



following Elders, all of whom have seen service in the mission field, and have een honorably released to return to their homorably released to refurn to their homes in Zion: Joseph H. Bodily, Peter G. Droubay, William M. Worth-ington, Martin C. Rigby, Seth Pixton, J. Percy Goddard and David H. Harris. he company also included Sisters Ellen W, and Jane Pixton and George R. and George B. Jones, who have been visiting hereaboute for several weeks past; also Sister Martha Walton and ildren, and Sister Annie Gudgeon, who cross the mighty deep to take up heir abode in the vales of the Rocky Mountains. We wish them all a pleas ant voyage and a safe arrival at their respective destinations.

"MORMONISM" "EXPOSED" BRO. WILLIAM A. CLAYSON. A Ministerial Lecturer Attacks the

He Was a Good and Faithful Missionary in the Field.

Grafton, W. Va., July 9:

Maker.

recuperate.

That is the Testimony of His Co-la-

borers and All Who Knew

Rim.

Fider Albert E. Miller writes from

On Sunday, June 38th, we were called

speedy recovery. The fever had disap-

peared some days past and only on the

fateful day was Elder Clayson making

We leave others to write an epitaph

of Life" as he has made it,

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

Church.

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Elder F. L. Hickman writes from Joehua, 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 an-gel had turned his forces loose. The ministers notified the whole country that an "exposition" of "Mormonism" would be given on June 23rd, 1901, at Macedonia. Hours before the appointed time people began to assemble to hear "Mormonism in all its blackabout than appointment, the house was filled to its utmost capacity. The meeting was called to order by At 10 o'clock, one hour earlier

ate Joseph Smith and to think Utah a bed of vice. To satisfy an idle curiosiwent to hear the Gospel preached and I could not withstand the truth now testify to the world that it is true, and that Joseph Smith was a true I wonder what has becom of the Elders that have stayed with me. Brethren, a kind letter to your friends in Georgia would be appreci-

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

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 ward meeting house, Sunday, June 30. There were in attendance Elders Andrew Kimball and W. D. Johnson, of the Stake presidency; El-der C. M. Layton, the other counselor having departed on a mission to the Northwestern states on the 29th. There was also a good representation of High uncilors and the various quorums of the Priesthood, notwithstanding we are in the very busiest season of the year, of the Saints feel that they and some have to labor on the Sabbath to get their crops harvested. The folly of this idea was 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 them. All the speakers were filled with the Spirit of the Lord and we had a time of rejoicing. The Stake officers were presented by the clerk and all were unanimously sustained. The health of the people is very good. The weather is very warm and dry, and we are very much in need of rain. A. J. CURTIS

Stake Clerk.

upon by our Heavenly Father to part **RETURNED MISSIONARIES** with our beloved president, Wm. A. Clayson, for his work was needed on

the other side. We desired him here, was set apart on the 13th day of May, but feel that all was done for the best 1899, for the British mission. He laso we humbly bow to the will of our The sad end came after a long slege of the typhoid fever, but just when of this month there were such bright prospects for a

arrangements to go into the country to to President Clayson's memory and gladly leave his record in the "Book president

He was assigned to labor in the north West Virginia conference and entered upon his duties with a zealous and God-fearing determination on Jan. 13, 1900. His faithfulness and good work soon brought him under the notice of the presidency. He quickly rose from junior to senior Elder and in July was

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

BY PRESIDENT LORENZO SNOW.

THE GRAND DESTINY OF MAN.

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, | fled, not with what I had done, but with myself. With that feeling I re tired in the evening to a place where I had been accustomed to offer my de-votions to the Lord. I knelt down unvishes me to address you for a short ime, and I have pleasure in answering

der the shade of a tree, and immediate Over sixty years ago I saw for the ly I heard a noise over my head like the rustle of silken garments, and first time Joseph Smith, the Prophet of there descended upon me the Spirit and the Lord. He was holding a meeting power of God. That will never be in the town of Hiram. He was about erased from my memory as long as three miles from where I was born memory endures. It came upon me and and brought up. He was standing by a enveloped my whole system, and I received a perfect knowledge that there door and talking to an audience of was a God, that Jesus, who died upon Calvary, was His Son, and that Joseph the Trophet had received the authority about 250 persons under a bowery. I was about eighteen years of age. which Le professed to have. The satishad heard something about the "Morfaction and the glory of that manifes mon" Prophet, I felt some anxiety to tation no language can express see him and judge for myself, as he turned to my lodgings. I could now testify to the whole world that I knew, was generally believed to be a false by positive knowledge, that the Gos pel of the Son of God had been restored, and that Joseph was a Prophet of God, authorized to speak in His name, just as Noah was in his day.

I do not remember ever having related these incidents before in a public He meeting as I now tell them to you, but felt, from the remarks made by Brother Winter, that it would be a good opportunity for me to testify something in regard to my first experience in connection with this holy I received these truths with Gospel. 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 Haws was teaching us, and knowingly; for when he testified that President Woodruff and other brethren attended this school. I began to be a little worried in my mind whether, afhe had had a conversation with Jesus, the Son of God, and had talked with having received this wonderful Him personally, as Moses is said to ter knowledge, it was proper for me to remain without testifying in reference to it. Young men who had been sent out upon missions were returning and testivoice of the Father, he was telling something that he either knew to be false or positively true. I was not at fying of the blessings that had attended them in their traveling without purse and scrip in Ohio and other places, and I began to think that, in-stead of preparing myself for an eastern that time what might be called a re-ligious boy, but I was interested in what I saw and heard there. However being busy in other directions, it passed college or university, I ought to start measurably out of my mind. Some two and bear testimony to what the years and a half later, business called out Lord had so fully given me a knowl-edge of. At the same time I did not me to Kirtland. My two sisters had been there for some time, and I made like to give up my prospects of an edu-cation, because I had had it in mind for a long time, and I then had the oppolmy bome with them. There I became perfectly acquainted with Joseph Smith the Prophet. I sat at his table and had tunity and the means to accomplish it. number of conversations with him I concluded to go for advice to Presi-dent Rigdon, who was then President also became somewhat intimate with his fainer. The first time I saw Fa Joseph Smith's first counselor, and with whom I had been acquainted bether Smith he was holding a patriarchal blessing meeting, at which there were fore he joined the "Mormons," when he was a Campbellite and used to preach in my father's neighborhood. I told him twelve or fifteen persons present. I was then searching to know whether there was any truth in "Mormonism." I what I wanted, and he said, "Brother Snow, I would not give anyone else had never experienced anything super natural, with one slight exception, and such counsel as I feel to give you, un der the circumstances. If I were in your I did not know that anything supernatural had ever been exhibited among

Now, I have told you what Father Smith said to me, that I should become as great as I could want to be, even as place, I would go on with my intentions and get an education." That was just great as God Himself. About two years and a half after, in Nauvoo, I asked the very thing I wanted him to say, and

things, and your husbands have to put up with some things as well Doubtless you are sometimes tried by your husbands, on account perhaps of the ignorance of your husbands, or per-chance at times because of your own LADIES' CANVAS OXFORDS, ignorance. I wonder if any of my sis-ters whom I am now addressing ever regular \$1.35 to \$2.00. saw a time when they wished they had a better husband and perhaps enter-tained the idea of getting a divorce. I Your choice fortell you how I used to do when I was President of the Boxelder Stake of Zion, Once in a while a woman would come to me with the information that she had been abused by her husband and she wanted a bill of divorce. What has your husband done? I would ask. Well, LADIES' TAN OXFORDS, regular \$1.50 to \$2.25. your husband cone : things. Have he had done such and such things. Have he had done such ang? shid I. Well, she thought perhaps she might have done wrong sometimes. "Have you ever prayed that your husband might be a better man?" She did not know that better man?" She did not know that she had prayed for him very hard, because at times he had been so abusive that she could scarcely exercise much faith in that direction. "Weil." said I. ROBINSON BROS. CO., faith in that direction. "Weil." said I, "you go home and think about II; seo if you have not been unwise sometimes SHOE BUILDERS, 124 Main St. and offended your husband; and go into a secret place and pray for him." I had at that time some very nice apples growing in an orchard which I had planted in an early day. One trea nearly filled by my grandfather, my uncles and aunts, and a numerous lot of cousins. I thought I was going to con-veri them all, but after I got through after I got through especially yielded some choice red ap-ples, and I would pick six apples from that tree and give them to her, three for herself and three for her husband, alking and bearing testimony, all I ould get from them was, "Well, Lorenand I would ask her to be sure and give o is an honest boy, but he is deceived. him those three apples without saying that I gave them to her for that pur-pose. "Then," I said to her, "if things do not get better, in about two or three hen I got the town house in the there I was born, and preached there, is well as in a Presbyterian meeting nouse. The result of it all was, I bapmonths come to me again and I will see what I can do for you." Well, the ap-ples i gave and what I said to her acized a few, very few, of my classmates. FIRST ATTEMPT TO SPEAK IN complished the object. Sisters, I do not say but that your husbands are bad-The first time I ever attempted to just as bad as you are, and probably peak was at one of Father Smith's some of them are worse; but, never mind; try to endure the unpleasant-nesses which arise at times, and when you meet each other in the next life vening testimony meetings, at which here were probably twenty or twentyive brethren and sisters present. Fath-Smith was an exceedingly kind and entle old soul, and he would beg the prethren and sisters to get up and you will feel glad that you put up with those things. To the husbands, I say: Many of you do not value your wives as speak. He would not want the meeting dismissed until every one had spoken. He would say in a kindly spirit, "Now

\$1.15

\$1.45

PUBLIC.

of to say was said in about one minute

things, brethren and sisters,

associations, do not be afraid to get

up and speak; you cannot do any worse

han the President of the Church has

done: you cannot make yourselves any

less than he has done, not only once but several times. But there is one

thing to say in this connection: When

the Lord gave me the revelation that

that I would do my duty, and that has been my guide through life.

GRAND DESTINY OF MAN

REVEALED.

have mentioned, I made up my

Your choice for-

you should-unless you are different from any audience of this size that 1 brother (or sister) you must get up and say something, no matter how little, or have ever had before me. Be kind to them. When they go out to meeting say something, no matter how fittle, of if you don't you will be sorry when you leave, and I am afraid you will lose the Spirit." But I did not like to get up, I was so bashful and diffident; nevertheless I you carry the baby at least half the time. When it needs rocking, and yo have not much to do, rock it. Be kind when sometimes you have to make a little sacrifice to do so: feel kind anyway, no matter what the sacrifice, could not bear the idea of having the

meeting dismissed without making the attempt; so when nearly all had spoken I wonder if there are any bachelors in this audience. Now, when a young man is twenty-one years of age he ought to get married; and if he does got up, and everything I could think not get married, let the Bishop or the President of the Stake send me his name, and we will send him on a mis-I am telling you these things so that If any of you can derive any benefit from my inexperience. I want you to have it. We were talking here this morning about President Snow being a sion for two or three years. On the oth-er hand, if he gets married when he is twenty-one, and he happens to be called to go on a mission, just let me know and we will give him the privilege of Prophet, and creating almost a furore ong the children to hear a Prophet and I imagined that when I got up they would expect to hear something extra-ordinary, but I told them that they would probably hear no more than they had heard before. I tell you these staying at home for one year. That is what they did in ancient Israel, and Israel did just right in some things. You will find this provision recorded in the 24th chapter of Deuteronomy: that none of you need be discouraged. You that are members of the Young Men's and Young Ladies' Mutual Improvement

"When a man hath taken a new wife he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken.

I think we ought to be as liberal as

the old Israelites were. Now, God blegs you, my brethren and sisters. I am pleased that your Bishop was determined I should come to see you. He came to my office three or four times to remind me that I was to come today; and I have come, and have talked to you as I have, and I trust 1 have done you no harm. God bless you, Amen.

The Best Liniment for Strains. Mr F u wens, the merchant at Deer Fark, Long Island, N. Y., says: "I always recommend Chamberlain's Pain Balm as the best liniment for

Children often cry, not from pain, but from hunger, although fed abund-

With our

delightfully

and these

Goblets >

Goodness

the hot

People are

that you can

worrying through

We've some Goblets of Goodness

take home with you

F. C. SCHRAMM,

Prescription Druggist.

Where the cars stop, McCornick

Building.

a bottle of White Rock Ginger Ale.

and a box of Ice Cream.

days pretty well.

cool nights /

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. simply bore his testimony to what the Lord had manifested to him, to the pensation of the Gospel which had been 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 as he did, and having such a countenance as he pos sessed, could hardly be a false prophet He certainly could not have been de ceived, it seemed to me, and if he was a deceiver he was deceiving the people

his wishes.

have talked with God upon Mount Si-nal, and that he had also heard the Elder Arthur A. Wood, of this city,

bored in Manchester sixteen months, and the remainder of the time in Norwich. He reports this field very pros-perous. He returned home on the 3rd

Elder Charles A. Ashby of Woods Cross, Davis county, was set apart on the 18th day of Jan., 1899, for the Southwestern States mission, and he returned from there on the 26th of May last. He has been laboring in the Lone Star conference, Texas, and he says that the work there is proceeding fairly well. Half of the time he labored in the field and the other half as assistant to the

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 Sait Lake City on the 4th day of the same month for a mis-sion to the southwestern states. On arriving at the mission headquarters, he learned that he was to labor in the State of Texas, in South Texas confer-

Pnoti and Torty who, after singing ed for his text a passage , pulpit for John, 1: 10, 11: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds.

elaborated upon this text, but a short time, before he had "Mormon-ism" intermixed with it. The usual were taken up and discussed. With great attention we listened to slanderous talk, taking notes on the weightier matters.

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

At this Rev. Haynes arose and said will debate the question of salvation with you, at Marshill, at any time you desire, and if there is anything to recti-

fy, 4t can be attended to then." I stated, we are desirous of answer-ing your uncalled for tirade, before the ple 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 ed Mother earth.

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

In the commencement of my remarks ad all that would accept the word of God for truth, to make it manifest by the uplifted hand. After gaining this assurance, I then proceeded to estab-lish that which he had tried so hard to uproot, and with the greatest of case 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 congrega. tion

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

I feel well in the work of the Lord. nd my only aim and desire fill an honorable mission in the sight of

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-Marlon Van Cott of Sait Lake City. For the German Mis-sion-John D. Flamm, Rexburg, Ida.; Levi C. Brinkerhoff, Thurber. Utah; John W. Boud, Jr., and Gerard H. Schettler, Salt Lake City; Charles D. White, Jr., Beaver City; Ernest P. Henrichsen, Holiday, For the Scan-dinavian Mission-Christian M. Nikolalzen, Bear River City: James W. Hur ren, Hyde Park; Charles Olsen, Mill ville; James Jenson and Soren Ander Centerfield: James Monson, Mount Pleasant; Andrew L. Thorpe, Ephralm, For the Netherlands Mission-Henry Robert James, Logan; Willem Dalebout, Ogden.

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

Appointment-Elder Marlon 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

excel himself; which he did and October, he was called to be president of the conference President Died leave of the and he proved the same as president. Under his care the work of the conference has continued to grow and oday stands as a monument to his la bors and those associated with him. He was loved by the Elders,

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 every where, 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 more 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 baptisms are not so many in number, we 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. 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 Douglas county, Ga. I was brought up to



KINGSFORD'S

OSWEGO





is unsurpassed for fine Linens, Muslins and delicate Laces.

He spent twenty-f that conference. Ten months he travwork. He and companion baptized 46 ersons and met scores of friends. He 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 on a steamboat to St. Louis. 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 of May, 1899, for a mission to Scandi-navia. He has been laboring in the Stockholm conference all the time. He returned home on the 5th day of this month. He says the mission is making good progress in Sweden.

Elder H. W. Naisbitt, 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 and pleasant mission. Brother Naisbitt has acted as second counselor to the president of the European mission. He has traveled ex tensively in the British mission, and devoted much time to literary labor. Speaking of the mission, he says it is ooking very encouraging. There are numerous inquirers, partly due to the efforts of the Elders, and partly to op-position. Brother Naisbitt, after his release, has visited friends and relaives in the eastern states. He says his health has been remarkably good all the time. In his characteristic lan-guage, he says he is glad to have been gone, and glad to be home again.

Elder C. A. Burnham, of Richmond, Cache county, was set apart on the 17th day of May, 1899, to perform a mission the Southern States. He returned from there on the 15th of this month. He has been laboring in the Kentucky conference all the time, with the exception of the last six weeks, when he isited relatives in Ohio. He says he has enjoyed his mission.

IRISH RELIGIOUS STATISTICS.

The religious denominations in Ire hand 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. whereas the Methodists have increased 10.4 and the Jews 11.9. There are 3,310,028 Roman Catholics, 579,385 Eplscopalians, 443,394 Presbyterians, 61,-255 Methodists and 3,769 Jews.

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 severest tests have been on hopeless victims of Consumption, Pneumonla, Hemorrhage, Pleurisy and Bronchitis, Hemorrhage, Fleurisy and Dronunitis, thousands of whom it has restored to perfect health. For Coughs, Colds. Asthma, Croup, Hay Fever, Hoarseness and Whooping Cough it is the quickest. the world. It is sold by surest cure M. I. Drug Dept., who guarantee atisfaction or refund money. Large bottles 50c and \$1.00. Trial bottles free.

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

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, per-fects digestion, and brings about that n 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

Methodists, Presbyterians and others relate their experiences of shib 'hought I could attribute all Pad be such extraordinary manifestations as I saw exhibited in visiting the temple and lis tening to the testimonies of persons and hearing the extraordinary accounts of what the Lord had manifested to them. Talking with President Joseph Smith, and being with him and with his father, I could not help but believe that there was something more than common in what was called "Mormon. ism."

the chlidren of men. I had heard

HOW HE BECAME CONVERTED.

At this meeting that Father Smith held I listened with astonishment to him telling the brethren and sisters their parentage, their lineage, and other things which I could not help but believe he knew nothing about, save as the Spirit manifested them unto him. After he got through with this meeting. was introduced to him, and in the course of the conversation he remarked, "Why, Brother Snow [he called me Brother Snow, although I had not been baptized, and did not know that it being so different to my training. ever would bel, do not wor-I discover that you are trying to understand the ples of Mormonism." I replied that that was the object I had in view, "Well," said he, "do not worry, but pray to the Lord and satisfy yourself; study the matter over, compare the scriptures with what we are teaching; talk with the brethren that you are acquainted

with, and after a time you will be con-vinced that "Mormonism" is of God, and you will be baptized, and you will become as great as you will want to be-as great as God Himself, and you cannot wish to be greater." Of cou such expressions as those I could not understand. I thought it was wonde ful that a man professing what he did should talk in that way, Anyone see-ing old Father Smith as he then appeared and having read of old Father Abraham in the scriptures would be apt to think that Father Smith looked a good deal like Abraham did; at least, that Is what I thought I do not know that any man among the Saints was more loved than Father Smith; and when anyone was seriously

sick Father Smith would be called for whether it was night or day. He Was as noble and generous a man as I have ever seen, BAPTIZED INTO THE CHURCH.

peared

One Sunday the Prophet Joseph arose in the pulpit just before the meeting closed and said, "A young man by the name of Lorenzo Snow wishes to be baptized, and Brother John Boynton

(who was then one of the Twelve Apos-tles) will baptize him." I was baptized in the stream that ran through Kirtland, and hands were laid upon me by

Hyrum Smith and some others. I received no special manifestation at that ume, but I was perfectly satisfied that I had done what was wisdom for me to under the circumstances. I had studied the scriptures and was convinced that the Gospel as preached by the Latter-day Saints was in accord-ance with that taught by the Son of God and by His Apostles in former days. A peaceable, good spirit came upon me that I had never experienced before, and I felt satisfied at the sacrifice I had made. Since then I have been ashamed to call it a sacri-fice, out at that time it was a sacrifice

o me, because I could see that it would hange my whole future and perhaps destroy all my worldly prospects and aspirations, besides being a great disappointment to my relatives and friends,

TESTIMONY OF THE HOLY GHOST.

About two weeks after that, Elder Sherwood, at that time one of the right hand men of the Prophet's, said to me, Brother Snow, have you received the Holy Ghost since you were baptized? That question struck me almost with consternation. The fact was, while I had received all I needed perhaps, I had not received that which I had anticipated; and after Brother Sherwood put this question to me I felt dissatis-

it pleased me. I was contented for ...g these young Elders testify of their suc-cess in preaching the Gospel, I began to think about it still more. The Lord had given me a knowledge that He was coming upon the earth, and that there was a preparation necessary to be made: He had given me all that I had asked for, and more; for the baptism which I received, of the Holy Ghost and the perfect knowledge then given to me was more real and convincing than my mmersion in the cold water; and I felt that there was a responsibility resting upon me. So I shut up my books, laid my Latin and Greek aside, and I have never seen them since. I started out without purse and scrip, and under the circumstances that was about as great a sacrifice as I have ever made. I had not been accustomed to depend upon anybody for food or sheiter. If I were going off any distance, my father would make sure that I started out with plenty of money for my expenses. And now, to go out and ask

for something to eat and for a place to lay my head, was very trying to me, EARLY MISSIONARY EXPERIENCE.

I remember my experience the first night after I started out. About twenty miles from Kirtland I stopped at my aunt's. She was a Presbyterian, a very wealthy woman, and a woman of considerable experience. I was telling her that I expected to be treated like other Eldrs, turned out of doors, etc. and she said, "Lorenzo, I don't believe a word of that. They will know you are an honest man, and you will not be turned out." "Well," I replied, "I do not expect to be treated any better than my brethren,"-and I was not. After leaving my aunt that night, I walked several miles, and as the sun was going down I thought it was about time to make an experiment and ask for some place in which to stop. I did so, and I never shall forget the house-where it stood, its distance from the road, the picket fence, and the gate that I went through. I walked up to the house, knocked, and was bidden to come in A gentleman and his wife were there, and I told them I was a "Mormon" El. der, traveling without purse and scrip, and would be very much obliged if I could get a night's lodging. They some kind of an excuse, I told made them I was not particular; the privilege to lie down on the floor with a blanker would suit me. But no; they did not want to keep me. Well, I had a little more courage when I came to the next house, but was met with the same objection. So it went on until I got to the ninth nouse, where I got a night's lodging, but had to leave without breakfast. The next day or two I arrived at one of my aunt's, and preached there for the first time in my life. was quite bashful then, and, not having spoken in public before, it was a very difficult thing for me to get up there and preach to my kindred and the neighbors who were called in. I remember that I prayed nearly all day preceding the night I was to speak. I went out by myself and asked Lord to give me something to say. My aunt told me afterwards that she al-most trembled when she saw me getting up to speak; but I opened my mouth, and what I said I never did know, but my aunt said I spoke fine for about three-quarters of an hour. I held another meeting the next night, and the night after that I was invited to speak in the Medina court house by the party who had it in charge. After I got through speaking there a gentleman came to me and said, "Now, Elder Snow, I am a much older man than You are a young man, just start-

ing out, I see, to be a minister. I want to give you a little counsel. If you continue to talk as loud as you be taken to the cemetery." I thanked him very much and told him I would try and benefit by his counsel. Then I thought I owed a duty to my uncles and aunts and my schoolmates, and they let me have the school house in which to preach to them. The house was put up

fucers of scripture, and while he was endeavoring to give an explanation the Spirit of God fell upon me to a marked strains. I used it last winter for a severe lameness in the side, resultin exient, and the Lord revealed to me, form a strain, and was greatly pleased just as plainly as the sun at noonday aith the quick relief and cure it efthis principle, which I put in a couplet: fected.

As man now is, Cod once was; As God now is, man may be.

The trouble arises from inani That fulfilled Father Smith's declaration; their food is not assimilated, but tion. Nothing was eve vealed more distinctly devoured by worms. A few doses of WHITE'S CREAM VERMIFUGE will ever -rethar that was to me, Of destroy the worms, when the children will begin to thrive at once. Price, 25 cents. Z. C. M. I. course now that it is so well known it may not appear such a wonderful manifes tation, but when I received it, the knowledge was marvelous to me. This ***************** principle, in substance, is found also in the scriptures. The Lord said to John,

antly.

as recorded in the third chapter of his Revelation: "To him that overcometh will I grant to sit with me in my throne, even as 1 also overcame, and am set down with my Father in His throne."

Have you ever heard the ministers of the day preach a doctrine of that kind? They read it, but do not believe it. Paul says in his second epistle to the Corinthians, 12th chapter:

"I knew a man in Christ above fourteen years ago, (whether in the body,) cannot tell; or whether out of the body I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body or out of the body, I cannot tell: God knoweth;)

How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to

This same Paul, writing to the Phillipians, says:

utter.

says:

"Let this mind be in you, which was dso in Christ Jesus: Who, being in the form of God. thought it not robbery to be equal with God.

Do we ever hear ministers try to explain that? But these things are unloubtedly clear to your minds. I say to you sisters, your husbands, if they are faithful, will be Gods in eternity After we have passed through the varous ordeals of life and go to the other ife, where our Father dwells, even the

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him."

upon its mother's breast. It is withbut power or knowledge to feed and bothe itself. It is so helpless that it to be red by its mother. But see its ossibilities! This infant has a father and a mother, though it knows scarce y anything about them; and when it ets to be quite a little boy it does no know much about them. Who is its fa-Who is its mother? Why, ther? father is an emperor, its mother is an mpress, and they sit upon a throne, governing an empire. This little infant will some day, in all probability, shi upon his father's throne, and govern and control the empire, just as King Edward of England now sits upon the throne of his mother. We should hav this in mind; for we are the sons God, as much so and more, if possible, than we are the sons of our earthly fathers. You sisters, I suppose, have read that poem which my sister composed years ago, and which is sung quite frequently now in our meetings. It tells us that we not only have a Father in "that high and glorious

and you will become as Mother, if you are faithful WIVES AND HUSBANDS ADMON-

Wives, be faithful to your husbands. 1 know you have

with many unpleasant

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READING THE HAND. lod of heaven, the promise is that we aman shall be like Him. The Apostle John Professor Sterling As an illustration, here is an infant place." but that we have a Mother too great as your ISHED TO BE FAITHFUL. At Drug Stores.



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