not meet the demands of human nature. It is exacting; it will not allow us to follow the ways and the spirits of the world; for we understand that there are a variety of spirits in the world so that people are not compelled world, so that people are not compelled to be under one spirit, for the variety is to be under one spirit, for the variety is ouldess. There are spirits enough in the world that each person may choose a spirit for himself, independent of any one else-not only a spirit for every organization, but the variety of spirits and inducences to operate upon men in the world is as numerous as we are this world is as numerous as we are this world is no numerous as we are numerous. We do not need to side in with anybody. We can just have one that suits us for ourselves. That seems very generous certainly—that we may all have a spirit to suit ourselves, and all have a spirit to suit ourselves, and that we are not compelled to agree with anybody else, we are not compelled to join with anybody else and to accept of their views. We may differ from everybody, and we are left to take our choice in this world, as we have our agency, and we are not compelled to do as other people do, think as other people think, act as they act, but we can have our choice and do just as we please. The Lord has not restrained us -that is, by force. He will use His -that is, by force. He will use His influence and provide us with His Spirit and inspiration, and fur-nish us with every variety of opportunity that our hearts can desire: for there is right and wrong desire; for there is right and wrong in the world. I suppose the Lord is perfectly familiar with that situation, for it has been here from the begin-ning, and will be to the end of our mortal experience. There will be all the varieties, and we will all have op-portunity to make choice for ourselves. From the beginning, the Lord has hald down the truth and has marked The secture of the sector of t suppose, almost without exception ac- fered them. and they may receive it.

I feel that the Latter-day Saints, cept of truth: they all are influenced cept of truth; they all are influenced by it and by virtue, as well as they are influenced by evil. As no man but the Savior has ever come into this world and lived without sin. I take it for granted that no man has ever come into this world that has not partaken of the good. Some accept of more than others; and agam, some easily receive the truth, or do naturally lean toward it and learn to love it and ap-preciate it, and they do but little sin. Then there are others, no doubt, that are quite given over to wickedness, and they have come to the condition where it is very difficult for them to resist evil. But, I take it for granted that our heavenly Father being good, and our elder brother, Jesus, being good, and also the Holy Ghost, the presiding power and authority among the children of men in this world, among mortal beings as well as among the reaemed and the righteous, that we partake more largely of the nature of our Father and our Mother, and our Brother, that we partake more largely of the good than of the evil. UNIVERSAL SALVATION,

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of the good than of the evil. UNIVERSAL SALVATION. I rejoice exceedingly in this fact, and I am glad to know that pretty nearly all men will finally be saved. Some must have a long experience and a taste of the good for a long time, and they must also become acquainted with evil. I believe we are here for that pur-pose, as well as for other things-to learn something of the evil. to taste the bitter, that we may appreciate the sweet: and being the descedants of our heavenly Father, we have judg-ment, we have a measure of wisdom and understanding, which we receive from the insipration of the Lord. It is not only the Latter-day Saints who receive this blessing, but all men hav-ing a spirit and being spiritual men received from the Lord understanding and wisdom by the inspiration of His Spirit. So, I say there is great hope, and we have no reason to be troubled in our spirit for fear that everybody will be lost. The celestial kingdom of God will be generously inhabited; the terestrial kingdom, which is lesser in glory, will be more abundantly in-habited than the other glorles. But, if he will, every man may go into the celestial kingdom and receive the highest glory that the Lord has to offer. If any man does not go there, it will be because he wills not to go there; for the Lord wills that His children may inhabit the celestial kingdom. They are suitably born in this world, and they have come here to prove themselves. If they are true, they will have the privilego of enter-ing into the celestial kingdom, but it is more difficult to enter into the cel-estial kingdom than it is to enter into the telestial or terrestrial kingdoms. The multitudes that will participate and allow themselves to induige in evil through this world, and will not forsake their sins, will not accept the gift of faith, will not receive the ordinance of evil through this world, and will not forsake their sins, will not accept the gift of faith, will not repent of their sins, will not receive the ordinance of baptism for the remission of sins, properly administered by competent authority—all such will find that they have procrastinated, if they will not receive the message which is offered to them in this world them in this world. ADVANTAGE TO RECEIVE THE TRUTH.

It is of great advantage, my brethren and sisters, for us to hear this message and to listen to it; it is of great ad-vantage to have faith, to cultivate faith, to have it strengthened within us, and to serve the Lord in this life. We are favored in having the truth revealed, having the plan of life and salvation made known--and it is not made known in a corner and in a bysalvation made known--and it is not made known in a corner and in a by-place; it is not kept hid up; it is not the design of the Lord that it should be secretly received or revealed, but that it should be published throughout the world. You remember the message of the Lord You remember the message of

There is no reason why they should not receive it, if they will. If they will exercise their agency, and will open their ears and their hearts, the Lord will fill them with the spirit of faith. But, the hearts of men are set against the truth. They are in darkness, so far as the way of life and salvation is concerned. They are some truth and far as the way of life and salvation is concerned. They have some truth and some light, some things that they may well hold on io, and never separate from the truth they have received. They should never depart from the principle of virtue, for without virtue, men can not please God. Without truthfulness, men can not please God. Paul announced, in his day, that with-out faith, it was impossible to please God. Paul also announced that he was not ashamed of the gospel of Jesus Christ, for it is the power of God unto was not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation. There isn't any other power. Satan has not power unto salvation. He and all his emissaries have the power to make people miserable, if people give way to their influence. When the spirit of evil, the spirit of Satan has possession of us, when we listen to his promptings, we become unhappy, and misery takes hold of us. We are not justified in giving him power over us, and as a result we suf-fer the consequences of sin: but the Lord would relieve us from every evil Lord would relieve us from every evil Afgain, we cannot please God without Again, we cannot please God without the exercise of charity and a true love of God.' All men are entitled to enjoy the blessings which flow from an ob-servance of these principles. The Lord has abundantly poured out this spirit upon the children of men from the be-ginning. He commenced with Adam, on this earth. Of course, the same work has been done a great many times before. That kind of work has al-ways been done. There never was a

work has been done a great many times before. That kind of work has al-ways been done. There never was a time but what that same work of sal-vation and the same spirit have been given to mortal man; and it will be so to the end. But there is no end to mortality; it will continue. You and I will cease to be mortal after a little while-as soon as we want to. I pre-sume, and we will render an account and go to our reward. A great work devolves upon us, though we are but a little handful of men and women in this world, in this dispensation, who have been willing to hear, no doubt, before we came here, and the Lord probably knew us, and He knew just when to let us come. I presume we are here according to law, that we came at just the right time, and we will stay. I trust, till the right time for us to depart, and that we will ap-preciate the plan of life and salvation that has been given us here, so that we may be the saviors of men; that is, in this spirit, that we will abor for their salvation as well as labor for their salvation as well as labor for their salvation, and while we are in this probation, this mortal life that we may devote ourselves to the truth. LIFE BUT A SPAN.

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truth.

LIFE BUT A SPAN. It is only a little while that we live here. You will be astonished, when you get through, to find that you have had such a brief sojourn in this world, this fallen world. You will be astonished that your life here has passed so quickly, and you will feel that you would give every-thing you have if you could only go back and do better; but you can't come back any more to live here in the fiesh, to live here in mortality. We have but one mor-tal explerence. We have had a spirit-ual explerence in this world, and are being tried and proven. The fu-ture will be a world of immortality, and the opportunities of this mortal life will not return to us, for we can be mortal but once. The future will open up immortality and eternal life to us. We will be able to look back upon the experiences of this world and our opportunities here; and we upon the experiences of this world and our opportunities here; and we will also be able to look back upon our former life, which is shut out from us just now, for this world is rather benighted, and our observa-tion is curtailed. We con't reach into the future, and the past has departed-but our mortal opportunities in this life will be known to us hereafter and the experiences of our spiritual existence will be comprehended by us. We are under banishment from the presence of the Lord—that is. the presence of the Lord—that is, we do not see him, and are not associated with Him as we are with each other, and as we will be with Him hearafter. We have been separ-

we feel now regarding opportunities that we have had and did not em-brace. They come once, and our be-nighted judgment decided against our doing what we ought to do, and they get by us. It is so in business as well as in other things; perhaps it is true in all things. We do not exactly make the wisest choise always. We are not always successful in business matters. We are not always suc-cessful in other lines. Thus we miss our opportunities; they pass away, and they do not return to us. So it will be with us when we have finished our life here. We will look back and remember the message that was offered us: "We didn't believe those Latter-day Saints, when they told us there was eternal life, salvation and exaltation in the principles they taught; we though they were deceived." Many people in the world today so believe. The great majority who know anything about the Latter-day Saints look upon us as decelved; they be-lieve that we are. They will admit, very many times, that the Mormons are a conscientious people; that they think they are doing what is right; that they have a wonderful faith in things that we do not think will ever materialize. These are their feelings and judgment respecting the Lat-ter-day Saints. But, fortunately for the Latter-day Saints, we have learned the truth concerning this matter; we have entered upon a course of education and improvement in rehave learned the truth concerning this matter; we have entered upon a course of education and improvement in re-gard to the way of life, and we have found it. We believe that with all our hearts. We are conscientious and sin-cero in this regard; and the Lord has promised that if any man will do His will he shall know of the doctrine. You will remember the expression of the Lord in regard to these things is very Lord in regard to these things is very positive, He that believeth and is bap-tized shall be saved, and he that believeth not and is not baptized, of course, shall be damned. Those were the expressions of the Lord to the children of men, when He was on the earth, and it is so today, when the gos-pel is preached by the power of God by His commissioned servants, legally authorized to preach and teach it, testify concerning its principles, and officiate in its ordinances, when they minister among men everywhere in the world.

THE TESTIMONY OF MORMONISM.

We are anxious to minister among we are anxious to minister among men, and according to our strength and numbers we are today preaching the gospel in all the world, and the world will be judged thereby, just as certain as we are here today; they will be judged for their rejection of this mes-rage and the testimenia of the are sage and the testimonies of the serwants of the Lord, and not only our words but the spirit which the Lord, words but the spirit which the Lord, has poured out upon men. It is here for all men to partake of, and they will be judged and called to answer if they do not give heed. They will not forget what they have seen here; they will not forget what they have seen a people one people in the world and they will not forget that they have seen a people-one people in the world, and no others-that gathered together. They will not forget that our people were under pressure compelled to flee before the face of men. As President George A. Smith used to say, "We came here willingly because we had to; we couldn't stay anywhere else." We had to come here to get a place to rest, to set our feet, and to begin to cultivate the earth. We have become measur-ably independent, so far as taking care of ourselves after a worldly manner is concerned. We were not disturbed, and we have been allowed to remain up to the present, and have now concludto the present, and have now conclud to the premain all the time, till we die. We are going to stay here, unless we go off on a mission once in a while and we are going to stay here, while and then come back again; but we propose to stay, for the Lord has opened up and prepared the way before us. He has brought us to a goodly country--which our neighbors have also discov-ered, later, and they have come here, and we dwell together. We are fairly comfortable and happy together. We have our little tifts and variety of ex-periences, but as a rule the people of this state are a happy people, a moral people-mot only the Latter-day Saints, but their neighbors, as a rule. The great majority of our neighbors, just like the great majority of the people in the world, are a good people. They have some faith in their doctrines and principles, and are observing them to their own satisfaction, no doubt, their own satisfaction, no doubt, and are a good people. The Latter-day Saints are doing the as in religion. same; they are living their religion, and the great majority of them are doing fairly well. Once in a while we do something very wrong; men will do that. Our sons, like the sons of God, fall occasionally—but that is not enough to condemn all the people. Like-wise, some of cur neighbors and strangers, who are not members of the Church get into trouble and difficulty strangers, who are not members of the Church, get into trouble and difficulty and do wicked things, and they fill our jails and penitentiaries: but that is nothing against the world as a whole. Where there is one that goes to jail, there are thousands who never do: they live good men and women; they die good men and women; and the Lord will have a very good place for them-very much better than they anticipate with all their doctrines and ideas of all their doctrines and ideas of salvation. The poorest salvation that we have to offer and that the Lord has to offer to His children, is far a-head of anything they anticipate in their doctrines and organizations. The Lord loves them, according to their mode heavior just as the loves us. He The Lord loves them, according to their good behavior, just as He loves us. He loved His Son Jesus, our elder brother; He loved Him above all men; because He was born of men; He laid down His life and shed His blood for men; He was the organizer of this world; He was associated with is Father before He came here in the fiesh. All things were created by Him. The Lord loved Him because He never deceived Him. Him, because He never deceived Him. He could always depend upon His Son. He could not depend upon you; He could not depend upon me; because we did not always do just exactly right. We haven't pleased Him as His Son Jesus pleased Him. We haven't had on our shoulders such a mission as He had. He had the weight of the world on His shoulders, for not a man sould be saved without His help, His interposi-tion. His ministry, and the saving principles of His gospel.

satisfied with a man doing a little good and complying with a part of the law. We are not satisfied with men living rightcous lives until they are mature men, and then going into sin, into darkness, into wickedness of any kind; we are not satisfied with that; we want men to do what is right every day. men to do what is right every day. Christian people want them to do what is right every day. There are many good Christian people who are doing that, according to their faith, every day, and they stay with it to their death. But they have come short bc-cause they hayen't known the way: they haven't known the truth. Some of them have heard it, but have not been able to see it; they are in the dark in that regard, very many of them, the great majority of people, as it was in the days of the Savior; no worse now, for Jesus was not allowed to live. I do not know whether He would be I do not know whether He would be allowed to live today, but I rather think He would. We peach the same gospel; we make the same declarations; we claim that the Lord has given to us the same ministry that He gave to His apostles in the meridian of time. He has commanded us to go into all the has commanded us to go into all the world with this message. We have carried it into many of the nations, and we intend to go to the remainder of the nations, and preach the gospel to every creature, verbally, and by print-ing and publishing, and every-thing that we can do to put the gospel within the reach of the peoples of the world, that none of them can say they have not heard, or that they have not read concerning these principles, and that the Spirit has not moved upon them.

THE TESTIMONY OF THE SPIRIT

The Lord will have to do a good deal of the preaching of the gospel by His Spirit. He will have to do some wonders, and we must do all we can. We are now accomplishing about all we can do among the children of men, preaching the gospel to them, bearing testimony to the truth, making the sacrifices that are necessary, er-during the trials, tribulations and hardships that some to us because the world does not love us. Why do they not love us. Because they did not love the Savior, but we teach the same doctrines, the same gospel; we are gathering the people; we are de-livering His message; we are per-The Lord will have to do a good same doctrines, the same gospel: we are gathering the people: we are de-livering His message: we are per-forming the duties that He has re-quired of us. We gather together from the world all we can get to listen and come with us to aid in the building up of the kingdom. We are performing that labor about as well as we can at present, but we expect to be able to do better in the future. We are just where the Lord has brought us together. There are no other people in the world who gather as we do. There is no other religious deno nination do-ing such a work. There are no other people who build temples; there are no other religious deno nination do-ing such a work. There are no other people who build temples; there are no other people who petform labors for the salvation of the dead: nor who marry for eternity. There are no other people who accept the principle of tithing as we do. There are no other people who accept the principle of tithing as we do. There are no other people who are faithful in their ser-vices to the Lord; because they have not learned the truth concerning Him; they have not found Him. I believe there are people just 'as faithful in their devotion to the principles they have as we are devoted to ours. There are many who have laid down their lives, and would do again, for what they consider is the truth; for men are just as sincere in error as they are in truth. KNOWLEDGE FOR ALL.

#### KNOWLEDGE FOR ALL.

truth. KNOWLEDGE FOR ALL. One of the beautiful truths that the Lord has revealed to us is that if any man in the world shall do the will of the Father he shall know of the doc-trine—not that there is an opportunity once in a while for a man to find out the truth of the search and the any man will do the will of the Father he shall know of the doctrine. There is not a Latter-day Saint in this world, who has done the will of the Lord, who does not know that the gospel is true; A man can not do the will of the Lord and not know that this gospel is true; any more than he can demonstrate a muthematical or other problem, and prove it, and then not know it. When a man has found out a truth, scien-tific or otherwise, and has demonstrat-ed and proved it thoroughly, he knows it, and you can not change the fact. He will know the truth, if he proves these things—in science, in art, as well as in religion. If a man does not know that this gospel is true, he may If a

our attention, everything of a worldly nature, in all the opportunities that are before us we should be occupied in bearing testimony to the truth of the gospel revealed through the Prophet Joseph. As I said before, every Latter-day Saint knows the gos-pel is true; that is the reason we hold together, as Latter-day Saints, wheth-er we are in Utah or in the states that surround us, or in neighboring countries, wherever we are, we have the same spirit, the same doctrines; we hold to the same principles; we are one, and we work together in the ac-complishment of the Lord's purposes. That is the magic power that holds us, and keeps us, and makes us one. The Lord is accomplishing that with His spirit, and this spirit and these conditions do not prevail with any other people. In their organizations and churches, the people of the world have a spirit of God satisfies us. It was so in the days of the Savior; the Spirit of God that way with His serour attention, everything of a worldly to them; it satisfies them just as well as the Spirit of God satisfies us. It was so in the days of the Savior; the Spirit of God that was with His ser-vants and His people, satisfied them; but the people of the world were not satisfied with that spirit. They were not satisfied with the Son of God, and when His life was taken, when Vis blood was shed, when He made that supreme offering for the world, for all men, why the people of the world were not satisfied with it; they did not be-lleve it; they did not receive it or ac-cent it. They saw, Him, and knew Him as the carpenter's son; they did not comprehend Him or His mission; they did not accept Him; they did not know Him. No man can know Jesus, except the Lord reveals Him; and no man can know the Father, or know that He lives, except Jesus reveals the Father. The Holy Ghost is the spirit and power that accompanies the Lat-ter-day Saints, that cathers them to-gether, that convinces them and con-verts them to the truth. It is not your

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looked up Him as John the Baptist, raised from the dead; others thought that He was one of the old prophets, because of His miracles; then he inbecause of His miracles; then he in-quired of Peter, "Whom do you say that I am?" Peter answered, "Thou art the Christ, the Son of the living (dod." And the Lord said, "Blessed art thou Simon Barjona, for flesh and blood hath not revealed this unto thee." There isn't strength and powthee." There isn't strength and pow-er enough in all the saints who live today, to convince and convert any one man, or make him know that this work is divine, or that the Book of Mormon is divine, or that Joseph Smith was a divine prophet of God. There isn't strength and power enough with all the Latter-day Saints in the work to convert and convince one world to convert and convince one man. We have not converted one an-other: we have not planted in each other's hearts this knowledge and understanding, but it is God that has done this, and He will have the glory. There is not a convert to this Church and kingdom that God has not con-verted and inspired and established in the failth.

and power that accombanes the Lat-ter-day Saints, that cathers them to-gether, that convinces them and con-verts them to the truth. It is not your preaching, nor mine; it is not the testimony and witness that we bear. but it is the power of God, the Holy Ghost, that enters men's hearts and convinces them, and enables them to endure persecutions and evil of every kind that may be heaped upon them. That is the power of God, the Holy Ghost, and its mission is to bear rec-ord of the Father; and no man can know the Father; and no man can know the Father but by the Holy Ghost; no man can know Jesus, but by the Holy Ghost. The Father re-vented Jesus to His apostles and dis-ciples by the Holy Ghost; otherwise they would not have known Him. When the Lord inquired of Peter who men said that He was, why some

When the Lord inquired of Peter who heighbors among us, and all Israel, in men said that He was, why some the name of Jesus Christ. Amen.



the Lord. You remember during His life time here, and as He was about to depart, how He commissioned His

Him hearafter. We have been separ-ated from Him, and have come into this world for just a little season. In earlier times there were a few men who lived to be nearly a thousand years old, and we now live to be nearly a hundred. Many of them came as near to living a thousand years as we do to living to be a hundred. But, we will live for ever, when we go beyond, and we will look back over the experiences of this world and the opportunities that were given us here. If he have failed to take advantage of our opportunities while we are here, we will realize while we are here, we will realize that fact in our future life, and we will regret exceedingly that we did not use those opportunities, just as

#### UNIVERSAL LIGHT OF TRUTH.

It is not possible for any man to be saved without the atoning blood of the Lord Jesus Christ, nor can he be saved without faith, without repentance, without baptism, or without the Holy Ghost. Men may think they can be saved without these, but they will find that such is not the case. Men may do all the good they comprehend and understand, that has been offered to them, but they will come short, for the man-made systems and gospels are the man-made systems and gospels are not perfect. They all have many good principles, no doubt. I do not think that a gospel that had no good in it would commend itself at all to the children of men; it is chiefly good; it is chiefly made up of moralities, princi-ples of clash courses of charity long. ples of rightcoursess, of charity, long-suffering and kindness; and for all the good they do they will be abundantly rewarded. So, you and I will be re-warded for all the good we do, but much more is required of us than is much more is required of us than is required of them; much more is expect-ed of us, because we have seen the light; we have received the truth; we know what is necessary; we know what is required. We have partaken of the Spirit of the Lord, which He has so generously poured out upon the people of the world, for it is as universal as the light of day or the darkness of the light of day, or the darkness of night, or cold or heat, or any other principle. Just as generous, on night, or cold or heat, or any other principle. Just as generous, on every hand, is the principle of faith, is the principle of re-pentance, and the opportunities for baptism for the remission of sins, and the Holy Ghost by the laying on of hands. These principles are absolute-ly necessary, and no man can please God without them. No man can please God with part of them, for He is not God with part of them, for He is not

these things—in science, in arc, as wen as in religion. If a man does not know that this gospel is true, he may know that he has not done the will of God; he has not done it; for if any man does the will of the Father he shall know of the doctrine and compre-hend it. Now, Latter-day Saint, if you have not this testimony and witness burning in your souls, if you do not love this gospel—the plan of salvation, as we have received it—more than you love your own lives, you are not worthy of it. If we do not attend to the requirements thereof, if we do not live the principles of the gospel every day, and square our lives there-by, it is because we are not worthy; and if we are not worthy, and do not know that the gospel is true, it is be-cause we have not done the will of the Father. Father.

A PEOPLE OF GOSPEL MINISTERS.

A PEOPLE OF GOSPEL MINISTERS. It is well that we should examine ourselves a little every day; and the Lord expects us to go be-fore Him, upon our bended knees, every morning and every night, to acknowledge his hand in all things, to commune with Him, and learn His ways, to receive strength and stabil-ity in this work, and in the opportuni-ties that are given us to preach the gospel, in quiet, individual manner-not alone from the pulpit, but to preach the gospel in our lives, as well as in our words. For we are a people made up of ministers of the gospel; every man who has received the divine authority of the priesthood is expected to be a minister; he should live the life of a minister; he should be true and faithful, and on every occasion try to lay before his neighbors and friends the way of life. In all our vocations, in everything that takes

## CRYING FOR HELP. Lots of It in Salt Lake City, But

Daily Growing Less.

The kidneys cry for help. Not an organ in the whole body so delicately constructed. Not one so important to health. The kidneys are the filters of the

When they fail the blood becomes

foul and poisonous. There can be no health where there is polsoned blood. Backache is one of the first indica-

tions of kidney trouble. It is the kidneys' cry for help. Heed

Doan's Kidney Pills are what is

Are just what overworked kidneys

They strengthen and invigorate the kidneys; help them to do their work; never fail to cure any case of kidney disease

David John, vice president of the David John, vice president of the Brigham Young university, and living at 287 south Academy street, Provo, Utah, says: "Doan's Kidney Pills are the best remedy I ever used to keep me free from pains caused by my kid-neys. I have used this preparation for years whenever I have felt that my kidneys were out of order and I have never failed to get the desired relief. I can certainly recommend Doan's Kid-ney Pills in the highest terms and de so hoping my endorsement may be the means of benefiting some other kidney sufferer."

means of benefiting some other analysis sufferer." Plenty more proof like this from Sait Lake City people. Call at the F. J. Hill Drug company and ask what their customers report. For sale by all dealers. Price 54 cents Foster-Milburn Co., Buffalo, New York, sole agents for the United States. Remember the name-Doan's-and take no other.

Remember the take no other.

ELDER JOHN HENRY SMITH.

ment should be addressed to the secretary of the Genealogical society, Elder Joseph F. Smith, Jr., care of Historian's office, Salt Lake City, Utah. SMITH AND LIBBY FAMILIES.

Although the saints, both of this and the old generation, are familiar with the friendly face of Elder John Henry Smith, and most of them are as happily familiar with the features of his noble father, the late President George A. Smith, yet not nearly so many know the genealogy of Father John Smith, the father of President George A. Smith. This fine old patriarch with his Smith. This fine old patriarch with his face of pure Hebrew cast, his rugged strength of body and soul, is one of the best examples of integrity and faith this Church has ever produced. His name, John Smith, is often confounded with others of his formous family and some others of his famous family, and some-times with that of John Young, the times with that of John Foling, the brother of Brigham Young, who was also a patriarch in the early years in this valley. But Patriarch John Smith of whom we now write, was the uncle of the Prophet Joseph, and the loved brother of the prophet's father, Joseph Smith who was the first patriarch fa brother of the prophet's father, Joseph Smith, who was the first patriarch to the Church. This office, as is well known, is hereditary, and thus, when Father Joseph Smith died, his brother Asahel took up the work; after his death, the next brother, John, who is the subject of this sketch, was chos-en as the presiding patriarch. He went to Kirtland in 1833, and married Claris-sa Lyman, as was mentioned last week, His life for the next 20 years was crowded with the stress and strain of mobbing and driving, with the toll of planting and sowing; with no oppormobbing and driving, with no oppor-planting and sowing, with no oppor-tunity of reaping his harvest. But when he reached the valley, he was according to plant and reap his

when he reached the valley, he was permitted to plant and reap his crop. He had three children, George Albert, who was the first coun-selor to President Brigham Young for many years, Caroline and John being the other children. His son George Al-bert married—as is well known—our revered Bathsheba Bigler, as his first wife, and later he married Sarah A. and Hannah M. Libby; Sarah A. died while her only son, John Henry, was a child President George A. also marwhile her only soil, soin then, war-child. President George A, also mar-ried his last wife, Susan West, who also survives him. It is of the Libby family that we would speak, as it is from this stock that Apostle John Hen-

ry Smith came. His own mother dying in infancy, his aunt became a faith-ful step-mother to him.

ful step-mother to him. The Libby family is of very ancient English origin, and as yet, no one has been able to discover just where the name and family originated. It may be of French, of Welsh, or of Scotch origin; but no resarch has yet proven that fact. The name is found in both Cornwall and Devon, and might therefore well be supposed to spring from Wales. The wills of both Honry from Wales. The wills of both Henry

All communications for this depart- | and William Libby were proved in 1653-55. And the name is quite com-mon to those early records in these two counties. But the family were of humble origin, being laborers, and none of them, so far as known, were numbered among the gentry of the country. None the less, the descendants are extremely proud of the modest dignity of character which has made the family noted wherever they are found for those faithful traits which make for splendid citizenship and nobility of mind and purpose. They are inclined to manual rather than mental labors, and are extremely industrious and full or religious fervor. The Libby emigrant to America settled up Richmond Island in 1631, in connection with John Win-ters, also an English emigrant. John Libby was born in England in 1602, and came over here in the same modest, retiring way which has characterized his descendants' lives. He sent for his wife shortly after, and together they lived a full and happy life. The family are peacemakers; from their earliest history, they have been marked as lov-ers of peace and unity. So pronounced is this trait, that it has become as a is this trait, that it has become as a common precious heritage. Withal, the Libby family furnished its full quota of soldiers for the French and Indian wars, as well as for the war of 1776. The story of the very young man who conceived, while in his high school period, the idea of compiling a family genealogy and history of the Libby family, and who carried it to most successful issue, is one of absorbing numly, and who carried to to more successful issue, is one of absorbing interest. This story is told by the author of the "Libby Family History" in the preface by the youthful Charles T. Libby, who modestly states his own and his family's case with few and dignified sentences.

BARLOW AND MOTT GENEALO-GIES.

The Barlow family have a printed genealogy of that family by Goorgo Barlow, New York, that has genealogr-cal data of the allied families of Wil-kinson, Rogers, Robertson, Ell, Marvin, Chase, Goddard, Loutrel, Hendrie and Commun. A genealogy of the Matt Chase, Goddard, Loutrel, Hendrie and Cosgrove, A genealogy of the Mott family, by Rev. John Cornell, with Wil-lett, Carpenter, Underhill, Willis, Titurs, Seaman, Pearsall, More, Young, Rich-bell, Coffin, Cornell and Hicks: All in-terested in these families can have information by communicating with Elizabeth Barlow Jones, 1369 Ninth East street, Salt Lake City.

REV. I. W. WILLIAMSON'S LETTER REV. I. W. WILLIAMSON'S LETTER Rev. I. W. Williamson, Huntington, W. Va., writes: "This is to certify that I used Foley's Kidney Remedy for ner-vous exhaustion and kidney trouble and am free to say that it will do all that you claim for it." Foley's Kidney Remedy has restored health and strength to thousands of weak, aun down people. Contains no harmful drugs and is pleasant to take.-The F. J. Hill Drug Co., (The never subst-tutors.) Salt Lake City. tutors.) Salt Lake City.

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