

An Address Delivered in the Tabernacle, Salt Lake City, Sunday, August 18, 1907, by-

ELDER MATHONIHAH THOMAS.

Reported by F. W. Otterstrom-

Reported by F. W. Otherstrom. If y breathrom, lister, and transfer of the second for the second <text><text><text><text><text><text><text><text><text><text><text><text><text> from time to time apporting to the things which they will need, which will be best for them-4t may be temporally. physically, or as we would say, be purely mental or intellectual way, and also spiritually. We believe the Lord

wriver and interpreter thereof, and bi not no men to place a private erpretation upon the Soriptore, but to the words of Curlut and the Into all we can to protect others in that right; but nevertheless, there is one idea of truth, there is one idea of the con-struction thereof; there is one haw and one Law-giver, and that one Law-giver is Jesus the Christ, who was silin upon Caivary for the sins of this world. He it was who was offered up as the Lamb, a sacrifice for this world to answer and complete some great principle in the economy of God, and by that act He became the Savier of the world and our Leader, our Elder Brother, the che

The plan was given by Jesus and clearly of having a law within the Church—a law of revelation, a law of pression, and a law at interpretation, or a law of construction, just as our laws are given by Jesus and clearly of having a law within the church—a law of revelation, a law of lagislation, if you will permit that ex-pression, and a law at interpretation, laws are given by Jesus and the permit and the second of the church—a law of revelation, a law of lagislation, if you will permit that ex-pression, and a law at interpretation, laws are given by "coming out of, completely bur wards burled, a anew, as He off of the old man and putting on off of the old man and putting on the new man in Christ. The birth the water, th Interpretation upon the Scriptore, but interpretation upon the Scriptore, but approd works of this servants just as they are given. It is folly for man to say that he believes in Jesus Christ and the file into message, in his power and in file into message, in his power and in file into a salvation, or undertake to say plan of salvation, or undertake to say thave placed upon the law. No man can thereby set himself up as a gov-erunnent within the Church; there must be oneness of thought, oneness of in-terpretation of a law, else there can be in church. Christ followers can be unit-ted if it be true that there is but one isame under heaven whereby manking can be saved. If this be true, then iname under heaven whereby manking can be saved. If this be true, then iname under heaven whereby manking can be saved. If this be true, then iname under heaven whereby manking can be saved. If this be true, then iname under heaven whereby manking can be saved. If this be true, then iname under heaven whereby manking can be saved. If this be true, then iname under heaven whereby manking can be saved. If this be true, then iname under heaven whereby manking can be saved. If this be true, then iname under heaven whereby manking can be saved. If this be true, then iname under heaven whereby manking can be saved. If this be true, then iname under heaven whereby manking can be saved. If this be true, then iname under heaven whereby manking can be saved. If this be true, then iname under heaven whereby manking can be saved. If this be true, then iname under heaven whereby manking the manking must come to a unity of the iname under heaven whereby manking the based this the come the the saven whereby manking the manking must come to a unity of the iname under heaven to a unity of the iname under heaven whereby manking the manking must come to a unity of the iname under heaven whereby manking the must come to a unity of the iname under heaven whereby manking the must come to a unity of the iname under heaven to a unity of the iname will answer-no matter what the parent necessity was for the growth other forms than immersion in the early centuries of Christianity, no mat-ter what excuss may have been offered. early conturies of Christianity, no mat-ber what excuse may have been offered to bring in great hordes of Pagata people-no matter what the excuse, the Latter-day Saint says that in the transgression of this haw there is a fall-ing away from the true law which Christ has given; so therein we be-lieve literally in the Scripture which our terd has given. We are not notour Lord has given. We are not put ting a new construction on the gospe or the doings of the Lord and Hi

became the Savior of the world and our Leader, our Elder Brother, the one who had proven Hunself able, worldy, and capable of instructing all people in all times, through His servants, or instruct them directly as he did with Paul and numerous others. of beaven, John the Hapitsi also laught the same doctrine, and those who came after Jesus preached the same gospel and it remained for those who did not have the same spirit of the Gospel, the same spirit of truth upon them, to give their own private interpretation, setting up all these strange ideas and customs, just as their fathers had done in the Pagan days befathers had done in the Pagan days be-fore them. We believe that there should be the laying on of hands for the gift of the Holy Ghost. You confirm your members into the church, so therein we do not differ. You believe that men should be enlightened by the Spirit of the Lord. Therein we do not dif-fer, so then we are not offering to the world any new doctrine; we are not of-fering any new scism. We are going back to the old pristine gospel which was preached by the first aposties. We are proclaiming it as the truth—the ev-erlasting, gospel which has come to heir fulle-Jesus Christ, our Mass. so, for no man can enter into the dom of God unless he is willing to are knowledge the powers therein, and the brought into existence. No man could go into the presence of the Almighty and decry the work of the Son, the Oue who has made possible the establish-ment of the gospel here in this age. We must receive Jesus not alone as a rightcous and holy man, not merely one who was able to teach beauteous things, you are proclaiming it as the truth—the ev-erlasting, gospel which has come to of who was able to teach beauteous things, you are proclaiming it as the truth—the ev-erlasting, gospel which has come to of not dressed in a new habiliment, but we dispring one who was of diving affspring, one who was there it when He He present time, as accurating that is affspring, one who was there it when He

Dr SEXET EVENING NEWS SATURDAY SEPTEMBER 25 1904 eased what a man-see summand of a sevential a communed of a sevential and if the communed of a sevential and if the communed of a sevential and if the communed when he wery marticular, and then built a creative if. Paul to every marticular, and then when he was born equil, to go out these rules symbols of these rules symbols of these rules at the this at the sevent at the sevent of the tranself had received? Yes, immore do as those symbols of these rules symbols of these rules symbols of these rules symbols of these rules at the this at the sevent at the sevent of the tranself had received? Yes, that furthers that received? Yes, that the timeself had received? Yes, the complete to resurve and suthers had received? Thesure and read not buil be convinced that there was nothing of a "non-essential" mature in a for manght, when he corrected those of for nanght, when he corrected those to resurve and works, was it a bit of "non-essential" mature, a thing that count-el for nanght, when he corrected those of the resurve and works, when he corrected those of the resurve and works, when he corrected those of the track and the second the goal of gold was after-el for nanght, when he corrected those of the same Spirit." An there might be no doubt about it, it was preased with the and time again who were moulding their gods of gold, erecting great images, and performing many acts of worship "to the un-known god?" Paul declared unto them that they must cease this wor-slip of their unknown god, and take up the worship of the true and living God. Was that non-essential? And when he stood before the rulers and officers of the Roman government and provisimed to them the law and docproclaimed to them the law and doe proclaimed to them the law and doc-frines of Jesus with such power that the ruler said. "They almost persuad-ent me to be a Christian"—a thing despised and hated among men—was that non-cesential." Yet Paul preach-ed all of these things. He preached the essentials—the living things, the things necessary to the ondless ad-vancement and development of man. I will summarize it in one word, rev-elation—the right to receive truth from heaven, the right to receive in-dividual inspiration, the right to re-erive collective inspiration, the right to receive as a community suggestions to receive as a community suggestions from the Almizhty and to be guided by them—the right and ability to re-ceive of the spirit of truth, the living thing which also comprehended the ducation of the people. I believe you ill agree with me that these things are in no sense non-essentials, but are In every particular essential not only to the solvation of men in the hereaf-ter, but for their happiness and well-being here upon the earth. Said he: Corinthians. xil-"Now concern-

ing spiritual gifts, brethren, I would not have ye ignorant. Ye know that we were Gentiles carried away unto these dumb idols, even as ye were led Wherefore I give unto you to under led. Wherefore I give unto you to under-stand that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Christ but by the Holy Ghost."

unto thim and acknowledge His law and His rules, they shall receive for the holy Ghost, and they shall receive the gift of the Holy Ghost. God can give this gift of the Holy Ghost. God can give this gift of the Holy Ghost. God can give this gift of the Holy Ghost. And until man has received that, he cannot say that Jesus is a good man. He may believe that Jesus is a wondrous teacher. He may believe that the Savior of the prophets and the divers manners space in time past and the hiers by that Jesus is a wondrous teacher. He may believe that is not asying that Jesus is a wondrous teacher, and space in the world, but that is not asying that Jesus is the corrist. If Paul told the truth, then you have not her the thin the algest so the world or saving that He is the Christ, you confess before Gol your Maker, that you have not had the quickering inpulse which comes from heavy to me now that this is a non-essential thing in all things her that good things—or what use that it is the most essential thing in all the do has tavail to you, then, the sancifying influence of this bood. You may believe that good things—or what use that it oyou alless you follow the sate that the save that Jesus was a righteous man. Of what avail to you these you follow these teachings and dive you any believe that the holy priesthood upon them, se they world or the arseliter word, the most essential thing in all the world best withing indiunce of this bood. You may believe that Jesus was a righteous man. Of what avail to you mines you follow the the structure must fail, the very indeal always shall live to the the structure must fail, the very indeal of your salvation, without which you cannot construct you builts of the arch without which you cannot construct you builts. For the server the salvation, the say nothing of believe that the says the grant connerstone without which you cannot construct you builts of the arch without which you cannot construct you builts of the arch without which you cannot construct you builts you have n

essentials?" "To another working of miracles; to another prophecy"—a gift by the same Spirit which says that Jagus is the Christ. That there might be no doubt about it, it was preached time and time again to the people, because it is re-ferred to afterwards in this book, by John when on the Lee of Patmon. io the people, because it is re-ferred to afterwards in this book, by John when on the Isle of Patmos, it is preached by that servant of God that the restimony of Jesus is the spirit of prophecy. If you have the restimoty of Jesus, you must have the power to say, and say of a truth, that Jesus is the Christ, and you know it-fi God has touched your intelligence so that you have become convinced that the is the Christ, the Savior of the world, and that you can proclaim it as a belief, or one step further, that you can proclaim it as a knowledge, then you dare not deny the spirit of proph-ing of spirits; to another divers kinds of tongues, to another divers kinds of tongues. But all these worketh that one body, being many, are one body, so also's Christ. The said that the docat the Latter-day Saints are strange or faise doctrimes? They are teaching or faise doctrimes? They are teaching the same doctrime the sught said advocated by the Latter-day Saints are strange or faise doctrimes? They are teaching or faise doctrimes? They are teaching the same doctrime the sught said advocated by the Latter-day Saints are strange to the world. The gospel has been re-stored with all its gifts that I have we heleve in all the gifts that I have the christ; you must receive so whose strange because you ind straid as poll are docuted that the gossible for itelligence to advance forever, so whose strange because you ind straid as poll are docuted the server we would not dare deny that if you so the christ; you must receive so whose strange because you ind straid the all the gifts that I have mentioned, and we not only believe the theren now than when Jesus utter we would not dare deny that if the mout we have them; we know them, for they are with, is, the way

dumb idols, even as ye were led. Wherefore I give unto you to under-stand that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Christ but by the Holy Ghost. THE GIFT OF THE HOLY GHOST. Paul had to receive the Holy Ghost in the good old way. Peter had re-ceived it just as all the servants of the Almighty had received it. There was no giving to one and taking from unother. There was this fact upper-most in the minds of them all: that God is not a respecter of persons, that He has one rule, one law for all His chil-dren, that if they will come unto Him He will receive them, if they will come unto Him and acknowledge His law and His rules, they shall receive the fire Holy Ghost, and until man has re-ceive forgiveness, and they shall receive the gift of the Holy Ghost. God can give—and only Gd can give this gift of the Holy Ghost, and until man has re-ceived that, he cannot say that Jesus is the Christ. He may believe that Jesus is a good man. He may believe

This is what the Latter-day Salnts caim unto you. They say to you it humble servant of tool, in the last it your day and mine, was called by dimpirity to establish this work, where not was quickened by his tion, and apon when the Holy (restal He was calwei out from an restal He was calwei out from at men and made an mainternett-mus returned. He was tas Paul was just as on the take of Pathos was made a itrainant in the hands of the Almi in hearding back the generic of chiet-we can film Joseph Smith, a propert, whom we revere and who hold as we honor all the great hear of Oct. We do not working him do not working the generic bar den the take the server of a star-holy as we a defermant, hashah, an ust as we honor all the great hear of Oct. We do not working him do not working them we have after him; we revere them, we have after him; we revere them, we have after him; we rever them to God. the first hat his ever are not find the word, the serve are not him turned a dear ear to at His eyes are not b Fits bear" is not stone but that hear and feel, and that he has ope the way whereby mankind can truth and light-that He has a done so; that He will always where there are men and wways guided by His BURgestion to be given by revelation. We say we again is revelation. We say we We do not nak any odds of the we proclaim, in the name of Jesus that Joseph Smith is a prophet that Joseph Smith is a prophet

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Tollowing statement: Mrs. M. J. Stevens, of 1717 West Third South St., Sait Lake City, Utah. says: "I can safely say that kidney trouble had bothered me for marry sears and there were times when I could hardly keep up and about. Bankache made life miserable for me and the kidney scoretions were irregular and contained a softment. I had meadauber and diaxy spells and at fluxes was unable to nitend to the simpleat household duttes. At my time of the R scenes wonderful that after us-ing Dang's Ridney Pills, prosured at the F. J. Hill Drug Co.'s store 1 an Feeling better than for years past, bi-fact, better than at any time since the proble commenced. The suffice of the kidneys shows a great barroomant Frontie commenced. The aution of the kidners shows a great improvement and the backhorie is all game i trant that other sufferers will be led to dis-cover how really winnerful from a Kidney Pills ats." For sale by all desires Price ld, cents. Foster-Allthurn C., Buffale, New York, sole agends for the fluited States.

Moniember the same-1 an's-and-

WHY CALLED MORMONISM.

WHY CALLED MORMONISM. And why is this work called Man-maalam? The Laturesky Bainds tar-floye it a "Book of Mormon"-stor a "golden hible." as It is called, but a record just as another to be called, but a record, then they receives it, as this record, then they receives it, as this record, the B(B)r. There was will but record the slory of a must unned abstract when they around to the manifest times und he was a morphet of the chief complete of this basis or of the several analogs of a large rate of the several analogs of a large rate of the several analogs of the basis or of the several analogs of the basis of the they found who was in to the world at one of the spectral analogs and the set that age. In inter the world the set that age. In inter the world the set that age. to the whon the trib are need solved, as one derstand by the Latter-day signific, he cause they bud does, ed buts buok of Mormon, and thereby. Mormonism needed to stand for something new, something abart from the religion of this, something which seems to be foreign to the truth as understand by the Christian world, something that has no place in the minds of hourset



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GOOR DE AL. GOOS PEL ESSENTIALS. Some of the things I have mentioned may be regarded as the non-essentials, but let us come now to what would the goapel of Christ. There being so ittle difference in the "non-essentials," shall we go a step further and still go into the gospel of Christ, and see if you are accepted and are giving to the world. We believe that by the laying on of hands we can receive the gift of the Holy Ghost, whereby we may receive some of the spottle. Now, I am not advancing any new or fantas-tic idea; I am not bringing forth any mew development in thought or theology to fit the peculiar conditions of men at this time; I am not trying to ad-vance a theory that will accord with your televes or that may be easy for you to necept; but I am simply piving you the worl of God as it has been written, as it has been taught, as the abeen believed in your house and in your father's house for these gen-erations, as it was believed anniehtly, as it was accepted when it was given by the servants of Jesus Christ, by Paul and the apostles; and surely you do not believe, and you will not dare to any that Paul wasted time with "non-essentials," You will not, at this late day, say that that great mis-sionary to the Gentiles consumed the heaven to carry to the world "non-essentials," You will not, at this late day, say that the world "non-essentials," You will not, at this late day, say that the world "non-essentials," You will not dare to any that Paul wasted time with "non-essentials," You will not dare to say that Paul wasted time with "non-essentials," You will not dare to say that Paul wasted time with "non-essentials," You will not dare to say that Paul wasted time with "non-essentials," You will not dare to say that Paul wasted time with "non-essentials," You will not dare to say that Paul wasted time with "non-essentials," You will not dare to say that be to the work of the accord with the tryink. Remember his when he duliess of his soul was ha acc

GIFTS OF THE SPIRIT ESSENTIAL. GIFTS OF THE SPIRIT ESSENTIAL. Now, the Latter-day Saints believe that it is essential to have the Holy Ghost and that it can be received by the laying on of hands by those who have the authority so to act in the name of God Just another of the "non-essantials" perhaps. "Now there are diversities of gifts, but the same Spirit" —the same Spirit which has said that Jesus is the Christ. "And there are difference of administrations, but the same Lord"—but that does not say dif-ference in construction of the word of ference in construction of the word of God. We have no right to put into the law that God has given, anything that is not there. To do that is to be dis-

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CURE SICK HEADACHE.

There is no main who thinks of the spiritual condition of the world but will say that we are in a period of almost religious choos. People are blown by every wind of doctrine given by men who lie in wait, with intent to deceive, men who set up to themselves their own gods They may claim they are exercising their right to worship God according to the dictates of their consciences, but even if this be so, they cannot set up their construction of the Scripture in the exercise of their right against the plain word of God and the law of God as Christ lived it. It must have been intended that we should rely upon Christ for our salvation and to have accepted His word as our law, and thereby develop a faith which should be a guiding star to us to our children and our children's children, and to "all those who are aftar off." Have we need of faith? Have we need of newser in be a guiding star to us, to our children and our children's children, and to "all those who are afar off." Have we need of faith? Have we need of power in this world-power over our children, power over ourselves. Look Into your homes and see your children-some go-ing one way, soffe another-some go-ing one way, soffe another-some go-ing one way, soffe another-some into one church, some into another, striving to believe in God, seeking to know Him, yet not knowing God, not knowing jesus Christ-wanting the truth but not knowing where to go to find it-looking for the oracles of God, hungering for the truth, and all of it, but not being able to satisfy the hungering of their souls; wanting the Holy Ghost which God has promised unto all of His chil-dren, and which, according to the prom-ise, shall always come to those who are entitled to receive it, and its presence shall always be known by the gifts it brings. One of these gifts is the gift of prophecy. How can met prophesy and look down through the vista of ages and have the panorama of time unfoided to their gaze, depicting the acts of their children is children, having spread before them the history of the world to come-how can men do this unless their minds be illumined by the Holy Ghost."

unless their minds be illumined by the Holy Ghost? That is this but revelation, this gift of prophecy which enables the prophet to say. "I know that my Redeamer their is the second second second second and the second second second second to the second second second second and the second second second second field ghost with you. You have no means of knowing that Christ is Christ at that load is God, until He has touch-ed your soul with His Holy Spirit. In having this Spirit, this testimony of Josus, you have the right to call upon God and call down blessings upon your family, in answer to your prayers. Here you are inspired; this is receiving reve-hation-revealation unto yourselves. Now go with me one step further, and call touth, and intelligence for your com-munity, for the world; in answer to your fellows, for your community, for all the world, this is revealation. This

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