DESERET EVENING NEWS: SATURDAY, DECEMBER 22, 1900.



from time to time regarding the manner in which Elder B. F. Grant first became interested in the principles of the Gospel. Others who have known Elder Grant for a number of years have expressed a desire to be made acquainted with the particular incidents that are connected with this most important time of his life. Elder Grant has written many letters in answer to these inquiries, has spent considerable time on the same, and still they continue to arrive in his mail at stated intervals. In order that all those desiring to become informed upon the subject may learn the facts, the following, written a letter, the following letter, written by B. F. Grant to a dear friend, is reduced by request, from the March, 1898, number of the Improvement Era:

Granite, Grant County, Ore., Nov. 7, 1897.

Hon. B .----- B------

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My Dear Friend:—I suppose you will wonder at receiving a letter from me. but old man, while you may not know it, I often think of you, M—— and I were talking about you the other day, and I concluded to write you. B—, you no doubt know that we lost our lit-tle sile of saven on the tenth of June. tle girl of seven on the tenth of June, and as I am now preparing to return home for the winter, the thought of doing so and my darling girl not coming to meet me, makes me very sad at times; and it was while thinking of you and your similar loss a short time ago, that I was reminded of the way you and many of us have viewed this life and the lives we have lived. Just living for the things of this life and never thinking of that to come. I thank God, our Heavenly Father, every day of my life to think that I have been brought form darkness into light, and can now say that I do know for myself and not for another that God lives and that we are His children, and that He will hear and answer our prayers if we will but humble ourselves enough to call upon Him in prayer. Oh. B-, this life is but a span long at most, and our darling children have gone but a few days ahead of us, and just think, they were permitted to come on this earth and finish their work and return to their Father in Heaven as pure and unspotted by the things of this life as they were the day they were born. Now we all know there must be some wise purpose in placing us upon this earth, if so should we not find out what that purpose is and then see if we are fol-This is no idle word, it is lowing h? all-important to us. I now ask you, should we take anybody's word on a question of so much importance, or should we not find out for ourselves? You know you have never taken anyone's word for this, and even if you had and did not find it out for yourself, i would do you no good. You can't read or do anything else from the knowledge others possess, but you must go and acquire this knowledge the same as they did and in the same way. When you can learn to read for one of your children, then I will learn the Gospel of Christ for you, and when they can get the benefit of your learning to read without learning it for themselves, then you can get the benefit of my knowledge of the Gospel of Christ without learning it. When you can impart re of love you have for your vife and children to me so that I can have the same love for them that you. have, then I will impart to you the same feelings I have that make me know that God lives and that He has answered my prayers, and in such a the cospet of carlst, and not for any the spirit of man. way that I know it just the same as wrong he had committed, and so it has been in all ages and will continue to the spirit of man. You may say and think, "Well, Fred the end of this world. answered my prayers, and in such a you may say and think, "Well, Fred has got it bad, poor fellow, it is all right, and it will do him good if he really thinks that way. I wish I did, but I can't." And there you let it end. Oh, poor blind man, why will you let the devil furnish you these thoughts? will now attempt to show how blind men are when led by the power of darkness. Suppose you were making darkness. Suppose you were inducting an assay, and I was watching you,then you would tell me how you did it, and that you received \$500 per month for this work. I would say, "Why, I am working with a pick and shovel and re-this work is the pick and shovel and re-the pick of the p ceiving but \$50 per month. I would give anything if I could assay." Then you would turn to me and say, "Well, if you really wish to know as much about this work as I do, all you have to do is to do the same as I do." Then you explain to me all about making an assay, and how you received this knowledge: then suppose I should go away and say to myself, "Well, poor $B \rightarrow has$ got it bad, but it is all right if he can think this way, but I can't," and at that I am content to stop. Now, I ask you if I should go on in that way, how long would it be before I would know how to assay, and what would you think of a man that really wanted to know something and would make no effort to inform himself regarding it? Then suppose you were interested in having me gain this knowledge to bring one hundred assayers to tell me that they possessed the same knowledge that you did, and that they acquired it in the same way you told me you did. After all this, what would you think of me, if I still would not believe you, or try to find out for myself, but would simply say, "I think you and all these men are deceiving yourselves." Then you might turn to me and ask what I know about assaying anyway, and I would be compelled say, "I know but very little about it, in fact all I know just makes it that much harder for me to understand it." After all this, if you still found me at work with the pick and shovel, would you think I amounted to very much in this world? Oh. B-, I now ask you in the name of our Lord and Savior Jesus Christ, for your sake, for the sake of your dear family, to stop and think of this subject, and consider how bitnd a man acting thus would be, I beg of you to examine your condition regarding the plan of salvation, and see if it don't fit your case to the very letter. You know my past life and the way I have viewed these things. I now say to you that I have been born again: I am a new man. I have new desires, new thoughts. I have, as you know, traveled both roads and should know something about them. I now say to you (God being my witness, and the memory of my little girl's death fresh in my mind, and knowing if I do not live an honest life I can never go where she is, and the greatest desire that I now have is to well so live that I will have her in the lif to come)-that I know that the Gospel of Jesus Christ is true, and that Joseph Smith was a Prophet of the true and smith was a Prophet of the true and living God, and that the Church of Christ has been established on the earth for the last time. I say to you that I know this, and I gained my knowledge by humbling myself in prayer, and asking God, our Father, in the mane of His Son Journ Father, in the name of His Son Jesus Christ, to give me a testimony of these things for myself, and I have received it by the spirit of God, Now, B---, I don't ask you to take my word for this; it would do you no good if you did, but I do usk you to neek for a knowledge for yourself. This is an individual work, no one can do it for us, any more than they could eat for us, and satisfy our hunger. You must humble yourself enough to bow down and call on the Lord in humility to give you a knowledge of these things, and I promise you that you will know for yourself: there will be no counterfeiting it; you will no longer be in doubt. You can go off by yourself and call on Him in prayer; you need

Many inquiries have been received ; not make the start in the presence of Don't let the thought of what will his or that old friend think of you,keep ou from doing what you feel and know) be right, but think of the uncertainy of life and what this means to ye ind your family. The Lord will promp ou when you read this that you shoul all on Him, but I promise you that he devil will be found at work with ten thousand things to keep you from loing it: but you are the only one to lecide which of these promptings you decide which of the know you never did will beed. You know you never did anything wrong in your life, that you did not receive the prompting, "Don't do it, it is wrong," and then would come on the second to be abased in the other prompting, "Ob. go ahead, it is only a little thing anyway, and then one will know if, and you are i preity good fellow anyway, your life is all right." It is strange how the idversary will make us think we are ill right. Do we require any stronger vidence than this that we are here to inke a record, and that we are given these two promptings and left to de-ide which one we will follow? If this were not the case, we would not be orking out our own salvation. If you could not do wrong, then you ea ild not be rewarded for doing right, but if you are prompted to do wrong, and you re-sist II, then you should be and will be rewarded. If you will be honest with yourself, you will admit that you have ever tried to investigate and secur testimony regarding these things. as thirty-eight years old before ever offered up a prayer to the Lord and I do know that He was pleased b think that I had humbled myself to do this as you or I would be to have one of our children who had been dis-obedient, come to us and say, "Father, I have sinned, forgive me and I will do so no more, but will obey you." Think of the joy this would give us, and how would clasp this child in our arms and do all we could to make it feel that we had really forgiven it. Our Heavenly Father will receive you the same as you would your child, and make you know and feel that you were forgiven,

and would be so long as you would follow His promptings. If you wish to know something about farming, you would go to farmers and talk with them and associate with them, f you wish to know about the things f God, go and talk to Him and asso-iate with men of God, and you will ind they carry an influence with them good that you can't help feeling then in their presence, any more than you could stand by a red hot stove and not feel the heat from it. I might pick some fruit of a peculiar kind and taste it, and taste it, and then turn to you and say, "It is good, but has a very peculiar taste;" you would think maybe it had, but you would not know. One hundred more might go and par take of this fruit, and turn and tell you the same as I had done regarding he peculiar taste, but this would only trengthen your belief, you would still in doubt: but if you go and partake this fruit, then all doubt is removed u have an actual living knowledge or yourself thereafter, and no amount talk from others that have not tasted his fruit and don't know of the pecu llar taste it has, could change your knowledge. You yourself might go on all your life telling this to others, and never succeed in finding one that would accept your testimony, still this would not change the fact that you were telling the truth. We find that in the time of our Savior, they would cent His testimon it Hin to death, not for any wrong He had com mitted, but for the Gospel He preached. We also find in our day they would not accept the testimony of the Prophet Joseph Smith, but he died a martyr for the Gospel of Christ, and not for any I might go on telling you that I know this is the Gospel of Christ. Your dear old mother whose words you would stake your life on for things pertaining to this life, can tell you that she knows these things, and any number of others might do the same, and still it will count for nothing if you will not try to find out for yourself. get her out at once, you would not doubt my word for one moment, but would hardly wait for me to finish un-til you would be off to save the cow Now comes the rub, my boy. I say to you repent of your sins, go down in-to the waters of baptism, take your family with you, then go to the temple of the Lord and have them sealed to you for time and eternity, and then strive to keep the commandments of God and I promise you that you will have your little girl who has gone to the Great Beyond, and as many more of your children as shall go there a pure as she was, and that you will all gain life eternal, worlds without end. Now, you would take my word and go to work at once to save your cow It possible that you think more of your cow than you do of yourself and family? Let us admit that I am de eived in this statement, am I asking you anything that you cannot without any injury to you or your family? If you do it, it will not hurt you The Weak Spol. If you are sitting in a restaurant where waitresses are in attendance, you will note now and again some young woman but her hand to her back, and straighten herself up, while her lips are tightened as if by pain. It's backache. Yet all day long she must

in the world to come, for you know ou are only bound "Until death doth I say to you with all the sin-

writy of my heart that when I went aled to me for time and eternity that was a change came over all o s. We thought we loved our another efore this, and we did, but there was new love after we had taken, this Now, why would I tell you these things if I did not know them to be true? What good would it do me? were the only one that could tell you that these things are true, ther you might say, and justly too, that I night be mistaken, but when you fin hundreds of thousands that will tel you the same things, among them you own mother, brothers and sisters, ar ou justified in thinking that they are il deceived, when some of them hav pent a lifetime in this work? The must be very dull or they would have discovered that they were deceiving hemselves and they would have qui long before now. But in place of you finding them falling away, you find cour own dear mother, now on - th verge of the grave, bearing a stronge estimony to you than ever, that sh tows this is the work of the Lord, an trying to get you to repent and come and partnke of the blessings that she knows will follow if you will but do it Would she at the last hour of her life try to get you to do anything that she was in doubt about? Think how absurd it is to contemplate her doing such a thing. I say to you, go like a man ind investigate this work, and do it be ore it is too late and hereby give your our old mother the greatest joy of her te before she is called away, and save

ourself and family while you can. How can I find words to arouse you The Church don't need you: action? that is, in the sense that if it don't get you it will fail and go to pieces-it don't need me; it will go on just the same no matter what you or I may do, but, if this Church is what I tell you it and by following its teachings we can gain eternal life, and be reunited with our families and friends beyond th grave, not for a short time but for ever-if this be true, I ask you, don't you think we need the Church? Now, another thing. Don't let the acts of lives of those that you may know who laim a standing in the Church and live nrighteous lives keep you from doing that you know and feel to be right he acts of these men and all hell comined cannot change the principles They are everlasting and never, no ever, change so long as time lasts. et men do or say what they please hese principles will remain until the end of the world, unchanged.

Now, old man, talk to your boy and for he is a bad boy, and if he don't for he is a bad boy; and if he don't stay away from him he will get into some trouble. Then you tell him the story of "Old Dog Tray" and try in every way you can think of to get him a mind you. If he will listen to you then you have joy and satisfaction in knowing that he is doing right and tryng to carry out your instructions. this kind of advice is good for the boy, why wouldn't a little of it be good for his father? If his doing your will makes you happy, don't you think your doing the will of your Heavenly Father would make Him happy as well as your arthly parents? I can say to you that have proven for myself that there is to happiness that comes to the human eart like that which comes from ceeping the commandments of the ,ord, and striving to do right in all We are truly born again. We hings. have new love for our family, for our friends and all mankind. We wish to keep them all and get them to come and partake of the blessings that we enjoy, and persuade them to ask God our Eternal Father to give them light



Higher Prices for Milk.

terview in the World, says;

erally considered too expensive

tions of the world may possibly see a as the rubber swamps are reached they new republic rising before long to its select a suitable spot for a base of or place in the ranks of the existing demerations and proceed to construct rude camp, which serves as a genera ocratic government. Acre, a stretch rendezvous. Then they wander off singly and in couples looking for the of territory about 300 miles square in the upper part of Bollyla near the Brarubber trees until nightfall, when they sillan boundary line, is the site of the eturn to headquarters. The hunter as he goes his dally rounds makes a number of fresh cuts prospective republic. This locality has many features which can be turned to around the trunk of each tree which he good advantage by those desirous of has previously marked as his own special property pro tem, and sets little making it their domicile provided the day cups to eatch the valuable sap that lispute as to the actual ownership of flows from the incisions. The sap at the expanse is decided in favor of the this stage resembles rich Jersey cream more than anything else that I can element advocating the establishment compare it with. of an independent form of government. The milky juce, or caoutchouc, as the natives call it, was first made use The Bolivian officials, arguing that the ntire district known as Acre is within

of by the Indians of Costa Rica and by the boundaries of their state, have sent them made known to their conquerors. detachment of troops to Arleopolis, The Spanlards in Mexico had learned Acre's metropolis, to quell all attempts at rebellion, but Acre's supporters inas early as 1513 to make it into shoes and also to use it for waxing their lend resisting in no uncertain manner. cloaks in order to render them waterrealizing that if they are to be an inde proof. pendent people they must strike while the iron is hot. Should the contest re A SCARCITY OF HAY. ult in Bolivia's defeat no time will be ost by Acre in seeking general recogni-

Henry W. Phillips, a property holder n the disputed territory, has already been sent to the United States to ob-tain help if possible from the authoriiss at Washington, but the success of his mission is not very extensively believed in by those said to be in a posiion to know.

Acre has undoubtedly a great future from a commercial standpoint, and the proper and thorough exploitation of its ossibilities will help possibilities will help materially in gaining the confidence which it is striving to get. One commodity which is obtainable in quantities sufficient to guarantee the future success of the whole region is rubber. Most of the 9,000 inhabitants of Acre are connected in some way with the traffic in the use-ful and valuable gum. The rubber has o be taken to the coast for shipment hrough Brazil. In doing this the Amazon river, that great artery circulating and pulsating through the heart of the vast tropical wilderness, serves as an outlet. The boats in leaving Acre ollow the Aquiry river to its junction with the Purus and thence eastward to he point of the latter's confluence with the main current of the Amazon. The total distance is about 2,000 miles.

the State. Our receipts are running about 25 per cent less than last year. Brazil requires the payment of a duty on all the rubber that is taken through The shipping demand from the East is very good, and the miscellaneous requirements of Kansas City are its territory. The impost is levied and collected at Para. Last year the ship-ments ran from 3,000 to 4,000 tons. The urgent, owing to the prosperous conrubber, being worth from 98 cents to \$1 a pound would run its value up to about \$2,009 a ton. Four thousand tons at \$2,000 each would equal \$8,000.ditions among teamsters, liverymen and owners of horses." A SIMILAR TONE. 000 as the value of the annual produc of the Acre country. On this Brazil There is something about the tone of has been collecting an export duty a voice used by Mr. Hanna when he de-clines the presidential nomination that Para from 21 to 22 per cent. thereby deriving a revenue approximated at eminds us of the tone of voice used by \$1,750,000 annually. Brazilian capital-Roosevelt when he declined the vice presidential nomination.—Omaha World sts are the principal investors and it is likely that that country will Herald. always wield considerable influence in its development.



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Boo," writes M oma Illafstea cking with pain from th Pierce's Favorit casami Pellets tons, baths and diet. To my surprise, in them the time I began your treating was a well woman, and have not had the b ache since, and now I put in sixteen hours a day at hard work."

Dr. Pierce's Medical Adviser in paper covers, is sent free on receipt of 21 onecent stamps to pay expense of mailing only. Address Dr. R. V. Pierce, Buifalo, N. Y.

that they may know of the things of God, and as the good book tells us, we cannot understand the things of God except by the spirit of God, and that we understand the things of man by the spirit of man.

to help me, that I may get others to come from darkness and receive the light of the Gospel, that has prompted me to write you today. I do hope and oray that God our Eternal Father will help you that you may ponder over these things and accept them with the same spirit that has prompted me to write them to you.

Dedicating these words to you and 3 your family in the name of the Lord and Savior Jesus Christ, knowing if I have spoken falsely that I must answer it. I now swear unto you, as sure as God lives, that I do know that these things are true, and I promise you in the name of the Lord that if you will but humble yourself enough to call upon the Lord, in prayer, you can and vill receive a testimony for yourself, and you will know of this doctrine hether it is of man or whether it is f God. I know and promise you this r the reason that we are told that our leavenly Father is not a respecter of ersons, and He will hear and answer he prayers of all His children. I have tried Him and found this to be Possessing this knowledge snow I can with safety promise you if ou will do the same as I have done. ou will receive the same testimon; hat I tell you I have received. May do this, and may God bless you and our family and give you all a desire s gain this knowledge and help you to btain it, is the sincere desire and wish

> Your affectionate friend. B, F. GRANT.

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STAMPING OUT THE LOAN SHARKS

A considerable number of large firms n Chicago have forbidden their emloyes on penalty of dismissal to have callings with the loan sharks who inest the city. Several of these firms have set aside special funds to be used making loans to employes in case o necessity, and have coupled with the order forbidding them to patronize the professional extortionists a notice that In case money is badly needed applica-tion may be made to the firm's mana ger. Both actions should result in good to all the parties involved except, o course, the loan brokers, and they de serve neither consideration nor sympathy.

MOURNING LOST PORTRAITS.

The Korean court has gone into nourning for three days because the portraits of the imperial ancestors were destroyed in the recent conflagration. All officialdom will robe itself in white, and the inmates of the palace will wear sackcloth and fare roughly .- Japan Mail.

--Pneumonia Prevented.

Among the tens of thousands who have used Chamberlain's Cough Remedy for colds and la grippe during the past few years, to our knowledge, not a single case has resulted in pneu Thos. Whitefield & Co., 240 Wabash avenue, Chicago, one of the most promiinent retail druggists in that city, in speaking of this, says: "We recommend Chamberlain's Cough Remedy for grippe in many cases, as it not only gives prompt and complete recovery. but also counteracts any tendency of la grippe to result in pneumonia."

First and Foremost In the field of medicine is Hood's Sarsaparilla. It possesses actual and un equalled merit by which it cures all dis eases caused or promoted by impure o impoverished blood. If you have rheu matism, dyspepsia, scrofula or catarrh you may take Hood's Sarsaparilla and be cured. If you are run down and fee weak and tired, you may be sure it will do you good.

The favorite family cathartic is

The Best Plaster. Rubber hunting is a varied and inter-A piece of flannel dampened with esting pursuit, but it is also accompa-Chamberlain's Pain Balm and bound to nied with more or less of risk. The the affected parts is superior to any est localities for the finding of the Silaster, phonia elasticia, or Brazillan rubber back or pains in the side or chest, give tree, are isolated and thronged with all t a trial and you are certain to be more sorts of reptiles and wild animals. Hereabouts the rubber hunters are called "stringuerios," which name corthan pleased with the prompt relief which it affords. Pain Balm also cures rheumatism. One application gives reresponds to the Central American term



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