### MISSION OF MORMONISM.

Address Delivered Before the Pioneer Stake Conference, in the Tabernacle, Salt Like City, Sunday Afternoon, April 23, 1907, by ELDER JOSEPH W. McMURRIN.

Reported by F. W. Otterstrom.

I can bear testimony to the truth of the remarks made by Elder David o. Mckay, [the previous speaker, whose address was published last weekl. He has spoken of the influence of a Mormon home, and of the training and instruction imparted to children who grow up under Mormon influences, and as I have had that manner of home, and have grown up under the instruction of Mormon parentage, I can endorse and testify to the correctness of the views set forth in his remarks. I know that there has been nothing at any time in my experience, in receiving instructions pertaining to the religion of the Latter day Saints, that I need to be ashamed of, but on the other hand, ashamed of, but on the other hand, everything to make me feel grateful and praise the name of my Father in heaven this day. Wherein I may have failed as an individual, it has not been the result of the teachings of Mormonism, but the lack of living in harmony with Mormonism. Any man or woman who will carry into the practical workings of life, the principles advocated by the members, and by the priesthood of the Church of Jesus Christ of Latter-day Saints will he an honorable man, or an honorable Jesus Christ of Latter-day Saints will be an honorable man, or an honorable weman, will stand for truth, uprightness, honesty, fair dealing and liberty, and will frown down everything that comes in conflict with these practous principles, that are so necessary for the well being and happiness of man.

MORMONS EXCLUDED BY CHRISTIANS.

As a people, we occupy a very peculiar position in the midst of the religious world. We are hardly recognized by many good Christian people, as being Christians ourselves. It is a very common thing to separate the Latter-day Saints from all other religious denominations, and for people to intimaze that they have no right, or place, or standing with the religious societies of the world, who claim to be followers of the Lord Jesus Christ, and yet we bear the title given to us by our Father in heaven, the Church of Jesus Christ of Latter-day Saints.

I suppose one reason for the treat-ment we receive from the religious world is owing to the fact, that we L suppose one reason for the treatment we receive from the religious world is owing to the fact, that we have made declaration from the very commencement of the Church, as an organization, that in this age of the world, our Father in heaven has once goor condescended to speak to men dwelling upon the earth. We say that this dispensation of the gospel was opened to the children of men by the breaking of the silence of ages. Man had come to believe that there would be no more divine revelation, that there would be no more divine revelation, that there would be no more speaking from the heavens, that God had revealed the principles and doctrines of the gospel of His Sog, and those principles had been recorded in the Holy Scriptures, men were in possession of the Scriptares, and consequently, were in no need of special revelation, or of any further communication from the heavens. Joseph Smith made the Very unexpected and startling announcement to this generation, that the heaven had been opened, that the heaven had the heaven heaven had the heaven had the heaven heave It the understanding that there was no church recognized of God upon the face of the whole earth. Had there been any such divine organization, there would have been no necessity of revealing anew the everlasting gospel. There would have been no necessity of restoring the authority of the holy priesthood.

Men sometimes condemn us for making an announcement of this character, as that would indicate that there is but one recognized Church, and that there is the contracted by our Father in heaven to have His authority, to be the custodians of His work. Our Christian friends say: "We cannot accept of a position of that character. It is narrow, it is contracted. We believe that in all the sects of Christendom, let them be called by whatever name they may, there is the nower of salvation, and we are convinced that all men who believe and accept of the mission of the Redeemer of the world will be saved."

That is the opinion and the doctrine believed in. I think, very largely if not altogether by all the Christian denominations of the world, unless it be the Catholic church, which believes that there are certain ordinances essential to the salvation of men; which believes that there is an authority necessary for men to operate in the name of the Redeemer of the world.

We believe, my brethren and sisters, that all men lost divine authority in the early days of Christianity, through the spirit of apostasy, and through the spirit of apostasy, and through the stalwart men who stood out valiantly in the testimony of the Redeemer and taught men fearlessly, the doctrines of the everlasting gospel, were bitterly hated by the opponents of the faith of Jesus Christ, and their lives were taken, as the history of the saffy Christian church abundantly proves.

SOMETHING WRONG IN CHRISTIAN WORLD. WHY MORMONS ARE CONDEMNED

SOMETHING WRONG IN CHRISTIAN WORLD.

We believe that the absence of proper organization, the lack of proper organization, the lack of proper officials, the officials mentioned by the Redeemer and ordained under His hands, indicate that there is something wrong in the Christian world. For there was given to the Church anciently, aposties, prophets, evangelists, pastors, and teachers, for the work of the ministry and for the editying of the body of Christ, and they were to remain until all were brought to a unity of the faith. We say there is necessity, apparent on every hand, for that manner of ministry today, that men may be united, that they may understand allke, that they may partake of the same spirit and that the may teach the same doctrines; that order and harmony may be brought out of the religious chaos that now exists. And, we believe that the holy Scriptures abundantly indicate the truth of this doctrine.

I would take to read a passage or two, bearing upon this subject, and I would the to impress upon the minds of men and women who may be present in this congregation, who are not of the Latter-day Saints Church; they are not my words. This people that I have the honor to represent at the present moment are in no way respensible for the words I shall read. Our Father in Heaven is responsible.

GOD'S WORD IS BINDING. I say to all who are present, that when we reject the words of divine truth that have been given by the in-spiration of the Holy Ghost, we do our-

selves a very great injustice. No man is authorized to reject the word of God. God's word is binding upon all men, whatever their profession may be, and, whenever we reject the casi of our leather in heaven, and the doctrines that He has announced for the salvation of the souls of men, we reject the means of grace; we set aside the pian given by our Futher to lead us back into His presence.

And, if we imagine that we can find some other means of salvation than that given by the inspiration of the Holy Ghost, we are most certainly mistaken and we come in conalet with the testimony of the Lord Jesus, Himself. Le fought the great battle and overcame and burst the bands of death. Being made perfect in all things He after His resurrection appeared to His apostles and He commissioned them to go into the world with the gospel message. All power had been given Him, both in heaven and upon the earth and the great Law-giver nas made the announcement, "He that climbeth up in any other way than in the way appointed, shall be counted as a thief and a robber."

We believe it; we feel that we are under special responsbility to our Father in heaven to content earnestly for the faith once delivered to the saints. We do not believe that there has ever arisen among men, any association or combination of men, however learned, who have had power or authority to introduce any other means for the salvation of the world than that given by our blessed Redement. We believe that the things written in the holy Scriptures were given by the inspiration of heaven and consequently the words of Scripture are the words of God.

words of Scripture are the words Jesus taught that the mission and

Jesus taught that the mission and object and power of the Holy Ghost was to lead and guide into all truth and here is a portion of that teaching: "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; and that ye be perfectly joined together in the same mind and in the same judgment." same judgment,"

gether in the same mind and in the same judgment."

We believe it; we feel obliged to say to all men that the followers of Christ should be one because we have been commissioned and authorized to so teach by the coming of holy angels who have restored to men the authority of the holy priesthood. We feel to re-echo the doctrine announced by the Apostle Paul in the words that I have read in your hearing, that we all speak the same thing, and that we be perfectly joined together, and that we do away with the contention, and with the epposition, and with the various and conflicting speeches, that are made relative to the gospel of Jesus Christ. Let us manifest that we have all been baptized into the same holy spirit through all teaching the same doctrine, and through making the same requirements for the salvation of men in all the churches. There should be but one means, but one ritual, but one set of principles advocated for the salvation of men in all the churches. There should be but one means, but one ritual, but one set of principles advocated for the salvation of men in all the churches. There should be but one means but one ritual, but one set of principles advocated for the salvation of men in all the churches. There should be but one means but one ritual, but one set of principles advocated for the saving of men because the Scriptures so teach.

of old by the apostles? For if we advocated of old by the apostles? For if we advocate any other manner of doctrine, if we come in conflict with the principles announced by those ancient apostles, and if the Scriptures be true, then we are under condemnation, and the end will be according to the teachings of the Apostle Paul and we will be accursed.

So believe the Latter-day Saints, and because of that belief, and because of the restoration of the gospel in the age because of that bellet, and because the restoration of the gospel in the age in which we art living, we plead with men at home: we send abroad our missionaries as you have heard this afterneen, two thousand strong at the present time, to plead with men in all the world to believe. Believe what? To believe the gospel that was once delivered to the saints, to accept of the same ordinances, to believe in the necessity of the same divine authority to believe in the need of the same inspiration, the same Holy Ghost; to believe that the same power will follow those who believe the gospel now, that followed those who believed anciently, and we believe wherever there is an absence of that power, wherever there is any succrime at the need of divine au-

absence of that power, wherever there is any sneering at the need of divine authority there is abundant evidence that with that man, or with that community, who so scoffs, there is no divine right, or power, to speak in the name of the Redeemer.

I would like to read another passage: "There is one body and one spirit," wrote the apostle, "even as ye are called in one hope of your calling," "One Lord"—We all believe it—the Methodist, the Baptist, the Presbyterian, the Catholic, the Salvationist—when the announcement is made: "One Lord," from every Christian congregation in the midst of the earth, there can go up with one united voice: "Amen," So we believe, "One faith—in a sense the same response, "One bapin a sense the same response, "One bar tism?" "Nay!" cry out men: "We be tieve it not." In fact many men fear lessly announce that there is no need of any baptism whatever-that baptism is "an outward sign of an inward grace," that men can obtain salvation independent of yielding obedience to





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water baptism. What is the matter? My fellow religionists, my brethren and sisters, and friends, what is the matter in the Christian world? When we read from the Scriptures that all men declare to be the very word of God, why is it that we halt—one here, another there, and another further on, and say: "I believe that was taught unclently, I believe the apostles taught it, but there is no need of it in the present age." If the Scriptures be true, think ye not that there is necessity for some organization of men having authority to go abroad everywhere, crying: "Repent ye and turn from the darkness of the world to the marvelous light of the everlasting Gospel which has been revealed anew, in the age in which we now live." That is our mission. You may not believe it. There isn't anything very remarkable if you disbelieve it, for there has been disbelied in all ages in the mission and ministry of men, called of God to preach che Gospel. You can read where Paut preached to the Jews in Rome, and they replied as follows: "We desire to hear of these

pel. You can read where Paur preached to the Jews in Roms, and they replied as follows: "We desire to hear of thes, what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against." That was the condistion in the days of the apostles, and yet that sect "everywhere spoken against," everywhere despised, everywhere separated from the sects of the day, from the Pharisees and Sadduces, and the Essenes and others, who claimed to be the children of Abraham, this despised neople were, nevertheless, the very elect people were, nevertheless, the very elect of God, the men chosen to hold divine authority, the men commissioned to speak and act and minister in the name of the Redeemer of the world.

MISSION OF MORMONISM.

speak and act and minister in the name of the Redeemer of the world.

MISSION OF MORMONISM.

Is there anything strange, if history repeats itself, if men today deaphs the vessels chosen of God to bear divine authority and to minister in this latter dispensation, in the calling of the nations of men to repersionace and in bearing testimony that the heavens have active testimony that the heavens have been given again. On when the same of the calling of the nations of men to repersionace and in bearing testimony that the heavens have been given again. On who when the consecution of the latter days that there is a twa in the days of the Redeemer—shall be undercondemnation." That is the mission of Mormonism, to proclaim these glad didness in the cars of all living that men, everywhere, may know that God has remembered the promise made by the Redeemer that in the last days one of the marvelous evidences of His second oming and of the end of the world, while the same Gospel of the marvelous evidences of His second oming and of the end of the world, while the same Gospel of the marvelous evidences of His second oming and of the end of the world, while the same Gospel of the marvelous evidences of His second oming and of the end of the world, while the same gospel of the fall of the complete of the same force of the world, while the same force is the second of the fall of the fall of the fall of the promise made by the Promise made

we make this declaration and deliver to you this testimony that the power and commandment to administer in those very ordinances has been revealed in this age, and you are under responsi-bility to give attention to this procla-mation; to investigate it and demonmation; to investigate it and demon-strate by prayerful study, whether it be

strate by prayerful study, whether it be true or false.

Mormonism is in the world for the world's good, as announced in the address sent to the world from our late conference. Mormonism has been established that mankind may be saved, that they may receive the ordinances. that have been given for the exalta-

that have been given for the exaltation of men.

The ordinances of the everlasting gospel, for the gospel is eternal, are unchangeable, the same yesterday, today and forever; and thanks be to God, it has been restored with all its power, in all its beauty of organization, with all the authority given anciently, and it will remain, it will accomplish its mission because God has so decreed.

If there be any power or combination sion because God has so decreed.

If there be any power or combination that can stand against the Lord Omnipotent and overturn His purposes, then we will be uprooted and destroyed; but, if God be all powerful, if He can carry into effect his decrees, then we will not be uprooted but we will spread abroad and cry repentance and bear record everywhere that the kingdom of God is at hand.

t hand. May God help us to do it faithfully and well is my prayer in the name of Jesus Christ, Amen.

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## GENEALOGY.

Another Girl Temple Worker-A Peculiar Incident-Donations Should be Given Freely-The Poor Exempt-John Clutch-The Fanning Family -Books and Family Histories.

prepare this data, and because they do not move in a very extended sphere, the instances recorded represent only one section of our country; more is the pity. We hereby thytic any and every one interested to send to this despartment, interesting stories or includents pertaining to family genealogy or connected with temple work.

There is in Salt Lake City, a young woman who would blush to be called a public benefactor, or a ministering angel, and yet she certainly appears as such to hundreds of human beings here, and to thousands of redeemed spirits in heaven. This girl is a wage earner; she and her sister have bought and built a comfortable home for their widowed mother and themselves; her name is a hauschold word in this community wherever the cause of Mutual Improvement is known and yet only those most intimate with her know anything about her wide charly, and above all her strenuous and effective temple labors. She has inspired and assisted more people perhaps to get interested in their and effective temple labors. She has in-spired and assisted more people per-haps to get interested in their and spired and the spired and the spired and there's temple work, than any other other's temple work, than any other woman in this Church. She cauned go often herself, she works too hard, but she is constantly urging this one and that one, to go to the temple. She arranges benefits, finding manes for this one, and clothes for that or hunts up some one to mind another's children and the mother goes for a day to the mother goes for a day to the one, and clothes for the same one to mind another's children while the mother goes for a day to the temple. She spends all she can, both in time and money, at this work. And yet, up to the present time, she has no especial genealogical work of her own to do. Recently, some one in Lower to the present can be removed.

generous, even now. And yet, thank God, means are being poured out upor some of the riches given to them. An some of our best and noblest men and some of our best and noblest men and women; and such are not slow to give back to the Lord, in temple offerings, yet, when a poor woman—and there are none so poor and helpless as the aged women who live on the charity and suffrance of their children—when such as these come, the genial door-keeper holds out his hearty hand-clasp and gives his pleasant smile to comfort such, with the reflection that it is

fort such, with the reflection that it is God's house, and all are welcome. A CURIOUS INCIDENT.

Some time ago, this girl of whon mention has been made, persuaded a sister by the name of Brown to get at her temple work. This lady had a relative, a niece or cousin, who had her temple work. This lady had a relative, a piece or cousin, who had married out of the Church. One day some years ago, there came to the door of the nelze, an old gentleman, dressed in gray homespun. This old gentleman complained of being hungry, and asked for something to eat. The young wife prepared him a generous breakfast, and answered his gentle, kindly questions as she moved about the room. She had

AST week was noticed some temple work done by women, and very busy women at that. And the instances mentioned might be multiplied by hundreds, perhaps by thousands. The matters recorded in this department are such as are to be obtained by the very busy women who prepare this data, and because they do not move in a very extended sphere, the instances recorded represent only one section of our country; more is the pity. We hereby invite any and every or onnected with temple work.

There is in Salt Lake City, a young woman who would blush to be called a public benefactor, or a ministering angel, and yet she certainly appears as such to hundreds of human beings.

CLUTCH FAMILY.

#### CLUTCH FAMILY

There is a wide intereset ing manifested in this department very gratifying reports. Verbal s written, come to us of the good res of this labor. One lady, Miss Mary Winchoff, writes from Cambridge of such a department as ours in blocal paper at Cambridge. If anyow would like information about Jo Cintch, it can be obtained from this factories.

America have been gathered up into magnificent volume, and published b Walter F. Brooks, Any one desiring obtain a copy, can do so by writing to Walter F. Brooks, 54 Queen street, Wor cester, Mass. There is also a handsome framing, ready at the same address. LAMOREAUX.

Edith Ivins Lamoreau is anxiou anada, when two brothers, Andrew and David B. Lamoreaux, joined the Furrell, came west to Missouri, and ater on to Utah. Others of the family nettled in and around Schebaric N. Y. There are many persons name now living in different p New York state, but just how the link between them and the d iese people through correspondent ut as yet nothing definite has ever cen learned. Any information that till enable the children of David B. amoreaux to continue their father's ork for the dead, will be greatly ap

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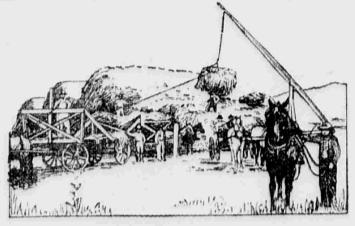
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"At a recent visit to the Teton Valley, on the eastern bench, we saw gardons teeming with choice vegetables of great size, raspherries of excellent fluvor, the bushes taller than most men, apples in profusion on thrifty trees, cucumbers ready for use, small fruits, rich and plenty, flowers in startling bright colors, and cows and calves were fat and fine, and the pure, bracing air seemed charged with life and force,"

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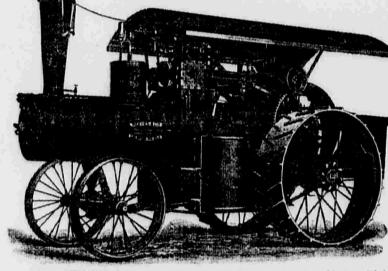
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