



"MORMONISM" "EXPOSED"

A Ministerial Lecturer Attacks the Church.

The Elders Reply and Accept a Challenge to a Three Days' Debate.

Elder F. L. Hickman writes from Joshua, McMinn county, Tenn., July 3, as follows:

Since May the 29th, 1900, I have been laboring in the Southern States, under the direction of the Chattanooga conference. While at home, I heard people talk of the pure love which was exhibited among the Elders, but one does not conceive to the fullest extent of the truth of this statement, until one has gone forth, for several months among bitter enemies, and coped with the hardship which servants of God are brought to endure.

At the close of conference, June 4th and 5th, at Rome, Ga., I was assigned to labor in McMinn county, Tenn., with Elder Leo N. Richards of Mendon, Cache county, Utah.

Upon arriving in our new field of labor, our first desire was to visit friends throughout the whole county. While doing so we found that the fallen angels were beginning to assemble to hear about "Mormonism" in all its blackness. At 10 o'clock, one hour earlier than appointment, the house was filled to its utmost capacity.

The meeting was called to order by Elder F. L. Hickman, after singing for his text a passage from John 1: 10, 11: "If there could come into you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that bid him God speed is partaker of his evil deeds."

He elaborated upon this text, but a short time before he had "Mormonism" intermixed with it. The usual points were taken up and discussed.

With great attention we listened to his statements, taking notes on the weightier matters.

After his tirade was over, I arose and addressing the moderator I asked: "Can we use this house this afternoon?" The answer came back, "No." Turning to the audience I said: "At 2 o'clock p. m. we will answer Rev. Haynes in the grove, and we would be pleased to have all remain."

At this Rev. Haynes arose and said, "I will debate the question of salvation with you, at Marshall, at any time you desire, and if there is anything to rectify, it can be attended to then."

I stated, we are desirous of answering your uncalculated tirade, before the people in whose hearing you have so unjustly accused us.

At 2 p. m. the grove was well filled with people, it being but a few steps from the church. Men prepared seats for the women, while they themselves used Mother earth.

Trusting in the Lord we commenced our services. After prayer I occupied the floor with a wagon for a pulpit. By request I took the same text as Rev. Haynes (1st Jno. 1: 10, 11), but like my predecessor, I passed it off as quickly as possible, so that I might give myself sufficient amount of time to retrace his steps.

In the commencement of my remarks I had all that would accept the word of God for truth, to make it manifest by the unspiced facts of the Bible.

Assurance, I then proceeded to establish that which he had tried so hard to uproot, and with the greatest of ease we did show to the people where our Rev. brother was standing. During our whole remarks his uneasiness drew the attention of many of the congregation.

After speaking for an hour and a half I accepted his challenge to a three-days' debate at Marshall, which is to take place the last of July.

I feel well in the work of the Lord, and my only aim and desire is to fulfill an honorable mission in the sight of God.

The "News" is a welcome visitor.

In the British Mission.

(Millennial Star, July 4)

Arrivals—The following Elders from Zion arrived per S. S. New England, on Thursday, June 27, 1901, proceeding to their destinations a day later. For the British Mission—Marion Van Cott of Salt Lake City. For the German Mission—John D. Plamm, Rexburg, Ida.; Levi C. Brinkerhoff, Thurber, Utah; John W. Hooton, Jr., and Gerard H. Schettler, Salt Lake City; Charles D. White, Jr., Beaver City; Ernest P. Henriksen, Holiday. For the Scandinavian Mission—Christian M. Nikolaisen, Bear River City; James W. Hurren, Hyde Park; Charles Olson, Millville; James Jensen and Soren Anderson, Centerfield; James Monson, Mount Pleasant; Andrew L. Thorpe, Ephraim. For the Netherlands Mission—Henry Robert James, Logan; Willem Daboub, Ogden.

Prof. George Thomas of Logan, who goes to Germany to pursue his studies in sociology, was also with the company, as well as several others, here as visitors, who failed to register at "42," and whose names, therefore, we are unable to give at this writing.

Appointments—Elder Marion Van Cott has been appointed to labor in the London conference.

Departures—The S. S. New England, which left Liverpool today bound for America, had among its passengers the

following Elders, all of whom have seen service in the mission field, and have been honorably released to return to their homes in Zion: Joseph H. Roddy, Peter G. Droubay, William M. Worth, J. Percy Goddard and David H. Harris. The company also included Sisters Ellen W. and Jane Pixon and George E. and George R. Jones, who have been visiting hereabouts for several weeks past, also Sister Martha Walton and children, and Sister Annie Gudkeon, who cross the mighty deep to the Rocky Mountains. We wish them all a pleasant voyage and a safe arrival at their respective destinations.

BRO. WILLIAM A. CLAYSON.

He Was a Good and Faithful Missionary in the Field.

That is the Testimony of His Co-laborers and All Who Knew Him.

Elder Albert E. Miller writes from Grafton, W. Va., July 9:

On Sunday, June 30th, we were called upon by our Heavenly Father to part with our beloved president, Wm. A. Clayson, for his work was needed on the other side. We desired him here, but feel that all was done for the best so we humbly bow to the will of our Maker.

The sad end came after a long siege of the typhoid fever, but just when there were such bright prospects for a speedy recovery. The fever had disappeared some days past and only on the fateful day was Elder Clayson making arrangements to go into the country to recuperate.

We leave others to write an epitaph to President Clayson's memory, but I will leave his record in the "Book of Life" as he has made it.

He was assigned to labor in the north West Virginia conference and entered upon his duties with a zealous and God-fearing heart. He was in the field for some time, and his work was very successful. He was a faithful and good worker, and his labors brought him under the notice of the presidency. He quickly rose from junior to senior Elder, and in July was called to the presidency as Counselor to President Bird. While he did not labor to excel other Elders, he labored to excel himself, which he did, and he was a faithful and good worker.

He was loved by the Elders, the Saints, and those who met him, for he made a friend of every one he came in contact with. Men have respected him for his sincerity and manliness, when they could not tolerate his religious views at all.

The hospitality of West Virginia is everywhere noticeable. On every hand you meet a warm welcome and when, at rare occasions, as is the case everywhere, we are refused entertainment by some family, the next one seems to try to overdo itself in making us welcome, so we may forget the past and have nothing to carry home to blur the good name of the people.

In only a day's travel you can find representatives of most religions, many of the different sects than we have at home. The people are fair-minded when they hear the truth, but their minds are crowded with old and awful "Mormon" stories. While our baptism is not so many in number, yet make up for it in other ways, and we do wish our Saints at home were only as faithful as most of them here.

The land is broken up by hills, and we have hills everywhere, but have no high mountains towering in the breeze as do our Wasatch. All irrigation is the kind God first provided, as rains are very frequent.

HE WAS BLIND FORMERLY.

A Friend of the "News" Relates His Experience.

He Was Brought Up to Hate the Gospel, but He Now Testifies That It Is True.

A friend of the "News," Brother George S. Pittman, writes from Mableton, Ga., July 12:

We have six members of the Church here. I was baptized in August, 1898. Before that I was a Methodist, and the first Elders I saw I wanted to kill fully believing that I would be doing God's service. They were Elders D. P. Felt and Moses Jorgensen, of Logan City. They were then laboring in DeKalb county, Ga. I was brought up to

hate Joseph Smith and to think Utah a bed of vice. To satisfy an idle curiosity I went to hear the Gospel preached at Mableton, Ga., and the truth, I now testify to the world that it is true, and that Joseph Smith was a true Prophet. I wonder what has become of the Elders that have stayed with the brethren in the latter to their friends in Georgia, would be appreciated.

As for the Deseret News, we could hardly do without it. We would never get any word from the West without it.

STAKE CONFERENCES.

St. Joseph Stake.

Thatcher, Arizona, July 1.—The quarterly conference of the St. Joseph Stake met in the grove, in the rear of the Layton, was meeting house, Sunday, June 30. There were in attendance Elders Andrew Kimball and W. D. Johnson, of the Stake presidency; Elder M. Layton, the other counselors, having departed on a mission to the Northwestern states on the 29th. There was also a good representation of High Councilors and the various quorums of the Priesthood, notwithstanding the fact that the weather was very hot, and some of the Saints felt that they have to labor on the Sabbath to get their crops harvested. The folky of this Stake were plainly shown by the different speakers, and President Kimball warned the people to refrain from the desecration of the Sabbath day, or the Lord would withhold His blessings from the health of the Stake. The weather is very warm and dry, and we are very much in need of rain.

A. J. CURTIS, Stake Clerk.

RETURNED MISSIONARIES.

Elder Arthur A. Wood, of this city, has set apart on the 15th day of May, 1899, for the British mission. He labored in Manchester sixteen months, and the remainder of the time in Norwich. He reports this field very prosperous, and returned home on the 23rd of this month.

Elder Charles A. Ashby of Woods Cross, Davis county, was set apart on the 15th day of May, 1899, for the Northwestern States mission, and he returned from there on the 26th of May last. He has been laboring in the Lone Star conference, and met success in his work. He is proceeding fairly well. Half of the time he labored in the field and the other half as assistant to the president.

Elder Jacob Jensen, of Brigham City, reports by letter, dated July 13 that he was set apart on the 3rd day of May, 1899, and left Salt Lake City for the southwestern states. On arriving at the mission headquarters, he learned that he was to labor in the State of Texas, in South Texas conference. He spent twenty-five months in that conference. Ten months he traveled, and he and companion baptized as many as 100 persons. He had had fair success in holding meetings, distributing tracts and selling books. Before returning home he took a trip to New Orleans and up the Mississippi river, and met success in his work. He spent four weeks in St. Louis. He was released on the 5th day of July, 1901, and returned home in safety.

Elder Emil Erickson, of Murray, this county, was set apart on the 25th day of May, 1899, for a mission to Scandinavia. He has been laboring in the Stockholm conference, and reports that he returned home on the 5th day of this month. He says the mission is making good progress in Sweden.

Elder H. W. Nalebitt, of this city, who was set apart in the latter part of 1898, for a mission to Great Britain, returned home on the 29th day of June last, after a successful mission. He reports that he returned home on the 5th day of this month. He says the mission is making good progress in Sweden.

Elder C. A. Burnham, of Richmond, Cache county, was set apart on the 17th day of May, 1899, to perform a mission in the Southern States. He returned home on the 25th of this month. He has been laboring in the Kentucky conference all the time, with the exception of the last six weeks, when he visited relatives in Ohio. He says he has enjoyed his mission.

IRISH RELIGIOUS STATISTICS.

The religious denominations in Ireland show in the new census returns a decline on the figures of 1891, with the exception of Methodists and Jews. The Roman Catholics have decreased 6.7 per cent, the Protestant Episcopalians by 3.5 and the Presbyterians by 3.1, whereas the Methodists have increased 10.4 and the Jews 11.5. There are 3,104,028 Roman Catholics, 579,285 Episcopalians, 44,394 Presbyterians, 61,255 Methodists and 3,769 Jews.

It Dazzles the World.

No Discovery in medicine has ever created one quarter of the excitement that has been caused by Dr. King's New Discovery for Consumption. It's secret tests have been on hopeless victims of Consumption, Pneumonia, Hemorrhage, Pleurisy and Bronchitis, thousands of whom it has restored to perfect health. For Coughs, Colds, Asthma, Croup, Hay Fever, Hoarseness and Whooping Cough it is the quickest, surest cure in the world. It is sold by C. C. M. L. Drug Dept., who guarantee 50c and \$1.00. Trial bottles free.

There is no longer an excuse for anyone to endure the torture inflicted by piles when TABLET'S BUCKEYE PILE OINTMENT will cure them, a remedy so moderate in price and so effective. Price, 50 cents in bottles. Tubes, 75 cents. C. C. M. L.

Sleeplessness.

You can't sleep in the calmest and stillest night, if your stomach is weak, circulation poor, and digestion bad. Hood's Sarsaparilla strengthens the stomach, improves the circulation, perfects digestion, and brings about that condition in which sleep is regular and refreshing.

It does not do this in a day, but it does it—has done it in thousands of cases.

THE GRAND DESTINY OF MAN.

Discourse delivered at Mill Creek Ward Meeting House, Salt Lake County, Utah, on Sunday, July 14th, 1901.

BY PRESIDENT LORENZO SNOW.

Incidents of His Early Life—First Impressions of the Prophet Joseph Smith—Baptized Into the Church—Testimony of the Holy Ghost—Early Missionary Experiences—First Attempt to Speak in Public—Grand Destiny of Man Revealed—Wives and Husbands Admonished to be Faithful.

Your Bishop, brethren and sisters, wishes me to address you for a short time, and I have pleasure in answering his wishes.

Over sixty years ago I saw for the first time Joseph Smith, the Prophet of the Lord. He was holding a meeting in the town of Hiram. He was about three miles from where I was born and brought up. He was standing by a door and talking to an audience of about 250 persons under a bowery. I was about eighteen years of age. I had heard something about the "Mormon" Prophet. I felt some anxiety to see him and judge for myself, as he was generally believed to be a false prophet. My mother and my two sisters (one of whom was Eliza R. Snow) received the principles of "Mormonism" and were baptized. At the time I refer to, Joseph Smith was not what would be called a fluent speaker. He simply bore his testimony to what the Lord had manifested to him, and he was committed to him, and to the authority that he possessed. As I looked upon him and listened, I thought to myself that a man bearing such a wonderful testimony, who had been called to a countenance as he possessed, could hardly be a false prophet. He certainly could not have been deceived. It seemed to me, and he was a President of the Church, and he was a man of knowledge; for when he testified that he had had a conversation with Jesus, the Son of God, and had talked with Him personally, as Joseph is said to have done, and that he had heard the voice of the Father, he was telling something that he either knew to be false or positively true. I was not at that time what might be called a religious boy, but I was interested in what I saw and heard there. However, being busy in other directions, it passed measurably out of my mind, and I had to wait a long time before I was called to Hiram. My two sisters had been there for some time, and I made my home with them. There I became perfectly acquainted with Joseph Smith, and I had later, business and a number of conversations with him. I also became somewhat intimate with his father. The first time I saw Father Smith he was holding a meeting, and I was sitting in the audience, and I did not know that anything supernatural had ever been exhibited among the children of men. I had heard of the "Mormons," but I did not know that anything supernatural had ever been exhibited among the children of men. I had heard of the "Mormons," but I did not know that anything supernatural had ever been exhibited among the children of men. I had heard of the "Mormons," but I did not know that anything supernatural had ever been exhibited among the children of men.

I do not remember ever having related these incidents before in a public meeting as I now tell them to you, but I felt, from the time I was made up to, that it would be a good opportunity for me to testify something in regard to my first experience in connection with this Holy Gospel. I received these truths with an open heart, and I was determined not to rest there. I was then attending a high school in the temple at Kirtland, and preparing myself for some eastern college or university. A professor by the name of Woodruff and other brethren attended this school. I began to be a little worried in my mind whether, after having received these wonderful truths, I should be able to remain in that school, without testifying in reference to it. Young men who had been sent out upon missions were returning and testifying of the blessings that had attended their journey, and I was very much interested in what I saw and heard there. However, being busy in other directions, it passed measurably out of my mind, and I had to wait a long time before I was called to Hiram. My two sisters had been there for some time, and I made my home with them. There I became perfectly acquainted with Joseph Smith, and I had later, business and a number of conversations with him. I also became somewhat intimate with his father. The first time I saw Father Smith he was holding a meeting, and I was sitting in the audience, and I did not know that anything supernatural had ever been exhibited among the children of men. I had heard of the "Mormons," but I did not know that anything supernatural had ever been exhibited among the children of men. I had heard of the "Mormons," but I did not know that anything supernatural had ever been exhibited among the children of men.

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