# INFINITE POSSIBILITIES OF MAN.

## A Discourse by ELDER NEPHI L. MORRIS, Delivered In the Tabernacle, Salt Lake City, Sunday, August 9, 1908.

N performing the office of speaker | this afternoon, I sincerely desire that it may be done to God's service, and to that end I solicit the pathy, the faith and the prayers, il as the earnest attention of the hren and the sisters assembled and the strangers who may be present. A few minutes ago, the eighth psalm a to my mind, which I desire to ad, and, if I may be led by the Spirit the Lord, I should be pleased to peak to the text of the psalm.

"Oh Lord our Lord, how excellent is hy name in all the earth! who hast it thy glory above the heavens. "Out of the mouth of babes and thy giving the mouth of babes and out of the mouth of babes and klings hast thou ordained strength suse of thine enemies, that thou still the enemy and the ahtest

I consider thy heavens, the erk of thy fingers, the moon and the h thou hast ordained; man, that thou are mind-? and the son of man, that What is man, For thou hast hast made him a little the angels, and hast than the angels, and hast and him with glory and honor.

Thou makest him to have dominion the works of thy hands: thou hast all things under his feet: and oxen, yea, and the sheep

of the field; The fowl of the air and the fish of  $s \approx a$ , and whatsoever passeth much the paths of the seas. ) Lord our Lord, how excellent is name in all the earth!"

This brief psalm seems to me to be epitome of the origin, the exper-re, and the destiny of the human one great question asked rth verse: "What is man fourth verse: thou art mindful of him?" is the tion that has been asked in all , just as it is being asked today. the theories which men have held rding the nature of man and his , have exercised so potent an nee in working out his destiny n determining his moral and in-ual attitude, that we can hardly stimate the importance of this

spon us as a race. , according to the Bible story, ormed man of the dust of the and breathed into his nostrils breath of life, and man became a g soul. Many people, in simplicity, it conceive this to mean that God. His own hands, formed clay in-he shape of a human being, then over the prostrate form and thed into it the breath of life. This nowever, is a very obsolete one; ith the progress of science, we earned that we are all made of to understand that we are an indee of to understand that the miracle ysical creation is going on every Every child born into this world t as much the object of God's cre-as were the original man and un who were placed upon the modern idea of man's origin is

different to that which is to be erey in a careful reading of the criptures. It is not customary to believe that man was the ob-f special creation at the hands Deity; this belief is held by only Scriptures. portion of the human race. Sc in portion of the human race. So fice, so philosophic has the age e that its theory of the origin h is very much the same as that ancient pagan philosophers, of you who have read somewhat where history will remember how for at one time, in giving a defini-of man said he was "a two-legged mal without feathers." Then Dio-es, the cynic, plucked a rooster and it before his class and said: Flato's man," to which was to further definition that "man legged animal without fea-with broad flat nails."

eagle or the animals of the field. The very helplessness of the human in-fant requires superior ability in min-istering to its wants. The organ of istering to its wants. The organ of mankind's promotion, defense and de-velopment has been the hand; and -od designed, in giving to man a hand, that he should exercise that faculty in order that the things which the mind conceived might find ex-pression. Thus, from primitive con-ditions, from the fig leaf and the pelts of wild animals, from the forest shades and the hole in the rock, man has progressed until today he hus the white and purple of the loom, cities with their solemn temples and gor-geous palaces, erected by his industry and genius. This indicates the splen-did journey that mankind has traveled along the pathway of adversity, of did journey that mankind has traveled along the pathway of adversity, of conquering and subdulng the earth and making it serve his purpose. This suggests to us something of the great possibilities there are in the human race, and it leads us to a belief that, perhaps, we did not originate in the moulded clay or dust of the earth: that our intelligence might have anti-dated that life which began back in the days of Eden. To this thought, I desire to address myself more par-ticularly.

The Latter-day Saints do not be-lieve in the modern ideas of man's origin from the protoplasm cell, the theories of an evolution which is not always clearly defined even by the scientists themselves. The Latter-day Saints believe that man is an oternal being, co-existent with God; that we are the children of the Deity, in nature and in endownment and in attributes like unto Him. That we attributes like unto Him. That we were begotten of Him, not in this life, but in a life which preceded this We believe that Adam and Eve. our this We believe that Adam and Eve. our first parents, were human beings who had attained to exaltation and im-mortality in some other earth-like ex-perience and when they had ad-vanced to a condition in which they found themselves prepared to people an earth and preside over it, this earth was prepared for them and they came here as living beings and peopl-ed it by their own progeny. But to our individual experiences I wish to reter, more particularly, in the life which preceded this. We believe that we were all the coll-dren of God in a life which ante-dated this one, where we lived in the imout

dren of God in a life which ante-dated this one, where we lived in the im-mediate presence of our heavenly Father and our heavenly Mother, if you pleass-for this is a principle of belief peculiar to the Latter-day Saints, that God the Father has associated with Him, God the Mother, whose children we are. We dwelt with them in the bird sector descriment of God's great we are. We dwelt with them in the kindergarten department of God's great university, as we might term it. We had progressed by learning the lessons of that life until there was no room for further advancement and progress there, and the Lord, in His economy, desiring to promote the welfare and bring to pass the exaltation of all His children, conceived a plan by which we were to be permitted to live upon this earth, as mortal beings.

OBJECT OF CREATION.

ticularly PRE-EXISTENCE OF MAN. suppose the Protestant churches large

suppose the Protestant churches large-ly believe in the same kind of Delty. Of course, this did not remove en-tirely from the hearts of men a belief in the God of Heaven, but none can deny that it has militated against true Christian faith in all ages and in every clime to an alarming degree. This mistaken idea of God prevailed a hun-dred vears ago, when the hoy, Joseph dred years ago, when the boy, Joseph Smith, desiring to know what he might do to serve God acceptably and obtain salvation, inquired of the Lord, asking

salvation, inquired of the Lord, asking for wisdom and for guidance. As a result of the boy's simple prayer, a revelation of God was given to him, by which he beheld the person of God the Father and the Son, two glorified personal beings. With this wonder-ful revelaton of God, the old and faise notions of the Delty were at once dis-pelled, for this boy, the prophet of the father and His Son Jesus Christ. He beheld them speak, so that he knew their very natures. This was the res-toration to the earth of the true idea. toration to the earth of the true idea of God, and this belief the Latter-day Saints hold most firmly. They be-lieve in the personality of God and in the human nature of the Deity whose offspring we are; not that we, in this ife, are the immediate offspring of the which I have referred, we were His off-spring and, we knew Him as our Fa-

ther.

MEANS OF GRACE AND SALVA-

TION.

It is impossible for anything to stand still in nature; it must either rise or fall. Therefore, when we had reached

fall. Therefore, when we had reached the limitations of our progress in that pre-existent life, it was necessary to our further advancement that new "on-ditions and new experiences be given us, and God decided that He would give unto us an opportunity to live here upon this earth, where we would come he contact with evil, where we would be separated from the presence of God, that we might learn something of the principle of self-reliance, and how to resist evil, and by our experi-ences grow and develop in wisdom and power. It is said in the Scriptures that when it was announced, in the heavens, that the spirits who were the sons and Now, a belief in this God. I say, is Now, a benet in this God. I say, is essential to the attainment of a sal-vation. Jesus made this plain when He established His Church upon the earth and revealed to mankind certain ordinances of obedience and certain principles of faith which must be ac-cepted by those who receive Him. To every man who believes in God as his Heavenly Father as the immendiate every man who believes in God as his Heavenly Father, as the immaculate and omipotent One, it is a perfectly natural thing for him to strive to reconcile himself to that omnipotent being and, feeling his own sintulness by the monitor of his consciousness he would try to appease God whose purity he had offended. It is a nat-ural thing for a man to repent as soon as he is convinced that God lives and is concerned and interested in

noid that is and, "to which was the procession of the forther definition that "man two-legged animal without featers, and with broad flat nails."
is was the ancient definition of man, sing as perfect a description of as might be given by the scholars that is characteristic of man's that scharacteristic of man's re: they have described him as the container of tools." because he conly creature on the earth that which the faculty to execute, by the use this is a the manners, that which mind conceives.
MAN'S DEVELOPMENT.
the placed him here upon the experience of the human race the specifical way, follow through his experiences, we shall guize the truthfulness of the text. God has actually given him do and that shand has passed; and if we hul, in a superficial way, follow through his experiences, we shall guize the truthfulness of the text. God has actually given him do is and what is of peculiar interest is is the manner in which God gave is for man, but He gave him an daminion over the earth and all statu dwell thereon. In the beck of the text, God did, as I have said, very effort and that hand has been the for of this earth, for with the four of this earth, for with the four of the text, and that hand has been the for of this earth, for with the four of the text has tablored tools, and the four of this earth, for with the four of upon the earth, no matter what the vicissitudes of life may be.



### NEW ORGAN RECENTLY INSTALLED IN LOGAN TABERNACLE

une;

The Pilcher organ just installed in the Logan tabernacle has cost about \$13,000. It consists of three manuals and pedals, and about 3,000 pipes. James Day, a master mechanic, erected the organ. The organ is the largest one ever built by the Pilcher company, and reliable musicians agree that it is one of the finest in the state. The entire east end of the tabernacle, as seen by the cut, is occupied, a space of 60 feet. The choir, when completely organized, will consist of about 125 voices. Much credit is due the push and energy of President M. J. Ballard for the installation of the instrument. G. W. Thatcher is choir director, with H. G. Smurthwaite, organist.

but we are led to believe

THE GREAT APOSTACY.

unto salvation by the grace of God. We I have at heart the welfare of their have at heart the welfare of their kind, and wherever they are they are intelligent beings, with a knowledge of God and the testimony of Jesus still in their hearts, and we may rest assured that they are doing what they can to bring about the salvation of their kind in the spirit world. The early Christians understood this prin-ciple, and the New Testament makes plain to us the idea, that they prac-tised the ordinance of baptism for the dead. For the Apostle Paul, in his epistle to the Corinthians, said: "If the dead rise not at all, then why are ye believe this message to be sent to all believe this message to be sent to all the world—not to a chosen few—for God's honor and glory consists in the salvation of His children. We do not believe God to be a selfish and egotis-tical being who created all things for His own honor and for His own pleas-ure; but we are led to baliove from from that God's glory consists in bringing about the salvation and exaltation of Hart God's glory and exaltation of His children. This splendid conception of God's glory inspires in us a love for Him, a desire to affiliate with Him in the most more of bringing salvation the great work of bringing salvation within reach of the entire race.

epistle to the Corinthians, said: "If the dead rise not at all, then why are ye baptized for the dead?" This is a very obscure text to the modern theologian, and he cannot satisfactorily explain its meaning. But, if we accept the be-lief in a salvation for the dead, in a preaching of the gospel in the spirit world, we shall find added light in the New Testament, for the Apostle Peter tells us that while Jesus's body was ly-ing in the tomb, His spirit went unto the spirits in prison and there preach-ed the gospel unto them, "that they might be judged according to men in the flesh but live according to God in How, then, shall this be done, since the gospel has been taken from the earth, according to the idea of the Latter-day Saints, for these many gen-erations? The belief of the Latter-day erations? The belief of the Latter-day Saints is though the gospel was estab-lished in apostolic times and continued Instead in apostolic times and continued on the earth for a generation or two, yet by reason of the savage persecu-tions which were waged by the heathen nations upon the early Christians, that the early Christians were in time re-moved from off the earth by the perse-cutions of those who sought to destroy them and also by the inroads of heath-enism. There many oldstry prince enism. There were many mighty princes and influential men who were convert-ed to the Christian faith, but they brought into the Christian fold the ideas of heathenism which corrupted the church. This statement, of course, may be offensive to the Catholic, but we cannot get away from the feet that we cannot get away from the fact that there has been a most serious departure from the faith, taking the New Testament as our authority. The apostles, prophets, pastors and evangelists, the working of miracles, the manifestations of the Holy Ghost, the casting out of devils, the healing of the sick; all these blums mere authority of the sick; things were evidences of the existence of the Holy Ghost among the primitive Christians, but they have not been manifested for many hundreds of years,

being preached and has been preached | for many generations unto our ancea-tors in the spirit world and if they will believe and accept the gosped, there is a means provided by which they may be saved in the kingdom of

### BAPTISM FOR THE DEAD

But here is the difficulty of baptism since Jesus said to Nicodemus, that no main can enter the kingdom of God undess he be born of the water and of the spirit. How can these myriads of spirits, though they may accept the cospel in the spirit world, be born of the water? It is not according to our idea that they can be baptized of water in the spirit world, for water is a physical element pertaining to this earth and not to the spirit world; hence they cannot be baptized of water. For that purpose we build temples, one of which you see upon this square. In these temples we at-tand to this ordinance work in which the living are baptized for the dead, and this fulfills Malachia's prophecy that the Lord would "turn the hearts of the fathers to the children, and the fathers to the children, and the basis of the children to the fath-ers." lest He should smite the earth with a curse. That the whole race might be bound together, all by the sospel principles united running like a mighty cable from father. Adam down to the latest generation. That the bond of salvation should extend through every generation of the hu-man family. For that purpose we are attending to these ordinances for our aneestors, our hearts having been turned to our fathers, as their hearts of the gaspel of Jesus Christ. This is a doctrine peculiar to the Latter-day Saints. It throws wide open the doors of salvation, making the gos-pel of Jesus Christ as wide as the race itself, and thus vindicating the ways of God to man. The principles and faith of the Latter-day Saints are most liberal and tolerant in this re-spect,—mot that a man may be indif-ferent to his configuration. But here is the difficulty of baptism since Jesus said to Nicodemus, that no and fath of the Latter-day Saints are most liberal and tolerant in this re-spect,—not that a man may be indif-ferent to his soul's welfare here and live a life of sinfulness, and then have a work done for him after death and be saved; not so, for he shall pay the uttermost farthing for his trans-gression, if he sin gainst the light; but for those who have died without a knowledge of the faith, they have the same opportunity that we have here, according to Saint Peter, for they shall be judged according to men in the flesh, which judgment is according to the gospel of Jesus Christ.

ETERNAL PROGRESSION OF MAN We believe, also, in the principle of eternal progression. We believe that in man there are infinite possibilities, as has been proven in his progress from primitive conditions to those of today. How very helpless was man in the beginning cast out from the prestoday. How very helpless was man in the beginning, cast out from the pres-ence of God, and the earth cursed for ble sake: yet, was he commanded to bls sake: yet, was he commanded to conquer and subdue the earth, and have dominion. Shall a race that can subdue the earth, that can rise above its environment and make all the beasts of the field serve them, all the fishes of the serve them and rack beasts of the held serve them, all the fishes of the sea obey them, and mak's the earth, with all its fruitfulness, serve its purposes, shall there be any limitations placed upon the progress of that race that can attain such splendid achievements as have been attained? No, there is no limitation to the proged the gospel unto them, "that they might be judged according to men in the flesh but live according to God in the spirit." Now, why preach the gospel to them if they could not be saved? What is the gospel? The gospel possibilies, and by the grace of God, there shall be no end to our progress and achievement. We lived before there shall be no end to our progress and achievement. We lived before there shall be no end to our progress and achievement. We lived before there shall be no end to our progress and achievement. We lived before there shall be no end to our progress and achievement. We lived before there shall be no end to our progress and achievement. We lived before there shall be no end to our progress and achievement we shall go on and on from the very kindergarten of our beginning, even to the graduation day, where we shall become an Adam and an pel, and to the many who had died sub-sequently,—unto all who had died sub-rating dy Jesus Himself who, accord-ting to the prophecy made in olden times, should call forth the prisoners from the pit, and open the doors of the prison house. This is the belief of the Latter-day Saints, that the gospel is

where he was begotten in the spirit by his Father and Mother eternal. Few things can rise above their source, but mankind had its beginning in God, and to godliness it may attain, through the grace of God our heavenly Father.

to godiness it may attain, through the grace of God our heavenly Father. These things should inspire in man-kind, as they accept these doctrines, infinite gratitude toward God and a love for Him that is boundless because of the possibilities that await us and because of the assurances that are given us that there is absolutely no ond to our progress, our glory, and our immortality. It is for us as Lat-ter-day Saints, who understand these things, to be true to God, and not violate the pledge we made to our elder brother, Jesus Christ, who saved us in our pre-existent life. We should be true to Him here, cost what it may; and for that reason we have, in many cases, forsaken homes, friends, and families, grown indifferent to luxury and ease, and the good will of man-kind, and have taken up the cross of Jesus Christ. There shall be no disappointment for those who live according to the gospel and serve Him, for they shall win eternal life and exaitation in the life to come; and, on the other hand, if they break that premise which they made with Him, if they are untrue to the nobility of their own natures, which inspired them to shout for joy when God told them they might come nere upon this earth and work out a salvation—I say. If we are untrue to the nobility of our own iatures and do not live up to the light which God has given us, we shall be condemned and our sorrow and misery shall be unspeakable. May God give us the grace to be misery shall be unspeakable. May God size

miserv shall be unspeakable. May God give us the grace to be true to Him, to be faithful to the pledges we have made to Him, not only in this life but in the life that preceded this one. May we be true to Him and thereby be true to our-selves and work out our eternal salva-tions, and thus prepare ourselves to go back into His presence and dwell with Him, is my prayer in the name of Jesus Amen. of Jesus. Amen.

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time think just as highly of them. I have used them on many occasions durhave used them on many occasions dur-ing the past five years when suffering from attacks of kidney trouble and backache and they never fail to give the most satisfactory results. I think I can unhesitatingly recomend the re-medy to others suffering from kidney trouble. I inherited my kidney trouble and suffered for many years. Sharp pains passed through my back and loins and there was a weakness of my kidney Pills at F. J. Hill's drug store and they gave me relief at once. I continued taking them and they cured me in every sense of the word. I advise anyone suffering from the same disease to take Doan's Kidney Pills. For sale by all dealers. Price 50 For sale by all dealers. Price 50 cents. Foster-Milburn Co., Buffalo, New York, sole agents for United States.

Remember the name-Doan's-and

as that dwell thereon. In the be-ains, God did, as I have said, very is for man, but He gave him a id, and that hand has been the pter of this earth, for with the d man has fashioned tools, and h tools he has transformed sub-nees and displaced matter and ught out his own civilization in the less possible degree—that is, to the est possible degree-that is, to the est possible degree-that is, to the and refined. But God has not this work for man: He made it this work for man: He made it that want to do it for him-and thus emancipate himself along pathway of effort and endeavor.

HOW MAN WON DOMINION.

Now MAN WON DOMINION. God nlaced an environment around mkind which, to all appearances, s not favorable, for it is said that the very beginning he cursed the th for man's sake. We now read at text with a deeper meaning. For thousands of years of experience. A in the light of achievement as result of human effort, we con-ve that this cursing of the earth a by no means a punishment in-ded to bring upon man a hardship which there was no relief, or bene-to him; but on the other hand, this king the conditions of the earth life for the and was intended for his the conditions of the earth life it for man was intended for his Therefore, when the Lord said, e sweat of thy face shalt thou y bread." He pronounced upon iman race one of the greatest is which ever came to it. By is on through adversity, over-s difficulties and subduing that and glory which he enfoys, by he has power over the beasts field, the fishes of the sea, the of the air. He has been given in because he has the power k, and to conquer, and to sub-hings; and when God gave to the hand, He gave to him the rearby which he should be-fished by which he should be-the mighty ruler and congeror e earth. It is a singlar thing, at no other animal of God's cre-has such an organ as the human Did you ever stop to thinks So, that no other animal of God's creation has such an organ as the human that. Did you ever stop to think was wonderful powers lie hidden in this organ with four fingers and a tamb moving in opposition to each wher? Without the human hand, the four our own preservities, for our own preservities, for our own preservities, for our own preservities and others who have written the hand, what could the human fauld make no clothing for the intake he clothing for the clothing for the clothing for th

JESUS THE SAVIOR.

And we have this to console us: that the Lord Jesus, the Lamb without blemish, who was our Savior in the And we have this to console us; that the Lord Jesus, the Lamb without blemish, who was our Savior in the other world, has come into this iffe again to prove Himself our friend and our Savior, and we know that by His power and grace, through the means of the gospel, we may be restored to that divine presence from which we came. Therefore, in this life, it is our duty and our greatest privilege to be true to the Son of Man, who came in the meridian of time as the Savior of the race and made plain to us the prin-copies of the gospel by which we alone can be saved. Now, the Latter-day Saints believe that the gospel, as es-tablished in the meridian of time, is as much in force today as it was in the days of the apostles. We believe that there is no other name under heaven by which mankind can be saved except that of Jesus Christ; that it is impos-sible to please God except we believe in Him, and if we believe in Him we will strive with the utmost power of our souls to serve Him. This is what is meant by the saying of the New Tes-tand trembling to work out our salva-tion before the Lord. The gospel is the means of salvation of which the Apos-tle Paul said he was not ashamed. 'for it is the power of God unto salvation unto all them that believe.' Belicf in God, then, is essential to salvation in the life that is to come. To enjoy eternal exaltation and glory one must believe ir God, for He is the incans and power of man's salvation. TRUE CONCEPTION OF DEITY.

TRUE CONCEPTION OF DEITY.

The true idea of God had departed from the earth to a very great extent 100 years ago, for the many religion-ists following their different sects and

soon as he is convinced that God lives and is concerned and interested in him. This repentance would bring a man to a state of mind and spirit in which he would abhor sin and de-test every form of evil and earnestly desire to rid himself of sin. This is genuine repentance but it is not genu-ine and sincere until an earnest and ine and sincere until an earnest and successful effort, to some extent at least has been made to forsake sin. To successful effort, to some extent at least has been made to forsake sin. To bemoan one's sinful state and con-tinue in evildoing is not repentance, but to turn away from sin and, by the grace of God, to sin no more—that is repentance. If a man is given to temptation and to the practise of vices which are immoral and im-proper, which injure himself, retard his own progress, and deprive him of purity and cleanliness of mind and spirit, that man is persisting in wrong-doing, and he should cease sinful con-duct and make himself pure; but how shall he be reconciled to the Heaven-ly Father? Can he, by his own power, iff himself up to the presence of God? No, God has come down to him to show him the way and lead him back again. In the ordinance of baptism God has provided a means for man's purification. Nicodemus was told by the Savior Himself that no man can enter the kingdom of God unless he be born again—unless he be born of the water and of the Spirit. This sec-ond birth is the ordinance of baptism as practised by the primitive Chris-tians; for when, upon the day of Penticost, the thousands of souls were touched, and men, repenting of their sins, feit the burden of wickedness

tians: for when, upon the day of Penticost, the thousands of souls were touched, and men, repenting of their sins, felt the burden of wickedness rest upon them, as they were convicted by the preaching of the Apostle Peter, they cried out: "Men and brethren, what shall we do?" Notice the ad-monition of the man who held the keys of the kingdom, the chief of the apostles, Peter: "Repent, every one of you, and be baptized for the remis-sion of your sins, for the promise is unto you and to your children, and to all them that are afar off, even as many as the Lord our God shall cali." This is the way that mankind were to be enabled to rid themselves of the burden of sin, by having their sins washed from them in the laver of re-generation. This baptism of water, however, was not complete; it requires the baptism of the Spirit, that of which John spoke. He told them that they were to be baptized of water, "but there cometh one after me who is there cometh one after me who is inightier than I, and He shall baptize you with fire and with the Holy Ghost." This is the way the early Christians understood the gospel of Ghost." This is the way the early Christians understood the gospel of Jesus Christ. Even though, in cer-tain instances, when they had been baptized with water, yet the apostles did not believe that to be sufficient, for they laid hands upon the converts and the Holy Ghost came upon them, and manifested itself in a visible way and also in an auricular manner as the sound of the rushing of might wind and cloven tongues of fire. In those tlines, at least upon certain occasions, the Holy Ghost made itself manifest in this remarkable way, so that it could both be seen and heard by the people as it operated upon those who received it. The Latter-day Saints hold to this

The Latter-day Saints hold to this received it. The Latter-day Saints hold to this idea, believing that the Holy Ghost is essential today to the regeneration of mankind, to their reconcilement to God. For that reason the elders of this Church carry the gospel message to all the world. They preach faith in God, a living God who is our Father, repentance from sin, baptism for a re-mission of sins, and the laying on of hands for the gift of the Hiy Ghost. We hope, by a sirict obedience to these principles and ordinances, to attain

the Eighth, and others. A great refor-mation occurred by which a division was brought about in the Christian world: and, according to the homilies of the Church of England, for upwards of 806 years, the whole Christian world was in utter darkness, "drowned in the depths of an abominable idolatry," says this homily, by which all men-laity and clergy, men, women and chil-dren, were lost to the true Christian faith. Other prominent leaders, in a religious way, held to these ideas. John Wesley, for example, said that "Christians had turned heathen again and that the signs no longer followed the believers," as a result of that turn-ing from Christianity. Now, the Lat-ter-day Saints hold to the idea that there was an apostasy from the Chris-tian church, a universal apostasy, as descirbed by the prophets in olden times. It was predicted by Amos that there would some time be a great from the land, "not a famine of bisead, nor a thirst for water, but for the hearing of the word of God, and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." We believe this condition existed subse-quent to primitive Christian days. Aff-er the second or third century there was a departure from the faith, so that nowhere upon the earth could there be found a man holding the priesthood of God with authority to of-ficiate in the ordinances of the gospel; no one authorized to call men to re-pentance and administer to them the gospel ordinances; hence, according to the belief of the Latter-day Saints, It required a restoration of the gospel; and the Prophet Joseph Smith, in the revelation to which I referred in the opening of my remarks, received that authority, or a short time subsequent to that great revelation, and became the restorer of the priesthood and the gospel in this dispensation. SALVATION OF THE DEAD.

and for that reason the great Protest-ant churches rebelled, or rather pro-tested against the Catholic church in the days of Martin Luther, and Henry

the Eighth, and others. A great refor-mation occurred by which a division

was brought about in the Christian

SALVATION OF THE DEAD.

gospel in this dispensation. SALVATION OF THE DEAD. The Latter-day Saints believe that all mankind are intended to be of Jesus Christ. We believe that the gospel is being preached in preached upon this earth in this preached upon this earth in this preached upon this earth is believe of the gospel is being preached in preached upon this earth is being preached in the spirit world. This be-reached in the spirit world this does the solution is the gospel being preached in the spirit world. This be-send in a former dispensation of God Where do we get this idea, this does and exaited in the kingdom of God Where do we get this idea, this does the of salvation for the dead? I fus-world, yet it is essential to a true and of the gospel of Jesus Christ. If Jesus world. Feter, Jannes and John. It he at world. Feter, Jannes and John. It he at

## New Baby.

New Baby! What magic, what mystery, what charm these words have for us. Yet, how infinitely more they mean to the mother. A new life; short, to be sure, but full of possibilities. Some one must be patient, hopeful, watchful, proud and never discouraged. That "some one" is the mother. She has heard her baby's first cry, and whether it be her first or tenth, the feeling is the same. Her feeble arms are out-stretched; those arms that will never desert it as long as the mother shall live. And that hand which supports the head of the new-born babe, the mother's hand, supports the civilization of the world.

Is it any wonder, we ask you, mothers, that with all these responsibilities resting upon your all too weak shoulders, we urge upon you the necessity of selecting the babe's medicine with utmost care; the necessity of protecting your babe from worthless, unknown and narcotic drugs as you would protect it from the fire?

