### DESERET EVENING NEWS SATURDAY FEBRUARY 8 1908

**KEEPING FAITH WITH GOD.** 

An Address by ELDER HYRUM M. SMITH,

Before the Pioneer Stake Conference, in the Salt Lake Tabernacle, January 26, 1908.

The morning session of this confernce was a very satisfactory one to me. "he reports that were made by the various brethren and sisters who spoke congerning the work of the Lord in this stake of Zion, were encouraging, and of the many good things that were said in relation to the Latter-day Shints the Pioneer stake, I would usiding i like to refer, just a moment, to one of them. It was reported, that the high council of the stake, in the past two months, has been engaged in a missionary work among the various quorums of the priesthood, and that it had sucawakening a great many of pur brethren to a more lively realization of their duties as members of the Church and holding the priesthood. It was reported that a very large percentge of them had promised to more faithfully perform their duties in the future than they had done in the past, and the remark was made that "they at the reling their promises," and that the point I would like to impress you all the members of the murch no matter what position they old, that if is very necessary for them old, that if is very necessary for them o, keep the promises they have made with the Lord and with their fellows.

SACRED PROMISES MADE.

There is no member in the Church who has not made great and important promises to the Lord that he would keep His commandments and walk in His paths. Every member who has re-elved the priesthood has received it after making a promise that he would do his duty, magnify his calling, that he would honor the authority thus con-ferred, and would show that he did so by a faithful performance of his duties, by attendance upon his quorum meet-higs, etc. It seems, however, that there are some men who really do not real-ize the sacredness of a covenant or a promise which they make. Very fre-quently promises are made thoughtless-hand, and consequently the promise is there is no member in the Church nd, and consequently the promise is a forgotten. I do not believe that it soon forgotten. I do not believe that it is often the case that one of these promises is broken ruthlessly and wan-tonly. I believe that in the great ma-fority of cases where our promises are forgotten it is because we have grown more or less careless and thoughtless or that we have not fully sensed the im-portance of the promise and covenant we have made.

have made mise that we make to the Lord hould be just as faithfully fulfilled as ny promise we make to our fellow ny promise we make to our fellow ten. When we make a covenant or romise with our brother or brethren to feel some necessity for keeping that romise or that contract, and especially is this the case if the contract or romise pertains to business or to finan-ial matters. In such cases we expect a live up to our agreements and prom-ses, and we expect those unto whom es, and we expect those unto whom a have made the promise, or with thom we have entered into an agree-nent, to hold us to its fulfilment. Now can be no promise or covenant or ment entered into as between men and brethren that is nore sacred than the promises and covenants we make with our eternal Father. Yet I somewith our eternal Father. Yet I some-times think that men more frequently, break their promises to God and vio-late the covenants they have made with Him, that they break the promises that they make with their fellowmen. Why this should be is a strange thing. Surely the Lord will expect men to keep their promises with Him just as much as our fellows will expect us to keep the promises we make to them. the promises we make to them, brethren who have had the holy thood bestowed upon them have yed it on condition that they would it, magnify their callings, attend e their brethren. Hence it ens to me there is a double Migation resting upon such an one

that in violating that covenant he breaks a commandment or a pledge he has made with God, as well as with

his brother. All of our brethren should be found in the line of their duty, and before entering into a covenant or promise we

The Latter-day Saints, as a people, are renowned because of the faithful-ness with which they keep the word which they give and the honor and fidelity which they manifest in fulfilling their obligations made by word of their obligations made by word of mouth or by writing. Wherever the Latter-day Saints have done business, Latter-day Saints have done business, as a general rule, with very few ex-ceptions, they are known as a people who are eminently honest and honor-able in all their business transactions. Their credit has ever been good; it has been acknowledged, and honored, and sought for by many men in the business and financial world. We have tried to keep ourselves in this condi-tion. It adds to our prestige. It exails us in the eyes of our fellow men-not unduly so but consistently, because any man or set of men who keep their pledges and their promises, pay their obligations, and fulfil their duties are bound to be honored and exaited in the opinions of men with whom they do

opinions of men with whom they do business. It is a source of pride to me, and I believe to the membrs of the Church of Jesus Christ of Latter-day and I believe to the memory of the Church of Jesus Christ of Latter-day Saints, that this is the case. It is rare, indeed, that Latter-day Saints have violated their covenants, repudiated their promises or broken their word with their fellow men; and, brethren and sisters, we ought to be as con-scientious in living before God as be-fore men. In fact, it was said by one of old that we ought to obey God rath-er than men. We ought to obey the right and the truth, the rules of honor made either before God or men as per-taining to men. I believe that in busi-ness the Latter-day Saints have been faithful in this respect, but to the gx-tent that any of us have fallen short of keeping the commandments of the Lord, to the extent that any of us Lord, to the extent that any of us have broken our promises made to Him and forgotten the covenants we Him and forgotten the covenants we have entered to that extent we have failed. We need to consider our posi-tion and ask ourselves the question: What does it mean if I break my prom-ise and fall in keeping the covenants I have made? It means dishonor and the destruction of confidence others may have in us.

COVENANT BY BAPTISM.

COVENANT BY BAPTISM. Every man and woman who has en-tered into the waters of baptism have thereby covenanted with God that they are willing and determined hencefor-ward to keep His commandments and walk in His paths, that they are will-ing to do their duty as Latter-day Saints, as servants and handmaidens of God. Every man knows to what extent he has failed in the keeping of these commandments. We all fail to a greater or less degree; but the less we can fail the better. It is possible to fail very little in keeping the com-mandments of God, for the command-ments of the Lord are plain and eas-ily understood. There is no particular excuse that men can offer for a vio-lation of these commandments, when the Lord has promised that where we will endeavor to do right, where we will endeavor to do right will help us to overcome. It was for that pur-pose that the Gospel of Christ was in-troduced annong men, that through it and by it we could live

A RECORD TO BE PROUD OF. I read, just a few days ago, the statement of a very prominent man. I presume I may as well mention his name. It was a statement made by Mr. Richard Croker, the great poli-tician and the leader of what is known as Tammany Hall. A man who is very intimate with him and knew something of his life and of the great political battles he had fought and won, asked him this question one day: "Mr. Croker, what in your life are you most proud of?" He expected to receive a story of some great political triumph. I pre-sume. Mr. Croker said this: "I am the most proud of the fact that in all my life I have never gone back on my word." Now I have heard a great deal of this man who has been charged with almost every crime of which man can be accused, but this little statement raised him in my estimation, and made

entering into a covenant or promise we should take thought beforehand. We should weigh carefully the import of the promise we are about to make and the possibility of our keeping it. We should not enter thoughtlessiy and hastily into sacred promises either with God or man, but it should be done aft-er due deliberation. Then, when it is done we should have a determination that so far as we are concerned that promise shall be sacredly and faith fully kept, so that neither the Lord nor any man shall have occasion to accus-use of violating our word. be accused, but this little statement raised him in my estimation, and made me remember that very frequently good men are mallgned. I believe the Lat-ter-day Saints can been textimony to that. But this is a triumph, indeed, that a man can well be proud of as he reaches the closing years of his life, if he can look back dver his record and say. In all my life I have near some

All communications for this depart-ment should be addressed to Mis. Elizabeth C. McCune, chairman Gen-ealogical committee of Daughters of Pioneers, corner Main and First North streets, Salt Lake City, Utah. The more one learns of the progen-itors of this people, the more is he impressed with the care in selection manifested by our heavenly Father in choosing out from the best and most upright of his children, from genera-tion to generation, the forefathers of the men and women who should lay the foundations of His latter-day work. There has been no chance work in the descent and pedigrees of this people. The genealogist is more and more impressed with this stupen-dous testimony to the truth of Mor-monism, as he learns more and more about these matters. Here follows a brief outline of one of our locally fa-mous families, and their history prov-es again the truth of the statement just made. THE SHEPHERD FAMILY.

THE SHEPHERD FAMILY. M. L. Shepherd is or was one of the best known characters in southern Utah. He was one of the famous Mor-mon battallon, and his work in that adventurous corps is a matter of his-tory. He was one of the pioneers of Descent corps in a difference of the souther back

adventurous corps is a matter of his-tory. He was one of the pioneers of Beaver county and city; and he has left his name on every page of that county's history. He is descended from a fighting line. What would you expect of a descendant of Waite Hop-kins, but intrepid courage, amounting at times to reckless daring! His fore-father, Waite's brother, Samuel Hop-kins, was one of the signers of the Declaration of Independence. His fathers and unclea have fought in ev-ery war in this country, from the French and Indian troubles, down to the Civil War. M. L. Shepherd him-self was made of the stuff which could face every danger and surmount every difficulty. Here follows the sketch: sketch: GENEALOGY OF M. L. SHEPHERD.

Samuel Shepherd, great grandfath-er of M. L. Shepherd, and one brother of M. L. Shepherd, and one broth-er of M. L. Shepherd, and one broth-er (name not known) came from Eng-land on business, and died while there. David Shepherd, son of Samuel, was born in Catskill county, New York, in 1750. He was in the Revolutionary war with Stark and fough® at the bat-tle of Bennington. He married Dio-dama Hopkins, daughter of Walte Hop-kins, who was aide de camp to Gener-al Washington, and who was killed in the Revolutionary war. Waite Hop-kins was one of the first ministers in the country and was a brother of Stephen Hopkins, signer of the Dec-laration of Independence. Samuel Shepherd, the second son of David and Diodama Hopkins Shep-herd, was born in Vermont, Nov. 10, 1788; married Rozalana Ray about 1820. Their children mars:

as well as to seek to overcome our own weaknesses, by the assistance of the Lord in prayer. A RECORD TO BE PROUD OF

never be found breaking a pledge or violating a promise. Let us not hold lightly our word given to our fellow men. And let us conscientiously and sacredly keep the convenients we have made with God. Let us cease to be thoughtless and forgetful. Let us be thinking men and full of remembrance. Let us consider well the importance of the covenants we make in the Church of Christ and, after having made them, live them, so that no fraid ran say of any of us: He is not a man of his word. When we have finished our work here, as we all must, at least we will get through this life whether our work is finished or not-may we have so lived that when we face God our Father, the Great Judge, we will not be forced to endure the shains and humili-ation of meeting this charge: "You are forced to endure the shame and humili-ation of meeting this charge: "You are not a man of your word. You cove-manted, in the waters of baptism, to do My will, You renewed that covenant in the partaking of the Sacrament of My supper day after day. You promised to honor and magnify My holy priestbood which you bore, and yet you broke those promises and violated those covenants; hence you are not a man to be trusted, nor a man of your word. Depart thou worker of iniquity." My brethren and sisters, we desire to keep the command-ments of the Lord; we desire to be faithful in the performance of our du-ties, that in the end we may be worthy

Teichès the closing years of his life, if he can look back dver his record and say: In all my life I have never gone back on my word given to my fellow men; and more glorious still will be the triumph if such a man can say: My word has always been given in the cause of right and righteousness, and I have kept it faithfully. That should be our desire and ambition as elders in Is-rael, that when we covenant or prom-ise we will stand by it-of course al-ways remembering, as elders in Israel, that we will promise to do nothing wrong, that we will not enter into a covenant with our fellows to injure oth-ers or to deprive others of their rights and privileges. But rather let us cov-enant to do good to each other, honor our calling in the priesthood, be dill-gent in keeping the commandements of God, turning away from all evil, striv-ing to work righteousness with all our power and with all the power we can gather by faith and prayer. Let us

## GENEALOGY.

work.

of the Pioneer Daughters are accon plishing a great deal of good in aid-ing those seeking genealogical informa-tion and many have been able to get information for which they had sought in vain in the past. It has materially aided the Stewart family in obtaining desired information, and I am sure that as time rolls on you yourselves will be surprised at the good which will result from your labors in genealogical

sult from your labors in genealogical work. There is one point which has been brought forcibly to our attention since you published the Stewart genealogical sketch, and it is this: Parties seeing the article have written to us, inform-ing us that they have done work for the Stewarts, not because they were related in any way, but because they were desirous of doing good; thus hav-ing the records of some of the Stewart family, they did the work for them. Now, the motive was to do good, and it is to their credit, but it is evident that working in this way would lead to duplication of work, and other com-plications, which the Stewart family are trying to avoid. If there are any others who have done work for the Stewarts and are not members of that family, or connected with them. we would be pleased to be informed of the work which has been done, and all the details regarding ft, so that we may make and keep a proper record of it; otherwise we are likely to do the work over again. We now have representatives on our board from fifteen branches of the Stewart family in the Church, and there are several other branches of the board, but we expect every branch to be represented, and we will then be in a condition to do our work systemat-ically and economically. We trust that all Stewarts will see to it that the branch to which they belong has a rep-resentative on our board. Now, my object in writing to you is a desire to bring some of the matters herein re-ferred to, to the attention of our people that they may see wherein complica-tions may arise and have already aris-en in the duplication of work in the temple, J. Z. STEWART. "URTIS FAMILY. There is one point which has been

URTIS FAMILY.



### ANTIQUE VASE UNEARTHED

From Photo Mailed to the "News" by Elders Laboring in the Turkish Mission

The above picture is the represents

The above picture is the representa-tion of a bronze vase, alleged to have been unearthed in the northern part of Gallee, Palestine, recently. Elders Booth, Vance and Pheips laboring at Aleppo, in the Turkish mission, were shown the vase by its possessor, who entrustastically proclaimed that the engravings thereon are of the utmost importance to the world. Following is a description of the relic, as trans-lated from the French: "An autograph document of the an-ointment of the Messlah, an authentic work of the Savier, was discovered in the northern part of Galilee in Pales-tine. It is a symbol of the foundation of Christianity. It consists of a vase of bronze, open, and tapering down, about two kilos, with an inscription engraved around it, the characters of which, of an original type, are partly Greek, partly Latin. It is, besides, or-namented with a series of symbolic namented with a series of symbolic

figures representing 12 cherubs which, through their attitude before an alter-nate series of alturs symbolize the adoption of the Messianic cult origadoption of the Messianic cult orig-inated by the twelve apostles. "The text, which is preceded by a lyre, is conceived to be: "Petrue Gad-der Olein me Aedit M(essias) d(omini) d(el) d(ecreth) d(el) L'XXXIII." "This precious relie, worthy of at-tention in the highest places, is held in order to be taken care of." A supplementary explanation of the origin and significance of the trouvalle, or find, is given as follows: "Acquired in Damascus in the form of a simple relic of an individual who had found it in the northern district of Galilee, its engravings were encum-

Galilee, its engravings were encum-bered with a petrification that had to be removed before they could be recognized—a petrification in which the

tracings were preserved, "It shows on the rim the irregulari-





tics and defects in which the antique origin is revealed through the conturies old pattern that covers them. "The text with which it is orna-mented is preceded by a lyre with three strings-an allusion to the lyre of Dn-vid. The numeral character of the ter-minal letters is recognized by the char-acteristic sign 'L' before the Roman figures. The reliefs represent symbo-lic figures in which the revelation is the abject of particular study. "The absence of every tradition con-cerning the anointment of the Messiah by St. Peter can be explained by the passages in the Gospels (Matt. 16: 20; Mark, S: 30; Luke, 9; 21) where it is seld that Jesus Christ forbade the dis-ciples to tell anybody that He was the

Mars, a. and the set of the set o object, as a document revelator, was reserved so as not to be discovered be-fore our days."



A mother who is in good physical condition transmits to her child the ssing of a good constitution; kly, ailing mothers, the reverse. The tiny babe brings to her a living responsibility. At such a time oo great care cannot be taken to build up the mother's general constitution, and restore her feminine system to a healthy, normal condition. The greatest assistance that any woman can have in accomplishing this all-important work is

LYDIA E. PIN'THAM'S VEGETABLE COMPOUND Mrs. M. Gilmer, of West Union, C, writes to Mrs. Pinkham, Lynn, Mass.

Lynn, Mass. "I was greatly run down in health, suffering from a weakness peculiar to my sex. I began to take Lydia E. Piukham's Vegetable Compound, and I was not only restored to health but am the proud mother of a fine baby girl. I wish every sick and ailing woman would give Lydia E. Pinkham's Vegetable Compound a trial." Mrs. Paul Oliver, of St. Martin-ville, La, writes to Mrs. Pinkham: "For years I suffered from the worst form of female troubles, and the doctor said I could not get well without an operation. Lydia E. Pinkham's Vege-thealth, and I have the sweetest little baby girl. I will never ccase to praise Lydia E. Pinkham's medicine." FACTS FOR SICK WOMEN. FACTS FOR SICK WOMEN.

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as to overcome. If was for that pur-pose that the Gospel of Christ was in-troduced among men, that through it and by it we could live above evil, and overcome the weaknesses of humanity. It was to ald us in keeping His command-ments, and purge from ourselves that which is evil, that by His assistance and help we could overcome those habits we may have acquired which are contrary to the Lord's will--those appetites and evil desires that it seems are constantly attacking man and seeking to possess him. If we have repented and have been baptized by water, by immerson, for the remission of sins, and our repentance has been honest and true, if we have honestly turned from our sins and are con-scientiously endeavoring to overcome them, and repeat them no more, God has promised remission of sins. When we come from the waters of baptism, forgiven of our sins, then we are to walk in newness of life. We must not again return to our sins or to those things which are contrary to right that we, perchance, may have been addicted to prior to our repent-ance. This covenant is obligatory upon us; we all have made it, and God requires its fulfilment at our hands, for we have entered into an agreement with Him that hencefor-ward we will walk in newness of life and cease to do sin. If we have done this, God is faithful and true to help us overcome our weaknesses. We ought to keep these covenants, and we can if we will. If we do not, there is of course always an oppor-unity for the exercise of the princi-ple of repeatance. The Lord is mer-cind, and if through any cause of weakness we fall into error, turn again to the Lord und repent, He has said He will forgive us. **PRIESTHOOD OBLIGATIONS.** 1820.
Their children were: Sarah Adeline, born in 1821.
Lucelia L., born in 1822.
Marquis De Lafayette, born Oct.
10, 1824, in Cuyahoga county, Ohlo.
An infant unnamed.
Fanny Jane, born 1827.
Julia Ann, born March 24, 1829.
Rollin Carlos, born Dec. 8, 1830.
William Ray, an Infant who soon died. 1820 William Ray, an Infant who soon died.
Samuel Shepherd was a soldier in the war of 1812, and was a prisoner of war for seven months in Quebec. He, with his family, joined the Church soon after its organization and cume to Utah among the first settlers.
M. L. Shepherd enlisted as an American soldier, in the Mormon battalion, and served until the battallon was disbanded July 16, 1847 in California. He assisted in cutting, hauling, and raising the first liberty pole on the Pacific coast. He came to Utah, and was married to Harriet Editha Parrish, March 9, 1851; went to California in C. C. Rich and Amasa M. Lyman's company, and helped to establish the town of San Bernardino. In 1857 the city being abandoned by the Church, and the members recalled, M. L. Shepherd, with his wife and two children, their eldest having been buried in San Bernardino, returned to Utah and settled in Beaver, Feb. 3, 1858, which was his home until his death, Feb. 5, 1904. died

PRIESTHOOD OBLIGATIONS.

PRIESTHOOD OBLIGATIONS. I trust that the brethren who were spoken of this morning, who have made a new promise and are keeping it that every day of their lives they will hold sacred as life lives they will hold sacred as life lives they will hold sacred as life lives they they will honor the priesthood, for fod vouchasted to man, which entitles man to act and to speak in the name of God. Truly the Lord will not hold guiltless a man thus endowed if he wilfully and purposely fails to magnify and honor that priesthood. I be-lieve too many of us receive it without first having a due understanding of honesity of life of virtue, of truth fulness and perfect obedience to all the commandments of the Lord – walk the commandments of the Lord – walk the best was of righteousness and truth. Because we do not compre-hend such an obligation. I say, some of waxide; at least we get into a con-dition of forgetfulness and fail to live wayide; at least we get hit a con-dition of forgetfulness and fail to live understandes. The perfect obedience to all the thrush the sate we get have a such as thoughlessely fail, almost, by the wayide; at least we get hit a con-dition of forgetfulness and fail to live understandes and sisters. I hope that

up truly to the promises we have made. My brethren and sisters, I hope that each of us will correct all the weak-nesses we discover in ourselves. I trust that as a people we will hold ourselves ready to receive the kindly advice that may be given to us by our brethren, that wherein they can see in us the weakness which we cannot dis-cover, if they can see wherein we have failed, that we will receive their counsel and advice in relation to these measures and oc willing to put them into practise and improve our lives, and profit by their kindly offices. That is the spirit of the Gospel of Christ; it is to help one another to overcome,

Information is wanted of the Curtis genealogy, and of the maiden name of Patience, who married Daniel Lee, whose daughter Sophronia mar-ried Jacob Curtis, whose daughter Lu-Raleigh.

MANTI TEMPLE NAMES. The following families have already been officiated for, in part, at least, in the Manti temple: Ward familiy, by A. P. Winsor of St. George

George. Warren family of Massachusetts, by Warren family of Massachusetts, by Ute Perkins of St. George. Watson family, by Watson brothers of Salt Lake City. Wells family, by D. H. Wells (dead) of Salt Lake City. Wheeler family of New England, by Young family of Salt Lake City. Whiting family, by Edwin Whiting of Springville. Whittemore family, by H. T. Jennings of Levan.

Whittemore family, by H. T. Jennings of Levan.
Williams family, by Mrs. S. A. Coop-er of Springville.
Woods family, by L. L. Woods of Clover Valley, Nev.
Woodward family of England, by George Woodward of St. George.
Woolsey family of the United States, by Thomas Woolsey of Manti.
Witbeek family, by J. C. Witbeek of Manti.

Witbeck family, by J. C. Witbeck of Manti, Wheelock family, by C. H. Wheelock of Mount Pleasant, Wetherhee family, by J. W. Carpen-ter of Bloomington. Webster family of New England, by Mrs. Dr. Bently of St. George, West family, by West family of Og-den

den. Wilson family, by G. D. Wilson of Hillsdale.

Willard family, by M. F. Farnsworth

of Manti, Willard family, by James W. Bay of Junction

Wright family, by Jefferson Wright of Virgin City. Welch family, by Sarah S. J. Tuttle of Manti.

1964. Corwin Shepherd, cousin of M. L. Shepherd, enlisted in the Civil War in 1861, and served about one year, when April 6, 1862, he was left on the battle field and reported dead. After lying unconscious for 30 hours, he was taken to a hospital, where he recover-ed.

of Manti. Warner family of New England, by O. H. Warner of Benjamin, Whipple family, by Edson Whipple by (dead) of Provo, Washburn family, by Dani. Wash-burn (dead) of Huntington, Young family of New England, by F. W. Young of Loa.

ed. The deed to the farm in Windsor county, Vt., on which the memorial to the Prophet Joseph stands, was sign-ed by Samuel Shepherd. Can any one tell whether this man is related to the above family" Any information or inquiries can be addressed to Mrs. Mary E. Ashworth, Provo, Utah. BANTES FAMILY. BATES FAMILY.

The work for the Bates fandly was done in the St. George temple, instead of the Manti temple, as recently pub-lished, and was done by N. J. Bates, then of Monroe, Sevier Co.; he lives now at Rigby, Idaho. All interested may address him at that place. JONES FAMILY.

JONES FAMILY. Are there any descendants of Lemuel Jones, who was born May 20, 1729, at Weston, Mass., and his wie, Anna Stimpson, born Nov. 27, 1733? Also any descendants of Lewis and Ann Jones, who emigrated from England between the years 1635 and 1640? If so, please write to NephI J. Bates, R. F. D. 2, Rigby, Idaho. STEWART FAMILY. STEWART FAMILY.

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