

A SLANDERING MINISTER ANSWERED

Editor Deseret News.

Minneapolis, Minn., April 24.—With this I am sending you two articles, published in a Swedish paper here, written by Rev. H. Hultman of Helena, Mont., who once labored as a reverend here in Minneapolis. He has another article dated March 10 of which I was able to procure only one copy and that at present is loaned to another publishing company.

I have tried to get the Swedish paper here to publish our side of the question but with little prospect of success. In fact the editor said today: "If you are right, we are wrong and we don't want to prove you right."

I wrote a personal letter to Mr. Hultman. Copy of which I enclose to you. In a note of reply he asked for the Book of Mormon and said he hoped to have time to reply soon. The book was sent to him and also another letter. The letter enclosed is in answer to only the first article.

Yours very respectfully,
CHARLES BROADBENT,
111 East Twenty-sixth street.

Minneapolis, Minn., March 25, 1909.
Rev. H. Hultman, Helena, Mont.

Dear Sir—Two articles have recently appeared in one of the Swedish publications of Minneapolis, under your name, in which you tell your readers that what you there say may be depended upon as true.

Truth is mighty and will prevail; no two truths ever clash; truth comes from God our eternal Father, who knows the intent of your heart and of mine, and will judge us accordingly. I do not know the full intent of your heart when you wrote these articles on the subject of the Latter-day Saints, or Mormons, as you term that people, and consequently do not judge you for Jesus says "Judge not, for with what judgment you judge, you shall be judged, and with what measure you mete it shall be measured to you again."

I would like to believe that you did it with all good purpose of heart, that I might say "Father forgive him; he knows not what he does." But you claim to know what you were doing and if your articles portray the extent of your knowledge on this subject you are woefully ignorant and sadly in need of information, and this I say with all good feeling toward you; but if, after reading the following you still maintain that you are learned, then I must remind you that one of the Ten Commandments when stated in the clearest words says, "Thou shalt not lie."

You begin by giving the story of Joseph Smith and the finding of the plates almost as he gives it himself. In fact you claim to be quoting from him. You get along fairly well until you speak of the translation of the writings upon the plates, when you tell your readers that people other than Joseph Smith were not allowed to see these plates. However, later on you say that three others bear testimony that they, too, saw and handled these plates. You forget (2) to tell them that there were 11 who bear testimony to the world that they saw these very plates; and you forget (3) further to tell them that not one of these 11 ever denied this testimony, though several of them apostatized and were excommunicated from the Church. No, you did not forget to tell your readers this; for you told them that three others standing around Smith and these witnesses and that all of the three you mentioned had denied that testimony.

The commandment says "Thou shalt not lie," so I presume you were only mistaken. Yes, I know you can find it in print and so too, can you find a lot of other stuff there, written by our enemies; but you are not willing to be judged by our enemies, you are only this, sir, copies of affidavits given at the time these men were out of the Church can be produced to refute this falsehood. It might be interesting, at least instructive to you to know that two of these three again joined the Church and that all three of them gave their dying testimony against the lie that has been put upon the world.

You say "Smith called his work the golden Bible," and that we use the Book of Mormon as our Bible. One Mr. Lamb applied this lie in decision, not Joseph Smith, and when it comes to the question of what book we use as our Bible, I am willing to measure arms with you to prove any doctrine that we teach and we will both use the King James' translation. Come, now, I mean if you need some of the truths that are therein written, and by this as a standard we will prove whether your conclusion that we are an "ungodly people" is right or not. "To the law and to the testimony, for if they speak not according to this, it is because there is no light in them."

It is true that there are some parts of the Book of Mormon like parts of the Bible, and it is also true that the gospel is ever the same, no matter where found.

You say that the people who were cursed were to forever remain dark, but you haven't read the book for it declares they are to "become a white and delightsome people." You say we claim that the Indians belong to the ten lost tribes of Israel. It is not true, for we do not and you can't point out

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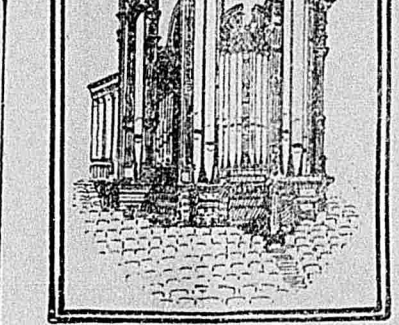


Illustration of a church building.

your proof. You imply that we claim that Christ did more in the 40 days He was here for the spread of the gospel than he did in his whole ministry on the eastern continent. You can't prove your statement.

You say that the real writer of the Book of Mormon was Solomon Spaulding, and that Sidney Rigdon and Joseph Smith together got up the story as it is using Spaulding's story as the basis of the plot. Really, my friend, you belong back in "the dark ages."

Joseph Smith did not state Sidney Rigdon until after the Book of Mormon was published in 1830. And beside this, do you know that the old Spaulding manuscript is now in Oberlin college and



Group photograph of men.

ELDERS OF THE MONTANA CONFERENCE.

Names, reading from left to right: First row—William Moncur, Bishop O. W. Benson, Edward F. Jones. Second row—Henry L. Aard, Heber Swindge, Geo. B. Wilson, President Philip Pratt, William G. Shields, Jos. C. Cowley. Third row—Nathaniel Ashley, Jesse S. Bushman, John C. Fullmer, D. L. Brimhall, William H. Rasmussen, Clyde C. Dahlquist, Frank A. Curtis. Fourth row—Charles Brown, Jesse L. Roberts, Berry Robinson, J. Wm. Jones, Frank S. Porter, W. L. Van Orden.

subject to your inspection at any time, and that Prof. Fairchild of that institution has often and long since said, "Some other explanation (if other than its own explanation be needed) must be sought for the origin of the Book of Mormon," and he goes on to state that names, dates, incidents, descriptions, nor plot are similar in the two? If you know this the commandment says "Thou shalt not lie," and if you don't know it, it is time you were finding it out, for even the thinking class of your own people don't believe you. And do you know that last year the grand-daughter of this very Spaulding, after having you often and long since said, she almost knows it by heart, accepted the Book of Mormon as being of divine origin and was baptized by immersion into the Church of Jesus Christ of Latter-day Saints? Come now, wise up a little. If you can't get a copy of the Book of Mormon and of the Spaulding story, I'll send you both on application.

You speak of Martin Harris' affidavits, certain writings to Professor Anthon of New York and say that the (Anthon) said it was all a deception, and that no such language was used against God. Acts 5: 33-39. I don't quote the first part of the thirty-eight verse to you because I don't care whether you refrain from us as a "church" that doesn't have to tear some one else down in order to rise. This work will go on after you and all your "bunch" are dead, gone and forgotten. "If this counsel or this work be of men, it will come to naught; but if it be of God we cannot overthrow it: let every one of you bring forth a proof. If this counsel or this work be of men, let them bring forth a sign, or a wonder, or a portent, or a prophecy; and if our God will, we will believe them, and we will obey their voice; but if it be not of God, we will not believe them, nor will we obey their voice." (D&C 1: 2-4)

Many a minister has wrecked his ship on the rock against which you have struck and has been made the wisest thereby.

"Unloyal and unchristian," you say, but let God judge between you and us. "By their fruits you shall know them." (Matthew 7: 16-20) The Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven, he shall love his neighbor as himself. (Matthew 22: 37-40) You are even commanded to love our enemies. Are these Bible passages or did I get them from the Book of Mormon? Yours very respectfully,
CHARLES BROADBENT,
111 East Twenty-sixth Street,
Minneapolis, Minn.

You trace the people of the Book of Mormon to Ohio; from there to Missouri; and from there to Illinois, finding little apparently to suit your taste, but finally you light upon the "bank question" and go back to Kirtland and tell the people that Smith and Rigdon established a bank there "with-out securing the right to do so from the state," that they sent out worthless paper in profusion, that the bank failed, and that they were finally tarred and feathered, but that Smith went back and was made president over these very people. "O consistent!" you say. "Thou shalt not lie." You evidently have forgotten to tell your readers that full rights from the state were obtained for the establishment of that bank, and that though it did not yet the people who there deposited their money received in payment therefor a larger per cent of their deposits than 30 per cent of the larger and older banks which also failed by the score that year (1837) ever did pay; and it is hardly likely that people who had been professedly Christians for years, and who were put that very same person in to preside over them, who had thus defrauded them of their means.

You speak of "Danites" and the vows they are supposed to have taken to support Joseph Smith in crime. You haven't read very far back to see whether you had the truth before writing. You don't seem to know that this band called by you "Danites" was organized by one Sampson Avard for the very purpose of overthrowing the church, and that the "Danites" of whom were excommunicated from the Church

by Joseph Smith himself. No, the other story suited you better and was easy to get at, so you took it.

You say that Joseph Smith was accused of many crimes in Missouri and elsewhere, and that some even of the Church members turned against him, and in this you speak the truth; but so was Christ accused of many crimes and so did some (even an apostle) turn against Him. They both were unjustly put to death—the One followed by the cry of "Crucify Him, crucify Him!" and the other by, "If the law can't reach him powder and ball shall."

Neither of them had lawful testimony brought against him, but both died—One for the redemption of man and the other for the testimony of Jesus.

You say that after all the accusations which were brought against Joseph Smith in Missouri, still, when he went to Nauvoo he was given a large tract of land for the purpose of getting people to settle there that the valuation of adjoining property might be enhanced. My, but you reason well! It is a wonder you did not take to the law instead of to the gospel to make your living.

Then you speak of "Smith" selling this land in lots at a high price and thus gaining a fortune. But in this you dispute is with your own cult, for most of you want give him credit for

the building of the temple, which was only settled through the diligence and tact of President Penrose and his ability to cope with the schemes of unprincipled lawyers. Our next difficulty was in getting so President Penrose was again appealed to for aid; and he immediately sent the amount asked for—\$15—and the building was completed, and on the 28th of March, 1909, President Penrose came over to the evening services, accompanied by his wife, and gave us some very valuable instructions. President Penrose also dedicated the building to the Lord for a place of worship. There were present at the evening meeting 225 saints and strangers and many turned away for lack of room. There were also present Conference President J. C. Larsen, Jr., and 22 traveling elders.

All the work of moving and rebuilding the house was done by the elders of the conference, each helping whenever called on, and to whom is due much credit, especially to Elders Frank L. Meek, and Elders J. C. D. Spence, who worked on it from start to finish. Elder Meek, being a builder by trade, had had charge of the construction.

It counts nothing for labor, the building has cost as it stands about \$110; it is nicely painted both out and inside, is lighted with gas, and contains a fine organ and piano. A similar is covered with corrugated iron and lined with matched lumber; the body of the hall is 24x32 feet, the stage 8x24 feet, and the balcony 8x12 feet. To see the elders carrying lumber and other material through the streets of Nauvoo, and the building of the temple, was a most impressive sight. Builders were very good to us by loaning us scaffolding, timber and tools and some of the neighbors helped us to help us. Since the hall was opened we have had a great many strangers come to our meetings, which pays us for all our trouble. JOHN C. LARSEN, JR., Conference President.

CONFERENCE AT HULALIA, S. I.

Hulalia, Sandwich Islands, March 21.—The semi-annual conference of this island that is commonly known as the "Garden Island" of the group, convened at this branch yesterday morning at 10 o'clock. Elders J. W. Stoddard and J. W. Jones and myself in charge. The Primaries held the opening meeting.

After the opening exercises and the address of welcome, the time was profitably occupied by the various Primaries in reciting the excellent lessons which were prepared for this occasion, and in telling of the great mission of the elders among the children of the Church, both at Zion and in the different parts of the world.

At 12 o'clock the Relief Societies, of which there were seven represented,



Group photograph of men.

BAPTISMS IN GREAT BRITAIN.

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A baptismal service was held on the evening of the 6th inst., at Livingstone Street, Bath, Birkenhead (Liverpool conference), when two converts were baptized into the waters of baptism by Elder J. Y. Card. Appropriate remarks were made by President E. H. Williams to about 25 saints and friends who had gathered to witness the sacred ordinance.

On Thursday evening, April 8, 1909, a baptismal service was held in Ipswich (Norwich conference), at the home of Sister Carey, Elder L. A. Aldred and A. C. McCombs each spoke on the subject and sacredness of the ordinance of baptism. Two converts were then baptized in the river Clipping. Elder T. Vern Toole officiated. Confirmations took place immediately after.

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A baptismal service was held in the saint's meeting house, 23, Dorset street, Belfast (Irish conference), April 6, 1909. After singing and prayer, Elder Albert Black spoke on the ordinance of baptism as taught by our Savior and His apostles, and two candidates were baptized by President T. J. Bennett. On April 12 a similar service was also held at the same place. After prayer, President T. J. Bennett spoke on baptism and requirements after its acceptance; he also spoke on the baptism of the Spirit, after which four souls were baptized by Elders Victor O. Jackson and Eugene P. H. Jones. The converts were from Londonderry and one from Carmany.—Millennial Star, April 15.

COPENHAGEN CONFERENCE.

Copenhagen, Denmark, April 2.—The Copenhagen semi-annual conference took place at the mission headquarters, April 2, commencing Saturday, March 27. There were present, President Andrew Jensen, O. J. Andersen, President James J. Larsen and 27 traveling elders of the Copenhagen conference, also President A. H. Andersen of the Aarhus conference.

Three very interesting sessions were held, the first on Saturday evening, at 8 o'clock, at the presiding elders gave a report of the conditions existing in their respective branches, and President Jensen made the closing address.

The following morning at 10 o'clock a very interesting Sunday school conference was held, after a report of the Sunday schools in the conference by President Larsen and a report of the Copenhagen Sunday school by Supt. Thorvald Petersen an interesting program, consisting of recitations, songs, readings, etc., was carried out, closing with addresses by Elders O. J. Andersen and President Jensen.

The afternoon service commenced at 2 o'clock; after the usual opening exercises, all the elders in the conference were given the privilege of bearing their testimony. President A. H. Andersen then addressed the congregation upon the plan of salvation and was followed by President J. C. D. Spence. The evening session commenced at 7 o'clock with a very good attendance; a large number were non-members. President Larsen read a compiled list of the report of the Copenhagen conference during the last five months as follows:

Number of missionaries, 23; branches, 7; tracts distributed, 100,023; books distributed, 2,394; studies, 1,000; visits, 5,481; gospel conversations, 4,045; baptized, 21; meetings held, 331.

Elder O. J. Andersen then addressed the congregation by bearing a strong testimony to the truthfulness of the gospel taught by the elders of the Church and spoke upon the efficacy of prayer.

President Jensen presented to general and local authorities, who were unanimously sustained. The local authorities were sustained as follows:

President of Scandinavian mission, James J. Larsen, President Jorgensen, Joseph W. Petersen, Joseph M. Olsen, L. M. Sorensen, J. G. Hansen, Joseph S. Baird, H. P. Andersen, P. H. Westerskov, Ferdinand A. Petersen, A. A. Poulsen, Carl C. Nelson.

President Jensen was the concluding speaker, he delivered a very impressive sermon on the mission of Christ, the power of the priesthood, the organization of the Church, the plan of salvation, and how the Church is now organized.

Monday a splendid priesthood meeting was held, at which a great time was spent and many good instructions were given by President Jensen. In the evening a Sacrament meeting was held at which Elder J. G. Hansen, President A. H. Andersen, J. C. D. Spence and Bro. P. Samuelsen were the speakers.

NEW CHAPEL DEDICATED AT OLDHAM, ENGLAND

135 St. Norbury St., Hyde, England, April 16, 1909.—The Latter-day Saints have just erected a new meetinghouse in Oldham. The history of the building is as follows: The year 1840, at which time the saints of Oldham decided to start a building fund to obtain money for a meetinghouse of their own, which they had very much needed for a long time. They labored very zealously until it was accomplished. In the latter part of the year 1840, a meeting was offered for sale very cheap—£40—but they hadn't enough money, so President Olsen of the conference applied to President Penrose for aid. President Penrose came with the year 1841, and he was very favorable and granted the purchase price of the building.

The building had to be moved to another part of town, so we began to look for a piece of ground and we had some difficulty in getting a piece, as some of the old owners were very obstinate in selling the ground. We succeeded in getting a very nice location, and soon had a foundation in and all the masonry work was then presented and stopped for a month on account of difficulties over the terms of the lease, which was only settled through the diligence and tact of President Penrose and his ability to cope with the schemes of unprincipled lawyers. Our next difficulty was in getting so President Penrose was again appealed to for aid; and he immediately sent the amount asked for—\$15—and the building was completed, and on the 28th of March, 1909, President Penrose came over to the evening services, accompanied by his wife, and gave us some very valuable instructions. President Penrose also dedicated the building to the Lord for a place of worship. There were present at the evening meeting 225 saints and strangers and many turned away for lack of room. There were also present Conference President J. C. Larsen, Jr., and 22 traveling elders.

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After opening exercises President J. K. Meibos of the office made an address of welcome. The other speakers and their themes were: Elders C. S. Hyde, C. G. Cooyser, "Apostasy and Restoration;" Elder Healy, "Changes Made by Men in the Gospel Plan;" Elder Joseph H. Smith, "The Dispensation of the Gospel to Joseph Smith the Prophet;" and President Meibos.

The afternoon meeting was well attended both by saints and strangers. After opening exercises the Sacrament was administered, and Elder E. J. Rudd addressed the saints.

The general authorities of the Church and mission were then presented and were unanimously sustained.

Elders W. G. Bywater and J. K. Meibos then sang a duet. The other speakers and their themes were Elder J. W. Howe, on "Divine Authority;" Elder W. G. Bywater on the "Apostasy and Restoration;" and President J. K. Meibos on "The Dispensation of the Gospel to Joseph Smith the Prophet."

The evening meeting was held in the Concert-hall in order to accommodate the large crowd. Elder B. Timmermans of Leeuwarden was the first speaker, who dwelt upon the message of Mormonism and bore a powerful testimony to the truthfulness of the gospel.

A duet was then rendered by Elders W. G. Bywater and J. K. Meibos.

President Cannon then spoke of the purity and character of the Mormon people and of their mission to publish the message of peace in all the world.

All three meetings were well attended and the spirit of the Lord was manifest in the abundance. All enjoyed a spiritual feast and no doubt the conference will result in much good. Several new addresses were received. About 50 strangers attended the meetings.

Monday, March 29, a priesthood meeting was held and the elders reported everything progressing nicely in their different fields. President S. Q. Caldwell in rich abundance. All instructions; and urged them to work more earnestly to make this message known to all people.

W. G. BYWATER.

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Copenhagen, Denmark, April 2.—The Copenhagen semi-annual conference took place at the mission headquarters, April 2, commencing Saturday, March 27. There were present, President Andrew Jensen, O. J. Andersen, President James J. Larsen and 27 traveling elders of the Copenhagen conference, also President A. H. Andersen of the Aarhus conference.

Three very interesting sessions were held, the first on Saturday evening, at 8 o'clock, at the presiding elders gave a report of the conditions existing in their respective branches, and President Jensen made the closing address.

The following morning at 10 o'clock a very interesting Sunday school conference was held, after a report of the Sunday schools in the conference by President Larsen and a report of the Copenhagen Sunday school by Supt. Thorvald Petersen an interesting program, consisting of recitations, songs, readings, etc., was carried out, closing with addresses by Elders O. J. Andersen and President Jensen.

The afternoon service commenced at 2 o'clock; after the usual opening exercises, all the elders in the conference were given the privilege of bearing their testimony. President A. H. Andersen then addressed the congregation upon the plan of salvation and was followed by President J. C. D. Spence. The evening session commenced at 7 o'clock with a very good attendance; a large number were non-members. President Larsen read a compiled list of the report of the Copenhagen conference during the last five months as follows:

Number of missionaries, 23; branches, 7; tracts distributed, 100,023; books distributed, 2,394; studies, 1,000; visits, 5,481; gospel conversations, 4,045; baptized, 21; meetings held, 331.

Elder O. J. Andersen then addressed the congregation by bearing a strong testimony to the truthfulness of the gospel taught by the elders of the Church and spoke upon the efficacy of prayer.

President Jensen presented to general and local authorities, who were unanimously sustained. The local authorities were sustained as follows:

President of Scandinavian mission, James J. Larsen, President Jorgensen, Joseph W. Petersen, Joseph M. Olsen, L. M. Sorensen, J. G. Hansen, Joseph S. Baird, H. P. Andersen, P. H. Westerskov, Ferdinand A. Petersen, A. A. Poulsen, Carl C. Nelson.

President Jensen was the concluding speaker, he delivered a very impressive sermon on the mission of Christ, the power of the priesthood, the organization of the Church, the plan of salvation, and how the Church is now organized.

Monday a splendid priesthood meeting was held, at which a great time was spent and many good instructions were given by President Jensen. In the evening a Sacrament meeting was held at which Elder J. G. Hansen, President A. H. Andersen, J. C. D. Spence and Bro. P. Samuelsen were the speakers.

On Friday April 16, the elders of this conference arrived in Los Angeles from their various fields of labor, for the regular semi-annual conference which was held the following Sunday, April 18. The regular work here was suspended and most of the elders went to Ocean Park and enjoyed a good plunge in the surf. Saturday morning the 17th priesthood meeting convened at the little church at 425 West Tenth street, with all the elders present, numbering 19 including President E. J. Jordan, who had been elected to the presidency of the conference. L. Lorber and B. J. Weaver of the Los Angeles branch presidency, were also present. President Robinson presided, and after the reading of the minutes and prayer, he made a few preliminary remarks and then called on the elders to report their labors for the last six months. Each one responded, giving their reports, and bore earnest testimonies, and an excellent spirit was manifested. They were also after the reading of the minutes and prayer, he made a few preliminary remarks and then called on the elders to report their labors for the last six months. Each one responded, giving their reports, and bore earnest testimonies, and an excellent spirit was manifested. They were also after the reading of the minutes and prayer, he made a few preliminary remarks and then called on the elders to report their labors for the last six months. Each one responded, giving their reports, and bore earnest testimonies, and an excellent spirit was manifested.

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BAPTISMS IN GREAT BRITAIN.

On April 3 a baptismal service was held at "Deseret" South Tottenham, London, when two converts were baptized. The service was held at the same place on the 13th inst., when another convert was initiated into the fold of Christ. The ordinance of baptism was administered by President E. J. Jordan.

A baptismal service was held on the evening of the 6th inst., at Livingstone Street, Bath, Birkenhead (Liverpool conference), when two converts were baptized into the waters of baptism by Elder J. Y. Card. Appropriate remarks were made by President E. H. Williams to about 25 saints and friends who had gathered to witness the sacred ordinance.

On Thursday evening, April 8, 1909, a baptismal service was held in Ipswich (Norwich conference), at the home of Sister Carey, Elder L. A. Aldred and A. C. McCombs each spoke on the subject and sacredness of the ordinance of baptism. Two converts were then baptized in the river Clipping. Elder T. Vern Toole officiated. Confirmations took place immediately after.

On April 8, 1909, in the Carron river, near Falkirk (Scottish conference), two souls were added to the Church by baptism, Elder W. W. Sagers of Scotland. They were confirmed at the water's edge.

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