# DESERET EVENING NEWS: THURSDAY, OCTOBER 2, 1902.



In the hope that the story of the writer's conversion to the truthfulness of the Gospel of Christ as revealed to man in the first half of the last century, and as taught by thousands of Elders at the present day, lies the true motive of the issuing of this statement. The reader will understand this to be more of a personal narrative than a theological defense of a system or theory.

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After nearly half a century's experience in the religious world, and contact with many converts I have found that each and every one has a separate story to tell of the cause of their accepting Bible truths and divine revelations to man. No two persons are converted in like manner. This is very obvious, because no two are in the same mengal condition-no two are surrounded by the same environmentsno two have had the same preparatory training to fit them for the acceptance of revealed truth when presented, No better illustration of my meaning

can be presented than by making ref-erence to Christ's parable of the sow er and the seed. Mark you all the seed sown fell somewhere. All the seed ger-minated. That which fell upon well prepared ground continued to grow. and ripen in due time, while some seed and ripen in due time, while some seed found scant nourishment, and in time wilted away. I want to emphasize the fact that all honest hearted seekers after truth on their first conviction that God had again spoken to man on the earth, and that the heavens no longer denied him an answer to his pleadings, believed they were or are converted beyond any future chances of backslid-ing. Yet some do backslide. Some go farther than this; they deny their pre-vious conversion, while others bitterly oppose that which they previously at tested to as solemn truth. I canno say that such people are dishonest at heart. I want to be more charitable so I will class those "short time" ser-

so i win class those short time ser-vants as being "believers" yet not tru-ly "converted." My personal experience has taught me there are many, very many happy recipients of the first joyous sounds of the Gospel trump, who have received its precipients of the first proceed its precious truths on somewhat barren ground, and, because the "crop" did not fulfill all expectations the seed lay "dormant for a longer or shorter time, awaiting the genial sunshine of the Spirit of Turth to bring it to active life through its life giving rays,

My experience was much of the lat-er kind. Reared in childhood under ter kind. ter kind. Reared in childhood under sectarian influences, where it was sac-rilege to think that God or angels would ever reveal themselves to puny man. I grew up thoroughly satisfied with the idea that the heavens were as sealed brass, as far as man's com-municating with beaucidy balance incomas sealed brass, as far as man's com-municating with heavnely beings was concerned. Being of a religious turn of mind, of a weak constitution, and sickly in body, my parents planned for me an education for the ministry in the Church of England faith; but alas, the death of my father put an end to my clerical prospects after much preliminary training. My mother was left with five children. This meant was left with five children. This meant hard work for all of us. Working in the factory by day or by night, reading the good old book, the Bible, as fre-quently as possible. I found myself in the receptive condition when the Elders

the receptive condition when the Elders of Israel sounded the glad tidings of Gospel news as revealed in this, the dispensation of the fulness of times, I gladly accepted it and was immedi-ately enveloped with the spirit of "gathering," arriving on the "frontier" at Wyoming, territory of Nebraska in June, 1865. I will pass by the cause of my not go.

I will pass by the cause of my not go-ing direct to Utah, the point I started for, except to relate the fact that there were no "Church teams" sent for immi-grants that year.' In my temporary residence in and around Nebraska City I came in daily contact with that branch of the Church commonly known branch of the Church commonly known as "Josephites" and allied myself with them for a brief period. There were many principles held in common by them and the mother Church. The principal difference seemed then to me to be the "right of succession to the leadership," to which I had given but little or no thought. My whole being was converted to the fact that "God had again revealed his mind and will to man." Sectarianlike it mattered little man." Sectarianlike it mattered little to me which organization I united with, for both believed practically the same fundamental principles, differing only in questions of authority as to whose right it was to lead the church. All believed that God had revealed His mind and will to Joseph Smith Jr., all believed that on this continuent the Lord

believed that on this continent the Lord had chosen the spot for the gathering of His Saints, where they could be taught and trained preparatory to the country of the Groom to meet them as the Bride

On the assassination of Joseph and On the assassination of Joseph and Hyrum Smith, drivings accumulated from without and dissensions sprang up within. Many of the authorities scattered to the states surrounding Illinois, preferring to escape persecu-tion. Some few undertook, in the good tion. Some few undertook, in the good-ness of their hearts let me say, to hold together a few of the "scattered ones," for a time; their efforts failed. Others scattered themselves, not knowing where to go or what to do. Another class, by far the largest body of all the driven, want to the wild wild enses of class, by far the largest body of all the driven, went to the wild wilderness of the Great Salt Lake, and, as was frequently quoted afterwards, the leader of these. Brigham Young, made a public statement in Salt Lake City that the Saints in Utah did not seek the valleys of the Rocky Moun-tains "of their own free will, but be-cause they had to." This quotation you may be familiar with it. If you are not, look if up, it is important, at least it was to me. The "fact" never left my mind that of all the "scattered" Saints "he ones who migrated to the Rockies the ones who migrated to the Rockies were the only division who held to gether "as an organization." Thi agreed with Biblical prophecies. Ther must be "one organization" intac through all the drivings or wander John the revelator had not visited Joseph Smith, Jr. Danlel's testimony, Ezekiel's testimony, Jeremiah's testimony and other sacred writers' testi-monies were at stake. All former ba-hevers that Joseph Smith had been the instrument in God's hands of ushering instrument in God's hands of ushering in the last dispensation of the fullness of times must either say that they mis-understood the Bible, or that the or-ganization traveling to the Rackies was the Church. There was no other organized church. There could be but "one true Church." If it did not exist even for one brief preiod the "last time" introduction of God's plan of re-demption outlined by the prophets had been misunderstood from April 6, 1830. Rut, thank God, he kent one organiza-But, thank God, he kept one organization Intact.

I will go back a little. While residing in southeast Nebraska and southwest lowa, it was my fortune to make the acquaintance of many prominent be-l'evers in the right of the son of the ather to "lead" the Church. I speak row of those commonly known a Josephites; claimed by themselves to b of the "Re-organized" Church of Jesu Christ of Latter-day Saints. By thi time I had began to investigate very thoroughly, carnestly, and without blas. It mattered nothing to me "who" led





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