

CHURCH NEWS

FROM FAR AND NEAR



OUR ART OF FAITH.

A Sheffield Clergyman Gives a Lecture on Them.

Walter John H. Horsley, writing from Sheffield, Eng., says:

Elders William Moss and Henry Bartholomew have disturbed the pastor's flock at Hillsborough, Sheffield, to such an extent that the minister deemed it necessary to give a special lecture on the subject of "Mormonism and Mormon Tracts," from their own tracts. He made several announcements and selected a Sunday evening for this special lecture, and earnestly invited all to be present. Our Elders took advantage of the opportunity and met at the church at the appointed time. The pastor after reading his Bible lesson and commenting a few minutes on the same, made several announcements, then read the first 11 verses of the third chapter of 2nd Timothy; also the first nine verses of the 4th chapter and then stated that he had not taken up the subject for the purpose of availing himself of the opportunity to give his audience of "my flock" I feel it my duty to warn you against those who are not teaching the word of God. "I imagine I hear some one in the audience say, be lenient and extend to them all the money you can," but I have no mercy for any who are perverting the Gospel of our blessed Savior. He then exhibited a leaflet containing our articles of faith and said we have some among us who are distributing such literature as this and are using much Scripture with it. They title themselves Latter-day Saints, while their true name is "Mormons," but they do not like the name "Mormon" and usurp the title.

They believe in Father, Son and Holy Ghost, three separate personalities; so do I. They believe men will be punished for their own sins, and so do I. I most emphatically believe men will have to suffer for their own personal transgressions.

After reading the third article, he said, Here I draw the line; they believe in works, I don't. Reaching the fourth, he said: "Watch me tear this all to pieces." Why, they teach faith to be the first principle, when the Bible and all the prophets teach repentance to be the first. Did not John preach repentance in the wilderness? And after he was beheaded, did not Christ preach repentance? And when the people on the day of Pentecost asked Peter what they should do, he told them to repent. I defy any one to find a passage in the Bible to sustain a doctrine that faith comes before repentance. They believe in baptism, so do I. They believe that the Holy Ghost is conferred by the laying on of hands by those in authority, but the Scriptures will not bear them out in this conclusion. How did Christ confer it upon his disciples? Did he not come upon them as a mighty rushing wind. It is true some of the Apostles laid hands upon others for this purpose, but this was only an old Jewish custom and had no spiritual value. Commenting upon the fifth, he said, they believe a man must be called of God and have hands laid upon them by those in authority to preach the Gospel. By this their pastor is not an authorized minister, for I never had hands laid on me, nor do I want any. A preacher is born not made. The sixth article was omitted. In referring to the seventh, he said he believed, if it would exercise sufficient faith the same blessings that existed anciently would be enjoyed today. On the eighth he said, they believe the Bible to be the word of God so far as it is translated correctly. I infer from this, they believe in the original but claim through the weakness of man, errors have crept in by translation. They also believe in the same old way as is prompted by its author.

He then directed his remarks to the subject of polygamy and said this people believe in this principle which is the worst feature of their belief. It is contrary to the law of God and man, and destroys the sacredness of the family shrine.

The Elders think the pastor, when first making his announcement thought he had something he could handle, but upon close examination found our articles so well fortified with Scriptural proof, that the least comment upon them the better, and in referring to most of them was very mild, only upon such as would not suit the taste of the carnal mind, did he dwell at any length. At the opening of the pastor's remarks he said these Elders do not come upon our streets proclaiming their gospel, nor dare they; should they, I will be there. We have held street meetings within a stone's throw of his home and have had large and attentive audiences, and the Elders were more interested taken in them, and feel that "every kick is a boost."

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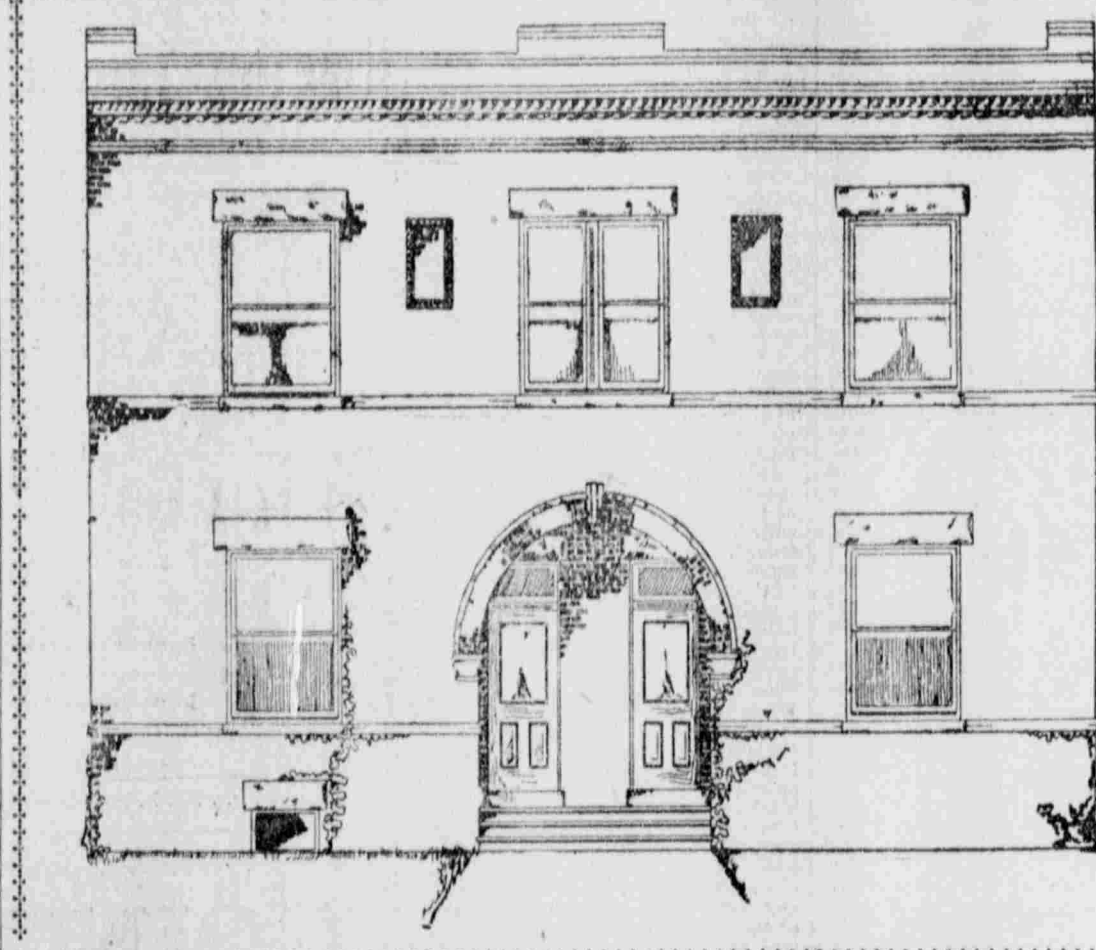
What the Latter-day Saint Missionaries Are Doing.

Elder J. E. Wilson, writing from Denver, Colo., July 13, says:

We have with us in this city six Elders and four sisters doing regular missionary work. Four nights a week they go upon the streets in the busy part of the city and proclaim the truth to the people. The sisters are not required to go, but they have gone voluntarily. They assist in singing and at times bear testimony to the Gospel. Whenever they stop out to speak there is a deference shown them—a kind of reverential awe. They seem to be looked upon as something almost divine. At no time has a slightest remark been made to them, or been heard about them. For this, thanks to the good people of Denver. The faith and earnestness manifested by our missionaries are touching. My heart beats with pride and my eyes moisten with feelings of gratitude, as I stand by and listen to the firm and resolute testimonies that are given to the people. May God bless our young men and young women.

men. Our young sisters have done much good. Our missionaries have visited many other churches and listened to their services. In every instance they have come back with a stronger testimony of the Gospel. They love the Gospel.

Departures—The following Elders and a company of emigrating Saints in charge of Elder Hyrum W. Valentine sailed per steamship Mayflower, July 2, 1903: Jesse W. Smith, Philemon M. Kelly, Preston J. Cannon, Hans Hansen and Peter C. Sorenson.



FRONT OUTLINE OF NEW L. D. S. MISSION HOUSE AT DENVER.

President McKee Makes Appeal for Funds—Contributions Will be Received by C. R. Savage.

The Deseret News is in receipt of the following from President McKee of the Colorado Mission: Denver, Colo., July 20.—In the fall of 1901, the Colorado Mission secured, by purchase, a site in Denver for a mission house. It consisted of two lots at the corner of South Water street and West Sixth avenue, the total dimensions being 50x125 feet. On this land was a cheaply constructed brick building which has served as temporary headquarters for the mission. The property has been fully paid for and some money has been accumulated towards the erection of a building thereon. Designs have been got out for the building which it is proposed to erect this summer. Economy and utility have been first in consideration. Under one roof will be combined a hall large enough for religious services, an office, rooms for Sunday school classes, and ample apartments for housekeeping. The dimensions are 45x81 feet. It will stand back from the corner, fronting north. The old building will be torn away to give place to the new, and the

material saved to be used again. The corner will remain vacant against the time when the Denver Branch will require a church edifice.

The idea is to provide a permanent home for the mission, where those in charge may abide without being subject to the caprices of landlords or the annoyances that come through joint occupancy in rented buildings, often incompatible with the worship of God. The desirability of this can be seen by all who have been connected with missionary work.

Every lover of Zion likes to see her borders extended. Every lover of the Gospel is gratified to see the missionary work advance. We wish to make an appeal to the spirit of benevolence which always characterizes such people. The erection of this home for the Colorado Mission will require assistance from our friends in Zion that we may be able to complete the work this summer. Brother C. R. Savage, whose address is No. 12 Main St., Salt Lake City, has, in the good natured way characteristic of him, volunteered to receive offerings from the people for this building. The returned Elders from this mission will also accept donations. In making this appeal, the feeling is similar to that, once expressed by the late Brother George Goddard, in a Sunday school meeting at the Salt Lake theater, when he made a plea for certain funds to be used for the benefit of the Sunday School Union; he concluded his remarks by saying, "But I am no beggar." The desire is to let friends of the mission "into a good thing," and they are welcome, too, to come in "on the ground floor."

RETURNED MISSIONARIES

Elder O. P. Greer writes from Eagar, Apache county, Arizona, July 10: I arrived home from Samoa on June 23, where I labored four years and one month. I was set apart April 14, 1893, and released in time to return by the steamship June 15. My labors were indeed a pleasure and a satisfaction to me. For the first 20 months I labored in the Atua conference on German Samoa as traveling Elder, and the remainder of my time I acted as president of the Tutuila conference under the domains of "Old Glory," my labors being in organizing and teaching school. In this I took much pleasure and became very much attached to the young people, and found that they are eager to receive light and intelligence. We also find that the parents' love and respect can be gained through the teaching of their children.

Elder Hans Hansen of Manila, Utah Co., who was set apart March 5, 1891, for the Scandinavian mission, returned July 14, in excellent health and spirits. His field of labor was in the Aarhus conference, Denmark, where the Gospel work is in a fairly prosperous condition.

Elder Jesse W. Smith, of Salt Lake City, returned July 16 from the German mission, whither he was sent Nov. 1890. He labored in Koenigsberg, Stuttgart and Frankfurt conferences with gratifying success. Other than the lack of good health he greatly enjoyed his labors. The work in the fields where he spent his time is making very satisfactory progress. The missionaries to banish the Elders from Germany, while intended to hinder the spread of the Gospel, is bringing it to the attention of many who otherwise would have heard very little of it. Elder Smith was fined on one occasion for distributing tracts, but suffered no other interference during his ministry, though called occasionally before the magistrates to explain his work.

ing circumstances. On the other hand, says our observer, take the case of the farmer girl. None makes less than \$2 per week, and many make \$5. They work only two or three hours a day; their surroundings are conducive to health and cheerfulness, and they can dress as they feel inclined. The writer mentions the case of two young girls who sold last year an average of \$5 worth of eggs every week during the spring and summer. Nor did they sell all they might have disposed of, for they raised over 400 young chickens besides.—Harper's Weekly.

A Surgical Operation.

is always dangerous—do not submit to the surgeon's knife until you have tried DeWitt's Witch Hazel Salve. It will cure when everything else fails; it has done this in thousands of cases. Here is one of them: I suffered from bleeding and protruding piles for twenty years. Was treated by different specialists and used many remedies, but obtained no relief until I used DeWitt's Witch Hazel Salve. Sold by all druggists.

Diminished Vitality.

Some people talk very flippantly about diminished vitality. They don't stop to think that vitality is the principle of life—that it is that little understood something on which every function of their bodies depends. Diminished vitality is early indicated by loss of appetite, strength and endurance, and Hood's Sarsaparilla is the greatest vitality.

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THE DENVER & RIO GRANDE RAILROAD
Current Time Table.
In effect June 23rd, 1903.

LEAVE SALT LAKE CITY.

No. 6—For Grand Junction, Denver and points east. 8:30 a.m.
No. 2—For Provo, Grand Junction and points east. 2:15 p.m.
No. 4—For Provo, Grand Junction and points east. 4:20 p.m.
No. 10—For Brigham, Helper, Lehi, Provo, Mantu, Marysville and intermediate points. 6:00 a.m.
No. 8—For Provo, Payson, Escalante and intermediate points. 6:00 p.m.
No. 12—For Ogden and all intermediate points. 11:30 a.m.
No. 1—For Ogden and the west. 1:15 p.m.
No. 3—For Ogden and the west. 3:30 a.m.
No. 102—For Park City and all intermediate points. 3:15 a.m.

ARRIVE SALT LAKE CITY:

No. 10—From Ogden and all intermediate points. 7:30 a.m.
No. 12—From Ogden and all intermediate points. 8:30 a.m.
No. 2—From Provo, Grand Junction and the east. 9:40 a.m.
No. 1—From Provo, Grand Junction and the east. 11:45 p.m.
No. 8—From Provo, Payson, Escalante and intermediate points. 6:00 p.m.
No. 4—From Ogden and the west. 2:15 p.m.
No. 6—From Ogden and the west. 4:20 p.m.
No. 10—From Eureka, Payson, Provo and intermediate points. 10:00 a.m.
No. 101—From Park City. 6:15 p.m.
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OREGON SHORT LINE RAILROAD

Time Table
In Effect Feb. 1, 1903.

ARRIVE.

From Ogden, Portland, Butte, San Francisco and Omaha. 8:30 a.m.
From Ogden and intermediate points. 9:40 a.m.
From Ogden, Cache Valley, Chicago, St. Louis, Omaha, Denver and intermediate points. 11:01 p.m.
From Ogden, Chicago, St. Louis, Kansas City, Omaha, Denver and San Francisco. 4:05 p.m.
From Ogden, Cache Valley, Butte, Portland, San Francisco. 8:10 p.m.

DEPART.

For Ogden, Omaha, Chicago, Denver, Kansas City and St. Louis. 7:00 a.m.
For Ogden, Butte, Helena, Portland, San Francisco and intermediate points. 9:45 a.m.
For Ogden, Omaha, Chicago, Denver, Kansas City, St. Louis and San Francisco. 11:50 p.m.
For Ogden, Cache Valley, Denver, Kansas City, Omaha, St. Louis and Chicago. 4:45 p.m.
For Ogden, Cache Valley, Butte, Helena, Portland, San Francisco and intermediate points. 11:30 a.m.
T. M. SCHUMACHER, Act. Traf. Mgr.
D. E. BURLEY, G. P. & T. A.
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TIME TABLE.
San Pedro, Los Angeles and Salt Lake R. R. Co.

DEPART.
From Oregon Short Line Depot, Salt Lake City:
For Provo, Lehi, Fairfield and Mercur, connecting at Nephi for Mantu and intermediate points on Salt Lake Valley Railway. 7:30 a.m.
For Garfield, Beach, Tropic, Stockton, Mammoth, Forks and Silver City (via Leamington cut-off). 8:00 a.m.
For Provo, American Fork, Lehi, Juba, Milford, Frisco, Caliente and intermediate points. 6:05 p.m.

ARRIVE.
From Provo, American Fork, Lehi, Juba, Milford, Frisco, Caliente and intermediate points. 9:35 a.m.
From Provo, Lehi, Fairfield, Mercur and San Pete Valley Ry. points. 5:35 p.m.
From Silver City, Mammoth, Forks, Stockton, Tropic and Garfield Beach. 5:35 p.m.

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