AVATARS OF GOD

MAN'S SPIRIT AN INCARNATION OF THE DIVINE

A Discourse by Elder B. H. Roberts, in the Salt Lake Tabernacle, Sunday, November 21, 1909.

(Reported by F. W. Otterstrom.)

It is my purpose today to proceed as with a piece of unfinished business. Early in the month of August, I had the pleasure of addressing a congregation from this stand; and when the remarks I made on that occasion were published, those who had the publication in charge entitled them "The Message of Mormonism." In part, the remarks covered a review of a series of articles published in the Cosmopolitan magazine during the early summer months, in which Mr. Harold Bolce gave the result of a two years' itinerary through the universities of the United States, pointing out the trend of religious and philosophical thought among the professors of these universities. On that occasion I called attention to the fact that the first great message which Joseph Smith delivered to the world, namely, that all the churches were wrong and their creeds an abomination unto the Lord, received wonderful confirmation from the utterances of these professors quoted in the articles I name. That occasion in August did not warrant a complete or exhaustive review of these articles, nor did it afford the opportunity, for sheer lack of time, to indicate all the points at which modern educated thought sustained utterances of the great modern Prophet. It is this theme which I desire to renew and discuss on the present occasion, if through the blessing of the Lord and your faith, I can obtain the liberty of the Spirit.

The question which I now propose to take up will prove to you, I think, that it is useless for the world to decry some of the fundamental doctrines announced by the Prophet Joseph Smith, on the ground that they were the utterances of an uneducated, obscure, and ignorant youth—since, I believe, I shall be able to show you that from some of the highest seats of learning in this land there comes pronounced confirmation of the things our prophet taught; and hence that his utterances on the doctrine to be considered were not born of ignorance, but of inspiration from God.

In the Cosmopolitan magazine for July, 1909, in the editorial preview of Mr. Bolce's article, is found this utterance:

"Many university teachers, while subscribing to doctrines akin to those of Christian Science, New Thought, and the Emmanuel movement, are in favor of studying the forces of the spiritual world in a cold, scientific manner. Orthodox Christian dogma is regarded as at variance with its own principles and is interpreted in a new and revolutionary light. The professors' philosophy is purged of mysticism and blind faith. By moving their young students they believe they will move the world, and so they are directing their energies to the scientific interpretation of those forces which are marvelously transforming our contemporary age."

Mr. Bolce himself, in further explanation of the attitude of many of the educators in the universities, represents Prof. James C. Monaghan, recently of Notre Dame university, and formerly of the University of Wisconsin, as telling his classes, in regard to the adage that "there is room at the top," that "as we go up the progress—partaking of spiritual progress—is eternal." The Latter-day Saints who are present will readily recognize that statement as in harmony with Mormon doctrine. Continuing, Mr. Bolce says:

"Heads of the college philosophers hold that if there is a gulf between them and the people it is because the masses have not yet crossed over into the life of progress and spiritual liberty. It is simply that the professors, from the standpoint of their followers, are inviting mankind again into the fold to which the prophets beckoned the world centuries ago. The choice, it is declared, is either backward to the brute or forward to the superman."

I think that the Latter-day Saints who are present will also recognize in this a note of Mormonism—because they believe that whatever man may be today, whatever his excellence may be—even the excellence of the most highly endowed men—we believe that there are heights beyond those which he has attained, to which it is possible for him to mount. Parenthetically I quote the following passage, showing the attitude of some of the university philosophers toward the Christ:

"It is urged (i. e. by some of the professors) in all sincerity that if the humanitarian and spiritual Nazarene were to return today, arousing the age with a gospel of power, instead of being opposed to the schools he would receive from many a college in America a call to a chair of psychology."

MAN WHENCE CAME HE?

I merely wanted to read those two paragraphs for the purpose of presenting the attitude of the professors, in a general way, in regard to the minds of men and the existing Christian churches. I now call your attention to some few doctrines that prophet taught, in respect of man. Of course, you who are familiar with Christian teaching of three-quarters of a century ago, will recall the fact that it was quite customary to represent man as a very inferior, insignificant, poor worm of the dust; and the phraseology applied to him was that he was a creature "conceived in sin and shapen in iniquity." When the Prophet proceeded with the deliverance of his message to the world, he departed from this view as to the essential nature of man, and proceeded to proclaim him to be a son of God, not only through some means of adoption, but by the very nature of him. He proclaimed him to be an eternal intelligence, as to his spirit, and that after the experience of the resurrection from the dead, he would be an immortal personage, a prince of heaven, an heir to all that God possesses, and a joint heir with Jesus Christ, capable of infinite progress and, of amazing possibilities. On one occasion—to be more specific, in 1844—while discoursing upon the subject of man and his spirit, he propounded this question:

"The mind of man, the immortal spirit—where did it come from? All learned men and doctors of divinity say that God created it in the beginning; but it is not so. The very idea lessens man in my estimation. I do not believe the doctrine; I know better. Hear it, all, ye ends of the world! for God has told me so. If you don't believe me, it will not make the truth without effect. . . . We say that God himself is a self-existent being. Who told you so? It is correct enough but who told you that man did not exist in like manner, upon the same principle? God made a tabernacle and put man's spirit in it, and it became a living soul. . . . It does not say in the Hebrew that God created the spirit of man; it says God made man out of the earth and put in him Adam's spirit, and so became a living soul. The mind or the intelligence which man possesses is co-eternal with God himself. . . . God himself does not create himself. Intelligence is eternal, and exists upon a self-existent principle; it is a spirit from age to age, and there is no creation about it. The spirit of man is not a created being, it existed from eternity, and will exist to eternity."

MAN CO-ETERNAL WITH DEITY.

Such was the Prophet's teaching upon this subject. I might, however, supplement the above statement by quoting one of the revelations that also bears upon this theme. The Christian world are ready to accord to the Christ, the Son of God, an existence co-eternal with God; and, indeed, would consider it unorthodox to hold any other view than the co-eternity of the Son with the Father; and they quote, in support of this view, the very beautiful preface to John's gospel, namely, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with god. . . . . In him was life, and the life was the light of men." And then later it is explained that this "Word" "became flesh and dwelt among us, and we beheld his glory, the glory as of the Only Begotten of the Father, full of grace and of truth."

All orthodox Christians believe that this passage establishes the co-eternity of the Christ with the Father. Now, that is a very great doctrine; but I desire to show you that, excellent as it is, the Lord in our dispensation has added another truth to that one by what is said in the revelation from which I now read. Jesus Christ is represented as speaking:

"Verily, I say unto you, I was in the beginning with the Father, and am the first-born."

Now, mark you—addressing the several brethren who were present when this revelation was received:

"Ye were also, in the beginning with the Father; that which is spirit, even the spirit of truth;"

Meaning that part of man that is spirit, that intelligence, that thing within man that is conscious of its own existence, and of other existences; that has power to will and to direct and to do things; that thing within man that reasons and reflects, and has memory, that being who, most emphatically, is you, yourself, and not the house, merely, in which you live; that, too, was in the beginning with the Father. And now the revelation broadens the truth beyond those to whom the Christ directly spoke at the time the revelation was given; for in a subsequent verse it says: "Man," undoubtedly meaning the race—

"Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

"All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence.

"Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light.

"And every man whose spirit receiveth not the light is under condemnation.

"For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy;

"And when separaed man cannot receive a fulness of joy.

"The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples."

CORROBORATIVE TESTIMONY.

That is bold doctrine. When our Prophet came with this splendid message to the world, he was met with a cry of "Blasphemy, blasphemy!" Three-quarters of a century has now passed away since these utterances were first given to the world; and I want to show you what men in the highest seats of learning now have to say with respect to principles that are either identical with these, or closely analogus with them, though, of course, the learned men whom I quote may not be aware even of the existence of these revealed truths. They are not, of course, consciously bearing any testimony to the doctrines announced by our prophet; but they are bearing unconscious testimony to the truth; and I am glad to see the truth grow and spread out on every hand. Sometimes I think the indirect means that God is using for disseminating his truths are more potent and far-reaching, perhaps, than the direct means which we are seeking to use, and that God is using through his Church. But now to this record and what our learned men are saying on principles identical, or analogous to these I have been reading about. Mr. Bolce represents the professors of our American universities as saying:

"The professors see in man, and in man alone, the consciousness and power destined to sway the affairs of the world. Prof. Munsterberg insists that the world we will is the reality, and that the least creature of all mortals"—

Now quoting the professor's exact words:

—"has more dignity and value than even an Almighty God,' as that being is popularly conceived. . . . It is declared by the professors that if divine energy is divisible and man's spirit inferior to God's, the eternal future of the soul is unalluring. Christianity so teaches, they say, and is of all philosophies the most pessimistic. Forever, in its scheme, man is to be an underling. Not only that, but uncountable billions of souls—worms of the dust—are created doomed to perpetual despair; while a fortunate remnant's highest felicity is to gather around the throne of a superior and august God and chant his praises."

Then follows this contrast with the above view:

"Opposed to this conception is the new psychology that teaches that the spirit of man is the highest conscious expression of the infinite, and that by invoking the powers—the divine forces—resident in the human, all that humanity desires may be accomplished."

Thus complete does the divinity of man's spirit appear to these philosophers. Continuing, these views are expressed:

"The colleges in teaching this faith take ground with those who believe that in the emancipation and fruition of modern thought greater works than Christ did will be performed. It is, therefore, to rid the modern mind of the deadening effect of what they deem to be paralyzing superstitions that the professors attack orthodox dogmas."

"Far from deriding the forces of the spirit, the colleges proclaim that the laws of divine energy are the most important study confronting modern man. The professors take their stand with Prof. Slater of Chicago university, whom I heard emphasize with marked sincerity that the 'name of Jesus is not written but plowed into the history of the world.' Yet in their determination to approach the God-idea as scientists, they consider themselves more reverent than the great body of church people who, they believe, are indulging in idolatrous prostration and ritual."

In still stronger confirmation of Joseph Smith's doctrine, in language more direct, is the following utterances from Prof. Herrick of Dennison university, who says:

"Focused in the mind of man, therefore, are the dynamic forces of the universe. Beyond and above our most daring calculation is the potency of thought! And in the following allegorical words, the scientist explained how the mind of man, assuming and asserting its power, may absorb the fire of creative energy. 'The wood disappears in the grate, but the genial warmth pervades the room, invades our blood, quickens our pulse, awakens vital action, and finally is wrought into the history of our life.' If we keep in mind this picture of an element becoming transfused by natural processes into human life and happiness, it is not difficult to understand the scientific interpretation of prayer, of New Thought, of Christian Science, of the Emmanuel Movement, and similar forces marvelously transforming our contemporary age. As scientists, not as communicants at old altars, many scholars have allied themselves with the forces of spiritual health and healing."

And yet, when the Prophet Joseph and the first elders of the Church went about preaching that the world today was entitled to the enjoyment of the same "spiritual gifts," or forces that characterized the Church of Christ in the early Christian centuries, by which the sick were healed, the lame made to walk, and the power of prophecy and revelation enjoyed—they were classed as ignoramuses, as presumptuous persons, and generally discredited. Indeed one of the complaints against the saints when settling in Jackson county, Mo.—1831-1833—was that they "pretended" "to communications and revelations direct from heaven; to heal the sick by the laying on of hands, and in short, to perform all the wonder working miracles wrought by the inspired apostles and prophets of old. . . . . They openly blaspheme the most high God, and cast contempt on his holy religion, by pretending to receive revelations direct from heaven, by pretending to speak in unknown tongues, by direct inspiration, and by diverse pretenses derogatory of God and religion, and to the utter subversion of human reason." [From a document put into circulation by the Jackson county anti-Mormon mob, in the summer of 1833.—Evening and Morning Star for December, 1833.] But now we find, according to Mr. Bolce's representation, professors in universities asserting their faith in the possibility of this spiritual force operating at present among the children of men; and, incidentally, our author remarks, "These men are not dreamers; they are of solid mental mould."

As a result of man awakening to the consciousness of these indwelling forces our author says:

"'Human society, for the first time in history, is coming to itself,' says Prof. Edmund J. James, 'and is becoming conscious of definite ends and purposes toward which it is striving; of the possibility of setting up certain ideals toward which it can ever struggle.' And now that man has discovered that there resides in his nature a spirit or energy that is divine, the colleges say, and that he can summon it to work his will, the potency and future operation of this psychic force no man can compute. Science having found a way through psychology to God, the opportunities for the race, through invoking in the human consciousness the brooding spirit that fills all space, are absolutely infinite. Science, therefore, is demonstrating along new lines, or at least is claiming to demonstrate, that man is God made manifest'"

More than 75 years before this utterance of the scientist, however, there went ringing down the corridors of time, these words of our Prophet:

"The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples!"

Continuing, Mr. Bolce concludes his article on this theme in the following terms:

"And modern philosophy, as set forth in American universities, holds this incarnation not as a fanciful and merely beautiful ideal, but as a working and understandable principle in the soul of humanity. The professors, therefore, who are digging what they believe to be graves for dead dogmas, stand as exponents of the teaching that man is the embodiment and conscious expression of the force that guides all life and holds all matter in its course. Man has begun the cycle of that triumphal daring prophesied by ancient seers, and which appealed so potently to the imagination of Poe. Not merely in religious rhetoric but in reality, the schoolmen say, is man the avatar of God."

THE PROPHET VINDICATED.

That is to say, man is the incarnation of God, of a divine spirit; his spirit is one with the Infinite Spirit, even the spirit and essence of God. Let no one, hereafter, say, when viewing the teachings of Joseph Smith in reference to the divinity of man's spirit, that his doctrines are merely the utterances of an ignorant, unlettered man, since the doctrines he taught three-quarters of a century ago, now receive this splendid, though unconscious vindication through the utterances of the most learned men of our country and age.

Nor is this the end—really it is just the beginning of these things. The trend of teaching by professors in the universities of America, is supporting the ideas expressed by Joseph Smith in relation to Deity; not by direct affirmation, of course, but by necessary implication, they sustain his doctrines in relation to Deity. Let me call your attention to what the prophet taught on the subject of Deity, by quoting one paragraph from a discourse delivered by him in 1844. I think this one paragraph presents in one view, the essential things that the Prophet had to say about God:

"What sort of a being was God in the beginning? Open your ears and hear, all ye ends of the earth! . . . God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens. That is the great secret. If the veil was rent today, and the great God who upholds this world in its orbit, and who upholds all worlds and things by his power, was to make himself visible—I say if we were to see him today, you would see him like a man in form, like yourself in all the present image and very form as a man, for Adam was created in the very fashion, image, and likeness of God, and received instructions from and walked and talked and conversed with him, as one man talks and communes with another."

This doctrine, even with greater emphasis than what the Prophet said about man, was met with the cry of "Blasphemy!" The general conception of orthodox Christendom in relation to God was that he was an incorporeal being, that he was without body; by which they meant that he is not matter; that he was immaterial and without form. They adopted the old pagan idea that God was without parts, without passions; that he was without quality, as a matter of fact, if these other descriptions of him were true.

MAN IS GOD MADE MANIFEST.

What is the inevitable outgrowth of the doctrines of these professors in our universities, from what I have previously read to you? It is that there is in man a divine spirit; that man is "God manifested in the flesh." From this the question very naturally arises: Do men become immortal? Are there any means by which men may become eternal entities—immortal individuals? If so would they be any less incanations of a divine spirit in their immortal state than they now are as mortals? The answer is obvious; and if only it be admitted that man may become immortal, then the doctrine of Joseph Smith respecting God receives strong support by necessary implication from the aforesaid teachers of the universities; for if it be true, as we now are assured it is by these teachers that "man is God made manifest;" that "focused in the mind of man are all the dynamic forces of the universe"—then truly it is that such doctrines cannot be far removed from the bold announcement of Joseph Smith, that "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens!" To make complete the support of Joseph Smith's doctrine from the teachings of the universities, it only becomes necessary to say that the individual man persist; that he becomes an man, body and spirit, immortal. Let these declarations be made: The spirit in man is divine—he is an incarnation of God; man will become immortal. Say this and then the whole doctrine of Joseph Smith, both as to man and as to God, receives perfect support from the trend of university teachings; and there is no escaping that conclusion. Hold to the first proposition, namely, that the spirit of man is divine, then the question resolves itself merely into this: Is there such a thing as a resurrection from the dead, for man? The Christ answers, Yes; and proclaims himself to be "the resurrection and the life;" and "the first fruits of the resurrection."

THE RESURRECTION FROM THE DEAD.

Paul most eloquently argues for the reality of the resurrection from the dead; indeed, his whole ministry had this as its foundation. You will remember how he argues the question in the 15th chapter of First Corinthians; wherein he masses the Christian testimony for the resurrection of the Christ; and after massing it, he then declares that if Christ was not raised from the dead, then the faith of the saints was vain and men were still in their sins, and were without hope in the world; for it is only through Christ that men might hope for the resurrection from the dead. Not only does the Christ and Paul argue for this great fact yet to be realized in man's experience, but you will find very many Christian philosophers who are arguing today for the same truth. Among these scientists is one—who is among the first scientists of the English speaking people of today—Sir Oliver Lodge, who, in speaking upon the subject of the resurrection, in his recent work, "Science and Immortality," says:

"It is clear that Christianity, both by its doctrines and its ceremonies, rightly emphasizes the material aspect of existence. For it is founded upon the idea of incarnation; and its belief in some sort of bodily resurrection is based on the idea that every real personal existence must have a double aspect—not spiritual alone, nor physical alone, but in some way both. Such an opinion, in a refined form, is common to many systems of philosophy, and is by no means out of harmony with science."

That is the declaration of one of the foremost scientist of our day! Continuing he says:

"Christianity, therefore, reasonably supplements the mere survival of a discarnate spirit, a homeless wanderer or melancholy ghost, with the warm and comfortable clothing of something that may legitimately be spoken of as a 'body;' that is to say, it postulates a supersensually appreciable vehicle or mode of manifestation, fitted to subserve the needs of terrestrial life; an etherial or other entity constituting the persistent other aspect, and fulfilling some of the functions which the atoms of terrestrial matter are constrained to fulfil now. And we may assume, as consonant with or even as part of Christianity, the doctrine of the dignity and sacramental character of some physical or quasi-material counterpart of every spiritual essence."

In other words, Sir Oliver evidently believes in something equivalent to the resurrection of man; that there will be some sort of quasimaterial substance that shall form the future clothing of man's spirit, suitable to the future states of its existence and experiences.

Now, my friends, the point is this: If our professors, as we see they do, insist that there is incarnate in man a divine spirit, and we get men through the vale of death, and they become immortal men, possessing immortal tabernacles, what have you here but the "superman" of the professors, or the "exalted man" of Joseph Smith's doctrine? And if we postulate for these immortals, as both Joseph Smith and the professors do, a limitless opportunity for progress and development, then indeed it is not impossible that man may approach, somewhat, even to the excellence of his Father, and of his elder Brother, Jesus Christ.

PLURALITY OF DIVINE INTELLIGENCES.

This brings me to the consideration of another thought in connection with Joseph Smith's doctrine, namely, the doctrine that there is a plurality of divine Intelligences in the universe, —"Lords many and Gods many," as Paul would say.

It was supposed that Joseph Smith was guilty of great blasphemy, when he announced to the world that in the great vision of God, given to him, he beheld two personages, each resembling the other, and that they spake to him; and one said to the other, calling the Prophet by name, "This is my beloved Son: hear him." Since Joseph represented that there were two divine personages—Father and Son—separate and distinct, one from the other, he had uttered a great blasphemy. Such a statement was at variance with the orthodox conception of Deity. It had been held in the creeds of men—notwithstanding they professed belief in God the Father, and God the Son, and God the Holy Spirit—that somehow or other the three persons of the Godhead were but one essence, or substance; were but one entity, and not three separate and distinct personages or individuals. But if this doctrine be true that we have been considering this afternoon in relation to the spirit in man being divine; and if that spirit goes through the resurrection and becomes an immortal personage—still divine—what is the result? The result must be that there are a multitude of divine Intelligences, which is only another way of saying with Paul and Joseph Smith that there are "Lords many and Gods many." And so the inevitable result of the teachings in our universities leads to the support of this doctrine that was announced to the world by the Prophet Joseph Smith, that there are a multitude of divine Intelligencies in the heavens—angels and arch-angels; and Gods who meet in solemn councils—David's "congregation of the mighty," where God "judgeth among the Gods—to generate the wisdom that is present through the universe that has been brought from chaos into cosmos, by the wisdom and power of these divine Intelligences. But, as "pertaining to us," there is one Godhead appointed to preside from among these Intelligences—the Father, the Son and the Holy Spirit. And this Godhead or grand Presidency does not preside over our world and the spheres that are associated with it: with our earth and its heavens.

This doctrine of the existence of a plurality of divine Intelligences has further support by a very eminent professor—no less a personage than Prof. James, late of Harvard university. Within the year, his lectures before Oxford university, England, have been published, and this work bears the title "A Pluralistic Universe." The outcome of Prof. James's learned discussion of all the questions involved in this subject is to the effect that instead of the universe being, as he satirically speaks of it, when referring to the monistic view of it—"a solid block," it is a pluralistic universe. One of his passages runs as follows:

"I propose before you that we should discuss the question of God, without entangling ourselves in advance in the monistic assumption. Is it probable that there is a superhuman consciousness at all, in the first place? When that is settled, the further question whether its form be monistic or pluralistic is in order."

This question as to there being a "superhuman consciousness" the professor decides in the affirmative as at least probable; and then he announces that the only way to escape from the inconsistencies of other theories "is to be frankly pluralistic and assume that the superhuman consciousness, however vast it may be, has itself an eternal envelopment and, consequently, is finite." We haven't time, of course, to enter into all the explanations that might be necessary to a complete understanding as to what Prof. James has to say upon this subject, but the purpose of his whole work is to establish the idea that the unity one discovers in the laws and forces of our universe, grows out of a "free harmony of individual entities;" that the absolute reality is a system of self-active beings forming a unity; and hence, he concludes the world to be "a pluralistic universe." With this view Prof. Howison of the University of California agrees, if I understand him aright, in his contribution to a volume on the Conception of God." And so this doctrine of a plurality of divine Intelligence existing in the universe, as taught by our Prophet, is receiving confirmation by the works and the philosophizing of some of the foremost learned men of our age and country and, for that matter, of the world.

Perhaps, you will be putting to me the question: What of all this? Why discuss questions of this character? What spiritual or moral force may one gather from a contemplation of such themes as you have been discussing this afternoon? Well, in the first place, to Latter-day Saints, those who have faith in the dispensation of the fulness of times and in the Prophet Joseph Smith—does it mean nothing to you to find the inspirations of God, in this man, confirmed by the conclusions of plodding philosophers who come trailing in 75 years after the words of the Prophet have gone forth to the world? After he has been denounced as charlatan, as false prophet, and deceiver for advancing the truths we have been considering this afternoon—does it mean nothing to you to find that the truths for which he stood are permeating the philosophies of men and receiving the sanction and approval of the learned? It means much to me; it gives confirmation to my faith; and I rejoice in the triumph that the truth is achieving. Then to all, whether Latter-day Saints or not, it seems to me that to have fixed in the mind, in the consciousness, the thought of the reality of things—the reality of God, the reality of the divine in man, the consciousness that this spirit within us is of a divine nature, and that it is capable of attaining to something really good and great—to something really worth while—to goodness, power and glory—to have that thought present to consciousness as we go about the duties of life—to feel that "for a wise and glorious purpose God has placed us here on earth," and has merely "withheld our recollection of our former friends and birth"—to be conscious of all this, I say, is to gather strength for the battle of life. To feel that we, in the essence of us, are one with God, and that he envelops us closely about by spiritual influences that we can call to our assistance—to be conscious of the fact that our life is part of God's life—to be conscious of this is to banish from us the thought of failing in life. We gather spiritual strength and force and power to meet the responsibilities and the duties of life, by contemplation of these high themes. This is the practical effect of these doctrines—we know that our life touches the life of God; that our life is one with God's life, and this inspires to noble efforts, out of which may grow the highest and most glorious results possible to human life. I trust that this will be the help that will come to you from following me in these reflections, in the name of Jesus. Amen.

"White Fawn, You know, is Milled Just Right,

It's full of Goodness —Fancy White ! ! !"

SALT LAKE & JORDAN MILL & ELEVATOR CO.

Women Who Doubt

the ability of Lydia E. Pinkham's Vegetable Compound to cure female ills are requested to write to any or all of the women whose correct names and addresses are given below, and see what they say — you are not obliged to take our word for it — ask the women who know from personal experience that Lydia E. Pinkham's Vegetable Compound can and does cure female diseases.

Alabama.
Gosher—Mrs. W. T. Dalton, Route No. 3.
Arkansas.
Chester—Mrs. Ella Wood.
Connecticut.
Willimantic—Mrs. Etta Duncan, Box 299.
Georgia.
Ocilla—Mrs. T. A. Cribb.
Adrian—Lena V. Henry, Route No. 3.
Idaho.
Woodside—Mrs. Rachel Johnson.
Illinois.
Mogier—Mrs. Mary Ball.
Hercin—Mrs. Chas. Folkel.
Burton View—Mrs. Peter Langenbahn.
Chicago—Mrs. Alvena Sperling, 11 Langdon St.
Chicago—Mrs. William Tully, 465 Ogden Ave.
Chicago—Mrs. Harriet Janetzki, 3085 Lyman St., German.
Indiana.
South Bend—Mrs. Fred Certis, 1054 S. Lafayette St.
Winchester—Mrs. May Deal.
Indianapolis—Mrs. A. P. Anderson, 1207 E. Pratt St.
Linder—Mrs. Mex Fry.
Vincennes—Mrs. Sid. R. Jerauld, 509 N. 10th St.
Pendleton—Mrs. Max Marshall, R. R., No. 44.
Dyer—Mrs. William Oberloh, R. F. D. No. 1.
Indianapolis—Bessie V. Piper, 78 S. Addison St.
Edgonier—Mrs. Elma Wood, R. F. D. No. 4.
Iowa.
Melbourne—Mrs. Clara Watermann, R. F. D. 1.
Kansas.
Kinsley—Mrs. Stella Gifford Beaman.
Kentucky.
Bardstown—Mrs. Joseph Hall.
Louisville—Mrs. Sam. Lee, 3323 4th St.
Noah—Mrs. Lizzie Holland.
Louisiana.
Montegut—Mrs. O. A. Laperouse.
Maine.
Lewiston—Mrs. Henry Cloutier, 56 Oxford St.
South West Harbor—Mrs. Lillian Robbins, Mt. Desert Light Station.
Gardiner—Mrs. S. A. Williams, R. F. D. No. 14, Box 39.
Rockland—Mrs. Will Young, 6 Columbia Ave.
Sabattus—Mrs. H. W. Mitchell, Box 3.
Maryland.
Baltimore—Mrs. W. S. Ford, 1938 Lansdowne St.
Hampstead—Mrs. Jos. R. Dandy.
Massachusetts.
Roxbury—Mrs. Frances Merkle, 13 Field St.
Worcester—Mrs. Dorylra Cote, 117 Southgate Street.
Michigan.
Paw Paw—Emma Draper.
Detroit—Mrs. Louise Jung, 352 Chestnut St.
Scottville—Mrs. J. G. Johnson, R. F. D. No. 3.
Detroit—Mrs. A. Predmore, 39 Clinton Ave.
Flushing—Mrs. Burt Loyd, R. F. D. No. 2, Care of D. A. Sanborn.
Stephenson—Mrs. Louis Beaudoin.
Detroit—Mrs. Freida Rosenau, 554 Meldrum Ave., German.
Minnesota.
Minneapolis—Mrs. John G. Moldan, 2115 Second St., N.
Mississippi.
Coffeeville—Mrs. S. J. Jones.
Plattsburg—Mrs. Verna Wilkes, R. F. D. 1.
Missouri.
Clarkedale—Miss Anna Wallace.
Oronogo—Mrs. Max M. Knight.
Stone Fork—Josie Ham, R. F. D. 1, Box 22.
Brookfield—Mrs. Sarah Lousignont, 207 S. Market St.
Nebraska.
Cambridge—Mrs. Nellie Moslander.
New Jersey.
Marlton—Mrs. George Jordy, Route 3, Box 40.
Camden—Mrs. W. F. Valentine, 962 Lincoln Av.
Camden—Mrs. Willie Waters, 461 Liberty St.
Paterson—Mrs. Wm. Somerville, 195 Hamburgh Av.
New York.
Scott—Mrs. S. J. Barber.
Brooklyn—Mrs. Peter Gaffney, 546 Marcey Av.
Cornwallville—Mrs. William Boughton.
Dewittville—Mrs. A. A. Giles.
Johnstown—Mrs. Homer N. Seaman, 102 E. Main St.
Ohio.
Columbus—Mrs. E. Hanson, 904 E. Long St.
Cincinnati—Mrs. W. K. Housh, 7 Eastview Av.
Mogadore—Mrs. Lee Manges, Box 191.
Atwater Station—Mrs. Minnie Muelhaupt.
Dayton—Mrs. T. E. Smith, 431 Elm St.
Goyrelle—Mrs. Rosa Michael, R. F. D. No. 3.
Cincinnati—Mrs. Flora Abr. 1361 Ernst St.
Dayton—Mrs. Ida Hale, Box 25, National Military Home.
Cleveland—Miss Lizzie Steiger, 5510 Fleet Ave., S. E.
Cincinnati—Mrs. T. H. Maddocks, 2135 Gilbert Ave.
Oklahoma.
Bartlesville—Mrs. Woodson Branstetter.
Oregon.
Joseph—Mrs. Alice Huffman.
Pennsylvania.
Big Run—Mrs. W. E. Pooler.
Lebanon—Mrs. Harry L. Rittle, 253 Lehman St.
Erie—Mrs. J. P. Redfish, R. D. No. 7.
Wesleyville—Mrs. Maggie Ester, R. F. D. 1.
Phila.—Mrs. Chas. Boell, 3407 N. Garnet St.
Phila.—Mrs. A. E. Garrett, 2407 N. Garnet St.
Fairchance—Mrs. Idella A. Dunham, Box 152.
Phila.—Mrs. John Johnston, 219 Siegel St.
Port Hunter—Mrs. Mary Jane Shatto.
East Earl—Mrs. Augustus Lyon, R. F. D. 2.
Beaver Falls—Mrs. W. P. Boyd, 2100 Seventh Ave.
Tennessee.
Sykes—Minnie Hall.
Christiana—Mrs. Mary Wood, R. F. D. No 3.
Dyersburg—Mrs. Lee Hillard R. R. No. 1.
Texas.
Pecos—Mrs. Ada Young Eggleston.
Houston—Mrs. Rosie L. Hicks, 819 Cleveland St.
Vermont.
Granttsville—Mrs. Chas. Barclay, R. F. D.
Virginia.
Hayfield—Mrs. Maggie Windle.
West Virginia.
Vienna—Mrs. Emma Wheaton.
Wisconsin.
Kewaskum—Mrs. Carl Dahlke.
Milwaukee—Mrs. Emma Imse, 832 First St., German.

The above names were selected at random from thousands who have been benefited by Mrs. Pinkham's famous medicine, and no reward whatever is given them for the use of their names. **Ask them what they think of Lydia E. Pinkham's Vegetable Compound.**

FREE TO YOU—MY SISTER Free to You and Every Sister Suffering from Woman's Ailments

I am a woman.
I know woman's sufferings.
I have found the cure.

I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters. I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, Box H. * * * Notre Dame, Ind., U. S. A.

From the time the beans mature on the trees, to the time the aromatic brown chocolate is put in

Ghirardelli's
GROUND CHOCOLATE

retains its natural purity and full flavor.

Don't ask merely for chocolate —ask for Ghirardelli's.

Cocoa Fact No. 15

Cocoa ranks high as a food, because over 90% of it is assimilated in the system. One of its principal constituents is gluten, which is the great tissue building element in bread.

No Graft

Whatever. We put our time, service and experience against your bills. We make no charge whatever unless we collect.

WALLACE LAW & COLLECTION Co. John J. Wallace, Manager. Phones 1069. 524-5 D. F. Walker Bldg Salt Lake, Utah.

The "BURNING SUBJECT" is Fire Insurance

Are you properly safeguarded against fire by a policy in the

Home Fire Insurance Company of Utah

If not you should secure one immediately. WE GIVE YOU UNEXCELLED PROTECTION, PAY LOSSES PROMPTLY AND TREAT YOU RIGHT.

Heber J. Grant, president. J. S. Hills, Treasurer.
George Romney, vice president. H. G. Whitney, Secretary.
George J. Cannon, Asst. Secy.

DIRECTORS.

Heber J. Grant, Elias A. Smith, Thos. G. Webber, George Romney, John C. Cutler, Chas. S. Burton, John Henry Smith, Joseph F. Smith, J. S. Hills, David Eccles, John R. Barnes, Francis M. Lyman, P. T. Farnsworth.

HEBER J. GRANT & COMPANY, General Agents.
22 So. Main Street. Salt Lake City, Utah.