26 POWER OF TRUTH

A Discourse by Elder Heber J. Grant, Delivered Before the Pioneer Stake Conference, in the Salt Lake Tabernacle, April 25, 1909,

(Reported by F. W. Otterstrom.)

of meeting with the saints here assembled, in the capacity of a conference of the Pioneer stake. I enjoyed the remarks and reports that were made this morning, at our conference meeting in Pioneer hall. While listening to the speakers, many reflections passed through my mind, and I felt very grateful as I contemplated the present condition of the Church in comparison with what it was in the early history and organization of the same. When I think of the drivings and the perse-cutions in Missouri and in Ulinols, and of the inclu head blue and invitations of the early hardships and privations and cares—of the famine, almost—and the many difficulties which the early settlers of these valleys passed through; and when I hear any of our speakers refer to the fact that the Church was not able to do much for settlers them in their youth, and then reflect that the Church is able to contribute a guarter of a million dollars a year for the support of our Church schools, to say nothing about the contributions that are made for the erection of buildings, and the money received for tui-tion fees at our Church schools, which tion tees at our church schools, which is also used for the support of the schools—I rejoice in the advancement that has been made and the opportuni-ties that are now enjoyed by the chil-dren of the Latter-day Saints. When I realize that every young man and wom-an in every ward and in every stake, who has any desire or disposition to who has any desire or disposition to learn regarding the gospel, can find abundant opportunities through our can find Primary associations, through our Mu tual improvement associations, through our Sabbath schools, our Religion classes, and our Church schools, this is a source of great satisfaction to me. In the various organizations and the edu-cational system of the Church, our young people are given opportunities to gain all the information that they are willing to accept, or that they have the inclination to reach after. I rejoice in the progress of the work of the Lord, and in the fact that it is a rare thing to find faithful young men of women in the Church today, 18 or 20 years of age, who are not able to stand upon their feet and give an in-telligent reason for their faith in the goggel of Jesus Christ, and they are capable of expounding the principles of the gospel. This is a result of the im-proved educational facilities that we proved educational facilities that we have among us now in comparison with what we had 20 or 30 years ago. I re-joice in the fact that the young men and the young ladies of today are far in advance of what they were in my child-hood days. I remember very distinct-ly, when chosen to preside over one of the stakes of Zion, that when I made my maiden speech, as the president of that stake, I told all I could think of, and J spoke exactly seven and one-

and I spoke exactly seven and one half minutes, and part of what I told haif minutes, and part of what I tolo I repeated. I ran out of information and of ability to express myself in less than 10 minutes. Now I believe that I haven't a child who at 16 years of age could not give a better and a more intelligent discourse on the gospel than I could when 24. I rejoke in the fact that the meme vector is an Church that the young people in our Church schools, in Fast day and testimony meetings learn to stand upon their feet and express their ideas; and they over-come that timidity which is natural to men and women when standing before an audience. It is by practise and by contact with any work that we learn to

do that work. I do not say it boastingly, but I am convinced that there are no other peo-ple, of a similar character, who can compare with the Latter-day Saints in producing men and women who are able to stand up and deliver intelligent speeches thes. In proportion to our num-I believe that we have more speakers among our men and women who are capable of addressing an au-dience in an intelligent way, than any similar, people upon the face of the I believe that we have more earth. find among any other people, When El-der Sjoddhl referred to the fact that in his country—Sweden. I believe—it was a rarity to meet a man who had been ople who ha to America. It is no rarity to us here, and has never been, to meet men who have been nearly all over the civilized world. This is due to our missionary system. We had in the mission field last year about 2,000 missionaries. They are in every land and in every clime, almost, where missionaries are permitted to go. They return to us after one two, three or five years-or, as I re-marked here the last time I stood be-fore you, in the case of Elder Booth, in Turkey, over five years, and Elder

I am pleased to have the opportunity is meeting with the saints here as-bleak in the saints here as-bleak is the saints here as-here as a saint is the saint all parts of the world, and we have an exchange of the ideas of travelers; and it is conceded, I believe, that there is mothing that broadens men and women more than coming in contact with other people, with different customs and habits, different ideas and religions, and ways of training than those that we have been used to ourselves. Travwe have been used to ourselves. Filter-eling is a great educator, and when it comes to traveling, no people of equal resources, no people of equal educa-tion [Jacilities can compare with the Latter-day Saints as travelers. Our very missionary system makes us the most extensive travelers and collectors of intermedies from all parts of the of information from all parts of the world that you can find in any land or

OVER FALSEHOOD

in any clime n any clime. I rejoice in knowing that God works n a mysterious way. His wonders to berform:" His works are natural, hat everything comes about in n ordinary natural way. Yet hose who are not seeking in a myst perform;" that eve that everything comes about in an ordinary natural way. Yet those who are not seeking for light and inspiration and the guidance of the Spirit of the Lord, fail to discern in the growth of the work of God, do not descern in the expansion of the people of God, and in their accomplishments, that they are in very deed led by our heavenly Father, I believe that there is no thoughtful, prayerful, humble Latter-day Saint who, when he stops to reflect has not cause each and every day of his life to feel grateful to God for the "maryelous work and, to God for the "marvelous work and a wonder" that has been restored to this earth, and for the fact that it is growing and spreading its influence for good

CHANGE OF SENTIMENT.

I remember very distinctly that only a few years ago, wherever I traveled— and it fell to my lot, in one single year, to travel by rail in this country something over thirty thousand miles, having been to New York and return four times, to San Francisco twice, and many side trips—there was a spirit of animosity, a spirit of hatred engendered in the hearts of the people against the Lat-ter-day Saints; this seemed almost universally the case with people I would meet upon the trains, in travel-ing, of late years, I find exactly the remember very distinctly that ing, of late years, I find exactly the opposite. I find a spirit of inquiry, on the part of the people, a desire to know something about the Mormons. As I travel along on the cars. I find that the people will listen attentively to what I have hence to show to them to what I may have to say to them, until midnight. In some cases I have apologized and suggested that we con-tinue the conversation the next morning, but I have had more than one man insist on talking until one or two o'clock in the morning, saying that they would not be on the train the next day, and that they were not next day, and that they were not satisfied; they wanted to know more about our people. I believe that one of the great rea-sont for the change of sentiment, and

for the desire to learn regarding our people, is that those who come here as tourists, by the thousands and the tens of thousands, and the number is increasing each and every year, when they meet the Mormons, and find that they do not have "horns." and that they are the same as other people in appearance, that it makes a won-derful impression upon them. As they beet the Mormon nearly on any neet the Mormon people and con-verse with them, as they meet the Bureau of Information workers, as they come into this building, and listen to the remarks that are made from this stand, and to the singing of our choir, it is all, to use a slang phrase, an "eye-opener" to them; and they go away with a very different impression of our people. The day is fast approaching when men who lie about the Latter-day Saints and export those lies, will have their exportations returned in-stead of being kept for consumption in the country to which they are ex-ported. Just to give a little idea of how things are done: Some years ago, without my knowledge or con-sent, I was elected as a delegate to the state conien to the remarks that are made the state con-

delegate delegate to the state con-vention of the Democratic party. I had made up my mind to keep out of politics, that I would not seek any office, and would have nothing to do with any of the state conventions, but while absent from my home, I was nominated at a primary, elected a delegate, and I attended the conven-tion. The next morping after that condelegate, and I attended the conven-tion. The next morning after that con-vention, a paper in this city publish-ed the statement that Heber J. Grant flitted from seat to seat, in-structing the delegates how to vote; and where they had intended to vote for certain individuals, they were commanded to change their votes and vote for B. H. Roberts; and it was

further stated that he made this command in the name of the presidency of the Church. It was said that I changed three, five, eight and—I mand in the hame of the presidency of the Church. It was said that I changed three, five, eight and—I would not be positive but I think one bunch of thirken delegates to Ro-berts. The paper said that Roberts was crammed down the throats of the American people, by the presi-dency of the Mormon Church, and I was the fellow who did the cram-ming, through the delegates, to get him nominated. Now, what are the facts? Heber J. Grant never spoke to one delegate before the convention. He did not get out of his seat during the convention. He never asked any man in the convention to vote for the nomination of B. H. Roberts. The only man to whom I said one word, in that convention, regarding B. H. Roberts, was the man who sat fiext to me, the Honorable James H. Moyle. I said to him, who is going to nomin-ate Debert? How evel and the new of the nominate name

to me, the Honorable James H. Moyle, I said to him, who is going to nomin-ate Roberts? He said, "I am;" then I asked him. Who is going to nomin-converted as to the wisdom of his running, but if you make a good speech, Jim. I will vote for him. (Laughter) That was the extent of it, Yet, day after day, for something over a right, that paper published editorials all based on the original false statement that I went from seat to seat and used Church influ-ence. Abraham Lincoln said, "You can fool all the people part of the time, and part of the people all the time; but you can't fool all the people all the time." These lies have become so

time." These lies have become so stale, and the people have found out that those who have circulated these stories are laurs, and somehow or other, when men discover that an individual is a liar, he hasn't the influence that he once had, when people thought he was telling the truth-no question about it.

THE TRUTH AS A CURE FOR IN-FIDELITY.

impressed with the remarks of Elder McKenzic, this morning, and my heart was full of very deep grati-tude to him as I was listening to him today-not for what he said this morn-ing, but my mind went back to the time when I was a young boy. I had I had been reading some of the articles pub-lished by the late Robert G. Ingersoll in the North American Review, when I was working in a bank in this city, and I was quite interested in some of the attacks made by Mr. Ingersoll on the Bible and on religion generally. I re-member that Elder McKenzie returned from a mission in Scotland, at that and he delivered a lecture against nfidelity, and in favor of the divine authenticity of the Bible. It was an-nounced that he was to deliver this lecture in one of the wards-I have forgotten which one, but I attended it; and I went to hear that lecture, not in one word, but in, perhaps, a half dozen wards-not that it was exactly the same thing, because it was not the same every time; but it was upon the same theme. I give to Elder David McKenzie credit for first awakening in me a burning desire to know more about the principles of the gospel, and to be able to defend them. One of the books that he recommended, and from which he said he received many of the ideas that he was giving to the people, was entitled "Nelson on Infi-delity." Elder Richard W. Young and I attended these lectures together We were bosom companions in child day. We bought this book and read it. I remember very distinctly that Mr. Nelson said, having been an infidel himself, that after he was converted he spent, as I remember it now, some cighteen years of his life trying to turr people from their infidel ideas; and he nade the statement that he had failed only in two cases, during all those years. He had been able to convert years. practically every individual who would read the evidences he gave in favor of the divinc authenticity of the Bible, provided they read the books, that he gave them, through twice. He had failed only in two instatuces, and he said that if men would only read the books that he placed in their hands, he

did not care how many infidel authors they read-that he would furnish them a score of infidel books, yes, he said he would furnish them a hundred, if they would only read on the other side. He said he was glad to furnish them books on the side of the infidel, if they would also read the other side. Why? Because, he said, you will catch your infidel authors lying in trying to prove their point; and every time you dis-

to breed bloodhounds, to debauch your own soul--this is slavery." The priest said, "Oh, no, it is not; it is poetry, and rather poor poetry at that." Then he says, "To lacerate the naked back is a cruelty or a punishment incident to but not confined to the condition or slavery. To breed bloodhounds is no worse than to breed canary birds and slavery. To breed bloodhounds is no worse than to breed canary birds and poodles, and as to debauching your soul that is done with great facility where slavery is unknown except in

name." Again, Mr. Ingersoll said, "Assertions are base and spurious coins." The Cath-olic priest, said, "If this be true, then the assertion you have just made is base and spurious coin. You say all assertions are base and spurious. Is it because they are assertions or because they are false? I assert that two and two make four. This is an assertion. Is it false? If must be, if what you say is true. . . We learn a great deal from the assertions of people. "You remind me of a man who had so much wisdom he climbed a tree, went out on a limb, and then sawed the limb off. You probably think that all assertions, while all those against it have the true ring. If you meant this, you should have had the 'courage of the soul' to say it;" and by the way, "courage of the soul" was always quoted in this book. I have, forgotten other statements that he proved to false but in othe Again, Mr. Ingersoll said, "Assertions

always quoted in this book. I have, forgotten other statements that he proved to be false, but in one place Mr. Lagersoll says, "To make myself clear: Water always runs down hill." The priest said. "If it always runs down hill, how then did it get up hill? Or is there a perennial epring up there? Water does not always run down hill. You pretend to be a philo-sopher, but I will have to enlighten you on this point. "The Mississippi river carries its wa-

you on this point. "The Mississippi river carries its wa-ters up an incline plane a perpendicu-lar distance of about four unlies. Wa-ter runs up in all rivers that run to-ward the equator. . . This is be-cause of the centrifugal force. . . over two-thirds of the earth's surface consists of water. These waters do not run down hill-do not flow toward the valleys of the poles. On the contrary, they remain on a vast slope that rises valleys of the poles. On the contrary, they remain on a vast slope that rises toward the equator to a perpendicular height of 13 miles. . . You saw somewhere a bit of water running down a hill, and you gathered the idea that water always runs down hill. Your view was too narrow. You mis-interpret nature, as you misinterpret God, because of lack of information." In another place Mr. Ingersoll said, "For me it is hard to see the plan or design in earthouakes and pestilence."

design in earthquakes and pestilence Mr. Lambert answered: "This is not surprising, since you have with com-mendable humility admitted that what you know about questions like these is almost infinitely limited. Seeing that you know infinitely nothing of the plan and design of the all-wise Creator, it is inconsistent for you to say that you can not see the plan, or design, or the wisdom αf these things. Really, you remind be of a little boy who was standing near a passing railway train. A flying cinder from the smokestack struck him in the eye, and he mused on the incident in this wise: 'For me it it hard to see the design or plan this great corporation could have had in spending vast sums of money to throw that einder in my eye.' (Laughter.) Who will say that the boy was not a billogonhan and an order that a philosopher and an egotist, or that a fortune does not await him when he is old enough to take the lecture field." Speaking of this reminds me of a cartoon I saw in Puck, many years ago. It was branded "The Illustrious Infi-del." It was a picture of Robert G. Ingelsoll. Robert was holding the Blble in one hand, over a bushet basket, and had a club in the other. The club was branded "Infidelity." He was pounding the Bible on the back, and the half dollars—the price of admission to his lectures (and \$250 guaranteel, or he did not give one) were pulling into to his fectures (and size guaranteed, of he did not give one) were polling into the basket; and he said, "I do declare; there is something in the good old book any how." Two hundred and fifty dollars a night, from that up to five hundred or a thousand dollars— Why, there are lots of fellows who would get up and lecture for less that would get up and lecture for less than would get up and lecture for less that that, and give the people whatever they want. There are Republicans who would write good articles for Demo-cratic papers; and there are Demo-crats who would write good editorials for Republican papers, for less money then were paid to Mr Inversall for makthan was paid to Mr.Ingersoll for mak

ing his attacks on the Bible. But to come back to the proposition I rejoice in the fact to that as the infi-del is found out he loses his influence. The point I want to make is that Mr. Nelson was ever willing to furnish I have in my desk a letter, that is I have in my desk a letter, that is not yet answered, from Colonel R, M, Bryce Thomas, author of the lit-tle pamphlet entitled, "My Reasons for Leaving the Church of England, and Joining the Church of Jesus Christ of Latter-day Saints." I recom-mend that little pamphlet to you. It can be secured here at the Bureau of Information. Mr. Thomas is a re-tired colonel in the British army, a man of education and influence. He e-aveled around the world, stopped infidel books to the men who were in vestigating the infidel side, if they would only read the other side as well. So it is with the Latter-day Saints. There has never been a time when articles have been published against us, but that we were willing, if the papers that published them would allow us the privilege of writing on the other side. I announced here, the last time I stood before you, the experience time I stood before you, the experience I had with a newspaper edited by an American over in Tokyo. I tried to get that man to publish the continuation of a sermon that gave the lie to the missionary tract that he had received, containing an extract from a sermon of President Brigham Young, but this but a refused to publish it a realize chior refused to publish it. I realize the harm done by falsehoods such as this paper published, and such as I referred to, regarding what I was sup-posed to have done in the convention that nominated Elder Roberts. There that nominated Elder Roberts. There were thirty odd editorials written, and they were based on the lie that I, in the name of the presidency of the Church, had commanded delegates to vote for him. Why were they written? They were written for exportation; and they were all false, all based upon a lying local. I told the manager of the paper, one day, that I would put up \$500 as a forfeit, if he would do the same, if he could find any delegate, barring James H. Moyle, who would say I had ever said "Roberts" to him, or asked him to vote for Roberts; and yet this man's paper had published God. yet this man's paper had published about 30 editorials in about two months saying that through me the presidency of the Church had announced that they

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wanted this thing done. There have been in the past, and there are at pres-cnt a great many lying editorials writ-ten for exportation, written to prejudice men's minds, but I rejoice that they are being found out, and the people of the world are learning that the Lat-ter-day Saints are—what? An honest, sober, industrious and up-right people. I rejoice in re-peating what I said here two or three weeks ago, that while the reputation of the Latter-day Saints may be bad, the character of every true Latter-day Saint is above reproach. No man, wothe character of every true Latter-day Saint is above reproach. No man, wo-man, or child, who lives up to the gospel of Jesus Christ, as revealed to us through the Prophet Joseph Smith, is anything but honest and upright. No person can live up to the teachings of the gospel of Jesus Christ without living a noble, upright, honest life; because there is nothing but good in it, and our teachings in very deed are nothing more nor less than the gospel of the Savior of the world. It is that gospel again restor-ed to the earth, and if there are in-dividuals whose lives and whose con-On to the whose lives and whose con-duct are not above reproach, it is be-cause they are failing to live up to the light of the gospel of Jesus Christ as revealed to us. The individual who is dishonest is disobeying the teach-ings of the gospel, the teachings and counsel of the servants of the Lord, that have been given ever since this gospel was restored to the earth. Nothing but good, nothing but what is for the uplifting, the benefit and betterment of the condition of men and women can be found in the gospel of Jesus Christ; and the people of dividuals whose lives and whose con-AFTER of Jesus Christ; and the people of the world are beginning to find that out, and it is making friends for us. FOURYEARS I have heard the saying, and I be-lieve there is something in it, that a lie can travel clear around the earth while truth is getting his boots on. It is marvelous how falschoods, can travel, and it is marvelous how many people there are who, apparently, would work and the second rather believe a falsehood. about a people who have been maligned for so many years, than they would ac-cept the truth when it is offered to

them. But the truth is bound to prevail; it is bound to come out on top, in the end. The tast time I spoke here, I quoted from a little book en-titled "Great Truths," and I spoke and read about truth, but I didn't say applying I will read say anything about lying. I will read a few lines from the same book on that subject:

that subject: "Lying is one of the oldest vices in the world; it made its debut in the first recorded conversation in history, in a famous interview in the Garden of Eden. Lying is the sacrifice of honor to create a wrong impression. It is masquerading in misfit virtues. Truth can stand alone, for it needs ardly, fearsome things that must travel in battalions. They are like a lot of drunken men, one vainly seek-ing to support another. Lying is the partner and accomplice of all the oth-ow vices. It is the cancer of moral

er vices. It is the cancer of moral degeneracy in an individual life. "Truth is the oldest of all the vir-tues; it antedated man, it lived before there was man to perceive it or accept it. It is the unchangeable, the constant. Law is the eternal truth of nature.

Now, I would like you all to read that book through. It will cost you 27 cents-25 cents and a two-cent 24 cents-25 cents and a two-postage stamp. You can get a ce by addressing President C. W. P rose, 295 Edge Lane, Liverpool. have bought and given away new theorem and given away new have bought and given away nearly a thousand copies, so I can recommend it to you as well worth your 27

cents. 1 maintain that every Latter-day I maintain that every Latter-day Saint has cause to be grateful to the Lord that we as a people are becom-ing better known, and that people are beginning to recognize us for our true beginning to recognize us for our true beginning to recognize us for our true worth. The reputation of the Savior of the world was so bad that, through the lying of wicked and designing men. He was crucified: but, thanks to the Lord, after 19 hundred years have come and gone, men are discov-ering that nothing but good is contain-ed in the teachings of the Savior. The reputation of Joseph Smith and his ed in the teachings of the Savior. The reputation of Joseph Smith and his brother Hyrum, and the Latter-day Saints, was so bad, through the lying of wicked, designing, and murderous men, that the prophet and his bro-ther were martyred; but, thank the Lord, after they have been dead for over a half a century, the people of the world are beginning to discover the world are beginning to discover that there is truth, virtue and honor in their teachings; that they prolaimed in very deed the gospel of

the choir, and bring an orchestra here, the people who hear the choir so often for nothing should show their appre-ciation by attending these concerts. If there is any one thing, more than au-other, that I admire, it is loyalty-loy-alty in a family, in a city, in a com-munity. There is no other city in the United States, the size of Salt Lake, that has such an organ or such a choir. United States, the size of Salt Lake, that has such an organ or such a choir. There is no city that ought to be so loyal to this choir, and be ready and willing to support it, when a concert is given, as the people of this city ought to be. Now, I am not here to boom the choir—but I would like to do it. (Laughter). Where is there a city the size of Salt Lake that could do what we did, when a great calamity over-took one of our communities—the great Johnstown flood, washing away thous-Johnstown flood, washing away thous-Johnstown flood, washing away thous-ands of homes and killing hundreds of people. Where is there a city that could give a single concert and zend \$7,560 to the sufferers? You could not find it anywhere except right here. We had the organ and the choir, and we had the loyalty to send \$7,500 to the sufferers of the Johnstown flood. Now, for heaven's sake, have the loyalty to do something for our choir. If you can not come yourselves, buy a dozen tickets and give them to your friends. May the Lord bless you. Amen. May the Lord bless you. Amen.

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Fact

No. 12

The early Spanish explorers in Amer-

cover your champion is lying, why of course that weakens your faith in that individual and in any statement that he can make.

LAMBERT VS. INGERSOLL EPI-SODE.

I remember reading, subsequently, a little book entitled "Lambert's Notes on Ingersoll," This book was written by a Catholic priest. He announced in the first of his book, that he did not propose to handle the illustrious infide as most people did-with kid gloves, treating him as such a high-toned gentleman, such an eminent man that he was almost beyond criticism; "but," he said, "I propose to handle him just as I would handle a thief who breaks into my house and steals my property, and gives nothing in return. He steals the religion and faith of people, and he gives them nothing back. I propose to handle him as he deserves to be han-dled. When he ridicules God and re-ligion, I will ridicule him;" and he showed him up in great shape. One paper in New York remarked that Mr. Lambert had chewed Mr. Ingersoll up and spat him out of his mouth, and Oh, what a spat was there. Mr. Lambert wound up his notes, and gave three reasons why Mr. Ingersoll would not answer him. I remember only two of them: One was that he could not; and the other was that he would say that Mr. Lambert was only an obscure country pastor and unworthy of his notice. "Very well, then, let some of his admirers rehabilitate his smirk character. We not only hold ourselves accountable to him, but to all the glib little whiffets of his shallow school." In the next edition, Mr. Lambert said, "As we anticipated, Mr. Ingersoll has A Salt Lake City Case "As we anticipated, Mr. Ingersoll has publicly decimed to answer." Now, I remember many of the arguments, but I have not the time or disposition to give them to you today; but I remem-ber that on one point. Mr. Ingersol not being able to meet the arguments that were advanced by a Mr. Jeremiah S. Black, he actually changed the word-ing of his statement so it read very different from what was intended. Mr. Lambert took him to task for this, and quoted Mr. Black's language to prove Many More Like it in Salt Lake quoted Mr. Black's language to prove the misrepresentation; then he said: "You are a lawyer. If you were to do such a thing as that before any reputclusive evidence. able judge in the United States, you would be debarred. Why did you do it in reasoning against and fighting Chris-tianity? Because you could not fairly meet the arguments that were presented; and I defy you to meet and answer the truths Mr. Black has laid down You could not do it without changing You could not do it without changing his words and remodeling them to say something he did not say." On an-other occasion, answering one of Mr. Ingersoll's remarks, he said, "That is a falsehood: that is a lie: and I will give a hundred dollars to the poor of this city if you or any other living man can substantiate the truth of that state. city if you or any other living man can substantiate the truth of that statement." And he went on in this way It was a case of fighting without gloves so to speak. I remember one thing that he did that was quite interesting to me, and it was to pick up the phrass of Mr. Ingersol, and expose them There was no great argument in do-ing it, but it was intensely interesting, me. because Mr. Ingersoll had great com mand of language, and he wrote many beautiful sounding things that did no amount to very much when you come to analyze them. I remember one sen-tence, "To lacerate the naked back take no other,

raveled around the world, stopped fere in Salt Lake City, and he dis-covered that the Latter-day Saints were the opposite of what he had heard them pictured. He comes to this building, hears the tabernacle choir, the finest body of singers, he testifies, that he had ever heard. He inquires around, and discovers that the poor of the Mormon people are taken care of better than he had found in any other community. He finds many things that astonish him; he have our books studies them; finfinds many things that astonish him; he buys our books, studies them; fin-ally embraces the gospel of Jesus Christ and remains firm and stead-fast to the gospel. He is one of the main supports of our branch in the great city of Loudon. Never does a certain day in the month go by but what a check comes from that con-verted man for one-tenth of his inverted man, for one-tenth of his in-When men of intelligence, learning,

education and travel, come here and discover the opposite of what they have heard against the people, and the voice of God whispers to them that it is the truth, and they embrace it; then their friends are astonished and dumbfounded, and they write letters to know why they have associated themselves with this people. So many letters of that kind did this man receive that he published this little pamphlet, giving his reasons for leaving the Church of England, with which he had been asso-

ciated all his life-and giving his rea-sons for joining the Church of Jesus Christ of Latter-day Saints. It is one of the finest pamphlets written. Buy it, and send it to your friends.

The following case is but one of Speaking of the choir reminds me that, starting two weeks from tomor-row there will be held in this building many similar occurring daily in Salt Lake City. It is an easy matter to a musical festival which will last for verify its correctness. Surely you cantwo days. The Tabernacle choir, the Salt Lake Choral society, and the Fes-tival chorus will all take part; and not ask for better proof than such conthey will each render a new selection, a new work of music for us; and the Symphony orchestra of 60 pieces will Mrs. C. M. Dale, living at 459 west Eighth South street, Salt Lake City, be here from Chicago, with its solo-ists, so we will have two days of a nusical festival here. I am reminded Utah, says: "For a year or more I was entirely free from kidney complaint until I began suffering from that the choir is a good deal like the Scriptures say a prophet is: They say a prophet is not without honor save in pains in the small of my back through my loins. When I caught cold or evera prophet is not without should save in his own country. We find that the Savior could do very little in His own town, because they thought He was only the carpenter's son, and they had not the faith in Him that they had in other places. We have free organ re-citals here day after day fine selecexerted myself I became very much worse, and was often laid up from three days to a week at a time. My kidneys were also very irregular and other places. We have free organ re-citals here, day after day, fine selec-tions from the choir, Sabbath after Sabbath, and we get so accustomed to it that we are like a boy or girl work-ing in a candy shop-they get so tirzd of candy they quit eating it. They get so much of it that they get nauseated. So it is with some of our people. They hear our choir so often that they do not fully appreciate it. It does coin to me that when our self-serifiching gave me much distress and annoyance. I heard so many people praising Doan's Kidney Pills, that I decided to give them a trial, and procured a box at the F. J. Hill's drug store. They helped me from the first, so I continued tak-ing them until I was cured. I am glad to recommend the remedy that cured For sale by all dealers. Price 50, cents. Foster-Milburn Co., Buffalo. New York, sole agents for United to me that when our soft-sarrificing body of singers, who come here and practise for hours to prepare music to Remember the name-Doan's-and sing for us, for nothing, that when they get up a concert under the auspices of

