DESERET EVENING NEWS SATURDAY JUNE 12 1909

WHY THE WORLD **REJECTS MORMONISM**

A Discourse by Elder Anthony W. Ivins, Delivered Before the Liberty Stake Conference, in the Tabernacle, Salt Lake City, April 18, 1909.

, the Church as it has been establishin the Church as it has been establish if with similar conditions in the prim-if with similar conditions in the prim-fi with as made the latter-day work with the similar conditions in the prim-the work of the latter-day work work of the Son of Man unpopu-the work of the law of Moses, if had to aught righteousness as if was taught in the law of Moses, if he had been file other men of His he learned in the other men of His he learned in the down of the learned in the sorber the world in that way, they would not have criticized these decriftens, but they would have been reved as another afform, as another man among the many who had ap-peared before him: and many have ap-base dostrines, it was expected that have endured many things, and hope to be ablo to endure all things.'' we have undured many things, and hope to be ablo to endure all things.'' He at my relification of fau, we hope all things.'' He admonition of Paul. We believe all t with similar conditions in the primtransgressed the laws of control of the ing changed the ordinances of the Church, of having broken the ever-lasting covenant which God had made with man, when He stood up and taight them as one having authority, and hot as the Scribes, they rejected Hin'ns an impostor. They could not accept the story of His immaculate conception; they did not bellevie that signs and wonders had appeared in the heavens when He was born in Rethelem of Judea; they did not be-live that angels had come declaring "Peace on earth and good will to man." To them, He was Jesus, the son of Joseph the carpenter; and they hought it preposterous that He should thus profess to have been sent to do the will of the Father, to establish thus profess to have been sent to do the will of the Father, to establish righteousness in the earth, to declare repentance to the people, assuring them that through faith in HIm and them that through faith in Him and the divinity of His mission, and obedi-ence to the laws and ordinances of the Gospel which He taught, they could attain to everlasting life, and that in no other way could it be se-gared. When He taught them that in Him the law of Moses was fulfilled, and that He was the one whom the prophets had declared should come, that He came to gather Israel, that He came as the Savior of His peo-ple, and that if obedient to the mes-pure which He brought, the house of ple, and that if obedient to the mes-suge which He brought, the house of Ispace would be redeemed and liberat-constrained bondage, -I say when He diclared to them these great truths they rejected His testimony. They called him an impostor; they said that His doctrines were heresy, that If was a disturber of the peace, that He was a violator of the Sabbath, that He and drank with publicans and ate and drank with publicans and sinters. And so they rejected testimony; they put Him to open ne, and finally sent Him to His bush the arrow

th upon the eross. my brethren and sisters, in we my brethren and sisters, hi respect, I can see some analogy reen the work established by s Christ Himself and the restora-of the Gospel in the dispensa-of the fulness of times, through the of the functions of thirds, the dro-bet Joseph Smith, of whom we bear witness. Just as Jud bore witness before Festus and Agrippa that the mission of Christ.

is divine, so do we bear witness to be world that Joseph Smith was a build winely sent of God, that the Lord

would apostatize, that its ordinances would be changed. There is just as much evidence to show us that in the My brethren and sisters, I have been hinking, as I have often thought be-tore, of one condition which exists one condition which exists in the Church as it has been establish-the first principles of the gospel, the fundamental, indispensable doctrines of dispensation of the fulness of times it should be restored again, and so we see, if we study the question, that the claim made by the Prophet Joseph Smith is corroborated and verified by conditions which exist and which have taken place in the Church since this a the Church, by which men and women a in this dispensation, and comparing the Church, by which men and women are to be judged, and through obedi-

It stands for morality. It stands as an additional witness for God our eternal Father and His Son Jesus Christ, It bears witness of His ministry; it bears witness of His teachings; it bears wit-ness of the fact that God is no respector of persons; and that just as Jesus said to His disciples, "Other sheep I have which are not of this fold; they also must hear my voice, and there must be one fold and one shepherd." so He did manifest Himself to the people who at that time lived upon this continent, here in America. He preached the gospel of repentance to them, and He established His Church among them, just as He had done in Jerusalem. Is there anything objection-able in this? Does it take away from the gospel any of its beauties? Does it detract from the faith of those who be-lieve in His ministry among the Jews? Not in the least. It ought to strength-Not in the least. It ought to strength-en it. It ought to be accepted in glad-ness by every person professing faith in Jesus Christ, because it is an addi-tional evidence of the truth of the doc-trine that He taught. It is an addi-

WHY MORMONISM IS REJECTED. Now, by brethren and sisters, those of you who are members of the Church of Christ, and those who may be pre-sent who are not members of the Church, I want to ask you if these doctrines which I have read are not good doctrines? I want to ask you if it is not proper to aspire to these things? Is it not right to aspire to virtue, to aspire to rightcousness, to aspire to that which is lovely, that which is praiseworthy, and that which is of good report among men? Are not these things proper aspirations for men and women to have? I want to ask you if these are not good docask you if these are not good doc-trines? Do they not harmonize with the word of the Lord as contained in the Bible? Do they not harmonize that has ever lived upon the earth? These are the teachings and doctrines of the Church of Jesus Christ of Lat-ter-day Saints. I feel certain that you will all agree with me that these things are good. But, you say, "This is the objection we have to it all, this man who wrote these things. whose name is affixed to these articles"—a part of which only, I have read—"Joseph Smith, came be-

fore the world, not as an ordinary refore the world, not as an ordingry re-former, not as a philosopher, one who had learned these things through study, but he comes before the world as one divinely called,—that is what we cannot accept. He talks to us about visions, about revelations; he testifies to us that God the eternal Father has manifested Himself to htm, that he has heard His voice and the voice of His Son, bearing witness that that he has heard His voice and the voice of His Son, bearing witness that the time had come in the dispensa-tion of the Almighty, when the Gospel of Jesus Christ was to be re-estab-lished in the earth, to be preached in all the world; as a witness to every creature; and this we can not accept. You people profess faith in the Book of Mormon"-because we say here, among other things- We believe the Bible to, be the word of God as far as it is translated cor-rectly. We also believe the Book of Mormon to be the word of God--"That we can not accept. We believe this man Smith was an impostor. We do not believe that he received heaven-

the Lord sent an angel to him, and things that were yet future were man-ifested unto him, things which must history which had been handed down from father to son, corroborative of the fact, which is here declared, that they did have knowledge of the creation of the world and its early history as it is contained in the Old Testament. Somecome to pass, and among the many predictions which are of great import-ance to us, and which we ought to think contained in the Old Testament. Some-times I have thought that it was almost better than we find it contained here in the Scripture. Let me read just a few natagraphs. of and understand, he told us that he saw an angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth That is the way it should come. There is an abundance of evi-dence to show us that the Church paragraphs:

"In the beginning God created the

"And the earth. "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the wa-ters."

Now I will read from a little book that I carry in my pocket, in which I have made notes. I know it will be interesting to you to hear this account in the language of the people them-selves, just as they tell it, a story which is found in Guatemala among the Quiche Indians of that republic; taken place in the Church since this re-establishment. The Book of Mor-mon contains the word of God just as the Bible docs. You may read it from they tell us:

the very first chapter to the last, and I am certain that no one will find fault-with the doctrines that are advocated. "And the heaven was formed, and all things thereof set in their angle and alignment, and its boundaries fixed to-ward the four winds by the Creator and Former, the Father and Mother of Life and existence by whom all breathe and move.

"There was as yet no man, nor any animal, nor bird, nor fish, nor any pit or ravine, nor green herb, nor any tree-nothing was but the firmament." Do you see anything in that ac-count which corresponds with what I have just read from the first chapter of Genesis?

"Nothing was but the firmament. The face of the carth had not yet ap-peared, only the peaceful sea and all the space of the heaven."

Genesis tells us: "In the beginning God created the heavens and the earth; and the earth was without form and yold, and darkness was upon the

and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the waters." The story, as related by the Indians, goes on: "There was nothing yet folned together, nothing that clung to anything else, nothing that balanced itself, that made the least rustling. There was nothing that stood up, noth-ing, but the quiet water, but the sea ing but the quiet water, but the sea, calm and alone in its boundaries; noth-ing but immobility and silence, in the darkness, in the night.'

Then they go not cell you that light was created. They tell you that light gods spoke together; they consulted; they mingled their words and opin-ions, and the creation was after this wise

"Earth, they said, and it was formed Like a cloud or fog was its beginning. Then the mountains rose over the waters, and the cypress and the pine appeared. The earth having appeared, it was peopled with the various forms of animal life.'

something of the faith and history of that people as handed down in tradi-tion to their descendants, and you will Then they continue, "Again the gods took counsel together. They determined to make man, so they made a man of clay; and when they had made him they saw that he was not good. He could not move his head; his face lookwould have been a bold impostor indeed had he published to the world the things that are contained in this book. ed but one way; his view was restrict-ed; he could not look behind him; so he was destroyed by water."

I might go on and read to you from this same memorandum, showing you not only that this people understood something of the theory of the creation of this earth, as it is contained here in Genesis, but that they believed and un-derstood the story of the flood. They his ideas; they are not his theories; they are not his doctrines. The wit-nesses who bore testimony to the truth tell you of the building of the great tower. They tell you of the dispersion of the people, and the confusion of tongues; and so in many other respects do the traditions of this people corrob-orate the truths which are contained in the Book of Mormon.

> HOW TRUTH MAY BE LEARNED. I bear witness to you, this after-noon, that Joseph Smith was called of God. The divinity of his mission may be known and understood by any man who will go to God and ask Him for wisdom. That was the key by which the heavens were opened in this dispen-sation; it is the key by which we may know whether or not in the day in know whether or not, in the day in which we live, the Church of Christ has been re-established in the earth with authority divinely given to preach the gospel of repentance in all the world and administer in the ordinances of the Church. It is the same key by which the Jews might have known that the mission of the Savior of the world was divine. He told them that if they



Smith, Jr., care of Historian's office,

The Ivins family has representa-

ANTHONY W. IVINS.

Salt Lake City, Utah.

and public spirit.

All communications for this depart-nent should be addressed to the secrement should be addressed to the secre-William, on receiving permission to tary of the society, Elder Joseph F.

come to Amsterdam, lost no time in starting on his journey. Accompanied by a friendly clergyman, he took passage on a vessel bound for Holland. On his arrival he made his presence known

to Oara and her mother, who consented to a private marriage. This marriage took place on board the tives in Church and business circles not only in Utah, but surrounding states. Probably the best known des

This harriage took place on board the vessel, on the day of the departure for the Isle of Wight. • The father was indignant, and the mother could not reconcile him to the marriage. Oara became so fearful of her father's influence and power in Furland to some to her hus. states, Probably the best known des-cendants are the two members of the apostles' quorum, Anthony W. Ivins and Heber J. Grant, whose mo-thers, Anna Lourie Tvins and Rachel Ivins Grant were sisters. The mod-esty, integrity, and purity of these two noble women made them fit standard England, to separate her from her hus-band, that a safe refuge was sought for noble women made them fit standard bearers for any family. This family was early noted for philanthropy. Caleb Ivins, a merchant of Hornes-town, N. J., was christened the "Good Samaritan" on account of his charity and public spirit hem in America. Oara's mother gave her many presents, and she was by no means a penniless bride. Some of her jewelry and silver is still in the possession of members of the family. Among other things that were brought and public spirit. The Shreve genealogy, one of the most complete and interesting family histories yet published, gives the his-tory of the Ivins family. The first Ivins of whom we have record was Moses who married Zazia Shreve. Both the Ivins and Shreve families were Quakers in religious belief, and so thoroughly were the principles of Quakerism instilled into them that for more than a coury their descendants, co almost without exception, followed in the same belief, and now after a lapse of more than 250 years, a large number are still Quakers. Joshua Shreve was an approved minister of was a picture of a coat of arms. the peculiar ornamentation around the shield, the original picture was made not less than 300 years ago. The motto "Fide et Constantia," faithful and con-stant, seems quite appropriate for Wil-

liam and Oara. The family history of the Shreve family is beautifully illustrated, has coples of old marriage certificates, feeds, wills, and other documents, as deeds, wills, and other documents, as well as old letters. Many of these let-ters have the quaint "thee" and "thou" used by the Friends. That the Shreves took a prominent



ELDER ANTHONY W. IVINS.

at an of the

and active part in the Revolutionary the Society of Friends traveling as far the Society of Friends traveling as jar south as Virginia and north to Mas-sachusetts. He gave land for their first meetinghouse in Springfield, N. J., in 1727. This old house stands, and the date is still to be seen in the brick work over the door. The American ancestors of the Shrave family were of English and which he was no we mitters.

The American ancestors of the execution of Major Andre, of Shreve family were of English and Dutch birth. Thy' emigrated from Long Island and Rhode Island to New Jersey, where they purchased large tracts of land and were known as



27

<text>



Another interesting item is the it centory of the goods and effects of Co William Shreve, burned and destroye by the troops of the British army, Jun

Daniel Ivins affirms that he was the house at the time and saw th goods destroyed. The services of Car Henry Miller Shreve in an article Judge Samuel Treat of St. Louis prothat these military men were not or brave, but trusted with the most in portant work, and had the confider of General Washington himself.

LEE FAMILY OF VIRGINIA.

Any person having genealogical in-formation of the Lee family of Virginia will confer a favor by writing to Ellen Jakeman, Manti, Utah. FLINT AND WOODARD FAMILIES.

Mrs. Valeria A., Flint Laird, 820 east Twelfth South, would like to hear from all who are related to, or have gene alogical records of the Flint family o New England or the Woodard of New

WHITEHEAD OF ENGLAND.

Is any one doing temple work for this family? All persons related to, or hav-ing records of the Whitehead family of England, please notify the secretary of the Genealogical society.

A VITAL POINT.

The most delicate part of a baby is it's bowels. Every aliment that it suf-fers with attacks the bowels also en-dangering in most cases the life of the infant. McGee's Baby Elixir cures diar-rhoea, dysentary and all derangements of the stomach or bowels, Sold by Z. C. M. I. Drug Dept., 112 and 114 South Mtain Street, Salt Lake City. B

A-Y-P EXPOSITION RATES.

Via Oregon Short Line R. R. \$39.00 from Salt Lake to Seattle and return; on sale daily commencing June 1st. Ask agents for further particulars.

Proprietor3

John Condron

B. B. Heywood

da reveal Himself unto him, that through the instrumentality of angels which He sent to earth the gospel has restored in this dispensation, with bority to preach it in all the world a witness to every creature before frend shall come. We bear this tesend shall come. We bear this t nility, just as Paul bore similar wit_ is of the life and works and ministry of the Savior of the world, when he is brought before the Roman triunals to answer for his faith and the etrines which he taught. It is in this but we come in direct conflict with would. This part of our faith, this fit of the gospel which we preach, is specied of men. I am sure it is not doctrines of the Church: I am it is not our declaration of faith, meets with such opposition in world; because people professing atth, people professing religion, or on people with no religion at all, est admit that the doctrines of the ch are good, just as the Jews must admitted that the doctrines taught primitive church were good. let me read to you briefly from uticles of faith of the Church of sus Christ of Latter-day Saints:

ARTICLES OF FAITH.

believe in God the eternal Fathand in His Son Jesus Christ, and in the Holy Ghost." I am sure that no dristitan can object to that declaraan of faith. All people who have tak-upon them the name of Christ and optess faith in 'Him also believe in d the eternal Father, and in the by Ghost, that influence, or spirit, or which emanates from God, that all space, and dwells in the hearts all men, by which His existence amanifest to us, and His works are

We believe that men will be puns transgression.

The believe that through the atone-leaved Christ all mankind may be aved by obcdience to the laws and duances of the gospel. We believe that the first principles

degradinances of the gospel are: First, itims the Lord Jesus Christ; second, bediance; third, baptism, by immer-Tor the remission of sins; fourth,

CARTERS CORE SICK HEADACHE. Genuine Must Bear Fac-Simile Signature neut Good Positively cured by these Little Pills. They also relieve Dis-tress from Dyspepsia, In-digestion and Too Hearty Eating. A perfect rem-edy for Dizziness, Nausca Drowsiness, Bad Taste n the Mouth. Coated Tongue, Pain in the Side, FORPID LIVER, They a the Bowels. Purely Vegetable, SHEEPILL, SMALL DOSE, SMALL PRICE.

CARTERS Genuine Must Bear Fac-Simile Signature Fac-Simils Signature Resultational REFUSE SUBSTITUTES. Now, it has been urged that the gos-pel has continued in the earth, that it has been preached from the time of Christ until the present, and that no restoration was necessary: but that is not the way John tells us it should be. While he was upon the Isle of Patmos.

His life and the claim which He made to divine authority, which He had re-ceived from God our Eternal Father, do not believe that he received heaven-ly visions. We do not believe that messengers from heaven communicat-ed with him. We do not believe that ed with him. We do not belleve that this man Moroni came, who is re-puted to have lived upon this conti-nent and to have been one of the writers who inscribed upon plates the record from which this Book of Mormon was translated. These things we can not accept." Yet, my brethren and sisters, to one who knows, to one who understands, the life and ministry of Josenh Smith was just as clearly outlined in the Bible, by the prophets of old, as was the coming ministry of Joseph Smith was just as clearly outlined in the Bible, by the prophets of old, as was the coming and ministry of Christ. The people asked of Christ, "Are ye he who was to come? or must we look for another?" They all understood, if they were fam-liar with the Old Testament, that some person must come to the Jews as their Redeemer and Savior, their Messiah. They know too, if they had carefully read the Scriptures that this person was to be born at Bethlehem of Judea, and of the work that He was to perform: they would have known that His work would be rejected by the Jews; that He would be led as a lamb to the slaughter, and that His blood would be shed as a witness of the testimony that He bore and the work that He did for the redemption of the world. Just so, if the Scrip-ture is carefully studied, must men and women agree that if Joseph Smith was not divinely called, if he was not sent of God the eternal Father to re-store the Gospel of Christ in this dis-pensation, then we must look for an-

sent of God the eternal Father to re-store the Gospel of Christ in this dis-pensation, then we must look for an-other: because the prophets have plainly outlined to us the fact that in the dispensation of the fulness of times, in the latter day such a one should come and a marvelous work should be accomplished. Jesus Himshould come and a markous Him-should be accomplished. Jesus Him-self said, when His apostles asked Him what should be the sign of His coming and the end of the world, after recounting condi-tions that should exist among the in-habitants of the earth, conditions which any student of modern history must recognize, that in those days this gospel of the kingdom would be preached in all the world as a witness to every crea-ture, and then the end should come. The prophets have said that in this dis-pensation righteousness should come

ture, and then the chi anome conta-The prophets have said that in this dis-pensation righteousness should come down out of heaven, and that truth should spring out of the earth. They told us that a book should come forth, some kind of a book, at some time, and in some place; and that the words of the book should be taken to the learned, and they should say, "I cannot read it, because it is scaled;" and that the book should then be given to the un-learned, and that he should say, "I cannot read it, because I am not learned." Then, the Lord says, "I will proceed to do a work among the peo-ple which shall be a marvelous work and a wonder, and with the weak things of the earth I will confound the wiscom of the wise." The Lord has told us plainly, through the prophhas told us plainly, through the proph-ets, that two records should come to-gether at some time and place in the getner at some time and pinte in the or earth, that one of these books or "sticks" should be the "stick of Ju-dah." the record of the Jews, and that the other should be the stick or the book of Ephraim, their brethren, heirs to the same blessings and privileges: and that in the latter time these two nd that in the latter time these two n the hands of the Lord for the acomplishment of His purposes. So, If this was not fulfilled in the life and ministry of Joseph Smith, we may ex-pect that it will be accomplishd through

ome other agency. Now, it has been urged that th

to establish righteousness in the earth. My brethren and sisters, it has been my pleasure to travel somewhat extensively in the southland. I have com in contact with very many Indians. I have sat around their camp fires at night. I have listened to their story. I have sought to draw out from them some record of the past, because these people have long since lost the art of keeping written records, notwithstanding the fact that at the time of the conquest, many written records did exist, many evidences which undoubtedly would have been of inestimable value in the study of the archaeology of America. These records were had among the people of Mexico, and more dency of this Church. It is the work of the Lord. Because we bear this witness they tell us that we are an exclusive people; they tell us that we are a peoparticularly Yucatan and Nicaragua, but they were destroyed, without exception, wherever hands could be laid upon them. The conquerors destroyed every vestige of the faith and past history of the natives of America that fell into their hands, and it was made a capital offense for any person to pre-serve any record that might in the least of bigotry, my brethren and sisters; it is because this is our mission, and in umility and fear and trembling before degree prompt people to remember and have faith in the traditions of their fathers. The anxiety of the conquerors to establish the Catholic faith, their determination to change the past and at of the Lord; that the angel referred to by John in the Apocalypse, has come to the earth, having the everlasting gospel to preach to the inhabitants of life prompted this wanton destruc-tion of what might have thrown great thereof; that the ordinances of the Church are being administered by men authoritatively, holding the priesthood light upon the ancient history of the of God, which has come inhabitants of this country. But wher-ever we go there is one thing that through the ministry of angels. W cannot deny it, and we never shall de has greatly pleased me and strengthny it; because the very moment that ened my faith-I do not know that I ought to say strengthened my faith in is the very foundation upon which the Church rests-revelation from God, and the divinity of the mission of the Prophet Joseph Smith, because before I ever became acquainted with these facts I knew that he was a prophet of Church rests revealation non dod, and the divinity of the mission of the Prophet Joseph Smith. We bear wit-ness to these things in soberness, and we say to the world that the time has come when God requires repentance from sin, and obedience to the laws God, and I felt it as strongly as I do boday. While the Spirit of the Lord bears witness to us of the divinity of this work and of the calling of the Proand ordinances of the gospel, the time when His judgments are hanging over the inhabitants of this earth, when, if phet Joseph, through whom it was es-tablished, and while we know it to be true, it is nevertheless pleasing to us, to find, as we go along, so many facts which are corroborative of it, facts they refuse to listen to the voice of warning and inspiration that goes out to them from this church, through the 2,000 and more elders who are which ought to recommend this work and the doctrines which we teach, to thoughtful men and women, whether in preaching the word of God as a wit-ness in all the world, to every nation, thoughtful men and women, whether in the Church or out of it. If this work is true, the people who colonized this country came from Jerusalem. If this book is true, they brought with them the Jewish scrip-tures up to the time they left Jerusa-lem, which was in the reign of King Zedekiah. If they had those scriptures, they had the Jewish record of the area kindred, tongue and people, they will be held responsible therefor, and they will not be among the redeemed of the Lord when His judgments are poured out upon the nations as they will be. This is our message. We bear

tional evidence that our faith in Him

CORROBORATIVE EVIDENCE.

No one can doubt that this continent

was populated. No one can doubt that It was populated by an intelligent civ-ilized people. To satisfy yourself on this point, you only need to go down into the south country, where I have so many times been. You only need to travel over it and see there the many ruined cities, its temples and its monu-ments of stone and you will know that

ments of stone, and you will know that

at some period in the past a great peo-ple occupied that portion of the Amer-

ican continent. You only need to learn

find a world of corroborative evidence of the truth of the things contained in this Book of Mormon. Joseph Smith

if he had not known of their truth Perhaps I should say, he did not pub

lish them at all, for although he was

the instrument in the translation of this

work and its publication to the world,

the things contained in the book are not

of this work tell us that they saw the plates upon which the characters were

engraven; that they hefted them with their hands; than an angel of God came down and showed these things to them

and bore witness to them that the

translation of the record had been ac-complished by the gift and power of

God: and so we bear witness to the

world. There is where we come in conflict with them. This is what the world can not accept. This is what

they do not believe. They tell us that Joseph Smith was an impostor, just as

the people who lived in the days of our

Savior said that He was an impostor. They did not criticize the doctrines which

He taught but the manner in which they were introduced, just as they crit-icized the manner of Christ's birth and

They tell us that

No one can doubt that

has not been in vain.

was nonulated.

ish record of the building of the tower of Babel; and they had the prophecies of Isaiah and Jeremiah, and others of the ancient prophets. If they had those things, we ought to find evidence some-where of that fact; we ought to find some remnant of their faith; we ought to find some tradition which would lead us to believe that they once had lead us to believe that they once had knowledge of those things. This is what I have looked for wherever I have gone, and I want to say that among the multitude of different Indian tribes, with whom I have come in contact, I have never yet found one in which there was not tradition and CASTORIA For Infants and Children. The Kind You Have Always Bought Bears the Chart H. Tutchers

they had the Jewish record of the crea-tion of the world; they had the Jewish record of the flood; they had the Jewish ish record of the building of the tower

He will manifest to you that these are everlasting truths. May God strength-en your testimonics and open the way for the accomplishment of His purposes in the earth, I pray, through Jamus Christ, Aman

"planters." The annals of Portsmouth, R. I., and Plymouth, Mass., record transactions of Thomas Sheriff, or Shreve, at an would do the will of the Father they would know of the doctrine. So we bear witness today: If you will do the will of the Father, if you will go to Him for wisdom, you shall know the truth of these doctrines which we early date after the landing teach, and you shall know that just as Christ was divinely sent, just as the time, the place, and the manner was as God had ordained it, so in the latter dispensation the time, the place, and the manner in which the gospel should be restored has been verified in the ministry of Joseph Smith and those who have followed after him in the presi-

to them

do we become as the world.

will be. This is our message, we bear record of it in soberness, in humility and in truth before all nations, and we call God to witness that the things we declare are true, that Joseph Smith was not all impostor, but that he was a prophet of the Lord. We⁵ could spend days standing here pointing out

spend days standing here pointing out

spend days standing here pointing out to you corroborative evidences which substantiate what I now say, that Joseph Smith was a prophet. Never has any one been able to prove to the contrary. No one has ever been able

has any one been able to prove the contrary. No one has ever been able to prove that a single doctrine he taught was not in harmony with the word of the Lord. No one has ever been able to prove that the Church of restables of the been established in

been able to prove that the Church of Christ has not been established in this dispensation: but there is a world of evidence to show that it is estab-lished and that these things are true.

If there are doubters among the Lat-ter-day Saints, or in the world, it is because they do not understand. All

that is necessary is investigation. Seek after iruth, and the spirit of the Lord will lead you into all iruth, and

We

This

early date after the landing of the Mayflower. The authentic history of the Shreve family goes back to 1641, before that it is traditional, but be-lieved by the family to be correct. This tradition is most interesting. Sir William Shreve lived on the Isle of Wight early in the seventeenth century. He came from the southeast-ern part of Europe, some say Greece, others Turkey. To account for the English name Shreve it is said that he changed it when he came to Eng-land and that it was originally Sheriff, a name of Mohammedan origin, signlland and that it was originally Sheriff, a name of Mohammedan origin, signi-fying a descendant of Mohammed, also a nobleman. He was knighted in Eng-land and married Lady Elizabeth Fair-fax. The Fairfax family at that time was very prominent in England, Sir William had a son. William. William was a great favorite with and often visited the Lady Abbess of an English convent. Here he met Oara Oara, daughter of a wealthy nobleman of Amsterdam, Holland. They became very devoted and attached to each other. ole who assume to ourselves that which we do not grant to other religious de-nominations. They tell us that we are a bigoted people; but it is not because the Lord we bear witness of it to the world, that Joseph Smith was a proph-

other The Abbess wrote to the nobleman, The Abbess wrote to the nonleman, mentioned William's position in so-clety, her high opinion of him, strong-ly recommending him. The answer came in an angry and disdainful let-ter, full of scorn and reproaches, and with a peremptory demand that his daughter be sent home immediately. The young couple renewed their The young couple renewed their yows of constancy, and parted, en-couraging each other to hope for the future.

On her return home, the mother's sympathy was gradually won by Oara, and she consented to a visit from Wiland she consented to a visit from Wil-liam, which was to be made without

CERTAIN RESULTS

Many a Salt Lake City Citizen Knows How Sure They Are.

Nothing uncertain about the work of Doan's Kidney Pills in Salt Lake City. There is plenty of positive proof of this in the testimony of citizens. Such evidence should convince the most skeptical sufferer. Read the following statement:

A. Reynolds, living at 379 west First North street ,Salt Lake City, Utah, says: "Before I procured Doan's Kidney Pills at the F. J. Hill Drug Co., I had been troubled for a long time from kidney complaint and backache. I was restless at night and as a consequence would arise in the morning feeling tired and worn out Doan's Kidney Pills helped me in every way and I have not had any trouble since."

For sale by all dealers. Price 50 cents. Foster-Milburn Co., Buffalo, New York, sole agents for United States. Remember the name-Doan'sand take no other,

peaking esentiments o death, he recalls the following occur rence: "On the day of the battle of Brandy

wine, Capt. Stout of our regiment could not eat any, and was asked if the ene-my's bombshells that burst over our heads had taken away his appetite. He replied: 'No, gentlemen, you know me better than that; but since I came to the ground I am satisfied that I shall not eat another mouthful, or see the light of another day, but you will see that I will do my duty as well as any of you.' After we met the enemy, and the engagement commenced, a cannon ball went through Capt. Stout and through a sergeant that stood behind him and killed both of them.

"When the British army was marching down the east side of the Brandywine river, Capt. Piercey of the British army said that the scenery before him was as familiar to him as the scenery at his native place in Northumberland; it had come before him at the twilight and in his slumbers over and over again, and he added, 'I know I am to die here.' "The battle soon commenced, and Capt.

Piercey received a mortal wound. "The British buried the next day Col. Gordon and Capt. Piercey of the English army and Capt. Stout of the Ameri-

tails, from memory 70 years after the close of the war, when 92 years old.





We are selling single comb Rhode Island Red day old chicks for 25c each 50 or more 20c each

All our chickens lay when five months old. Pullets 10 months' old, \$2.50 each, when six or more are taken at one e. \$1.95 each.

Young roosters are \$3.50 to \$5.00. This is the healthiest country in the world to raise chickens in. There is more money in one acre of chickens than in 200 acres of grain, yet we send he middle states \$350,000 every year for chickens and eggs.