THE MORMON PROBLEM.

TRUE CONCEPTION OF THE FAITH AND CHARAC-TER OF THE LATTER-DAY SAINTS.

Address Delivered by Elder Nephi L. Morris, in the Tabernacle, Salt Lake City, Sunday, August 26, 1906.

(Reported by F. W. Otterstrom.) is arising to address you, my brethen and sisters, I sincerely desire your sympathy and the assistance of the Holy Spirit, that the hour spent toworship may be profitable to

and acceptable to our heavenly read from the twenty-eighth chapof Acts of the Aposties, where the he was received by his Hebrew erren living in Rome, to which city went as a prisoner for Christ, They But we desire to hear of said to him: "But we start for as con-thee what thou thinkest: for as con-thee what thou thinkest: for as con-thee what thou thinkest: for as con-the some peculiar arrange-By some peculiar arrangeit seems that the question nism is constantly kept before The Mormon Church itf is an aggressive body, particularly the way in which it carries on its have the assistance of our opponwho revive the question and keep tinuously before the public in a conspicuous manner. It is not that Mormonism is met with a f fairness such as characterized Jens living in Rome, in their invithe great apostle to the gento give his own reasons for within him, to make his apples for the faith which he ur opponents are frequentoret our dogma, who nd claim to know our an we do ourselves. and apletake to expose them to the id It is gratifying, however, when an opportunity to make plain jews and preach the word as it en delivered to us by the Lord

Las Monday, in this city, the Presbyteur Teachers' association of the state seched for a number of days in a ence capacity. One conspicuous of the association undertook Wiver himself of a very rabid and Frant discourse upon the great Frant problem." Assuming that he correctly reported, I shall the been correctly reported, I shall the statements which that revergentleman made. I have no reason peleve that he has been incorrectly perted by the press, for I took the ens to compare the reports as they ared in three different daily newses, and I found them all to agree. "The problem mism has been regarded as a can people, who have heard of it a mysterious, inscrutable, difficult righa whose solution puzzles, baffies em; and today, it is considered an citizen alike. Writers, states. m, and Christian students have stueach rising from the task conred that there is no more difficult confronting than the so-called Mormon . The reason? It is not found the Mormon people themselves, as is Then, asking a often assumed. eber of questions, he answers them these words: "Who are the Mor-They are the kith and kin of rest of us. They are from Eng-Scotland, Ireland, Scandinavia, ontinental Europe, from New Eng. New York, Pennsylvania, Ohio, southland, and from all parts of the istian church itself. hey are naturally peaceable, tractde industrious, religious, swayed by ration of their fellows. Their very haracter is a not inconspicuous element the problem, though not the problem.

Then the gentleman sets forth nine conceptions," as he is pleased to call of the Mormon faith: But the system itself enay be designated under nine different conceptions,

"I. Mormonism is a clear and well

lefined philosophy of materialistic 2. Mermonism is a theology provid-ing a definition of delty and correlated

as which run counter to the best tions of mankind. A hierarchy setting up a system covernment concentrating power in

social structure all its own, and th if put into successful operation spense with all others.

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ply to the gentleman, I desire to few observations on Mormon-its history, which shall be bason the charges made in the fore-

world strikes me rather favorcates that at last even represents to our faith there is something in ween themselves and the on they have in former ched and ostracized in cal manner. In fact, as burch, that one Presbyby the name of Ewing and ought to be deyou will remember only after 70 years had rollcosbyterian conclave as-lifornia, in May of that Thompson, in a very lation of Mormonism ism cannot be reform-cannot be educated; it

operate tone in which elyte of the same faith encourages me in the the Presbyterian sect, com of old to have har-intolerant hate toward itself making headway of Christian tolerance. rs of this reverend genhave destroyed us 73 of his own kind would es that we are "kith and them, and have some things Say what you may of Presbyterianism is mend-

MARVELOUS WORK AND A WON-DER." have quoted, he says; problem, and today it is enigma whose solution saffies and distresses the banks are really due this gentlethe Latter-day work, as we term it he Latter-day work, as we term it has become a heckneyed phrase to the Lord was about to complish "a great and a marvelous at." If you will read some of the intervelations in the Doctrine & Cov.

enants, particularly the 4th, 6th, 11th. 12th and 14th sections, you will find that the introductory clause of each of those revelations reads thus: "Now behold, a marvelous work is about to come forth among the children of

Our ministerial friend in a very generous way confirms the claim Mormonism has made for itself from the beginning, viz., that it is at least won-derful. He says it is "inscrutable, difficult, mysterious, one that puzzles and baffles and distresses the thoughtful," etc. And I recall, too, the prediction made by the Prophet Isaiah, some 3,000 years ago, regarding this dispensation in which we are the participants. You will remember his "Woe to Ariel, the of David." In speaking of a branch of that house which should be brought down and shalt speak out of the ground and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." the prophet describes the bringing forth of the Book of Mormon. Immediately fol lowing this very specific description of the bringing forth of that book, Isalah, speaking for the Lord, says: fore, behold, I will proceed to do a marvelous work among this people even a marvelous work and a wonder for the wisdom of their wise men shall perish and the understanding of their prudent shall be hid." I suppose our clerical friend little dreamed that he was confirming the fulfillment of that which the prophet saw so long a time ago and described in his words: proceed to do a marvelous work among this people, even a marvelous work and a wonder"-a work so marvelous and so wonderful that it is called an enigma which baffles and puzzles and distresses the thoughtful." 'thoughtful" might mean the "wise" spoken of in the prophecy: If so "the wisdom of their wise men shall perish and the understanding of their pru-dent ones shall be hid." The gentle-man with remarkable candor admits this point also when he says they are puzzled and distressed over the work referred to. In one of his epistles, Peter describes

the early Christians as being a "stone of stumbling and a rock of offence, a peculiar people." In this description of the early Christians, we find ourselves strikingly described, according to the estimation put upon us by the world. To show that the Lord has accomplished a marvelous work and a wonder, we need but contemplate the beginning of this movement called "Mormonism, when, 76 years ago it had but six members, and the vicissitudes through which the Church has passed constantly under God's preservation. And though the work has been threatened and harrassed by persecutions of the most vehement nature, yet it has triumphed. Notwithstanding the mobbings, the burnings, the drivings, and the consequent want and suffering-the Church has thrived so that today it is greater than ever, and there are yet a few among us who suffered those scenes of the '30's and '40's and they can surely say in their hearts that the Lord has accomplished a marvelous work and a wonder in connec-

TEMPORALITY OF MORMONISM. The first conception with which this great west, from all walks of dife, and reverend gentleman is pleased to deal, fined philosophy of materialistic char-acter." We may infer this charge means that "Mormonism" is utterly lacking in the refined quality of spirituality; that the system deals exclusively with gross, material and temporal things. We at once admit that poral things. We at once admit that Mormonism takes a deep interest in the temporal welfare of man. Mormonism teaches that the mission of the Church is man's temporal betterment Mormonism bends to the temporal needs of man, even in prescribing his dlet and drink, as is proven in God's condescension in revealing to us that which is known as the Word of Wisdom, wherein dietary rules are given, laws of hygiene and physiology are supplied, all for our temporal sal-vation that we might escape the pes-tilences and the afflictions which today are degenerating the race. The temporal salvation of man is inseparably connected with his spiritual exaltation; and, I suppose, the reason why we are regarded by those who are so inclined, as being a people given over to materialistic things altogether, is to the peculiar circumstances under which we have grown and pros-pered as a people. To understand our present condition you must take into account our antecedents. When the Latter-day Saints, as a church-not as a political body, not as a social en-terprise, not as a commercial organization—but when, as a church, it was driven by the bayonet and the torch from Missouri, and expelled from Illinois, and compelled to enter the great wilderness of the west, when it made that unequalled journey across the western desert to these mountain fast-nesses, was it not a temporal problem which bigotry and hate thrust upon them? What could the Latter-day Saints do but grapple with the problem? Self-sustenance and a temporal salvation was what they needed, because they had suffered at the hands of their enemies, a temporal destruc-tion. Their houses had been burned: their crops had been trampled under the feet of the cavalry and the militia; leave their homes and travel out into the wilderness of the west. What kind of problem confronted them? One so wholly and completely temporal that there was little time, you would think, for any other consideration. The Latter-day Saints, upon reaching this country, to conform to the conceptions of some sects and creeds regarding spirituality which often takes on the form of asceticism, might have gone in-to the mountains and lived upon roots and herbs, but that would have been a fatal evasion of the problem. They had a stubborn and sterile soil to conquer, and they met the problem with the implements of toil, and by the dint of hard work, and united effort, this people solved the problem and made this country habitable. I suppose to have conformed to the conceptions and the practises of our clerical friend, the Priesthood of the "Mormon" Church should have been dressed in their pe-culiar garb, and should have lived upon the tolling laity, ministering spiritual assistance and consolation to them. This they did no do, but, on the contrary, the Apostles and Bishops and Elders of the Church were in their

> In those trying days, days of small things—small in everything but experience and privation, did these "Mormons," as they are called, devote themselves exclusively to their temporal needs? You will remember they arrived here in 1847. Six years later they hild the foundation for a temple a magnificent structure which required to years to complete, and which cost, when completed, three and one-half millions of dollars. This bold, this colossal undertaking was entered into by a people without capital, without credit; in fact, with nothing but these spreading valleys and an abiding faith the face of the moon he saw a circular shadow, and he made this logical deduction; as is the shadow so must the substance be, hence the earth is round; and he, holding to his belief in the shadow was excommunicated from the church, the anathema of Rome was hurled at him, and he was turned over to the

shirtsleeves felling timbers in the mountain forests snaking them to the valleys and rearing their humble cab-

ins with their own hands. That was the spirit and character which were exhibited by the Mormon priesthood in those primitive times. So it has con-

posed upon them. And they made sacrifice of the necessities of life that this building might be erected. Those of you who understand the purpose of that holy edifice well know how much of temporal things are associated with the ceremonies performed in it, devoted exclusively, as it is, to the wel-fare of beings in the spirit world, our ancestors who died without a know-ledge of the gospel, but for whom a work can now be done "that they may be judged according to men in the flesh but live according to God in the spirit" as Peter said, the gospel having been already preached to them in the spirit world. A vicarious work is nec-A vicarious work is necessary that they may be admitted to the Kingdom of God, and to do that work holy temples are erected where those sacred ordinances are administered for their benefit. Is there another sect on earth whose cult includes a doctrine so supremely spiritual as this, which reaches into the spirit world, which makes a perpetual offer-ing of time, of toll and millions of means that the people who have gone before might enjoy a complete salvation in the world to come?

Was this all that the Latter-day Saints did in those day of hardship? Did they neglect the preaching of the word? No! They were faithful to the obligations imposed upon them by God that the word was to be proclaimed in all the world and the great roselyting system did not suffer a set back in those most unfavorable times. Men were called from the plow and les, sometimes delicate women and ten-der children, to the mercy of God and His Saints, and go out into the world o preach the word "without purse and aries who went forth in those days ould their lives be seen today, would be an all sufficient answer to the harge that Mormonism is a material-

It has been charged by the infidel for a long time that: "You Christians, believers in the written word of God, teach men how to live the life that is to come. What man needs to earn is how to live the present life." In this respect the charge falls to the ground in regard to Mormonism, Mormonism pays due regard to the physical needs and temporal nature of man, but places highest his spiritual nature and its welfare. If we had time to further consider this phase of Mormonism, we could mention scores of individual cases and the people as a whole, for that matter, in which Mormonism has wrought a most happy temporal salvation for its adherents Picking up men in far off European countries, men following in the footsteps of their fathers, generation after generation, so prescribed in their spheres that there was little hope of hem ever rising above the level of ancestors. Mormonism was sounded in their ears; they knew the voice of the good Shepherd; and an impelling power took possession of their hearts, carried them across the mighty deep and landed them here in the great mountainous west, where found opportunities which old world did not afford. And what is hucksters, who were pedlers, petty shop-keepers, and tradesmen of the humblest kind, in the impetus which came to them here in western Amerbecome aldermen, legislators, mayors, citizens of rank, men of great consequence and affairs. In fact, you look into the lives of all our prominent men, and in nearly every case you will find they have risen much higher than their source. In this respect Mormonism has wrought out the temporal salvation of its members in dividually and collectively. This, however, is all secondary in comparison with the freedom and light which came to this people through the Gos-

MORMON CONCEPTION OF DEITY. The second conception of Mormonism, given by our clerical friend is: "Mormonism is a theology providing a definition of deity and correlated ideas which runs counter to the best concep-tions of mankind." If the gentleman means by the word "best" that which is commonly accepted, we can meet him on very easy ground. Mormonism does hold to a conception of the deity which is "counter to" and which is intended to counteract and correct the ideas of the world on this great question, the character and nature of the deity. After some 6,000 years of controversy and cant there remains practically but two theories of the character and nature of the deity; One of them is the old doctrine of Budha, the conception of an immaterisl and impersonal deity. The other is the Hebrew conception of a personal deity. The great Catholic church, most respectable of all in number and dignity, has in its cult a conception of an "incorporeal" deity; and in the image of that great church, which is the Episcopal division of Protestantism, there is a belief in the deity as a being without "body, parts, or pas-sions." These two conceptions are very much the same in that they deny the personality of God, though, of course, it is the intent of both creeds to believe in the Father of Jesus, who is like His son. But in the wording of their creeds,—if the words stand for anything—they stand for a description of nothing—a being without body. parts, or passions, an incorporeal being. There are, however, outside of pales of these two great religious bodies, many prominent Christian scholars who have their own conceptions of the deity. Conspicuous among this class of learned and "progressive" Christians we may cite as an illustrious example the Rev. Lyman Abbott, who occupied the Plymouth pulpit for In speaking to the student body at Harvard, this eminent divine said something like this: not have you believe, my young friends, that I believe in a God who is far removed from us. I believe in a God who is very near at hand, who is a part of us, and of whom we form a part; in Him we live and move and have our being. He is a divine es-sence; this all-pervading energy which permeates the universe." This is perhaps the conception of deity held ers of the day; and they say God-if not the universe itself-is co-extensive co-existant with the universe. "God is an essence permeating every infinitesimal particle of creation." God is a spirit; God is energy. Now return to the gentleman's charge that we hold a conception of deity which is we hold a conception of deity which is counter to the best conceptions of mankind. Let us here suggest however, that it is a bad philosophy which opposes a thing on the ground that it is new or counter to the best conceptions of the age. That spirit of hostility to new things was the spirit which opposed the truth in apostolic times. It was that same spirit which banished Coppernicus and ostracized Gallileo. It was that same spirit which summoned Columbus to appear before the council of Salamanca and demanded that he retract his heresy in saying that the earth is round. Said the learned cardinals at Sala-manca: "How dare you advocate a view, a theory, which goes contrary to the best conceptions of mankind. Does not the Penteteuch and the Psalms, and the prophets, all maintain that the earth is flat? and if Jesus, when He is to appear as the sun in the east, is to be seen by all men, how could all men see him if the earth were round side? Hence the earth must be flat and how dare you resist the best con ceptions of mankind which are dignified with the apostolic authority Columbus had seen the shadow of the earth on the silvery face of the moon, and that shadow taught more to him than all the scriptures and the church and the early Christian fathers. On

buffetings of satan, because he would not relinquish views which were contrary to the best conceptions of man-kind. It was that same spirit which rejected the Christ. It was that same spirit of hostility to new truths that nade Him carry His own cross up Gol-Gotha's hill. That same spirit created its culminating crime in crucifying Him who "was powerful to save." "He maketh Himself out to be God," said they, and when Pilate said: will you have? According to the Jewish law we must release one prisoner annu-Whom will you nothing amiss in this man, let me release him to satisfy your Jewish custom." That same spir-it cried in rabid fury: "Release unto us Barrabas, as for this man, Jesus, he

maketh himself to be the Son of God; crucify Him! crucify Him!blood be upon us and our children af-ter us." And they had their Barrabas and Christ was crucified because His mission was contrary and ran counter "best conceptions of mankind. Joseph Smith prayed to God for light and there came an answer to prayer; the Father and the Son stood before him as two human beings, immortalized and glorified, each corresponding in form to the other; one saying: "This is my beloved Son: hear And Joseph, the boy prophet stood in the personal presence of God the Father and God the Son; and to proclaim that truth to the world was his mission and the mission of his fol-

From Genesis to Revelations you will find no other conception of the Delty than that of a personal being. In the image of God was man created; "male female created He them; the Gods said "Let us make man in our own image." If man is not in the image of God, God is a poor workman. Jesus came to interpret the father to us. He was the representation of the Father, and when one of the doubting apostles said to Him: "Master, show us the Father and it sufficeth. We have seen you; we have labored with you; we have conversed with you; we have handled you; we know you from years of association, but show us the Father and it sufficeth." Jesus said unto them, "Have I been so long time with you and thou sayest show me the Father? if you have seen me you have seen the Father." Why? Because, as Paul says, Jesus was the brightness of His (God's) glory and the express image of His person." If the Son, Jesus, the Nazarine, if He whom all men knew and recognized as a natural, human being-if He was the express image of God's person, what manner of being is God Thomas felt the prints of the nails spear in his side, and fell down before him, and in a burst of conviction exclaimed: "My Lord, Was this Christ, then. an sence," a "spirit" a "divine energy permeating all space?" Did doubting Thomas feel a spirit, feel an essence, feel an energy? Did Mary, who loved her Lord, and was on most intimate terms of relationship with Him. did she undertake to throw her loving arms around a divine essence, a spirit, an energy? "If you have seen me, you have seen the Father because I am like the Father: I am in His express image and person."

CHURCH ORGANIZATION. The third charge is regarding the

"hierarchy," that it 'concentrates too much power in a few leaders," Now,

for the life of me, I cannot see why we should have to defend this particular feature of the Christian church. is responsible for the nature of the organization of the Church of Christ? Did not Christ establish the Church in the beginning and place Peter as its presiding head. He was made the chief of the apostles, and to him afterwards were given the keys by which he was bind on earth and the same should be bound in Heaven." He, personally, received the commission to feed the flock of Christ. This supreme authority was vested in Peter, though James and John were, no doubt, associated with him in the presidency of the this organization? Not the Latter-day Saints, but, the "Chief Corner stone." Anyway, among us we have the doctrine of common consent, by which the leaders derive their authority from the Church as a whole, for the Lord has said: "All things shall be done by common consent in the church. and with much prayer and faith," Af-ter all, if we as a people are satisfied with our leaders, and if we chose to place in a few men or in one man, for that matter, the authority to preside over us and to stand as the mouth-piece of God to us, whose right, I pray you, is it to complain? Have not the Catholics equal confidence in their pope? Do they not sustain as the holy father the vicegerent of God on earth, a Leo and a Pius? What right has some protestant faction to object to the Catholic adherents about their peculiar organization. Spain or some other foreign power may as well interpose an objection to our sustaining our "strenuous" president, as for sectarians to say we as a religious body, have no right to place so much authority in one man or a few men. For a more complete answer to this refer you to Sec, 121 of the Doctrine & Covenants, where the duties and powers of the priesthood are officially de-fined: "That the rights of the priest-hood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon principles of righteousness. That they may be con-ferred upon us, it is true; but when we undertake to cover our sins or to we undertake to cover our sins or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves; the Spirit of the

Lord is grieved; and when it is with-drawn, Amen to the priesthood, or the authority of that man. Behold! era he is aware, he is left unto himself to kick against the pricks; to persecute the saints, and to fight against God. We have learned by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen. power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, and meekness and by love unfeigned; by kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile. Reproving betimes with sharp-ness, when moved upon by the Holy Ghost, and then showing forth after-wards an increase of love toward him teem thee to be his enemy; that he may knew that thy faithfulness is stronger know that thy fathrithes is stronger than the cords of death; let thy howeis also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the dectrine of the priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and they scepter an unchanging scepter of righteousness and truth, and thy dominion shall be an everlasting dominion, and without com-pulsory means it shall flow unto thee for ever and eyer." Where can we find a more beautiful and sublime concep-tion of the exercise of priestly authority

this? Need such a power be GOVERNMENT OF GOD.

The fourth charge is a conception ciology erecting a social structure all its own, and which if put into successits own, and which if put into successful operation would dispense with all others." God's government, when established, must be a government of righteousness and righteousness will reign and displace unrighteousness, and no one should fear the reign of righteousness. Daniel's kingdom which is to be set up in the latter days was to be established by the God of heaven, never more to be thrown down or given to another people. The prophet Daniel under the inspiration of the Holy Ghost, | out." Whom Jesus places in the heavsaw a stone, which was to be cut out of the mountain without hands, which was to rell down the mountain side to the feet of the great image which represented earthly kingdoms, where the iron and clay were mixed together in the feet of this great image, and the little stone was to grind this image to powder, and then to grow until it filled the whole earth. Then what? It the kingdoms of the earth were to come the kingdoms of the Son of Man, and He was to reign, whose right it is a reign, and that is what Mormonism professes to believe. Not that Mormonism today is prepared to assume contro of all things temporal. Mormonism has yet to evolve, yet to develop, to grow become competent to control; and we have always been told that as soon as this people are prepared to wisely exercise authority, responsib will flow to them, just as responsibilities inevitably gravitate to the shoulders of those who are prepared to bear Mormonism is in its incipient form today, but when study, training and experience shall develop its pow ers, it shall prove itself equal, under Ged's divine favor and blessings, its high destiny, viz., to introduce the reign of peace on earth; the Eutopis of which the poets have sung, and the millennium of which the prophets have told. The mission of Mormonism is to prepare the way for that day, when King Emanuel will be the recognized sovereign of men.

PRACTICAL HELPFULNESS OF MORMONISM.

The fifth conception is that "Mormonism is a commercial trust." This is not a true conception of Mormonism. Mormonism, as the Mormons know it, is the gospel of Christ which is the power of God upto salvation. As I suggested n the beginning of my remarks we had emporal needs when we came to this country, and we had to meet the peral problems in a temperal way. erations; we established co-operative Institutions, factories, and worked together as a unit for the public good and the common weifare. Mormonism is not ers under the inspiration of God. with the approval and support of the saints, did establish many which proved to be blessings of ineshe necessities of life for them in those days of want and privation. The wooln mills, tanneries, sugar factories, etc were some of the things which this operative movement brought existence, and they were welcome, in-

POLITICS THE ONLY THING MOR-MONS ARE DIVIDED ON

The sixth conception is that "Mormonism is a political machine which votes its people as a unit, at will." The only thing that I have ever seen was successful in dividing the Latterday Saints was politics. seen this Church divided on any other proposition, and yet we are charged with being a unit in politics. Local ex-periences will not verify this state ent. It is only a year ago that a political campaign was being carried on in to gain control of the city government and it was the avowed opponent of the Mormon people. If ever there was a time when a uniting of political have been justified, it was then. the Mormon people, to a man, remained true to their political affiliations, and permitted the enemy, whose banner was: "Down with the Mormons and the literarch," to gain political posses-sion of the city. The Mormons have evinced a fidelity to their political convictions which surpasses infinitely the istory will prove time and time again in the last two or three decades in

CROWN ON THE DUAL FAMILY." The seventh conception is that "Mormonism is a polygamic cuit which places the crown on the dual form of the crown on His own royal ancestry when He said, 2,000 years ago: "There shall be weeping and wailing when ye see Abraham, Isaac and Jacob, and all the holy prophets scated in the kingdom of God, and ye yourselves thrust I that this gentleman and his kind do I Phones 719.

enly kingdom we will not eject though it might appear that our ministerial friend would. NO BLASPHEMY IN MORMONISM, The eighth conception is that "Mor-

monism is a blasphemy which is best illustrated by its temple ritual placing Clohim on the stage. It is very unbecoming in a Christian man to call the faith of another sect "blasphemy"faith, too, that has its martyrs dead and its martyrs living! Men and wom-en like unto whom the world has no seen many for two millenniums-making such sacrifices for their faith, undergoing such hardships, meeting such perils, as the men and women of Mormondom have done. They resent with justifiable indignation the ignoble and un-Christian charge that their faith taste from any man in this enlightened age to call the belief of others "blasphemy." The truth of the matter is, he knows nothing of it. And his eighth conception is not a "conception" at all; it is a wicked and malignant misonception.

MORMONISM THE QUINTESSENCE OF LOYALTY.

ions, as he is pleased to call them, is that "Mormonism is inciplent treason, placing the test oath obligation in its its people who pass through the esote-ric rite to hostility to the nation under delusion by the cunning hand of imwhose flag it lives." Tell me, my friend, when did Mormonism undertake to break down or destroy the government of the United States? Mor-monism was expelled from its birthplace in the east-driven from county county, and state to state-driven by mobs reinforced by state militias, often headed by and inspired many times by ministerial gentlemen. Mormonism was forced to make its exodus from the civilized portions of this land, that incomparable journey, from Winter Quarters to the dead sea of the west. And just as she was about to undertake that great journey, with her adherents huddled together a few thousand strong on the river bottoms of Missouri, in the dead of winter, the president of the United States made a lemand upon this people, these outtribution of 500 ablehodied men for the national army. You know very well low that demand was met. What was the answer of the peerless leader of this people? Was he hostile to the nation? Was it "treason" which inspired his reply? No! He said to the representative of the president: will send you the required number of If we have not enough bodied men, we will send you old men and if we cannot make up the required number of old men, we will send you women!" Was ever such an answer,

such a heroic answer made to a demand so unexpected, so unbecoming as organized formed the Mormon hattalon, with whose heroic history you are familiar. Later, when the pilgrim band reached this valley, they found themselves upon Mexican soil, under an alien flag. They located here, and it was under the Stars and Stripes that they took possession of this territory. That flag was planted on Ensign peak and has been revered and loved by every son and daughter of Mormondom strife with Spain, did not Utah do herself proud in sending her sons to Manila and Cuba? Have we not among us, as an answer to this un-American charge of "incipient treason" and "hostility" our respected major, our col-onels, our lieutenants, our captains, and our volunteers; and as a pathet answer which must reach the heart of all who have a heart, let the lonely graves of our boys in the Philippines nswer this charge of treason and hostility to the United States. It strikes that the gentleman has given a sufficient answer to this charge in his own statement, where he says, speaking of the Mormon people: "They are of their fellows." People who are "peaceable, tractable and industrious," and of admirable characteristics are not often "hostile and treasonable." In conclusion, we have only to say

think they are doing God's service, but they are only following in the footsteps of the unbelleving, and perversa generations of former days. Just as as we live, God is at work in this day, for the establishment of His kingdom on the earth, which will result in the blessing and saving of the human race. If you should look for marks of true discipleship in this movement, we would point out this one unmistakable evidence of the true Christian church, which we were assured should follow it whenever it should exist upon the earth: "If yo live godly in Christ Jesus, ye shall suffer persecution." Have we known any. hing else from the very beginning We have ever been the objects of "Christian" intolerance and "Chris-"Therefore rejoice Uan" persecution. and be exceeding glad when men per-secute you and revile you and say all manner of evil against you falsely, for so persecuted they the prophets refore The other unmistakable mark f true discipleship is that the signs ter say "And these signs shall follow them that believe?" You know how the signs follow the believers; how they speak with new tongues and pro-The ninth and last of his conceppresy; how they lay hands on the sick and the slok are restored. the marks of true discipleship which cannot be counterfeited by the powers of earth or hell. These celestial gitts cannot be teemed upon the head of

not know what spirit they are of. They

MORMONISM IS GOD'S WORK.

As God lives, this is His work, and the question that concerns us, and should concern our clerical friend is this: Is this work of God or is it of man, and upon which side do I stand? Shall I oppose it because it is new conceptions of my day? Shall I be with the rabble which said, when they were forced to decide on which side they should stand, "Crulcify him! Crucify him! His blood be upon us and our children after us! Release unto us Barrabas!"

God give us the grace to stand true and firm to His cause; God give them the light to see and the hearts to un-derstand and the disposition to follow in His footsteps. May God preserve us in the faith that we may have grace to stand for Him and His cause, even though it may lead up Golgotha's hill, is my prayer for the Latter-day Saints as well as for those who unwittingly oppose God's work in fighting Mor-monism, for as the Prophet Joseph

"No unhallowed hand can stop the work from progressing; persecutions may rage; mobs may combine; armies may assemble; calumny may defame, but the truth of God will go forth boldly, nobly and independent till it has penetrated every continent; visited every clime; swept every country; and sounded in every ear; till the purposes of God shall be accomplished, and the great Jehovah shall say the work is done." Amen,

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