

DIVINITY OF THE BOOK OF MORMON.

DISCOURSE

Delivered at the Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, in the Tabernacle, Salt Lake City, Saturday, October 5, 1901, by ELDER BRIGHAM H. ROBERTS

Brethren and sisters, I have opened the Book of Mormon, with the intention of reading to you a prophecy contained in that book, which the statement of the numerical strength of the Church brought to my recollection. The Prophet Neph, having been blessed with a vision as to what should transpire in the earth when this record of the Nephites should come forth, said:

"And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken [having reference to this record] shall come forth, and the Nephites shall be written, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall cry them forth unto the remnant of our seed."

It occurred to me, since one of the features of this conference has been a contemplation of our growth as shown by our numerical strength, that it might be well to call the attention of the Saints, and especially of our young people, to the fact that these figures that now may be quoted as showing the largeness of this people who have believed the Book of Mormon—constitute a fact which proves the inspiration of the prophecy that is contained upon the pages of this Book of Mormon. Even if the theory of the world concerning the origin of the Book of Mormon be allowed for a moment—viz, that it had its origin either with Joseph Smith or with Sidney Rigdon here, at least, as recorded in fiction made and recorded in existence when the Prophet Joseph Smith stood practically alone, hunted and persecuted, compelled to leave his father's house and go almost among strangers where he might in a little while prosecute the work of translating the Book of Mormon—alone and unaided, he dared record this prediction that many would yet believe the words of this book. The fact that the missions of the Church, and in the States of Zion we can say there are now 20,000 persons living who believe this record, is a fulfillment of that prophecy that must be exceedingly pleasing to those who accept the Book of Mormon as a divine record, and have to account for the fulfillment of this prediction on other grounds.

But this number of 20,000 does not tell us to tell the story. You must add the number now living all the faithful who have died. I know not how many that may be, but certainly tens of thousands have died in absolute faith of the divinity of the Book of Mormon and the work of God that is growing out of it. You must add, too, the number of those who have accepted it and have turned away from the Church; and to them you must add those who believe the Book of Mormon, and in consequence of a fear that they would lose their good name and standing among men did they receive the message it bears, have not had the courage to voice the belief that is in them of the divinity of the Book of Mormon. And now, if to the present membership of the Church, you add the number of those that are dead; and those that have walked with us for a season and then turned back to the beggary elements of the world; and those who believe the work, but are afraid of men and would not make the sacrifice necessary to become members of the Church; if you add all these together, truly this prophecy is fulfilled before you this day. But it is scarcely proper to say that all those who have at different times turned away from the Church have become absolutely apostate in their spirits. You must make some allowance for the weakness of men. All men are not able to endure to the end, and yet believe in the divinity of this work not altogether left them. I remember certain facts which came under my own observation that led me to feel somewhat charitable toward those who were not always strong enough to endure the particular trials that came to them. Some years ago we emigrated a great many people from the Southern States. We brought them out of those warm climates and lowlands, and set them in an exalted, cooling high valley, where everything was contrary to their customs, and where they were unable to adapt themselves to the conditions into which they were plunged. Their faith was not quite equal to the task of enduring the change of climate and of industrial methods, and the result of it was that many of them returned to the South; but all who thus fell by the wayside, because they were not able to endure those conditions, still kept something of the spark of faith in their hearts, and by a little care, and nourishing, and patience, in some instances we were able to lead them back again into the fold of Christ. And as it was in their case so, I take it, it has been in other cases. When the Saints were expelled from Jackson county, Missouri, some of them did not go with the body of the Saints, but scattered out among the people. They were not equal to that trial. When the exodus from the state of Missouri was enforced upon the Church, all were not equal to the sacrifices then required, and they ingested behind. When the exodus from Nauvoo took place, there were some hundreds, perhaps thousands, that were not able to face the wilderness march and take their chances with the people of God. They were weak in the faith; and you have to say that of them; and doubtless they will not be numbered among those who will be accounted valiant for the testimony of Jesus. But the spirit of wicked apostasy did not enter into the hearts of all those who thus, in these various trials, lacked the strength to keep up with the vanguard of the

Church in all its movements. From time to time weakness has taken hold upon the people, and some have looked back, but I think it hardly accurate to count all those who have thus fallen away by the wayside as apostates to the glory of God; because you will find some of the light of the Spirit of God still burning in their hearts, some love for the work, and we should have a word of admonition and encouragement for those who may be thus circumstantially led away.

There is another idea that came to my mind while listening to the brethren that I thought I would express if called upon in this conference to make any remarks at all, and that is this: The Lord gives us all these periods of rest from outside pressure. I believe that these periods of rest from persecution, while they are full of danger, may also be made very profitable unto the people. It gives us an opportunity to drive the roots of our faith still deeper into the soil of the soul, so that when the storms shall again assail us we shall be more firmly rooted and less likely to be shaken than before our faith took its root in the soil. We have not passed through all the winds that will beat upon our house, nor through all the floods that will assail us. Presidents to be removed of storms, and assaulting the Church of Christ. The Church, though having grown to the proportions named in this conference, is still the Church militant, and not yet the Church triumphant. Nor can we expect it to be altogether triumphant until our King shall come and the Kingdom of our God shall be established in the earth, and He reigns whose right it is to reign. Not until the law shall go forth from Zion and the word shall be renewed of the prophets, we hope to have that rest which is promised unto the people of God. So, however peaceful things are with us now, I take you to witness this day that the time will come when the storms, the adversary of this work will not lack pretext for assailing the people of God. But just now we are at rest, and have an abounding prosperity. Let us therefore, take advantage of this period of rest, and strengthen the faith of the youth growing up in our midst; so that when the storms that they must meet shall come, they will be rooted and grounded in the footsteps of their faithful fathers and mothers in Israel. That is what I desire to see done. I thought perhaps a word might be said to some advantage to the home ministry—the fathers and mothers in Israel who are called upon to address the Saints and teach them from Sabbath to Sabbath. And I will say a word to the Seventies, at least, who, in many of the States of Zion, are called upon by the Presidency of the Church to do very much of the home missionary labor. To the Seventies then, who are thus called to labor in the Church, and to whom I think in connection with the present Presidency, I have a special right to direct a word of counsel and advice—to them I say, "Call to mind the admonition that the Lord Jesus Christ gave unto His servant Peter. When about to leave the Twelve, and having pulled the responsibility upon their shoulders, of extending a knowledge of the Gospel to the nations of the earth, He said to Peter: 'Simon, son of Jonas, lovest thou me more than these?' He saith unto him, 'Yea, Lord; thou knowest that I love thee. He saith unto him, 'Feed my lambs.' 'He saith unto him again the second time, 'Simon, son of Jonas, lovest thou me?' He saith unto him, 'Yea, Lord, thou knowest that I love thee. He saith unto him, 'Feed my sheep.' 'He saith unto him the third time, 'Simon, son of Jonas, lovest thou me?' He saith unto him, 'I love thee, because thou hast said unto me, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, 'Feed my sheep.' 'So say I unto the Seventies engaged as home missionaries. If you love the work, if you love the Lord Jesus Christ, then feed those to whom you are called to minister. Feed them the bread of life. I rather rejoice in the thought of being somewhat in close touch with the young people of the Church, and I want to tell you one of the complaints that they make against us—one of the things they find fault with when they are urged to attend Sabbath meetings—they need the dryness, the huskiness, the unfruitfulness, the lack of spiritual or intellectual food that they receive when they go to the house of the Lord. And if it is necessary to admonish the people to attend upon the service of the Lord, it is also necessary to admonish the ministry of the Church to be in connection with the people, to come together they should be fed with the bread of life. It is a good thing to take a little time from worldly affairs and consider the things of God, and have food in His house when His people shall assemble together.

Now, having said so much to the Seventies, and not taking it upon myself to address that counsel to anybody else, let me give a word of advice also to the people of God; for there are two things in this subject. No matter how dull or dry the speaking from the pulpit may be, there are still purposes to be subserved in the assembling of the people together that should call the attention of the Latter-day Saints to worship. It is true we attend divine service to receive admonition; it is true that we go to receive instruction, and to be built up by the word that shall be preached; it is true that we go to receive higher purposes than these. It should be remembered in our hearts that we go to the house of the Lord for the purpose, primarily, of honoring and wor-

shipping the Lord, whether men can preach intellectual sermons or deliver soul-stirring admonitions or not. We go to worship the Lord, to honor Him, and to obtain spiritual life by partaking of the emblems of the body and blood of the Lord Jesus Christ. Then if admonition and instruction come, so much the better. But even if there should be an entire absence of appropriate instruction, (which, of course, there it not.) It should nevertheless be regarded as our part to assemble to worship the Lord. Remember this, too, that all preachers have something good; and if it should chance to be that some now and then lack sense, then God takes a text, and preaches patience to you. And now if there can be a drawing together here; if on the one hand the ministry can be more fruitful, can furnish the people a richer supply of spiritual food; and on the other hand if the Saints will remember that the primary purpose of going to the house of the Lord is pure and holy worship—there will be as a result more satisfaction in our public religious meetings. The Lord bless you. Amen.

AN HEROIC SACRIFICE. New York.—Dr. Cornelius W. Larson of Ringoes, N. J., who braved the danger of smallpox contagion, caring for the living and burying the dead alone, has been attacked by the disease and lies very ill at the house of a patient. Two other members of the family have been stricken with the disease and a third is threatened.

When Ringoes erects its hall of fame Dr. Larson will have a tablet there. The whole town knows of his heroism and is sounding his praises. When Alfred Phillips of Ringoes contracted smallpox on Feb. 1, Dr. Larson was called to attend him. To prevent the possible spread of the disease the physician decided to remain in the house and not visit his own home or the houses of other patients.

Phillips grew rapidly worse and died three days later. Dr. Larson procured a coffin, prepared the body for burial, and at night drove to the cemetery and interred the body himself. He remained away from his home until he thought all danger of the disease spreading had passed. The body had been laid in the coffin, and the school closed. Only the physician called at the stricken home.

He went there last Wednesday to see if any others in the family had developed any symptoms, and found that they had. Again he took up his residence in the house and awaited the development of the disease. On Saturday the physician reported to the board of health that Miss Susan Phillips and Andrew Hilliard, 7 years old, a member of the family, had smallpox, and that he, too, had taken the disease. Mrs. Viola Hilliard was complaining, and he feared she, too, would develop the disease.

Dr. Larson sent word to the board that he and his two patients were doing as well as could be expected, and that he would not ask for medical assistance, as for medical assistance he had it absolutely necessary. He felt that this should not be done lest the disease spread in the town, and perhaps farther.

There are physicians ready to respond to his call if Dr. Larson says he needs help.—Chicago Record-Herald.

"MASTER OF COMMERCE." At the instance of Sir Albert Rollit, the senate of the University of London yesterday resolved to appoint a committee to consider and report as to the expediency of establishing a degree in commerce.

The Express has for long advocated the urgent necessity for bringing a knowledge of trade and commerce into the curriculum of modern education, and the newly formed University of Birmingham has definitely decided to make such an innovation one of its objects. The departure was projected by the University of London will be watched with much interest.

Another important subject discussed at yesterday's meeting was a proposal to incorporate University college with the University.

The Worshipful company of Drapers has offered to place the site, land, buildings and endowments of the college at the disposal of the university, and to make themselves responsible for the debt on the college to the extent of £20,000 if before Feb. 25, 1902, the senate and college can agree upon a scheme of incorporation.

A gentleman who does not desire his name published has offered to give the college £20,000 a year, redeemable by payment of £20,000 on the same conditions.

The thanks of the senate were accorded to the drapers' company and to the anonymous donor, and a committee was appointed to consider the matter. Out of an allocation of £10,000 a year by the technical education board of the London county council it was decided among other things to organize the teaching of German in London by appointing two professors and three readers.

Classes are to be held at the colleges and polytechnics, but the fees will be paid into the central fund, and the whole staff will be under the direction of the university.

Money is also to be devoted to two institutions in aid of the faculty of engineering.—Fall Mail Gazette.

MR. CLARK'S ENDORSEMENT

WILL DOUBTLESS HAVE STRONG INFLUENCE IN THE RIGHT DIRECTION.

An Interview With the Brother of the Secretary of State Brings Out Some Very Remarkable Facts.

Of particular interest at this time is the publication of an interview with Mr. W. H. Clark, a brother of Secretary of State George A. Clark, of Topeka, Kansas, in whose office he is employed. In the course of the interview Mr. Clark said: "Along in 1890, I was living in Junction City, Kansas, and working at my trade of printer on the Republican. I had a bad attack of rheumatism, and could not seem to get over it. All sorts of medicines failed to do me any good and my trouble kept getting worse. My feet were so swollen that I could not wear shoes and I had to go on crutches. The pain was terrible. "One day I was setting the type of an article for the paper telling what Dr. Williams' Pink Pills for Pale People had done for a man afflicted as I was and I was so impressed with it that I determined to give the medicine a trial. For a year my rheumatism had been growing worse, but after taking Dr. Williams' Pink Pills a short time I began to improve. I bought four boxes in all, but I did not need to finish the last one. Before the fourth box was half taken the pain and the swelling had all disappeared. That was ten years ago and rheumatism has never troubled me since. I am 46 years old now; I weigh 191 pounds and can truthfully say that I haven't felt better in the past twenty years than I do right now. I could name, off hand, a half-dozen people who have used Dr. Williams' Pink Pills for Pale People at my suggestion and who have received good results from them. "Dr. Williams' Pink Pills for Pale People go directly to the seat of the disorder, purifying and enriching the blood by eliminating poisonous elements and renewing health giving forces. They are a positive specific not only for rheumatism, but for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, nervous headache, the after-effects of the grip, of fevers and of other acute diseases, palpitation of the heart, pale and sallow complexions and all forms of weakness either in male or female. Dr. Williams' Pink Pills for Pale People are sold by all druggists or will be sent post and on receipt of price, fifty cents a box; six boxes, \$3.00, and fifty cents, by address to Dr. Williams' Medicine Co., Schenectady, N. Y. Be sure to get the genuine. Substitutes never cured anybody.

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ARRIVE SALT LAKE CITY: No. 5-From Provo, Grand Junction and the East 9:35 a.m.

ARRIVE SALT LAKE CITY: No. 1-From Provo, Grand Junction and the East 10:50 p.m.

ARRIVE SALT LAKE CITY: No. 2-From Provo, Grand Junction and the East 11:50 p.m.

ARRIVE SALT LAKE CITY: No. 3-From Provo, Grand Junction and the East 12:50 p.m.

ARRIVE SALT LAKE CITY: No. 4-From Provo, Grand Junction and the East 1:50 p.m.

ARRIVE SALT LAKE CITY: No. 5-From Provo, Grand Junction and the East 2:50 p.m.

ARRIVE SALT LAKE CITY: No. 6-From Provo, Grand Junction and the East 3:50 p.m.

ARRIVE SALT LAKE CITY: No. 7-From Provo, Grand Junction and the East 4:50 p.m.

ARRIVE SALT LAKE CITY: No. 8-From Provo, Grand Junction and the East 5:50 p.m.

ARRIVE SALT LAKE CITY: No. 9-From Provo, Grand Junction and the East 6:50 p.m.

ARRIVE SALT LAKE CITY: No. 10-From Provo, Grand Junction and the East 7:50 p.m.

ARRIVE SALT LAKE CITY: No. 11-From Provo, Grand Junction and the East 8:50 p.m.

ARRIVE SALT LAKE CITY: No. 12-From Provo, Grand Junction and the East 9:50 p.m.

ARRIVE SALT LAKE CITY: No. 13-From Provo, Grand Junction and the East 10:50 p.m.

ARRIVE SALT LAKE CITY: No. 14-From Provo, Grand Junction and the East 11:50 p.m.

ARRIVE SALT LAKE CITY: No. 15-From Provo, Grand Junction and the East 12:50 p.m.

ARRIVE SALT LAKE CITY: No. 16-From Provo, Grand Junction and the East 1:50 p.m.

ARRIVE SALT LAKE CITY: No. 17-From Provo, Grand Junction and the East 2:50 p.m.

ARRIVE SALT LAKE CITY: No. 18-From Provo, Grand Junction and the East 3:50 p.m.

ARRIVE SALT LAKE CITY: No. 19-From Provo, Grand Junction and the East 4:50 p.m.

ARRIVE SALT LAKE CITY: No. 20-From Provo, Grand Junction and the East 5:50 p.m.

ARRIVE SALT LAKE CITY: No. 21-From Provo, Grand Junction and the East 6:50 p.m.

ARRIVE SALT LAKE CITY: No. 22-From Provo, Grand Junction and the East 7:50 p.m.

ARRIVE SALT LAKE CITY: No. 23-From Provo, Grand Junction and the East 8:50 p.m.

ARRIVE SALT LAKE CITY: No. 24-From Provo, Grand Junction and the East 9:50 p.m.

ARRIVE SALT LAKE CITY: No. 25-From Provo, Grand Junction and the East 10:50 p.m.

ARRIVE SALT LAKE CITY: No. 26-From Provo, Grand Junction and the East 11:50 p.m.

ARRIVE SALT LAKE CITY: No. 27-From Provo, Grand Junction and the East 12:50 p.m.

ARRIVE SALT LAKE CITY: No. 28-From Provo, Grand Junction and the East 1:50 p.m.

Direct Route TO Chicago.

Chicago-Union Pacific & Northwestern Line.

Faster than any other route. "THE OVERLAND LIMITED" equipped with Palace Sleeping Cars, Buffet Smoking and Library Cars (with barber) and Dining Cars, meals "a la carte."

LEAVES SALT LAKE CITY AT 12:45 P. M. DAILY. The Limited Fast Mail leaves Salt Lake every evening at 6:15. First class equipment, including Free Reclining Chair Cars.

Chicago Special leaves at 7:30 a. m. For tickets and reservations apply to ticket agents, or address C. A. Walker, Gen'l Agent Chicago & Northwestern Ry., 208 S. Main St., Salt Lake City.

Time Table In Effect Nov. 8, 1901.

ARRIVE SALT LAKE CITY: From Ogden, all points East, Butte, Portland and San Francisco 8:45 a.m.

ARRIVE SALT LAKE CITY: From Ogden, all points East, and Salt Lake, all points East, and San Francisco 9:45 a.m.

ARRIVE SALT LAKE CITY: From Ogden, Cache Valley and Intermediate points 10:45 a.m.