DESERET EVENING NEWS SATURDAY FEBRUARY 13 1909

Mormonism in the World For the World's Good

Address By Elder Charles A. Callis, President of the Southern States Mission, in the Sait Lake Tabsrnacle, Sunday, Jan. 31, 1909.

(Reported by F. W. Otterstrom.)

geed good to meet with you in the worship of the Lord. In the worship of our heavenly Father there is that which mellows our feelings and makes us more spiritually minded. The Aposthe Paul said that to be carnally minded is death, but to be spiritually minded is life and peace. The same spirit attends the saints wherever they are gathered together in the worship of the Lord. It is only two weeks ago today since I was at Darbin, Miss. The saints net in a little country church which they had builded with their own hands and by their sacrifice, and the spirit that was with us on that occasion made our hearts rejoice. Although we out that we were far from where the mountain of the house of the Lord was stablished, in the tops of the mountains, still we felt that God was with and that we could drink of the same eweet spirit that is here today.

Very beautiful, Indeed, are the sentiments expressed in the hymn sungiby he choir. Jesus came from the courts ; glory to suffer, bleed and die for glory to suffer, bleed and die for mkind! I believe that the greatest y that we can experience is that joy inch specings from doing good unto hers. The man who lives for himself, and unto its wrapped up in himself, and its sufficient of the weither of fellow creatures, does not live fully; life is a failure, it matters not if be wealthy, for gold cannot bring re happingss. Wickedness is not opiness; dissipation is not pleasure; at the joy that endures, the joy that alls is that which springs from sacri-e and doing good unto our fellow entures. Happiness seldom comes rect. It comes to us when we go a among the sons and daughters of an and build them up in the faith t among the sons and daughters of n and build them up in the faith the Father. You sometimes hear e missionaries say, that they seem arer to God when they are in the sistenary field than they do when by are at home. This is because when by are in the field they are more ac-e; they are working hard for the vancement of God's kingdom, and in at work where their hearts are they d joy. Unfortunately, when we re-rh home we slacken our energies, alarn home we slacken our energies, al-hough there is as much work to do ore as there is in the remotest mis-ionary field, because I believe, my wethren and slaters, that the life of a alter-day Salit's, that the life of a alter-day Salit is a missionary life. To matter where he goes or whatever e does, he should work with an eye ingle to the glory of God and endeavor o bring souls unto Christ. I am grate-ul to say that the knowledge of the sould be extended. graphed is extending throughout the earth. I know that the gospel has made me a better man. I know that I flot loy and peace and consolation of soul in working for the Lord. We are and in working for the Lord, we are here will his heart be also, and if he only have an exaltation in the king-om of God, it is better to lay up reasures in heaven where neither moth or rust doth corrupt, and where ileves cannot break through and steal. Lord Jesus Christ said, "He that eth his life shall lose it, and he that such his life shall lose it, and he that seth his life for my sake shall find it." ow often do we see this exemplified the history of mankind. We see the ying verified every day. In order to cure fame and fortune many men de-de their lives to the pursuit of callth; they value the material things this life above the things of the ord; and, although they may accum-ate millions, they die and go away millions, they die and go away out anything, for as Job said, d we came to this earth, and naked shall return from whence we came, the great judgment day, it will not much money did y did you the lands late? and what we houses you owned? but this ques-will be asked of us: "What did do for making the world better for ing lived in If, and what did you to advance the sons and daughters God along the path that leads to ry and exaltation?" So, on that by and exactation. So, on that so, the beggar and the millionaire will and on an equal plane, because God is respecter of persons, and each will judged according to his works.

My brothren and aisters: It is in-and the goodness and loving kindness of God will be manifested towards him. THE DEAD NOT LOST.

I was reading, only the other day, in a newspaper, an interview with the Rev. Dr. Aked whom Mr. Rockefeller brought from Liverpool to preach in one of the New York churches. Tho Rev. Aked was being interviewed on a certain subject, and in response to a question put to him by the reporter, he said: "You might as and

"You might as well ask me if I You might as well ask me if I preach the doctrine of everlasting pun-ishment for the wicked. The doctrine is preached, I know, out sensitie and scholarly persons reject it accouttory. is preached, I know, out sensitive and scholarly persons reject it accountary. It is denied, moreover, on every page of the New Testament. There wild be suffering for sin, of course, but the thought of everlasting forture is sim-ply horrible. I agree with the old man who, having heard a sermon on ittend sulphur and fire, complained to Tenny-son, saying: It is terrible to curn forever; I can't believe it; bestdes, no constitution can stand it. Stih,' Dr. Aked continued, 'I would not preach Universalism, because the Bible t-lis us nothing as to what sort of publish-ment is to be visited upon the wicked. In a family of seven, it is reasonable to expect one black sheep. The remain-ing six may be Christian men and wo-men. Can they be happy if they think the black sheep, loved tenderly not-withstanding his evil ways, is to endure the torment of the damned forever and forever? I do not know,' continued Dr. Aked, "what is to happen when we die, but I am satisfied to believe we shall live on as we have lived here, made better by experience and the chastening we have received on earth. I was born into this life, and I shall die into another; and God, It is clear to me, will give sinners a chance.'' A Mormon elder could not have put that doetrine more forelisy; It states our position very clearly on that vitut subject.

MORMON VIEW OF DESCENT OF MAN.

We believe that Mormonism, to use

We believe that Mormonism, to use a familiar phrase, is in the world for the world's good. We believe that it clevates men and women. When the Prophet Joseph Smith made known that great vision, in which he saw the Father and the Son, it planted hope and nobler aspirations in the minds of men. Joseph Smith, in relating that vision and bearing his testimeny to it, declared to the world that only an aristocracy founded on nobility, on character, founded on worth was pleas, ing to the Alnighty. He declared this great God-given truth written in tho Scriptures that men and women were created in the image of God. No nobler thought has ever been expressed than the glorious thought that though we may be despised; though we may be poor; though we may be ignorant, yet we were made in the image of God. What an incentive to progress and to obtain knowledged Jeans Christ wath. image of God. What an incentive to progress and to obtain knowledgef Jeaus Christ said: "Be ye perfect, even as our Father which is in heaven is perfect." Oh! talk about Mormonism being depraved; talk about Mormon-lam being the outgrowth of ignorance, of fraud, of knavery! Its light is spreading throughout the earth, and the learned men of the world are be-ginning to accept the doctrines for which Joseph Smith lived and for which he died. It is said that "greater the world, I can had say that i here it for the sake of the honor that comes from men. I maintain that avery posi-tion in which God places us, He lo-tends us to use that position for the good of our fellow creatures. When it comes to any action of mine that af-fects the liberties or the welfare of the sons and daughters of men, whether I be in the halls of Congress of In the legislature. I should cast my vote in a prayerful spirit, and I should sup-port that measure which I feel will save the sons and daughters of my neighbors and friends from going on the downward path. That is the spirit of the gospel, and it is the spirit of Christ. The poet said: "In the beauty of the illies. which Joseph Smith lived and for which he died. It is said that "greater love hath no man than this, that he will lay down his life for his follow men." Did not Joseph Smith do that? Did he not exemplify the saying of the Savior, "he that seeketh his life shall lose it, and he that loseth his life for my sake shall find it?" Look at the men who have lived for earth-ly glory; look at the men who have lived for the purpose of amassing wealth, who have done nothing to bet-ter the world. They have gone down; thoir memories are forgotten; they lie in the dust of oblivion; but the mem-

because, as Solamon said: "The issues because, as Solamon said. "The hauca of life proceed from the heart." It is true that when the plans of men arc formed in purity of thought, they will perform pure, noble and apricht deeds; and their hands will execute the desires of their hearts.

POWER OF NOBLE THOUGHTS. It is said of Michael Angelo, great sculptor, that when he cary in marble, the head of David, will was his masterpiece, so perfort in D

In marble, the head of David, which was his masterpiece, so perfort in fea-ture and expression was it: and so absorbed was he in his work, that Angelo's friends noticed that the lines on his face became softened, and his voice which had hitherto been harsh became modulated. He was so wrapped up in his work, so filled with hove for the beautiful subject on which he was working, that an in-pression was made not only upon his heart, upon his mind, but upon his physical being as well; and this is true. If a man or woman enjoys the constant companionship of the Holy Ghost their tempers will be made bat-ter, their hearts will be filled with love for their fellow creatures; they will become more charitably discoved, and the harshness and the bittor-ness will disappear, because their hearts will be in that which is good and lovely. The Gospel will not only affect our minds and our souls for good, but it will soften to harsh, rugged foatures; it will mellow the factures; it will mellow

harsh, rugged foatures; it will mellow the feelings; it will plant love in the heart where have once dwalt.

EVERY MAN HIS BROTHER'S

KEEPER.

The Apostle Paul said that "no may liveth and no man dleth unto himself." Upon every man and woman in this great nation and in the world is laid

Upon every man and woman in this great nation and in the world is laid a specific and soleon duty. How many parents do we see whose regard for their neighbors' children is as keen and solicitous as it should be? Some people seem to take a delight when their neighbors' children go to ruin and destruction—at least, they affect a com-placency, and appear to be indifferent. This is not in Reeping with the gespel. The Apostle Faul said that we should bear each other's burdens. We are all units in this great government of ours. No man can say that the weithers of his neighbors' children may not af-rect the weithers of his children, because there is no such thing as independence in this world. You hear the farmer say that he is independent. You hear the millionaire say that he is inde-pendent. It is a mistake. We are all dependent upon God our Heavenly Father. If I am placed in a position of trust and responsibility, whether it be political or ecclesiastical. I must work to that end which will best ad-

of trust and responsibility, whether it be political or ecclesiastical. I must work to that end which will best ad-vance the welfare of the sons and daughters of my neighbors. I can not suy that my neighbor's course of ac-tion does not affect me. If I hold a position of trust in this Church, or in the world. I can not say that I hold it for the sake of the honor that comes-from men. I maintain that every posi-

CORN, OATS.

Rolled Barley.

Wholesale,

My testimony is that this monoil is true, that it is a perfect law of liberty that there is joy and excitation is ity fair if it we will live on this earth ar H H we will live on Dis a of for ourselves show but for off we must loss our lives, let then I in the service of the Master, for the service of the Master, for d) "Four not man who is or destroy the budy, but fair d

with us all. Mor we all at pright land and receive dessed Baylor that giorious theosin and reward when the will say: "Com-re blessed of my Eather, lubert its nansions prepared for you ore the foundations of 11

Fore the foundations of the world." Every morning we wake up from our slumber we are one day nearer home. The Savior left the earth with thesa-inga on His lips for His faithful fol-towers. The angel told His aposites that He would come again in like man-

Emptist, who was a kinswoman of

Emptisit, who was a kinswoman of Mary, mether of Jeaus. But, the phase of the important sub-lect of generalogy to which, in conclu-sion, I desire to call your special at-tention is that which connects it with "the greatest responsibility that God has faild upon us, the salvation of the figure." The very first step we have to take towards the performance of this great duty is the compliation of generalogy. We must be able to prop-erly identify each of the individuals in whose behalf temple ordinances are performed, otherwise those ordinances. In whose henair temple ordinances are performed, otherwise those ordinances will be of no value to the dead. In verse 14, sec. 128 of the Doctrine and Cove-nants, we find the following: "And as are the records on the earth in relation to your dead, which are truly made out, so also are the records in heaven."

out, so also are the records in heaven." The record of each individual must be so "irtily made out" that there will be no doubt as to who will receive the benefit of each ordinance performed in their behalf, and that is the princi-pal object of the genealogical informa-tion required for temple work. This special information should include, if possible, the full name of the indi-vidual, date and place of birth, date of death, and relationship of the living heir to the dead individual. Many times, in the early revelations given to the Prophet Joseph Smith, the Lord repeated a statement made by

ord repeated a statement made by ther prophets in olden times, namely hat "A marvelous work is about to that "A marvelous work is about to come forth among the children of men." In no particular has this "mar-velous work" been manifest more than in the coming of Elijah, who give to Joseph the keys by which the hearts of the fathers have been turned to the children, and the hearts of the children to the fathers. This mission of the Prophet Elijah has not been limited in its effects to the Latter-day Saints. Since he came to Kirtiand Tempis, April 3, 1836, there has been a marvel-ous awakening of interest in the sub-April 3, 1836, there has been a marvel-ous awakening of interest in the sub-ject of genealogy among the people of all divilized nations. Thousands of in-dividuals have been aroused to activ-ity in the matter of compliing geneal-ogies and pedigrees; and they have or-ganized societies, and enlisted the in-terest of governments to assist in this great movement. Millions of money terest of governments to assist in this great movement. Millions of money has been spent, and thousands of books have been published on the sub-ject, and countless numbers of old ro-cords have been gathered togother and carefully preserved in various places and countries, for the purpose of ald-ing the people in genealogical research. There are great genealogical societies in the United States, England and Ger-many, and immense libraries of genmany, and immense libraries of gen ealogical books in New York, Boston

In the second day of judgment Jewa, with the second optical society, which is the second second day of judgment Jewa, which is any personal to the second day of the fault of the second day of really an invaluable aid to all who
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interest are discussed. The first president in the society are responsed, consequently all who became members of the society are responsed. The entrance real is \$2, which also pays the first year's dues. Good the society in which to hold these meetings, and the hall is nor being prepared to the society are now located in the realist of the society are now located in the instormant of the society are now located in the instormant of the society are now located in the realist of the society are now located in the instormant of the society are now located in the instormant of the society are now located in the instormant of the society are now located in the instormant of the society are now located in the instormant of the society are now located in the instormant of the society are now located in the instormant of the society are now located in the instormant of the society are now located in the instormant of the society are now located in the instormant of the society are now located in the instormant of the society are now located in the instormant of the society are now located in the instormant of the society are now located in the instormant of the society are now located in the instormant of the society are now located in the instormant of the society are now located in the society are now located in the instormant of the society are now located in the instormant of the society are now located in the instormant of the society are now located in the society are now located in the instormant of the society are now located in



This Fact - that in addressing Mrs. Pinkham you are confiding your private ills to a woman -a woman whose experfence with women's diseases covers twenty-five years.

The present Mrs. Pinkham, daughter-in-law of Lydia E. Pinkham, was for years under her direction, and has ever since her decease continued to advise women.

Many women suffer in silence and d-ift along from bad to worse, knowing well that they ought to have immediate assistance, but a natural modesty causes them to shrink from exposing themselves to the questions and probable examinations of even their family physician. Such questioning and examination is unnecessary. Without cost you can consult a woman whose knowledge from actual experience is great.

MRS. PINKHAM'S STANDING INVITATION:

Women suffering from any form of female weakness are invited to promptly communicate with Mrs. Pinkham at Lynn, Mass. All letters are received, opened, read and answered by women. A woman can freely talk of her private illness to a woman; thus has been established this confidence between Mrs. Pinkham and the women of America which has never been broken. Never has she published a testimonial or used a letter without the written consent of the writer, and never has the company allowed these confidential letters to get out of their possession, as the hun-dreds of thousands of them in their files will attest.

Out of the vast volume of experience which Mrs. Pinkham has to draw from, it is more than possible that she has gained the very knowledge needed in your case. She asks nothing in return except your good will, and her advice has helped thousands. Surely any woman, rich or poor, should be glad to take advantage of this generous offer of assistance. Address Mrs. Pinkham, care of Lydia E. Pinkham Medicine Co., Lynn, Mass.

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Ail communications to this depart- (ment should be addressed to the secrenev. Joseph F. Smith, Jr., care of Historian's office, Sait Lake City, Utah. GENEALOGICAL SOCIETY'S WORK.

Following is the conclusion of Re-corder D. M. McAilister's address, be-gun in last week's issue of the "News."

gun in last week's issue of the "News." I must devote the remaining time to remarks on that portion of the sub-ject alluded to in the address of the First Presidency in relation to genes-logy, and the densalogical society. In fact, that is what i am expected to urge mostly upon your stiention. First let me way that the word genealogy is derived from the Greek "genealogia," which signifies a list of uncessors, a description of the stock, lineage, or pedigree of any person or family.

ancestors, a description of the stock, lineage, or pedigree of any person of family. Jewish literature, more especially the Old Testament, makes genealegy very prominent and important. The reason for that is it was made a shered duty incumbent upon them, by the word of the Lord. In the first verse of the first chapter of the Book or Numbers we find the statement that God com-manded Moses to make a genealegical record of all the children of Lorael. There was, evidently, a great and Di-vine purpose in the preservation of those genealogical tables, which we re-gard as such thresome reading in the Holy Scriptures. In the second chap-ter of Ezra, verses 61 and 62, there is a statement showing it was the Lord's will that those whose genealegy could not be found, would be debarred from holding the priestbood. The divine wisdom of this require-ment is apparent in the fact that the genealogical records kept by Jewish priests, who were set apart for that duty, furnish unimpsachable evidence, through all time, even to this day, of the descent of all muniting from Fa-ther Adam. The mast important es-ample of Jewish genealogy is that fur-nished by the Evangelist Lake, who traces the lineage of Mary, the mother of Jesus, and of Joseph. His reputed futher, in an unbroken chain back to Adam. The absolute correctness of that great genealogical table cannot be successfully refuted. Infinite wisdom is further manifest in the proofs furnished by genealogi-cal records largenealogical table cannot be successfully refuted. Infinite wisdom is further manifest in the proofs furnished by genealogi-cal records deach other as prophets of God, men who had personal com-munichen with Him, and who communichen who successfully and many genera-icat their posterity. Adam and Eve tod their children, and many genera-

and taken with the same test many basis of the same set of the same test with the same test many set of the same test moves in the test test moves in the same t

WORLD ABSORBING MORMON THEOLOGY.

be world is rapidly absorbing Mor-theology, as it is called. It does do to say, any longer, that our re-on is despised. It is true, we are is despised. It is true, we are sed; it is true that persecution is inflicted upon us; but it is never-ess true that this persecution is ing in the world. As men and we begin to understand better the rewhich we profess and teach hostility toward us diminishes in ortion to the manner in which they retand that which we teach. In when the Prophet Joseph Smith yed the revelation that the doc-of sternal punishment and end-torment was not right and that of elernal punishment and end-torment was not right, and that icriptices were being misconstrued wrongly interpreted, it was very raily, believed that there was no beyond the grave, that the door ope was shut in the face of a man, hits spirit left the body, and that the tree faileth so shall it lie." I d believe that a man who wastes life in dissipation, the man who a drunkard, will find that death areas for him absolution from that

In the dust of oblivion; but the mem-ory of Joseph Smith, the influence he has exerted on the minds of his he has exerted on the minds of his countrymen and upon the world sur-vive him, and he lives in the hearts of the people; losing his life for Christ's sake, he has found it in im-mortality. He lives in the hearts of the people, because of the good that he has done. Many men do not live, although they are walking the earth. I think it was the Apostle Paul who said that some men, though they live, yet

I think it was the Apostle Paul who said that some men, though they live, yet are they dead. He meant they were dead to righteousness; that they were dead to the welfare of their fellow creatures; they were living to no pur-pose; he meant they were not better-ing the world by living in it. Tho peet said that time is not measured by the rising or the setting of the sun-but it is measured by what men ac-complish between those two periods. If a man live until he be as old as Methaaetah and his life be barren of good deeds, that man has not lived. Methuseiah and his life be barren or good deeds, that must hus not lived. To the life that ends in life everiasing he is a stranger, he has neglected his own soul's salvation. But, men like the Prophet Joseph and other marturs who have yielded up their lives for the truth and to prove sincerity of their summations have died for the their convictions, have died for the cause of truth and for their follow creatures. These men have lived long-er, though their years on the earth were but few.

AS A MAN THINKETH SO IS HE.

As A MAN THINKETH SO IS HE. As a man who wastes is life in dissipation, the man who lies a drunkard, will find that death the second death of the follows of the fulness of times. If a man would have his life pure, his heart must be pure. Solomon said: "As a man while an would have his life pure, his heart must be pure. Solomon said: "As a man would have his life pure, his heart must be pure. Solomon said: "As a man would have his life pure, his heart must be pure. Solomon said: "As a man would have his life pure, his heart must be pure. Solomon said: "As a man would have his life pure, his heart must be pure. Solomon said: "As a man would have his life pure, his heart must be pure. Solomon said: "As a man would have his life pure, his heart must be pure. Solomon said: "As a man would have his life pure, his heart must be pure. Solomon said: "As a man would have his life pure, his heart must be pure. Solomon said: "As a man would have his life pure, his heart must be pure. Solomon said: "As a man would have his life pure, his heart must be pure. Solomon said: "As a man would have his life pure, his heart must be pure. Solomon said: "As a man whose heart is pure need not be afraid that his or her notions will be impure; it eannot be,

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With a giory in fils bosoni That transfigured you and me. As He died to make men holy. Let us die to make men free; For God is marching on."

"In the beauty of the lilies, Christ was born across the seat With a giory in His bosom

It is not necessary to die to make It is not necessary to die to make men free today, but it is necessary to live, to have that moral courage, to have the bravery to vote and net and work for that which will protect the sons and daughters of men from be-ing made the victims of temptations and having their lives clouded in shame end in sources

sin wont with him, and the re-aching voice of conselence was ever sent with bim-conscience, that

irk of divinity, mly a little while ago, a banker who Only a little while age, a banker who absconded with the thirds of a bank of which he was thered to observe, find to a furcien country to enloy his ill-gut-tes gains. One day an officit walked up to him and said. "You are my pris-oner." The absconder said. "I am glad of it, I did not know how hard it was to be a fuglitive fgrom justice." There is no freedom in that kind of liberty; there is no freedom in dissipa-tion and wrong-doing. The most gail-ing chales that exist are the bonds of iniquity, the chains of the devil; but to he spiritually solution is life and peace. Hope comsilia from above, but despair

We further learn from Jewish genea-logics, substantiated by sacred and profane historics, that Noah was able

The significance of this great move-ment should be apparent to all Latter-day Saints. It is evident that the Spirit of the Lord has been operating on the minds of men, and their energies have been directed to the accumulation of genealogical information, so that His saints may be furnished with this that is so essential to enable them to fulfil this "greatest responsibility" that He has placed upon them. And now, my dear brethren and sisters, I submit to your consideration this solemn view of our duty in this connection, it is that the Lord will be displeased with His people if we fail to avail ourselves of this remarkable abundance of gene-alogical information. He has caused to be accumulated. The presidency of the Church, fully alive to the sacred obly gations devolving upon the Lord's peogations devolving upon the Lord's per ple in regard to temple work for th salvation of the dead. have establish pie in regard to temple work for the salvation of the dead. have establish-ed a genealogical society to aid the maints is securing the information they need to enable them to perform that most important work. One thousand volumes of genealogical works are al-ready in the library of this eoclety, and the number is being added to as mapping in the library of this eoclety, and the number is being added to as mapping in the United States. Great Bri-that purpose. The society employs agents in the United States. Great Bri-than, Germany, Switzerland and Bean-dinavia to saired out genealogies in those countries for members of the so-ciety who desire, and pay for, such a society render assistance to the mem-bers in various other ways, such as compiling genealogies, and preparing family records for temple work. In view of these things, every mem-ber of the Church should regard it as part of his duty to become identified



See our \$2.00 Tires. They are Good.

Prudence, foresight, protection-these are the watchwords of the succossful man. "Careful"-yes, most people try to be careful; and yet did it ever occur to you that, through a crossed electric wire, a carelessly thrown match, or a spark from the grate, you may some night be forced. to face that indescribable terror,



When your home is in ashes, your property gone as if by horrible magic before your very eyes, you stop to reflect. What is the first quastion you ask yourself, the first that even your friends ask--le it insured?" Come, triend, how do you stand? Call in and see us for we write all kinds of insuratise. HEBER J. GRANT & CO., 26 MAIN. Phones 500. Real Estate, etc., etc. For years we have insured thousands, why not 3/0167

