

OUR
2,500 MILES

—IN—

Utah and Idaho

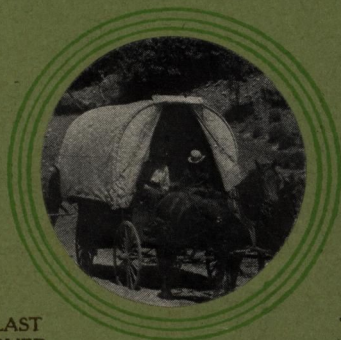
DURING 1905

CONTAINING THE
ANNUAL REPORTS OF

The Utah Gospel Mission
ANNECDOTES, ETC., ETC.

OFFICE
AT
1854 81st St.,
CLEVELAND,
OHIO

FOR LIST OF
OFFICERS SEE LAST
PAGE OF COVER.



Action of the Presbytery of Utah.

Springville, Utah, Aug. 26, 1904.

To the Presbytery of Utah:

"Your committee appointed to consider and report upon the work of the Utah Gospel Mission, with headquarters in Cleveland, Ohio, and the statements made before the Presbytery by Rev. John D. Nutting, the secretary of the organization, would recommend the adoption of the following:

"In view of the fact that there are in Utah some 33 towns of over 500 population, and about 185 towns with less than 500 people, in which no Christian work has ever been done" the Presbytery of Utah does hereby recognize the Utah Gospel Mission as a most effective agency in reaching these non-Christian people with the saving truths of the Christian religion, and a valuable means of supplementing the work of the Christian churches in Utah. The Presbytery also commends the self-sacrificing labors of Secretary Nutting in his efforts to reach these needy people with the Gospel of our Divine Savior and Lord."

R. G. McNIECE,
N. E. CLIMENSON,
S. E. WISHARD,

(*This refers to ordinary Christian work.)

Committee.

Action of Utah Baptist Convention.

"WHEREAS, The Utah Gospel Mission is engaged in taking the message of salvation to the neglected places in our State; and

"WHEREAS, In the prosecution of their work they are holding open-air meetings, doing house-to-house work and distributing literature among the Mormons; therefore be it

"RESOLVED: *First*, That we assure the Utah Gospel Mission that we appreciate the importance of and sacrifices necessary to maintain this work. *Second*, That we commend them in their labors in so far as they tend to disseminate the true gospel among a people in whose hands the same has been grossly perverted."

D. A. BROWN,
Thos. H. SCRUGGS,
Mrs. H. B. BLOOM,

(Adopted Sept. 8, 1904, at Salt Lake City.)

Committee.

Our Financial Appeal.

Our frank, novel, pervasive and thought-stirring methods can effectively reach nearly all of the 300,000 Mormons now living in this country, of whom probably *not one in fifty darkens the door of any other Christian service in a year*. Our workers are devoted and evangelical, but belong to no one denomination and draw no salary. We ask only for funds to enable us to furnish the plain food, clothing and traveling expenses of 18 such men, with the special literature for distribution, and to meet the cost of the eastern end of the work, which is managed with equal economy. About \$200 pays the personal cost of a missionary for one year, and \$100 more buys his literature and pays for his share of the team expense; for which sum of \$300 he should be able to visit about 3,000 homes effectively and to help in at least 150 meetings, thus influencing 15,000 to 18,000 people per year.

Will Not You Help?

OUR STORY FOR 1905

2,500 Miles in Utah and Idaho.



(The following is chiefly the Annual Report of the Secretary, presented at the Annual Meeting of the Utah Gospel Mission, Jan. 11, 1906, slightly modified and with additional matter for this use. The list of officers for 1906 will be found on the last page of cover. The list of publications, and the endorsements of our work, on 3rd and 2nd pages of cover, should also be noted carefully.)

WHILE there is much of sameness in our work from year to year, there is constant variety; and thus far each year has had its peculiar characteristics. The background of the annual picture of the work is, of course, always the same—Mormonism, its people and country and terrible need. But the foreground is like a dissolving view; always new, and of intense interest, at least to those who share in its often perplexing and taxing variations. The purpose of this booklet is to give the reader as nearly as possible our mountain-top view of the field.



Wagons Crossing a Divide.

The Region Covered during 1905.

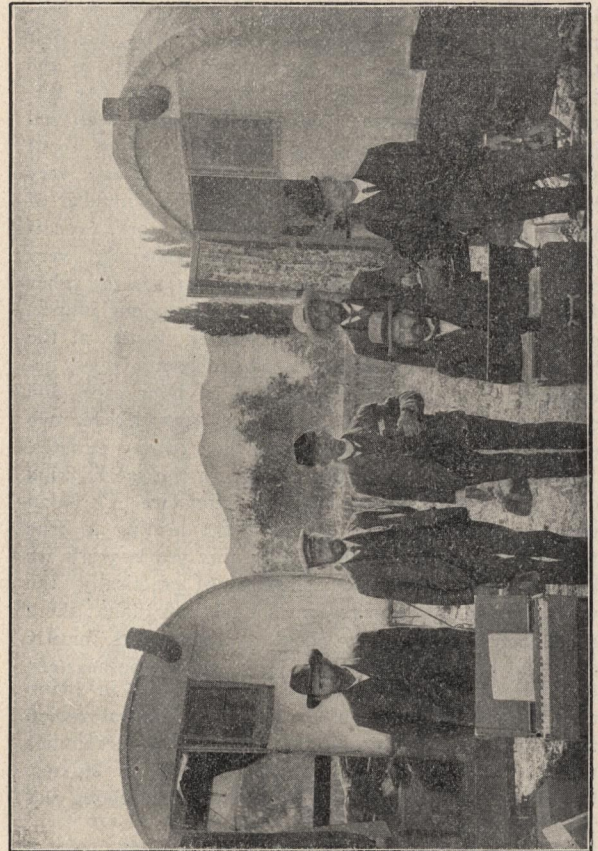
This has been smaller and also more broken than in any previous year—partly because we have been bringing up the fragmentary portions left before. It has extended from the southern edge of Idaho about 175 miles south, and about 50 miles east and west. The total distance traveled by the wagons was about 1,000 miles, equal to nearly five times across the State of Ohio. Meanwhile the men walked in their house-to-house work probably 1,500 miles more, making a total of about 2,500 miles traveled in Utah and Idaho—nearly as far as from Boston to San Francisco.

Our Missionaries during 1905.

Twelve different men (besides the Secretary) have been on our force at least a part of the time; but the number has never been larger than six nor smaller than four; at this date it is five in actual service, and one laid aside by serious illness. As the agreed period of service is usually one year, and the time of change comes generally in the summer, the men in two years' forces appear in each of these reports; and thus the number seems larger than it otherwise would. Ill-health has hindered several expected workers from coming to us, and has either largely incapacitated or removed two others; while still another was compelled to leave by an unexpected emergency in business matters. These and other causes have made our force the most changeable we have ever had, and have also kept it at about half the average which we could have used. More than ever we have been made to feel the need of a force which should be more experienced and permanent in order to the best results. And since this is a real need, and the work is the Lord's, we have faith that He will send the men, if we only co-operate with Him in the right way to find them.

Denominationally, our men have been as follows: Five Baptists, three Congregationalists, one Cumberland Presbyterian, two Friends, one German Reformed, one United Brethren. At one time six men who were working together could say that they be-

longed to six different denominations—a fact which awakened no little curiosity among the people. The object lesson of Christian unity which our men present is exceedingly important in every place; as the Mor-



mon people are trained from the cradle to believe that the different branches of the great Church of Christ are really so many different and largely antagonistic religions, while theirs is a unit and the only true Christianity.

The Work Done during 1905.

1. *The Colporter Work.* The weekly reports from our men show that during the past year we have made 12,300 regular missionary calls, mostly in families; these homes containing probably 65,000 or 70,000 people. About 5,000 of these were visited twice, the first time with tract-bills announcing our meetings in the place. The colporter work was done in sixty-five settlements, of which about thirty-one had never been visited by us before; the others had been visited about four years ago, and a few again three years ago, very briefly. In about twenty-three of the whole number of places there was some kind of Christian work, even if only an occasional preaching service—generally very small and attended by very few Mormons; in the other forty-three places there was none, so far as our sources of information indicate. Our colporter visits at the homes, as above, are intended to be substantial ones, occupying an average of nearly half an hour each, and sometimes lasting an hour, or in very special cases two or three hours; very seldom less than twenty minutes. We intend to have the calls filled with the special kind of religious work best fitted to stimulate Christian thought and true study of the Bible, leading to true Christian experience later. With this year's work we have completed our first visitation of practically the whole central Mormon region in Utah and Idaho; there remaining in Utah only about 25 settlements, mostly quite small and in the very inaccessible southeastern and east-central portions, and a few places in Idaho and western Wyoming. Outside of this central region there are perhaps four or five thousand more families to be reached, in Arizona, New Mexico, old Mexico, Colorado, Nevada, Wyoming, Montana, Oregon, and Alberta, Canada.

2. *The Evangelistic Work.* In this work during the year we have held 150 gospel meetings of our special character, besides some temperance meetings, and speaking several times in other services. Our meetings were held in forty-nine of the sixty-five places visited in the colporter work, by the same men and at the same

time that they were doing that work—the meetings usually being in the evening. The total attendance at these services was 12,593; average at each, over 83. The largest attendance reported was 300, that number being present at each of three different places; and one of these largest services was over three hours long. (See account later in this booklet.) The usual length of our meetings is fully half this time, especially if the congregation is allowed to ask questions on the subject after the sermon, which is very often an exceedingly wise way to call out thought, meet difficulties and intensify the impression. Sometimes we can hardly avoid remaining after the meeting for an hour or two to answer questions, or perhaps to argue a point or two with some “elder” who thinks himself or his faith invincible. Usually we can avoid arguments, and do so, as too exhausting and likely to generate ill-feeling; but when we cannot, we give the parties hot-shot of truth till they get enough, if it takes till midnight, as has several times been the case. Those who force discussions are generally of the more conceited, narrow class, who know little or nothing of the great truths of the Bible which annihilate the Mormon positions, and who sorely need to be taught many things. We always aim to puncture the conceit with a hole large enough to be past mending and to let in all the light and create all the interest possible in the Word of God and its study. There is always a crowd listening intently, who get perhaps as much good as anybody; and thus we have sometimes two or three audiences in an evening, and are able to set all of them to thinking. In these ways interest in our literature is also promoted, and it is more likely to be studied in the homes.

3. *Literature Used.* About 910,000 pages of our special literature have been used, mostly in the house-to-house work, during the year; and about 25,000 pages donated by good Brother O. H. Hayes in New York and others. Great care is taken to arouse the utmost interest in this printed matter before giving it to the people, by explanation and conversation during our calls; and very generally they promise to read it and to study the

Bible on the points presented. Often we find later that they have done this.

Our Work in the East.

The work of disseminating information about Mormonism in the East and other non-Mormon regions is only second in importance to our effort in the West. Very few honest souls would ever have gone into this evil system had they known what it really was before becoming entangled in its meshes through the efforts of the too-often crafty "elder." And both the general public attitude towards Mormonism and the interest and support of our own work depend upon correct information; while ordinary sources of supposed facts are too often misleading. Hence we seek opportunities for addresses, and in every other way possible we endeavor to aid in the spread of genuine truth on the subject. The Secretary has spoken thus only 25 times during the year—about half as many as usual—with some 3,400 people in attendance. Items and articles by him and others have been published in a number of papers. The correspondence has been unusually taxing, besides the financial and other matters constantly pressing on the office for attention. The Secretary was in the West nearly five months, from June to almost November, and there conducted sixty-two of our gospel meetings, preaching at thirty-four of them. His work in the East during the winter months brought the whole period of absence from home up to about thirty weeks; and all together necessitated some 6,600 miles of railroad travel. Building the new wagon in May, and securing a new home for his family and headquarters for the work in November have made an unusual amount of time in Cleveland necessary this year. About 100,000 pages of literature have been used by him or sold from the office.

Brief Summaries of the Work, for 1905 and From the Beginning.

FOR 1905.

Calls made in the regular visitation 12,300
(These families containing about 65,000 people.)

Settlements visited this year	65
(Of which about 43 were destitute of Christian work.)	
Our special gospel meetings held (besides a few others) 150	
(In 49 of the 65 places visited, of which 26 had no Christian work.)	
Total attendance at these meetings.....	12,592
(Average attendance 83; largest 300, smallest 7.)	
Pages of our special gospel literature used.....	918,000
Other gospel literature used, pages.....	25,000
Total regularly used	938,000

TOTAL SUMMARIES FROM 1901 TO 1905.

Total number of colporteur visits made.....	58,200
Total number of invitation calls made, about.....	14,000
Total of all calls.....	72,200
Total number of different settlements visited.....	414
(Of these we have held meetings in 229 places. Over 3-0 of the 414 were destitute of Christian work.)	
Total number of meetings held.....	547
Total attendance at these meetings.....	49,106
(Average attendance about 90; largest 800, smallest 7.)	
Pages of literature used, mostly of our special kinds....	4,860,000
Miles travelled by wagons, about 6,400; probably 8,000 more on foot.	
The totals of the eastern work are as follows: Addresses by the Secretary, 297; circulation of his articles, etc., in the press, about 2,100,000; literature used or sold from the office, about 630,000 pages; miles traveled by rail, about 34,000.	
Total cost of all the above, only.....	\$12,338.15

(The above financial showing has been made possible only because every man has given his time without salary, the Mission providing only the actual expenses, on an economical basis. This course is made wise by the Mormon prejudice against a salaried ministry.)

Our Last Summer's Work.

We had planned to labor in Idaho during the summer, as that region is too cold for our work in winter. But the disappointment about men, noted further on, made it necessary to remain near the central railroads until other helpers could be secured. The field was between Salt Lake and Ogden during July and August, and in the northern edge of Utah and southern edge of Idaho from then until November. In the early part of this period we found considerable animosity, apparently resulting from the active campaign being waged by the *Salt Lake Tribune* against the Mormon hierarchy, and from several envenomed articles by one Peet, directed against missionaries and missionary work in general in Utah, which were republished by the Mormon paper and attacked us along with others. These

were read in almost every Mormon home, and, of course, created some animosity, as they were no doubt intended to do. We experienced more acts of vandalism within a month than before in two years; though still nothing dangerous occurred. One wagon was drawn off half a mile while its occupants were away holding a meeting, and a few articles inside were broken; our bills were torn down, and our large painted announcement was likewise removed and jammed into a waste-box; the seats for our meetings were disarranged, stones were thrown and insulting statements made to disturb our meetings. The better class of Mormons, of course, disavowed these proceedings, and Mormon officers sought to stop those who were disturbing our meetings. But the spirit underneath among too many was all too evident and painful, in this region near to Salt Lake. Usually our out-door meetings are as quiet as they would be almost anywhere else, and such was the case further on and later in the season this year. Our experience was in harmony with the general rule, that people nearest the Mormon centers of temple-worship are more closely under the control of the system, less open and responsive to truth, and more likely to be led into open opposition, even to men who come to them in their own way, as we do. It is also in harmony with our previous experience, that we are received better and better on each successive visit to a village, as the people come to know and understand us better. For these places had not been visited at all for about four years, and hastily then. It also illustrates the very important fact that one of the greatest needs of the Mormon people is brotherly acquaintance with true Christian men, against whose work no cavil of selfishness in any form can possibly be urged.

The difference between a Mormon town which had not had Christian privileges and one which had enjoyed them was evident in this region. The very next village to one where some of this ill-conduct took place was one where a small Christian church and mission school had been maintained for many years. The town was still almost solidly Mormon, and we found several per-

sons who had been educated in the mission school and were still Mormon in belief and practice, though with a different flavor to both from that perceived in others. And there were signs of polygamy, as in other places. But in the general level of intelligence, breadth of view on these and other subjects, appreciation of those who differed from them, etc., a difference was noted quickly by every man of us as we called on the people. We knew of no other cause for this but the one suggested; and the fact ought to be an encouragement to all Christian workers. While those who founded Christian churches and schools in Utah expected far speedier results than have come, their work was of God, and the results, though slow, are sure. And we may learn from this what to expect from our work. If the other efforts could have dealt far more directly with Mormon doctrinal error and correlated truth, as ours does, the outcome would no doubt have been much larger. But neither church nor school could do this, for reasons which every one familiar with Utah will understand. An organization similar to ours seems to be the only means through which such work can be done in any large way, as is needed. And its work, like the other, will probably be slow in showing large and pronounced outward results. The change from Mormonism to Christianity must for the present be a gradual one, as souls think their way individually out into the light and the whole system is thus little by little changed. The cause of such change must always be the truth, under God, brought to the people through messengers who can reach their minds and hearts and can stimulate thorough Bible study. The truth may seem lost, like a seed buried in the soil, while yet it is only taking time to burst through above and finally to become the beautiful flower or fruit.

In journeying through several villages where we had worked last year, we were encouraged by frequent nods and words of pleasant recognition from Mormons who remembered us. In one, as we watered our team at an irrigation ditch, a farmer drove by on his hayrack, and shouted out, as he slackened up, evidently

pleased, "How d'ye do? Back again?" "Yes, pretty well, how are you?" "Going to hold meetings again?" "No, can't stop; we are just passing through on our way over into Cache County." "Why not—ain't this town just as good as any? Better stop here!" "We'd like to, but can't—we were here last year, and there are plenty of places where we haven't been for three or four years. Goodbye!" as he drove on. This, according to our best recollection, was a man who last year almost compelled us to stop while he waited from haying and argued with us for an hour, sitting on the



After a Night in a Canon.—Ready to Start—8 A. M.

side of the ditch. We thought we had perhaps offended him by speaking plainly, as he compelled us to do, but this indicated that the lasting impression had been good. Several times in different places on this sixty-mile trip people asked us similar questions, with disappointment at our reply; and even after we had reached Idaho several who lived back in Utah accosted us likewise about visiting their towns. These and similar facts indicate that we are regarded as true friends by those Mormons who know us best. And they make us feel that if we could have the same good men to go over a given district faithfully year after year the peo-

ple would soon come to think of them as the very best friends they had. There is a feeling of unrest and need in some hearts, beyond doubt; and this would become more general and pronounced under more frequent gospel influences, while many would find rest in Christ. How we long for these workers, and enough of them to visit all these places yearly!



The Work in One Village.

The work in one of the twenty-two settlements visited this summer was especially worthy of note. We arrived there late Saturday evening, and after locating wagon and team, went to see the Mormon bishop about a place for meetings. He was a youngish and pleasant man. After explaining the unsalaried and unsectarian features of our work, and our earnest desire to stir up the people to study the Word about the great points on which his belief differed from that of the Christian world through all the ages, and saying that we were very frank but always kindly in stating these points of difference and our reasons for our belief, he made an appointment to meet us at his Sabbath school next morning. There he surprised us by offering to give up their evening service that we might have the house; and he also gave us the use of grounds for meetings during the week. He announced our meeting that evening and its subject, and urged the people to come. About 200 of them did, and listened while the writer preached fifty-five minutes on "How the Bible was Made and has been Preserved to Us." The facts about the origin of the Word were brought out, in their strong contrast to the imaginary origin of the Mormon books, and the closest kind of an appeal was made for at least a brief daily reading in that one only written Word from God to man. The service evidently made a strong impression, especially when the facts ascertained in our canvassing about the general failure of the Mormon people to read the Book at all were cautiously and kindly brought out as a basis for the appeal. Meetings were held out-doors each evening but Saturday, the different brothers taking turns in speak-

ing on such subjects as "Who and What is God?" "Christ and the Atonement," "What Must I do to be Saved?" "Faith and Works," and "The New Birth," and we were kept after several meetings to answer questions. The closing service was at 3:45 Sunday afternoon, just after the Mormon meeting, with the subject announced as "The Future Life; What the Bible Says about Paradise, Heaven and Hell." The writer preached seventy minutes with close attention in bringing out the Bible truth about these subjects and the gross error of the Mormon positions regarding them, and then gave opportunity for questions on the subject. These came rapidly for over an hour, while the audience waited, trying to hear every word, as they had the sermon. By these questions the speaker was compelled to cut to the very bottom of Mormon error about baptism for the dead, future probation, paradise, marriage for eternity, etc., as he would hardly have been warranted in doing if not thus compelled; while they gave him a second chance for earnest appeals in behalf of full surrender to God, with which we always intend to close every service. The feeling was good, practically no one seeming to take offense. About 300 people were present, mostly standing or sitting in various places all around the speaker, and the meeting lasted over three solid hours, and followed nearly two hours of their meeting. The attendance at all the seven meetings in this village was about 1,100, out of a population of less than 700. It is safe to say that impressions were made which will never cease, and will to many be a blessing forever. Though it had been settled about fifty years, in all its history this village had never had a Christian service before, except that Seventh Day Adventists held some tent meetings a few years ago. Every family in town is at least nominally Mormon.

Almost equally interesting accounts might be given from several other villages—especially from three or four; but space will not permit. One fact ought to be noted, however. In some places were isolated Christian people, or other non-Mormons who were religious-

ly inclined though not members of any church. The heart-hungry welcome which these friends gave us and our work was sometimes touching; and we trust that our work was indeed to them a message of new courage and faith. A person who has always lived among Christian friends and with the means of grace at hand can hardly understand what it means to live perhaps absolutely without Christian fellowship and religious services, in a community ignorant of and hostile to all true ideas of such things, or to stand the lone representative of the Faith and of the Work of God in such a place. But there are many such in Utah villages; some are missionaries, others not. They all need our sympathy and prayers. And their need of our work, both for their personal help and for the adequate success of their own if they are missionaries, should never be forgotten. The most effective auxiliary of the localized Christian work is our itinerating effort.

The Results of the Work.

These are what we are all looking for, of course, and results must finally be the only justification for our effort. But, as before noted, we must not forget that ours is as yet chiefly a seed-sowing and not a harvesting work. Its great present aim is simply to sow the seed so widely and well that in the future, with God's good blessing, a great harvest of regenerated souls shall come, besides the destruction of the great evil which now entangles them. The seed-sowers' work is one of faith and hope; the reaper's, more one of realization. In a new field both kinds of work are seldom given to the same person; time must elapse between them. And God watches over the seed after we are gone! It were childish to be too anxious about the germination and fruits. God's promise that "they that sow in tears shall reap in joy," and His command to "go and preach the gospel to every creature" are basis enough for the faith of any faithful servant.

We are not without signs, however, that this process of germination is going on. In some cases we have even been privileged to be reapers. During the

year there have been a few cases of hopeful conversion; and we have no doubt whatever that many more souls have really passed from death into life, even though the change may have been almost unrecognized by even themselves. In our visits we cannot press this matter too far; every experienced winner of souls knows that there is a point when even Christian love itself tells him that under penalty of defeating his own desire he must not urge a soul further, but must leave it with God.

The most noticeable fact to the writer the past summer was what seemed to be evidence of a slow but sure change taking place since his first experience in the same villages a few years ago. The people are surely beginning to think more. Many of their young people are attending higher schools; and while their training in these is often for the very purpose of making them more strongly Mormons, their leaders will find that human thought once well started, is very likely not to stop at command, but to run on with the facts to their logical conclusion. The people are using the Bible far more than they formerly did, and it is making its impression. The frequent endorsement of our true gospel views and denial of important points of Mormon doctrine seemed far more pronounced this summer than ever before. And we cannot disbelieve that our own work, which has now visited probably nine-tenths of all the Mormon homes in the whole Utah and Idaho region, has put well towards five million pages of enlightening literature into them, and has held services in two hundred and twenty-nine of their villages, has been an important factor in this result. No earnest Christian can know this people well and not feel drawn out to help them, both because of their need and of their possibilities. More and more the "Mormon problem" seems to the writer almost purely a missionary problem. Senators and constitutional amendments many require attention more than once, of course, but the doing of all such good things would still leave the fundamental point—the religious errors and paganisms of the people—untouched, to produce the same evils again as soon as they could have time. But if we can enlighten the minds of the whole people and secure the real regeneration of a good number, the evil power of the system will be broken forever at the same time that we save thousands of souls. This is our special work.

Our Finances.

The following abstract and classification of facts in our financial situation is compiled from the report

of our treasurer, Mr. Douglas Perkins, and from the secretary's daily accounts and memoranda of the work. It seems to answer every wise purpose of publishing the full report with names, without being objectionable to donors, as that would be in many cases:

RECEIPTS, CLASSIFIED.

Balance from 1904, with Cleveland Trust Co.....	\$ 298 49
Two contributions of \$500 each.....	1,000 00
One contribution of \$400.....	400 00
One contribution of \$300.....	300 00
One contribution of \$200.....	200 00
One contribution of \$150.....	150 00
Two contributions of \$100.....	200 00
One contribution of \$75.....	75 00
Five contributions of \$50.....	250 00
Twelve contributions of \$25.....	300 00
Church and Sabbath school offerings.....	160 33
Interest account, Cleveland Trust Co.....	52 40
Literature sales.....	44 73
Smaller sums.....	223 65
Total receipts.....	\$ 3,654 60

EXPENDITURES, CLASSIFIED.

Railroad and field expenses of missionaries, building new wagon, purchasing team and equipment, etc.....	\$ 2,052 94
Printing, for both eastern and western work, stationery, etc.....	347 75
Expenses for Secretary's work, including over 6,600 miles of railroad travel, office rent, postage and personal expenses.....	273 27
Unclassified remainder.....	21 04
Total expenses for year.....	\$ 2,695 00
Balance, Cleveland Trust Co.....	959 60
	\$ 3,654 60

A year ago we were somewhat anxious about our finances; but by the blessing of God a larger amount has been provided for the work than ever before. This year we start in with the largest balance we have ever had on hand; but the urgency of other matters is such that the Secretary can hardly begin his usual financial work for some weeks, instead of having begun it last fall. And probably about \$400 will be required for the printing of entirely new field literature this year, besides the unusual expenses for rent and 'phone, amounting to nearly another \$400; while if we are blessed with a full force of men that will require at least \$600

*ITEMS FOR SPECIAL GIFTS.—About \$200 will pay the entire individual expense of a worker for a year, and \$100 more provides the cost of the literature used, feed for team, etc.; \$500 buys a wagon, outfit and team complete; \$900 covers the entire expense of a year's work of a wagon and its three men. Some friends have pledged the cost of one man's work; one the cost of this for three years; another for two, etc. It is greatly desired that churches and individuals thus assume such definite part of the work as they may be able, whether it be either of the above sums or otherwise. Life memberships in the Mission are \$25; sustaining memberships, \$5 per year; annual memberships, \$1 per year.

more than the usual expenses in that line, to say nothing of the new kinds of work which ought to be undertaken, as mentioned elsewhere. Hence our need of funds is at least no less than before. Your Secretary does not believe that there are many more fruitful fields for the use of money, if any; the need is so very great. And as the work is the Lord's, may we not trust Him again to touch the hearts of his children to supply the means, if we only co-operate wisely with Him?

Our Need of Men.

However much we may need money, the greatest need of the work at present seems to be that of more *men* of proper experience, ability, preparation and permanence. As already noted, our force the past year has been unusually changeable; although it has averaged as large as before. Thus far the most of our men have been without long or varied experience in Christian work, and many of them have been students, who must return to complete their preparation for their permanent life-work. The ablest and most experienced man would find use for all the capabilities he could bring to this field. Mormon doctrine is so largely the result of painfully crude and crass "thinking" by Jos. Smith and his co-fabricators, on the most abstruse and difficult theological and philosophical subjects, that he who would do the best work in meeting Mormonism should be "thoroughly furnished unto all good works" intellectually and by experience as well as spiritually. The writer believes that if the need and opportunity were more widely understood enough men of this kind would be ready to throw themselves into the work heart and soul and fill up our ranks as they should be. The people need this; their mighty future possibilities demand it. Few if any other fields offer so large spiritual opportunity as this. All the most experienced ministers in Utah agree with the writer in the opinion that not more than one pastorate in fifty, the country over, offers any such opportunity of effective service for the Kingdom. May we not appeal to every reader of these words to co-operate with us in thus interesting suitable men? Some may feel that these words are the call of God to them; some may think of others who are suitable, and by directing their attention to it or ours to them the call of God may reach them; for He usually works through some human agency. To think for a moment that there are not enough qualified and consecrated men among 70,000,000 people to keep twenty in this work would be to deny Christianity itself; which surely no one cares to do. If the men have not been

found, it then follows that the right ones have not been reached by the facts, and that if so reached they will respond. Here is one kind of co-operation which we greatly need, and which we trust every reader will endeavor to give, at least by some moments of thought.

While it is true that we greatly need the very best possible men, it should not for a moment be thought that those of more moderate furnishings cannot be successful. Our past experience would forbid any such thought. Given good natural ability, a fair education, thorough Christian character, good health and an earnest desire to learn the things which will help in reaching these souls for Christ, and any man can soon learn to do at least fairly good work in the homes, and can generally talk to the people with some effectiveness in our meetings. Every worker is given such special training in the peculiarities of Mormon doctrine and our work as may be possible. The trained and experienced man will of course be likely to grasp these things quicker and apply them better than another, and will be better able to meet future difficulties alone. So far as is possible, new men are taken to the field about June, so as to be under the personal supervision of the Secretary while he can be in the West. And constantly the purpose is to be kept in close touch with all workers by at least weekly letters and reports, so that any needed suggestions may be made and difficulties removed. (The reader is desired to note the item entitled "Mission Workers Wanted," further on in this booklet.)

Work by Mail.

Much good could be done by mailing suitable literature to Mormon homes some months after we have visited them personally. This would help keep thought moving in the right direction, and would stimulate Bible study; and the cost per family would be only a few cents, if the necessary additional help in the office were available. In our house-to-house work we always take the addresses, largely in contemplation of such work, but thus far we have not been able to undertake it.

Work in Arizona and New Mexico.

As we go to press with this booklet, word comes that our brother Hodge, who has been in the work nearly all the time from its beginning, but has been in poor health for some time, is starting for Arizona according to arrangements made for him, and hopes to open the work there this winter. There are from 1,000 to 1,500 Mormon families in Arizona and

New Mexico, according to our sources of information, in whose settlements there is not a single Christian service or school. These settlements are quite scattered, and mostly remote from railroads, and their need of the real gospel is all the more striking from these facts. We trust that we may be able to reach many during the present winter with the messages needed. The missionaries will work for the present from tents instead of of wagons, as the distance from Utah, etc., precludes driving down at present.

Denominational Co-operation.

In May, 1904, the General Assembly of the United Presbyterian church voted active co-operation with the Utah Gospel Mission, to the extent, if feasible, of building a new wagon and supporting it permanently. The pledge has been fulfilled to the extent of building and equipping the wagon, with some little over towards expenses; and more is waiting for the needed men to be found. These would probably have been secured last spring had not the building of the wagon necessitated so much time in supervision by the Secretary. It is not, of course, necessary that they belong to any one denomination; indeed, it is better otherwise. If other denominations which are taking no direct share in the solution of the Mormon problem would do likewise, or even less in some cases, we should soon have both the means and men to carry on the work to the full. The votes of endorsement printed on pages 2 and 3 of the cover of this booklet are sufficient guarantee, if any is needed, of the value of our work. The Mission takes this opportunity to express its gratitude for the co-operation extended as noted above.

Our Aim and Expectation

Is to reach every Mormon home once a year with at least one good gospel visit, leaving specially-prepared reading matter, and every Mormon settlement with gospel meetings. It is confidently believed that by the blessing of God a decade or two of such extended and earnest work will not only bring thousands of souls into His Kingdom, but will transform Mormonism into at least a somewhat peculiar variety of real Christianity. Could we aim at less? And will not every reader help in some way to accomplish this aim?

What Our Workers Do, and How.

We visit every home in Mormon regions, whether the people are Mormons or not, spending usually from

twenty to forty minutes in careful religious conversation and explaining and awakening the utmost interest in the booklets which we give them. We also hold meetings in every settlement where feasible; out-doors when the weather will permit, otherwise in whatever place is available. In both kinds of work we seek first the *enlightenment* of the people on the great doctrines of the Bible, because these are the only foundation for anything better and the people are very ignorant of them and possessed by really pagan beliefs. Whenever possible wisely to do so, the effort is also earnestly made to lead them into *personal surrender* to Christ, and thus to real salvation. The workers live in our great missionary wagons the year through, traveling from village to village as the work requires. The wagons are so constructed as to be fairly comfortable even in the coldest weather, having stove, cooking utensils, beds, books, literature to give away, etc. Persons desiring further information will please write to the Secretary or send for our literature as advertised on third page of cover.

The New Home of the Mission.

The house at our old address, 739 Republic St., having been sold, we were compelled to vacate. Henceforth the new, and, it is believed, permanent address of the Utah Gospel Mission is

1854 81st St. N. E.,

which is the new name and number for the street, as well as the new location for us. The old name and number were 152 Princeton St., by which many will perhaps recognize the place as being on the street next east of and parallel to the old East Madison Ave. (now 79th st. N. E.) and between Euclid and Hough avenues N. E. Our present location is about one-half mile nearer the center of the city than our former one, and better in almost every respect, and it came to us in a way which can hardly be called less than Providential. The need of permanence of headquarters being evident, and the Mission not being situated so as to obtain such by purchase, the Executive Committee voted to secure a home for its work and Secretary by providing not to exceed \$400 per year for the rent of such place as might be purchased by others for this purpose. This will mean a net increase in our expenses of from \$300 to \$350 per year; one which we were loath to incur, but which seemed unavoidable, in justice to all concerned. Friends who may be able are cordially invited to call at the office at any time. Remember the new address

for mail—1854 81st St. N. E.—though the old one will still reach us, after some delay.

Our Literature.

Friends are urged to supply themselves with our literature, and to extend the knowledge of it wherever others are unacquainted with its contents. The cause of truth can be materially advanced in many cases by this course. Every person should be sufficiently posted about this great subject to have correct opinions for himself and to pass them on to others as need may require, and perchance to instruct the Mormon "elder" who may call upon him any day.

Glimpses of the Field and Work.

The following extracts from letters from the field and observations of the Secretary while in the West will help the reader to understand the conditions which we are called to meet. Of course it must be understood that the incidents from Mormon life are not always typical ones, and that those given are not printed in any attempt to set forth the dark side only. That would be unfair. On the contrary, many incidents which occur and would be of value in making up such a composite picture are omitted.

KIND WORDS FROM MISSION TEACHERS AND OTHERS WHERE WE HAVE VISITED.

"I believe your work in ——— did good: In showing the younger Mormons that the different denominations are not fighting, but can work together; in the kind, Christian spirit in which all questions were received and answered—so thoroughly that there was nothing more to ask; in showing those raised in Mormonism that people, intelligent people, do not believe as they do, and that they love them enough to come as missionaries to tell them of their faith in God; and in making those weaker in Mormonism who were beginning to doubt. . . . For myself, it was a feast of good things, and I sincerely hope that you may be able to come to our town at least once a year."

"I consider that Mr. Nutting is doing the most important kind of work in Utah and southern Idaho. The work of the Mission is reaching just the class of people that settled, local missionaries do not and cannot reach. I am so glad to hear the gospel of Christ preached to these people in such a clear, simple way, so that it must be understood by them after this. In calling (some time after we had left the village) we find that all the Gospel Wagon missionaries made such a good impression in the homes of the people."

From another worker: "The people speak kindly of your visit. It was a very great happiness to me to hear the gospel message so faithfully proclaimed night after night on Mormon ground, and to see so many Mormon people giving quiet, earnest attention to it. I trust, through the blessing of the Holy Spirit, that we shall see much fruit from the good seed sown, in God's own time."

"It is a pleasure to me to say a word in commendation of the Wagon Missionaries, and I wish very much to mention one thing which has come to my notice. The work has brought the Bible into many homes where there was none; and it is being read, and I trust will bring the Kingdom of Heaven to the hearts of many."

From a pastor where we have worked twice: "I want to commend the work of the wagon missionaries heartily. Two features of it are of exceptional helpfulness: First, the religious interview with every home in the region. This is a 'round-up' that brings out of hiding possible converts or backslidden Christians we residents did not know of. Second, the laboring for the Lord without salary. Mormons are never through talking against us 'hiringlings,' but when the wagon missionaries come along I notice a quiet respect that means a good deal to me."

From a lady mission teacher: "They create interest in Bible reading and study in many instances where the Bible has been a closed book. And especially I wish to speak of the benefit of the thorough house-to-house visitation and personal interview with practically every man and woman in the community. It cannot fail to bear much fruit."

From another lady where we have worked: "They were faithful and conscientious in their work. They went with God's message in their hearts and hands to every home, thus reaching many who could not get out to hear them. All their services were well attended. I think much good has been done, and I do certainly recommend them and their work."

A Mormon elder, in substance: "Yes, I will read from the Bible; I like to read it, also I like to read from our church works (Book of Mormon, Doctrine and Covenants, etc.) I believe the Bible so far as it is correctly translated; it has been translated and retranslated, yet there is some truth and I believe it. We have church works which are fully as good (quoting) 'Christ was the bridegroom at Cana of Galilee'—and they are true."

Some of the ways in which people are led into Mormonism are shown by the following incident which occurred in the work the past year:

An old man, talking with the writer, said: "When I was a young man, wild as the rest of them, and drinking whiskey, there was one thing which I wanted very much. I went right out into the bush and prayed, and got the very thing. It took a long time, but it came." "What do you make of that?" I asked. "Why, that the Lord had answered my prayer." "Do you think the Lord answered the prayer of a wicked man, as you say you were?" "Yes—I know he did mine." He continued: "When I was a little boy in England, there was a deaf and dumb man where we lived. My father was president of the stake, or whatever it was, and a man came one day and said, 'I understand you people work miracles.'" "Yes, we do sometimes," answered my father. "Well, I wish you'd give me my speech." "Well, we'll try. I will get together some elders (Pres. Woodruff was there then) and see. I think we can."

So father made an appointment and he came three times. At the last one he began preaching as soon as they were through. "What meaning do you give to that? Does it prove that Mormonism is true?" "Yes." "But I can match anything of the kind in Mormonism by just as miraculous things in Christian Science, Dowieism, faith cure, etc., all of which you believe are false. If they prove Mormonism to be true, they prove all these contrary systems just as much. Really, they prove nothing at all about the truth of any of them." "Well, I saw that and *knew* of it, and believe it proves Mormonism true." "But remember the Bible in Revelation prophesies that many miracles shall be worked by the Devil himself in the last days, the very *purpose* of which should be to *deceive* the people." "Yes, that's so!" "If the devil could deceive a soul into a false religion by working a miracle, and perhaps through him could deceive many others, we may be sure he would do it, if he could. Miracles in these days, to prove a religion are rather a proof that the system claiming them is *false* than that it is true."

In looking for another man's place a worker met an oldish Mormon in his yard, and complimented him on the neatness of his place, which was planted about the house with flowers. He replied: "Yes, I think so. And I have another house, too—that one right over there's the other. I had two wives—the other died seven years ago." "You folks don't seem to be very much ashamed of that around here (this was not the only case of polygamy in the village). Mr. ———," the speaker said, "Ashamed! Why should we be? No, sir! I'm not ashamed *at all*. I want to be found among the faithful in the next world. You know Isaac's twelve sons were all polygamists—the twelve gates of the New Jerusalem are each named after a polygamist." "We don't know they were all polygamists, and I don't believe it, though some were; but in any event it was against God's law, as were other things which they did, and His after-approval does not approve of that any more than of their other sins, for all of which they repented truly."

From one of our present workers, experienced in Christian work, after a few months in Utah:

"I am at a loss to know why this Mormon work seems to have such a grasp of me. Daily I love it more and more. I am astonished at one thing: I have learned to my disappointment that Mormonism has not a point of doctrine which is in line with or means the same as the Christian." The same words mean wholly

different from what they do with us, without exception. Mormonism is an incongruous mass of pagan bosh. The Bible and its doctrines are only used for bait in fishing for men. The Gospel of Jesus Christ is the only remedy, and I more and more feel how responsible it is to be permitted to take part in this great work."

One effect of the Smoot investigation: "An old man who has been in the Mormon 'church' since the days at Nauvoo and has been a stanch member, said that from what those witnesses told at Washington he is finding out that there are things going on in the church such as he never dreamed of. He had often asked his teachers what became of the million dollars of tithing money each year, and had been told it was none of his business." When we were ready to leave ———, at the residence where we had been staying several days, I asked he son where his father was, and he replied, "Father did not come home last night. Mother will settle with you." I learned that another wife and family lived. and he stayed there the night before. This is a frequent occurrence, and shows that polygamy is still practiced in this sin-cursed region."

"In canvassing lately I have been impressed with the discontent (among the Mormons) and can see since the election that it has increased and is increasing. Many talk to me whom I scarcely thought would do so. One prominent Mormon got up in a meeting of members and openly announced that he did not like Joseph F. Smith, the 'president,' and would neither recognize him as a prophet, seer, etc., nor did he wish to recognize him as of God. A man today used strong language about the whole system as a fraud, etc. The crisis is coming."

"At ——— a young Mormon elder came into our camp wagon. Our talk was on the doctrines of the gospel. He said: 'Adam is God, and the God I pray to when I pray.' This young elder had filled a mission. He had a bright, intelligent face, and a handsome physique."

"In conversation with an elder who has been on a mission to Germany, when I brought him up to the passage in Revelation, where the angel said, 'Time shall be no more,' he said, 'It is a lie.' 'Well, then, you make God's word a lie, and also God.' 'Well, then, God is a liar, for time never ends.'"

"Talking with a young Mormon woman about sin and forgiveness, she said: 'Sins are washed away in baptism.' 'Well,' I said, 'if you sin again, what would you do?' 'Be baptized again. God will curse me for small sins, but for great sins I would be baptized.'"

"Talking with a Mormon man about how God created Adam, he said, 'I do not believe it.' I said it is what God's word says; you make God's word a lie. 'Well, it is a lie. Man put that in the Bible.'"

"A lady said, 'I am a member of the Mormon church, but I am not a Mormon, and cannot believe it. My husband is a Mormon (was a Baptist) and I joined it to be with my husband. O, the families it has broken up in the South, induced by the elder to sell out and 'gather' to Utah. There is nothing in Mormonism.'"

"Mr. ———, a Mormon, says Mormons do not live here as they do in England—the young drink and curse and swear, etc. He could not say that God is flesh and bones (the Mormon doctrine) because man is made in His image. He was once a Presbyterian, and seems much discouraged at the way Mormons live in this country. He has been here twenty years."

"Mrs. ———, from Denmark, says she was married in the Temple, so nobody can get her children (sealed to her). Also that all a woman is good for is to bear children."

"I met a Mr. ——— in ———, who was studying the Book of Mormon and was on the verge of accepting it. I invited him to the wagon, and for several hours I tried my best to show him its dangerous doctrines; and as he was honest, sincere and God-fearing he was indeed thankful that God had sent some one that night who could be of such service to him. I really believe that he is safe from accepting Mormonism."

"I was told that there is here a young Mormon missionary who preaches a doctrine of salvation that is similar to ours, though not without endangering and heaping upon himself the abuse that he is preaching the 'sectarian' doctrines. One, more enlightened than the average Mormon, enjoys hearing him for that reason, and also is greatly in sympathy with us."

MISSION WORKERS WANTED.

Few opportunities for effective Christian service equal that offered by the Utah Gospel Mission. We at all times wish to learn of men fitted for the work, somewhat as follows: *Physically*, a man should have at least fair health and vigor; *mentally*, at least fair ability, and the more education the better; in *disposition* he should be persevering to the end, but also adaptable in non-essentials and able to get along easily with others in close relations; *morally*, above reproach; *religiously*, thoroughly converted and consecrated, willing to "endure hardness as a good soldier of Jesus Christ," full of love for God and souls, well-grounded in Bible truth. He should be able to present these fundamental truths well, either in public address or private conversation; to sing gospel hymns, and if possible to play the organ also. Men who can meet this characterization fairly well and can give at least one year with only expenses provided, are invited to write the Secretary at once.

Action of the Methodist Epis. Mission Conference.

At the Annual meeting of the Utah Mission of the M. E. Church, held in Salt Lake City Aug. 15, 1905, the following resolution was adopted:

"We express our confidence in the work of the Utah Gospel Mission, under the direction of Rev. John D. Nutting, and earnestly desire for him and his co-workers the utmost success in their efforts to spread the gospel in the destitute portions of Utah and adjoining States."

OUR PUBLICATION LIST.

Below we list some very useful publications on Mormonism—our own issues except the last two, which are inserted because of their extraordinary value. We can also supply Mormon books. The first price given is for a single copy, the second for ten copies, the third for 100—all prepaid.

- True Mormon Doctrine.* Stated in quotations from Mormon works; very valuable for distribution where "elders" are working 3c, 12c, \$1.
- The Private Doctrines of Mormon Theology.* Additional quotations, for discriminating use only 3c, 12c, 75c
- Mormon Doctrine and Christian Truth.* The only careful discussion of Mormon Doctrine ever published. 88 pages; very valuable. Every Mormon convert and every pastor should have these 10c, 75c, \$3
- Some Mormon Stories.* Anecdotes of Mormon life, illustrated 1c, 7c, 50c
- Mormonism Proclaiming Itself a Fraud,* with cut of title-page of first edition of the Book of Mormon, and *Mormon Morals* 2c, 12c, 65c
- The Main Facts Regarding Mormon growth and power,* the Christian missionary work hitherto done among the Mormon people and the further need—very important facts and statistics. Illustrated 3c, 12c, \$1
- The Story of a Mormon Convert.* The true story, over his own name, of a good friend in N. Y. City, who was deceived by the "elders" but found the light again largely through our work. Very important 2c, 10c, 75c.
- The Special Difficulties of Work Among the Mormons,* and how they may be overcome. Very important facts. 2c, 10c, 75c.
- Present-Day Mormonism and Its Remedy.* Eight articles by Rev. J. D. Nutting, from a syndicate of religious papers early in 1904, giving a sketchy view of the history and character of Mormonism, difficulties and successes in missionary work, Josephite (Iowa) and Brightmire (Utah) Mormonism compared, etc., Very helpful in getting a correct general view. 20pp. 5c, 35c, \$3.00
- The Guard's Great Question.* A pithy collection of stories and teaching concerning the New Birth and how it may be obtained, with suggestions to young Christians. 3c, 15c, \$1.
- Mormon Doctrines Analyzed* and their errors demonstrated in the light of the Holy Scriptures, by Wilfred S. Hale, M. D. A fine contrast between Mormon Doctrines and the Word of God, chiefly arranged in parallel columns. 10c, 75c, \$5.00.
- The Origin of the Book of Mormon.* A scholarly lawyer's demonstration of the Smith and Rigdon authorship of the book, 56 pages 10c
- The Mormons and Their Bible.* A complete annihilation of the claims of the Book of Mormon, from internal evidence; by Rev. M. T. Lamb. Illustrated, 152 pages. Every Mormon should read this book 25c
- Sample packets, containing all but the last two on this list and our circulars, postpaid 80 cents. The same, omitting No. 3, 25c. The whole list 60c.

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(January 11, 1906.)

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