

“The Voice of the People  
is the  
Voice of God”

A Statement by  
**JAMES E. HALL**  
to the  
Members of the Church of Jesus Christ  
of Latter-Day Saints in the  
Utah Stake

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Springville, Utah  
Nov. 1914

# The Voice of the People is the Voice of God

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Springville, Nov. 9, 1911.

To the Officers and Members of the Church of Jesus Christ of  
Latter-day Saints, of the Utah Stake of Zion.

My Dear Brethren and Sisters:

I feel impressed in answer to prayer, to appeal unto you for aid in this hour of need, as some of you are aware I have been trying for years to know what privileges I have in exercising the gift of the Gospel. People are appealing to me to exercise the gift of healing. God in his goodness has blessed me with this gift many times. I feel that the people have the right and privilege to seek these gifts and it is the duty of the elder holding these gifts to cultivate the same. No one has a right to hinder a gift of God. Christ says: "If a man has a talent he should multiply it," and in order to do this he should respond to these calls. That it has been the custom and practice of the elders of the church since its organization in 1830 to answer these calls and there has never been any geographical lines restricting a man to his own ward or stake.

I have instructions from the first presidency that it is my duty and privilege to go wherever called to do good, and this is why I have been answering these calls, seeking unto the Lord for inspiration and aid, always giving all praise, honor and glory unto Him. Hundreds of people in the church and a number outside the church know that God has been with me in this work, and that faith and love and harmony and good fellowship are the results that follow these gifts.

Faith begets faith, life begets life, light begets light, love begets love, and all that are present when these gifts are made manifest are more or less inspired by His divine love, and that peace and harmony follow, and at no time or place has there been any bad results only when opposition came. My experience is that the healing power leaves when the union is broken. If we want the spirit of God to dwell with us we must have charity, which is the divine love of God. The greatest commandment is to love the Lord, thy God, with all thy might, mind and strength, and the next and equal unto it is love thy neighbor as thyself.

Book of Moroni, chapter 7, paragraphs 4 and 5:

And now my brethren, I judge these things of you because of your peaceable walk with the children of men, for I remember the word of God, which saith, By their works ye shall know them. For if their works be good, they are good also.

6. For behold, God hath said, a man being evil cannot do that which is good. If he offereth a gift or prayeth unto God except he shall do it for real intent, it profit him nothing.

12. Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil, for the devil is an enemy unto God, and fighteth against Him continually and inviteth and enticeth to sin and to do that which is evil continually.

14. Wherefore, take heed, my beloved brethren, that you do not judge that which is evil to be of God or that which is good and of God to be of the devil.

18. And now, my brethren, seeing that ye know the light by which ye may judge, which is the light of Christ, see that you do not judge wrongfully, for with that same judgment which ye judge ye shall also be judged.

Hitherto I have refused to permit or allow the healing under my hands to be published, but inasmuch as I have been misjudged, and many unkind things have been said, and light has been made of my work, I feel justified in calling your attention to a few of these testimonies that I had compiled to present to the Stake Presidency and High Council at my trial.

I claim that I should be judged by my works, and that those who know of them should be my witnesses and not those who know not of them.

I think that the following testimonials are very german to my case and should have been accepted at the time of trial, and should have been made a part of the evidence in my case, but they refused to admit of the same. At the time of trial when these evidences were presented President Keeler admitted that the sick were being healed but said that I would have to stop healing the sick.

Following are a few of the many testimonies:

Salt Lake City, June 27, 1908.

Bro. Jas. E. Hall.

Dear Brother: It is now more than two years since friends told me of the wonderful gift of healing the Lord had given you and brought you to administer to me. I was then lying upon my bed suffering with nervous prostration, had not left my room for seven months and could not walk across the room; could not have a person talk to me. I was too weak to direct the children in their home duties. Many times I had been administered to by the Elders and Sisters and feel that through their administrations I was strengthened.

Dr. L. B. Young told me soon after I was stricken that no doctor on earth could heal me but the power of God would. You administered to me in the presence of my children and others and commanded me in the name of the Lord, Jesus Christ, to go that same evening, which was Sunday, to meeting and partake of the sacrament. We were then in the Second ward branch. After some hesi-

tancy on my part, I promised you that I would go, which I did, and have never been deprived of attending my sacrament meeting since.

I feel to testify that only through the power of God am I living today. You never asked for remuneration, but if I could do what I would love to, I would not only give hundreds, but thousands of dollars to those who thus spend their lives.

My faith has increased ten-fold. I have learned that I must show by acts or works my faith. Your talk in my home has increased the faith of my children with your administrations to them, as they have also been healed. You have also increased faith in my neighbors. Two sisters who live near me are in the country for a week, or they would have sent a letter with me, as they have expressed a wish to bear testimony of your good works.

You related the first vision of the Prophet Joseph Smith to me the first time you blessed me; also his testimony of having seen an angel. The latter was so impressed upon me that I felt for the time I, too, could see the Prophet declaring this testimony to the people.

I pray that the Lord may be with you that nothing may come to destroy your usefulness in the earth, but increase your good works and raise up friends to you.

Yours sincerely,

JULIA S. WOOLLEY,  
1169 S. Third East, Salt Lake City.

Spring City, July 6, 1908.

To Whom It May Concern:

This is to certify that when a girl of eighteen years of age, I received an injury, by falling, which caused ill health and much suffering, at times. After marriage these conditions became more aggravated, until my fifth child was born, when, through additional injuries, I became bedfast. The doctor said an operation was necessary. Hearing of Bro. James E. Hall, of Springville, being in our city, my husband sought Brother Hall, and he, together with a number of our leading brethren, administered to me, promised me if I would put my trust in God, I would get well. I continued to improve until 1903, with similar circumstances brought about similar results. For four long months I was in this lamentable condition, when we wrote to one of our best physicians, Dr. Allen, in Salt Lake City. On reply found he was in California, would return in two months, and perform an operation, which I would have to undergo. In despair I asked my husband to send for Brother Hall. He consulted our Bishopric, also the President of our Stake; they were all perfectly willing Brother Hall should come. My husband, Brother Hall, and a number of our brethren united in seeking God in my behalf. The day after he came I sat up for some hours, and continued to sit up and improve. It was nearing the time for our quarterly conference. I asked Brother Hall if he thought I would be able to go to conference in three months. He prophesied I would go to this conference. I did go; rode six miles in a buggy, and listened to the inspired words of the servants of God, which was sweet to me. Returned home with-

out injury and continued to improve rapidly. In less than two weeks I started to do my own housework and continued to get better. Although the last doctor that waited on me assured me there was nothing according to science that would save me an operation. I also was very large with surplus flesh and bloated around my body, while my limbs were poor and slender. I weighed 192 pounds. Brother Hall blessed me for this affliction. I now weigh 164 pounds. This is an astonishment to many who knew my condition. I have been asked what kind of medicine I was taking to cause this great change. I told them I was not taking any medicine; it was through the blessings of the Lord, through His servants.

When we sent for Brother Hall, \$5.00 was sent to pay his fare; when he arrived he had 40 cents left, which he desired us to receive back. Brother Hall has very reluctantly received any financial aid from us. What he has accepted is not worth mentioning. We feel that by the blessings of God, through Brother Hall, we have been saved much suffering and heavy doctor bills.

I am now the mother of eight beautiful living children, for which I feel to praise God; also for His mercies to me in giving me health and strength to do my own housework, including the sewing and washing, with only the help of my little children. I am also able to do a little public work that I have been asked to do. Once I was weak and helpless, now I am strong and able, all through the blessings of God.

We all look upon a visit from Brother Hall as a ray of sunshine, his actions and words have been those of purity; always of an elevating nature. Our children love him; his influence has caused a deeper appreciation of the beautiful Gospel, and a love for the brethren who hold the Holy Priesthood.

If it is necessary I can give more testimony regarding Brother Hall's blessings in our family. We trust the mission of Brother Hall among the sick will not be impeached.

Yours respectfully,

MARY A. BENSON.

I certify that the statement of my wife is true, and I know that Brother James E. Hall is a gifted man. Have seen many persons healed through his administration.

NELS, BENSON.

Provo City, June 29, 1908.

Having been requested to bear my testimony to the power of healing, by a servant of God, by the name of Brother Hall, of Springville. I was troubled with my foot and up to my knee. I got my foot crushed in the first place in between the reach and swaybar of a wagon. I was under doctors for over a year and a half, and had to walk with crutches. I heard of Brother Hall, that he had the power of healing, I sent for him; he came to Provo and called on me; anointed my foot and knee. I felt quite a relief, but I could not walk without crutches. He came back and anointed my foot

and knee the second time, still better than at first. I got him to come the third time; he anointed the parts afflicted, and pronounced a blessing upon me by the power of God that I should be made whole, and from that time I have not used the crutches, but have increased in strength in my leg daily.

I give my Heavenly Father the praise for all His blessings towards me; He has brought me through many troubles and trials in my lifetime. This is my testimony that Brother Hall has the power of healing the sick in the name of Jesus. Amen.

GEORGE MELDRUM,  
Provo City, Utah.

Huntington, Utah, Feb. 21, 1905.

Antho H. Lund, President.

Dear Brother: I am reasonably well satisfied that you know Elder Jas. E. Hall, of Springville. I had heard a good deal about his healing of the sick and afflicted by the power of the Priesthood. Among other wonderful healings was a woman in the last stage of dropsy, and a man with his face full of cancers. The witnesses to those cures are right here in this settlement. Both cases were given up by the doctor.

I have a girl thirteen years old that has been afflicted with epileptic fits since birth. she also had running sores on her leg for the last fifteen months. I had her administered to by the local elders a number of times without any effect. I also tried local doctors and specialists, but all without effecting any cure. I finally made up my mind after consulting with Pres. R. G. Millar and Bp. Nixon to send for Elder Jas. E. Hall, from Springville. It was also through the continual pleading of my little girl that I sent for Brother Hall. Well, her leg which was ver y painful and full of running sores, is well today by the power of the Priesthood under the administration of Brother Hall. In less than one hour from the first anointing it was a sound limb and her fits are getting so much better that we are in hopes of a perfect cure before Brother Hall leaves here.

Now comes the cause that I write to you. After Brother Hall had been here a few days there came a rumor that Brother Hall was not in harmony with the Presidency of his Stake; as near as I can learn, because he was stold not to go outside his ward to administer to the sick. I have always been taught that there is diversities of gifts bestowed on the Priesthood, on some the gift of prophecy, on others the gift of healing, etc. If that is so, which I believe we all agree on, then is that special gift of healing, for instances, circumscribed by ward line, or Stake line? or it is like in the times of the Apostles? They administered in the name of the Lord wherever they were called or the Spirit directed them?

Now the main point in this, suppose that Elder Hall should not be in harmony with the Presidency of his Stake, through local jealousy or other causes, would that hinder him in administering to the sick by the power of the preisthood, or let me ask you, Brother Lund, has the Stake Presidency got the right to take away from my little

girl or others that have received blessing from his administrations, for I can assure you that there are many in this part of the Lord's vineyard that have been blessed and healed through his administrations. I do know that Brother Hall did not come here for the sake of gain, for he never makes any charges nor neither does he take any honor to himself, as he makes everybody understand that the glory and the honor belongs to the Lord.

I direct this letter to you because I know you and I am satisfied that you know Brother Hall.

Expecting you to answer the above points at your earliest convenience, I am your brother in the Gospel,

CHRISS JOHNSON,  
Huntington, Utah.

Manti, July 2, 1908.

Jas. E. Hall.

Dear Brother: In the year 1904 I had the misfortune to sprain my foot very severely and I called in the doctor, after trying all the home remedies that my wife and neighbors could think of, but in spite of the doctor and home treatment my foot gradually got worse until apparently blood poison set and it was only by the use of a crutch that I was able to move from one place to another.

My neighbor's wife, Mrs. Y. B. Tatton, came over to see how I was getting along one day and in conversation with her she told me and my wife that Brother Hall from Springville was in town and would be at her place that evening, and that he was in possession of great power of healing by the laying on of hands by the power of the Priesthood and in the name of the Lord, Jesus Christ. In the evening I went to see you, Brother Hall, the same evening as I had had a talk with Sister Tatton in the day, and my first impression when I saw your conduct was that you was a man of great faith and that by being administered to by you that I would receive a blessing. I can testify to you and to the world that through your administration unto me that I was instantly healed of my affliction and that the last time that I had any use for my crutch was when I went to the chair that you placed on the floor for me to sit down in while you was administering to me. After your administration you told me to get up and walk and I did and without the use of my crutch, which I had been obliged to use for weeks previous to that time.

Dear Brother, I hope that the Lord will spare your life for many years and that you may be able to go out among the people and exercise the gift of healing a many suffering humanity.

Yours truly,

G. H. MADSEN.

Manti, Utah, July 1, 1908.

In the year 1901 I was hurt by a fall from a wagon and my nervous system was a complete wreck.

I saw many doctors and they said that my nervous system was paralyzed and that they could do nothing for me.

Was in bed in that condition for three years, expecting to die at any time.

Did not know anything about Brother Hall until he came to Manti on business in 1904.

There was a boy came to our house and said that Brother Hall was in town.

My wife went out and hunted him up. He came to my home and he promised me that I should get up and live. He worked with me for four days and administered to every nerve. I got up out of bed and have never had to lie in bed since. That is now four years past. This is my truthful testimony about Brother Hall.

Respectfully yours,

NEILS G. ERICKSEN.

Sterling, Sanpete Co., Utah, July 5, 1908.

Brother James E. Hall, Springville, Utah.

Dear Brother: I have heard of late that there are some who are opposed to your going out among the sick and afflicted. I was very sorry to learn of this, for I am proud to speak of the wonderful miracles you have performed for myself and children. It is three years ago since I first heard of Brother Hall. Four months previous to this I got my leg hurt through a runaway. I was a cripple and had to go on crutches. I could not step upon my foot at all. The doctor said it would be a year at least, before I could use it. I had then never seen Brother Hall, but felt in my heart if I could see him, I could get well through the power of God. Some wanted me to send for him, while others thought it was foolish to think of such a thing, and I knew not what to do. I humbled myself before my Heavenly Father and asked of him if Brother Hall is not the man he claims to be, I should never be blessed by him. If he was a man of God, that he would come down here, where I could be blessed by him without sending for him. It was not long before some of my friends sent for Brother Hall to come and see my sister, who was sorely afflicted with milk leg. She was wonderfully benefitted as soon as she was blessed by him. I was taken in a buggy down to my sister's, where I met Brother Hall. He administered to me and promised me in the name of the Lord, that I should be made whole. I then rose to my feet and walked on my leg as I did before I was hurt. He promised me I would have no more use for my crutches. I then walked home, two blocks, without my crutches, and I have been well ever since. When my little children saw me coming home, they were surprised and overjoyed to see me walking on my crippled limb, and they seeing what the Lord had done for me it has increased their faith so much. They always ask for the Elders when they are sick. A few months after this, my little girl 12 years old was taken sick with scarlet fever. We were quarantined and could not have the Elders come and bless her. She begged of me to send for Brother Hall and said "If he will come, I will get well." We tried to find him by telephoning to Springville, but learned he was somewhere in Sevier valley. She had been sick a week and was getting very low,

and we despaired of her life, and next morning we were afraid that death had entered our door. She was then so low that she could neither speak nor move. I told my brother that I wanted to find Brother Hall if it cost me my home. He started out next morning to hunt him and learned that Brother Hall was in town. We sent for him. He came and administered to her. After the anointing and blessing, she raised herself up in bed and talked to us and asked for something to eat. She improved from that very hour, and in a few days was strong and well. Now, I could not express my feelings in words; how thankful I was for what the Lord had done for us through Brother Hall. How he had stopped my aching heart, by restoring my little child from pain and suffering and making her well again. I felt as though thousands of dollars would never pay Brother Hall for what he had done for me and mine, but instead of him charging for what he had done, he remarked, "Give God the praise and not me."

From your loving sister,  
MRS. MARGIA PETTEY.

Spring City, July 4, 1908.

Brother Jas. E. Hall, Springville, Utah.

It affords me great pleasure, Brother Hall, in knowing of the healing influence that you exercised over me and over the sick and depressed whom you come in contact with here in this little town. May the blessings of Heaven rest upon you for traveling without purse or scrip, doing good to those that are in distressed circumstances. Feeding the orphan and remembering the missionary as you are wont to do. No matter who you are or what you may become does not alter the fact that you were an instrument in healing me when I was scarcely able to walk, through a previous dislocation of a limb. I want to testify here that after you administered unto me that I walked out of Aunt Hannah's house sound and well. Have never had any weakness in my limb since, never had to use a crutch, and can walk, run or dance as well as I ever could. I hope Brother Hall, that you will always have a friend in God, as I believe you have, and that your work of love may increase.

May you ever be true to yourself and true to your God and all will be well in the end, is the wish of a friend in the cause of truth.

VICTORIA ERICKSON.

Sterling, Sanpete Co., Utah, July 1, 1908.

I, Mariah Jensen, do testify that I went through an operation for a cancer in the breast and one year after there was a lump growing in my arm which the doctors pronounced as a cancer and that I would have to go through another operation. Brother Hall gave me a blessing one year ago and it has not grown any more nor bothered me since, and am well and hearty.

MRS. MARIAH JENSEN.

Manti, Utah, July 1, 1908.

To Whom It May Concern:

I, Eliza Foscue, while visiting my daughter in Provo several years ago, had the misfortune to get so badly hurt that my daughter feared a rib was broken. While I was suffering great pain, Brother Jas. E. Hall, of Springville, happened to call. I asked him to administer to me and he did so in the presence of my daughter and two other sisters who happened to be in the house. He anointed my side with consecrated oil, and through the blessing of God, I was healed instantly, and the pain never returned.

I have known far more remarkable cases of healing under the hands of Brother Hall and never saw him paid for his labors, although I have wondered how he met the expenses of his travel to and fro wheresoever he is called. I have been told that Brother Hall is having trouble and being accused of irregular procedure, and of even worse things. I feel called upon to say that I never noticed anything irregular in his administrations and in all my acquaintance with him, I never saw nor heard the least suspicion of immorality. He always impresses me as a devout and humble follower and faithful servant of our Lord and Savior Jesus Christ.

ELIZA FOSCUE.

Sterling, Sanpete Co., Utah.

This is to testify that Brother Jas. E. Hall has given us more faith in God than we ever had before.

I, Joseph Jensen, do testify that I was afflicted with sciatic rheumatism and was doctored for about nine months without relief until I sent for Brother Hall and he helped me so that I was able to do my work within a few days.

JOSEPH JENSEN.

Spring City, Utah, July 6, 1908.

Jas. E. Hall, Springville, Utah.

Dear Brother: As I heard that there was some dissatisfaction about your administration among the sick, I take the liberty of writing you the following: By our request you have called and administered to different ones of our family in sickness of different kinds of ailments and we have felt that we have been greatly blessed and benefitted by your administrations and we have felt that you have been endowed with the gift of healing. I have went with you to administer with you on different occasions and have seen different ones benefitted thereby. I have seen that you could create faith in the people where it seemed but little was in them. I have heard you say to people that you should praise the Lord for the blessings and not Brother Hall. In fact, I never see that you took the honor of healing to yourself and I never saw you do anything out of the ordinary way in your administrations and know that many have been blessed by your efforts.

Your brother,

S. T. BECK.

Provo, Utah, April 25, 1905.

Mr. Jas. E. Hall.

Dear Sir: My wife is sorely afflicted and is very desirous that you should administer to her for the benefit of her health and knowing that you frequently come over to Provo we thought that we would ask you to call on your first visit. You are doubtless aware that she went under an operation for internal cancer some months ago. It seems that the cancer is still growing and the doctors say that they can do nothing more, but we know that God is able through his servants to do all things and to some he has given the gift of healing and we have every reason to believe that God will hearken to your prayers for my wife's complete recovery.

If you can come we will greatly appreciate your kindness.

Very respectfully,

W. D. ALEXANDER,  
91 W. Second South, Provo.

P. S. Not knowing how you and President John have fixed things, I took the liberty to speak to my bishop and he gave his consent freely and also spoke to President John about it and he also gave his entire consent.

W. D. A.

Sterling, July 5, 1908.

Jas. E. Hall, Springville, Utah.

Dear Brother: As it has come to my notice the last few days, rumors concerning your faith and power to bless the sick and afflicted, I thought I would drop you a line or two in behalf of those that suffer. You know that I, myself, was very low with typhoid pneumonia, and through the testimony of my nearest neighbor, Sister Petty, my folks phoned to Springville for Brother Hall and he came as soon as he could get there. And the minute he came and laid his hands on my head I felt the power of the Lord go through me from head to foot: I never felt such a penetrating power in all my life, I was so nervous and I testify anywhere and to anybody that I felt like a different woman, and began to mend from that very moment. He only stayed two hours; he promised me that I should live and get well and strong, and that I should again become a mother, through the mercy of God, which I am proud and thankful to say has come to pass. I take pleasure in writing this, thinking that some poor, sick soul might be helped through my great testimony, as I was helped through my neighbor.

Sister Petty made a trip to Manti on purpose and insisted on my husband and other members of the family to send for Brother Hall, which I thank the Lord for today. In conclusion I will say that never has he asked for one cent for making this trip nor even hinted such a thing, but he always says give the honor and glory to God.

MRS. GODLI RICHARDS.

Members of the family present at that time: Husband, E. R. Richards; father, F. W. Snow; mother, Anna Maria Snow; sister, Cristel Snow.

Murray, Utah, April 14, 1914.

Elder James E. Hall, Springville, Utah.

Dear Brother: How are you getting along with your work? We have heard that you have been forbidden in your ward to see the sick. We hope that you do not intend to cease going because of this opposition. We cannot think or consent in our minds to have you cease coming to see our little Helen. We have been waiting a year now for you to take up your work again with her. We have told you all the time that we had no confidence in the high council down there liberating you. We have been almost vexed at you, Brother Hall, as much as we love you, for allowing those men to keep you from exercising the gift that God has given you. Why don't you appeal to President Smith, as you have so much confidence in him, he would not stand an outrage of this kind if he knew it? Why don't you appeal to the people, they certainly will stand by you? What are the people of Springville and neighborhood doing that they do not make a protest against this outrage? Why don't you sue them before the court for scandalizing your name and character?

We have been acquainted with you for the last fifteen years and have never heard anyone speak evil of you or against your work until the high council of your stake sent a letter to the presidency of this stake to warn the people against you. Since then people have been saying a great many things against you, because they have been given a license to do it. The teachers even entered our home and told us that we should not have you come there and administer to the sick. We asked them if they knew you and knew anything about your work, and if not why they should be warning people against you, and they could only say that it was orders. It seems to us that it is they who have caused all the disturbance among the people and not you. Just two weeks before this letter came out from the presidency, you were here and administered to a man in this ward, who was lying at the point of death, in the presence of the bishop of this ward and a patriarch of another ward and there was perfect harmony, and the consequences were that the man was healed, and in two weeks hence they were warning the people not to have you in their homes. About that time we understand that one Henry Harker, of the high council of this stake, made this statement in the Taylorsville ward, "That Elder James E. Hall had been going around healing the sick by the power of the devil, and that you might just as well admit the devil into your home as Brother Hall." We are surprised that the bishop did not rebuke him.

Are you going to allow these men to crush you by encouraging people in scandalizing your character? Why don't you refer them to the Mormon creed and tell them to mind their own business? They are not only interfering with your business, but with ours, as we claim the right to call in any elder that we desire to administer in our home, and it is no more their business than if they attempted to dictate what doctor we should have. We know that you

have the gift of healing and we claim that these gifts are given for the benefit of the people and they have no right to interfere with you. They are interfering with our worship, and are going against one of the articles of faith of the Mormon church in which it says: "We claim the right to worship Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where or what they may."

Brother Hall, you cannot afford to bury this gift. We not only need you for little Helen, but in our home. Your visits have inspired faith in our home and in our neighbors. We have had more faith in the Mormon doctrines since you came into our home than ever before, and we know that through your faith and teachings you have caused people to lead better lives, have prayer in their home when they never did before, caused people to go through the temple, and made men have faith and believe in God who had their doubts that there ever was a God. Helen, who was afflicted with paralysis when she was three years old, has developed into womanhood through your faith and prayers, and we believe that if you can take up your work again with her and be let alone that she will be able to throw away those braces and crutches and walk, as you promised her she would. Our niece, who was here and had been in the hospital for several months and the doctors told her she had Bright's disease and there was no cure for her, was instantly healed by you, and has been a well girl since. Our brother, who had chronic back trouble, was instantly healed by you just by silent prayers, not by administration, as that was since you have been forbidden to go among the sick, and has never had a pain in his back since. Mrs. Spotten, of Colorado, who had been on her back for more than two years with tuberculosis of the spine, the doctors claiming that one of the vertebrae had been entirely eaten out and that it was doubtful that she would ever recover, was made to get up and walk through your administration and has since married and is the mother of two children. This is a few of the wonderful things we have witnessed, and Brother Hall, you cannot afford to give up this good work.

We have heard that they have charged you with making merchandise of your priesthood. This is an outrage. You have never made a charge after paying your railroad fare from place to place and giving your entire time to the sick, and we know of many that you have helped in different ways have never given you a dollar, and we have often wondered how you lived if people have done no more for you than we have. We have patronized doctors who make their charges and spent hundreds of dollars for Helen and you have done more than all else for everybody when we have called you and you have never asked a cent for it, and we feel ashamed to think that we have been able to do so little for you.

We beg of you again, Brother Hall, not to give up this work. If you cannot come to our home, can you not take Helen to your home in Springville. We have relatives there and could leave her in Springville so you could see her occasionally. We feel that you

are displeasing the Lord by neglecting this gift which God has given you. We feel that you ought to exercise it even at the sacrifice of your standing, for God has given you a gift that they cannot take away from you.

Now in conclusion we pray God to inspire you and to help and sustain you. Follow the promptings of His spirit, Brother Hall, and we feel sure that you will come out all right.

Hoping to hear from you soon and ever praying for your welfare, we remain,

Your sincere friends,

MR. AND MRS. C. H. WHITE.

Springville, Utah, Sept. 5, 1913.

To the Presidency and High Council of Utah Stake of Zion, Provo City, Utah.

Dear Brethren: The Lord has said in a revelation to his people if you have aught against your brother, go to him and make known your grievances and be reconciled with they brother. Now, I feel very much aggrieved and dissatisfied with the course you have taken in my case all along the line, from the beginning to the present time. I grant the right and believe it to be your duty to watch over and direct all the members of the church in your stake of Zion. You must maintain discipline and order that no member is exempt—all must submit to the same rules and order. I do not believe it is just or fair to discipline and make a ruling applying to one elder only, as you have in my case, and herein is the foundation of my complaint.

I also believe that each member has God-given rights that no legislative body can interfere with and be justified by the law of God, nor the constitutional law of the land. Namely, the free agency of man and his right to worship God according to the dictates of his own conscience and I believe you have disregarded and encroached upon these sacred rights in the discipline you have placed me on. Now, for some of the facts as I see them. In the first place you restricted me to my own ward in the administering to the sick, and granted all other elders the right to go wherever they were sent for. This matter was settled and I was granted the privilege of answering the calls of the sick. Then went forth the cry that I was out of harmony, and you then requested my bishop to ask me to resign as his first counselor. This he declined to do and stated that "I would rather tender my resignation than to ask for his." And I would not resign until he requested it. This he finally did in order that I might be at liberty to visit the sick wherever I was called. You then began notifying the authorities in different stakes and wards that I was out of harmony with the priesthood. This was the means of stirring up strife, for which you afterwards blamed me, when the facts were, I was only answering the calls of the people



who sent for me, and in most cases they had counseled with their bishops and presidents of stakes, and got their sanction and approval before sending for Brother Hall. And I have a number of letters setting forth these facts. Now, I believe the people have the divine right to call in any elder in our church to administer in their family, and that right is not bound by ward or stake lines. President Jos. F. Smith said upon this subject in an editorial in the Juvenile Instructor, "That a man is a master of his own household and has the right to call in any elder he sees fit to administer in his family and it was the duty and privilege of an elder to go when thus called." I have instructions from President Snow through the courtesies of Apostle Smoot wherein this question was asked: "Brother Hall wants to know if he is called to any other ward or stake to administer to the sick, shall he go or not?" And President Snow answered, "If I was called I would certainly go and there should be nothing to hinder Brother Hall or any other elder from going anywhere to do good," and further said, "That when a man has a gift he should cultivate and not restrain it." I remember very well when I was called and set apart as counselor to the bishop, the council given to the bishops and counselors present by President Geo. Q. Cannon in the presence of Presidents Woodruff and Smith. "If your bishops have any one in your wards, or if an elder comes into your wards that is capable of doing good in any way, do not restrain him but encourage him in doing good, and thank God for such men." I understand that all elders are equally in authority when it comes to administering to the sick and we must admit that some have one gift and some another by the same spirit.

I have been taught from my early childhood that inasmuch as God has given man his free agency, and in connection with it he has given every man a gift or talent, and inasmuch as God has given men a gift or talent "Severally as he will," that the individual is responsible to God for the use or abuse of the same, and that he must not bury his talent but cultivate and add to the same, or he will be called a slothful servant in the day of the Lord." Now I have said to your brethren as a justification for what I was doing, that I was following the promptings of the spirit when I have followed these promptings; you brethren have chastised me; when I disobey the Lord chastises me. Then you say in answer to this, "That men are often led by false spirits." And I must admit it and it seems to me that all must admit this to be true. Nevertheless, we must also admit that all men are entitled to individual inspiration and revelation to guide them in whatever calling God has called them to, and if God has given a person a special gift, that person is entitled to inspiration in exercising that gift. Then as men are prompted by good and evil both, how are we to know which spirit is working the mind of man? Jesus said, "By their fruits ye shall know them." Do men gather fruit from thorns or grapes from thistles? In the days of Christ, James and John said, "Master, we found one healing the sick and casting out devils that was not one of us and we forbade him." And Jesus answered, "He that is not against us

is for our part." And he also said, "That all good gifts and good is of God." Now when I have tried to present the fruits of my labor as justification, you have rejected the testimony of our brethren and sisters and said, "We admit the sick are being healed, but you have got to quit healing the sick."

And you finally ruled that I must cease my labors among the sick. At that time you claimed no jurisdiction outside of Utah Stake of Zion. For a time I quit going altogether, then you consented that I could go to administer to Sister Hyde in Salt Lake City, then I continued answering the calls outside of Utah Stake of Zion. People said, "It was unfair for me to refuse my neighbor, at the same time to continue to labor among the sick." I finally got an interview with President Smith and council. I found they had been misinformed in regard to my labors. At that time I proposed to them that inasmuch as I was out of harmony with the brethren of Utah Stake, if they, the First Presidency, standing at the head of the Church of Jesus Christ of Latter-day Saints, would assume the responsibility and ask me to bury my gift and cease my labors altogether among the sick and I would do so, provided that I had the privilege to so inform those who sent for me. The answer was, "We dare not do that." Then what shall I do? And their answer was, "Go back to the Presidency and High Council of your Stake and ask them to reopen the case and enter into a compromise so that you can be in harmony and continue your labors among the sick." This I did. And you refused to reopen the case. So when the First Presidency would not advise me to quit, and the people were continually calling on me, I felt it was my duty to continue my labor outside of Utah Stake. Thus I continued going for four and a half years. During that time I have been called to many wards and stakes of Zion, and have administered to thousands of people, and so far as I know was in harmony with presidents of stakes, patriarchs, High Councilmen and bishops of wards. They aided me in administering and in some instances counseled the people to send for Brother Hall.

No opposition or objections to my labors anywhere only where word came that I was out of harmony with the priesthood of my own stake. Then came the citation requesting my appearance and give cause why I should not be disfellowshipped for contempt. At that time you claimed jurisdiction outside of Utah Stake. I did not think you had, or have such jurisdiction. If you had, why did you not advise me? And how is it that you have not as individuals taken up a labor of love with me and tried to show me wherein I was wrong, instead of waiting and watching for an opportunity to justify you in cutting me off from the church? You have rebuked me severely several times, and why have you not followed the counsel of the Lord wherein he has said, "After rebuking a man as moved upon by the Holy Spirit then extend unto him more love than ever least he think you are his enemy."

In ruling that I must cease my labors altogether among the sick, outside as well as inside of Utah Stake, and prohibiting me

from administering to the sick in my own home, in my ward or throughout the world, you are assuming a responsibility the Presidency of the church said they dare not do. The prophet of the Lord has said, "Woe unto them who hinder or deny the gifts of God." Now, brethren, I will be frank and say to you if I had followed the promptings of the spirit and my own conscience I would have been a Daniel and went into the lion's den rather than cease praying to the God of Israel in behalf of his afflicted children.

Do you realize what you have requested and required me to do in order to save my standing in the church? I am conscience-smitten to think that I agreed to cease being the good Samaritan. Under the requirement and agreement if one of my neighbors was dying and he should call me to his bedside, and God should give me power to save him and in my great sympathy I should exercise that power and my neighbor was healed, then I would forfeit my standing in the Church of Jesus Christ of Latter-day Saints. I believe it was cruel, unjust and beyond your jurisdiction to make that requirement, and I look upon myself as a coward for agreeing to it, and in a measure sanctioned this unjust ruling, but you said you were following the counsel of the brethren placed over you and my friends were urging me to submit rather than lose my fellowship, and valuing my standing more than life, under this excitement and conditions, and not having time to think, I have done that which I would not do in my sober moments. Now, brethren, don't you think something should be done to relieve me of this strain? These differences must be adjusted in some way. I feel that I cannot stand the pressure much longer. My character and standing may be of little consequence to you, but to me, my family and friends, it is beyond price. Jesus said, "He that seeketh to save his life shall lose it, and he that loses his life for my sake, shall find life everlasting, and he that acknowledges me before men, him I will acknowledge before my Father in heaven." And my testimony is that our church is the work of God, that Jesus is the Christ, and that Joseph Smith is a prophet of the living God, and by the same spirit that I testify to this truth. I know that God has been with me in my work, and this is why I said to you that I did not ask for mercy, only want justice. The Lord says, "Esteem your brother as yourself." Now I ask if my character is not worthy of some respect from you? I know that I am full of weaknesses but with all my faults I have been true to my covenants and the records will bear me out in this assertion, and I have paid a full tithing all my life. I have supported the principles of the gospel, fulfilling the requirements that have been made of me and that my integrity to the church and to the people whom I have served has never been questioned. That there has never been a call made for a trust imposed by the church, state or people but what has been honorably filled to the best of my ability, and for the betterment and uplift of the home, church and state, and that the example has been consistent with the trust imposed, especially in the cause of temperance and prohibition.

Now, my brethren, I ask if there is not some way we can agree

and our differences be adjusted without my losing my standing. I am asking nothing at your hands only peace and the privilege of doing my duty to God and man as I see it. I do not want to encroach upon your rights or anyone else. I am willing to bury the past, live for the present and prepare for the future. I believe I can be of some service to you and I am sure I can do more good with your blessing than without it. I want to say that I have no animosity in my heart towards any of God's children, but I feel very much aggrieved. Yet I can forgive men who trespass against me in order that I may be forgiven. We are engaged in the work of God, our banner has been raised to all the world. Christ's banner, "Peace on earth, good will to man." Our cause is a common one. Jesus said to his apostles, "Except ye be one ye are not mine." We cannot expect to be in touch with the spirit of the Lord if we have contentions in our heart. We must have harmony in order to put forth our best energies. Our mission is not a selfish calling. We want to and must serve the Lord. He said, "Without faith you cannot please him and without faith we cannot be saved." My first duty is to God as I see it. The greatest commandment is "Love the Lord, they God, with all thy might, mind and strength." And the next greatest and equal to it is "Love thy neighbor as thyself." My experience has taught me that if I expect the spirit of the Lord to be with me as my constant companion, I must love all of God's children and in order to do this, I must have sympathy and charity for all and as far as possible be a servant to all. I believe it is my duty and privilege to go wherever I am called to administer to my neighbor or any of God's children as I have to bless my own wife and family. When they said to Jesus, "Your mother, sister and brother awaits you outside," he answered, "Who is my mother, sister and brother? They who keep the commandments of God." I have never felt like myself or any other elder should be bound by geographical lines in administering to the sick. I believe I ought to be free to go wherever I am called. This is in keeping with the spirit of Christ and the doctrines of the Church of Jesus Christ of Latter-day Saints, as I have been taught them. And these are God-given rights in which we are all equal. If we take away the free agency of man, and deny him inspiration and revelation and the divine right to know all things pertaining to his individual salvation and exaltation, then you sap the foundation upon which our church stands. The house of God is a house of order. I believe in discipline, but I do not believe in coercion or blind obedience. You and I have certain privileges which must be respected. You say "I have abused my privileges." I frankly admit that I might have been unwise or indiscreet but I have not knowingly encroached upon the rights of others or assumed anything which does not belong to my calling as a servant of the Lord, nor violated any of the laws of the church. You charge me of making merchandise out of my priesthood. This I emphatically deny. At no time or place have I ever made a charge for visiting or blessing the sick, or even hinted that I expected something for services rendered. You ask "Haven't you advertised and claimed to be

a faith healer and taken the honor unto yourself." The answer is "Never." I realize that all honor and glory belongs unto the Lord and that it is His power by which the sick are healed, and by no other power, and that no man can do these things except God be with him. Does it look consistent that God, being a jealous God, that he would continue to aid a man if that man was robbing him and was taking the honor unto himself? You ask, "You believe and practice local anointings and this is contrary to the rules and order of the church." If this be true, how long since? The brethren and sisters have been using the oil locally as long as I can remember. I have been taught the use of it in this way as long as I can remember. My dear old mother (God bless her memory) used to use it locally and teach her children that it was God's remedy coupled with the prayer of faith for ailments that the flesh was heir to. I remember when I was a good sized boy that I cut my knee-cap in two and unjointed my leg sufficient to let the joint water all out. Mother filled the wound with holy oil and bound up the limb; we have no other physician but God, and my limb and joint is perfect today. When my mother was sixty years old she fell and broke her leg and at the request of her and my father I anointed the broken parts with holy oil, saw, heard and felt the bones go together and she was walking on her limbs again in twenty minutes after the accident, and there are hundreds of testimonies along these lines, and you say it is contrary to the laws and rules of the church. This is something new to me, and if I am out of harmony through local anointing then hundreds of the brethren and sisters are also. "We charge you with stirring up strife among the people by going from ward to ward healing the sick." If the sick are healed I don't see why the Saints should be divided over it. Is it not in keeping with the faith of the Saints? Is it not in keeping with the laws of God? And if God heals the sick, do we dare question his right to do so? Though the elder officiating does not belong to the ward or stake where the sick are healed. If a man is out of harmony with the priesthood in healing the sick, why does God honor that man's priesthood by healing the sick through him, and the people are saying, "Why should anyone object to the sick being healed, no matter whether the person belongs to the Mormon church or not who is performing the miracle, and if all good is of God, then we should be willing to accept of the good and give God the glory therein. The Prophet Joseph said, "We should accept of good, no matter from what source it comes or who brings it." This reminds me of an incident where a woman was praying the Lord for bread; boys passing along the sidewalk and hearing the woman's prayer, one proposed they answer the woman's prayer by going and buying some bread at the baker's and taking it to her, saying, when delivering it to her, "Old woman, here's your bread." Her answer was "That the Lord sent it, if the devil had brought it. Blessed be the name of the Lord." These questions are in the minds of a good many people and should be settled so that there would not be so much contention. Now, brethren, has it not occurred to you that you are somewhat to blame for the misunder-

standing by sending out word that Brother Hall is out of harmony with the priesthood? I believe it to be true in a measure at least. These facts are very plain as a result of the last letter you sent out, and this to me is "the unkindest cut of all." After I had agreed to cease my labors altogether among the sick, and supposed therein I would be restored to harmony and retain my fellowship, then you take more pains than ever to declare me out of harmony, licensing the brethren to speak evil of me, stirring up ten times more strife than before. One of the High Councilmen in the Kanabite Stake in a fast meeting in the Taylorsville ward made this statement, "That James E. Hall had been going around healing the sick by the power of the devil and that you might just as well invite the devil into your home as Brother Hall." Now I complained to his bishop about this and called the attention of the president of the stake to that untruth. He, President Frank Y. Taylor, said, "That the presidency of the Utah Stake had notified them that I was out of harmony and they thought it was their duty to warn the people against me. One family ordered the teachers out of their home. They said they had been sent there by the bishops to warn them against Brother Hall. Their answer was you have no right to dictate to me who we shall call in our house to administer to our sick. No matter from what source these instructions come. I claim that you are responsible for this disturbance where I have been visiting the sick in these wards for years, and had no trouble before you cried "Bad dog" until some are crying "Mad dog." This is only the beginning of the wrong that has been done. My wife and some of my children, relatives and friends declare that they don't want anything more to do with the Mormon church, if this is the reward that comes to a man who has served the church and people all his life. Now, where is the justice in it at least? But this does not effect my faith individually; I am not pinning my faith upon the actions of men and I am thankful that I can see man's weaknesses and still acknowledge them as servants of God; but I realize that there is a serious mistake somewhere, and as sure as there is a God in heaven, someone will be held responsible. I have given the best energies of my life in answering the calls of the sick and afflicted and trying to comfort the mourner, and have only been doing that which I believe to be my duty. I have spent days and weeks along these lines without one cent remuneration, neglecting my personal affairs, "Seeking first the kingdom of God in his righteousness," trusting in God, living by faith, believing that God means what he says, "That to them who have faith, all things are possible." And that "His providence is over all." Believing in his goodness and mercy, knowing that if I did my part all would be well in the end. He alone knows my heart and He alone has a right to judge me in all things.

I have had much joy in visiting the sick. I have felt at times rich in very deed. And so far as my work is concerned along these lines. I have no regret for the past; but I begin to feel like Paul expressed himself, "That if in this life only we had hopes, that we of all men would be most miserable." I still have assurance that

my Redeemer lives and that there is a record kept of the good and bad we do, and that all men will finally be judged with a righteous judgment and will be measured according to opportunities and talent; and where much is given much is required. The Lord has said, "He that knoweth my will and doeth it not, shall be beaten with many stripes, while he that knoweth not my will and doeth it not shall be beaten with few stripes." And we are told that we should not fear him that can destroy the body but he that hath the power to redeem and restore all things and give unto all men according to their work, so I cannot see why I cannot be in harmony with his chosen servants on earth and at the same time exercise the gift God has given me. I want to retain my standing in the church. I have been looking forward to a time when I could go in to God's temple and do work for the living and the dead. The last words that my father said to me and my elder brother, "See that this work is done," I would still like the privilege of going to the altar and partaking of the sacrament with the Saints. I realize that if you cut me off I shall be deprived of these privileges that I value very much, and I believe that I have acquired the right, and have claim on these privileges that should not be denied me. You can deal with my standing but you cannot take away my gift for that is of God and He alone can take it from me. I have received so many favors at His hands that I dare not disobey the promptings of His spirit, and though I should go out of the church I shall still believe it my duty to do good in the cause of the Lord. So long as He aids me in doing so.

Now, brethren, as I said before, I want peace. If I know my heart, I have no other desire only to do my duty to my church and people. Is there not some way for me to harmonize myself without ceasing my labors among the sick? Now, if you cannot see your way clear in this join me in asking a higher court to settle the question.

Asking God to inspire all who has to judge in this matter to act wisely and under the influence of God's holy spirit that right and truth may prevail, "and that God's will be done, not mine,"

Your humble brother in the Gospel of peace,

(Signed) JAMES E. HALL.

Springville, Utah, Sept. 6, 1913.

Joseph F. Smith and Counselors,  
- President of Prophets, Seers and Revelators of the Church  
of Jesus Christ of Latter-day Saints,  
Sale Lake City.

Dear Brethren: Inclosed find copy of a letter to the Presidency and High Council of the Utah Stake of Zion, in which I set forth my side of the misunderstanding between us. If you have the jurisdiction in this cause, and I feel assured you have, please look into the matter at your earliest convenience. I realize that your time is very valuable and I regret very much that conditions compel me

as I see my duty and privilege to make this appeal to you. I honor the high calling that my brethren are called to, but I have lost confidence, having made concessions four times for peace and harmony, and have been disappointed, I have no hopes of getting justice at their hands. The facts are questions of right and privileges between the High Council and Brother Hall. They are acting as my accusers and judges, both. I believe their rulings are based on prejudices and rumor. If I have any personal rights and privileges, they have never acknowledged any. They have encroached upon the sacredness of my own home, forbidden me the right to pray for, or bless those that have come there for that purpose. After I have made all the concessions that they required of me, they are still holding me under probation. I have no peace, rest nor hope under the present conditions. I have been an outcast for years in my own ward and state. Brother Keeler said to me years ago, "Go where you are wanted; we don't want you here." And the cry went up from the High Council in the beginning, "Away with this healer; we don't want any healings; let him go to Denver, where the healers belong." Now, I love my mountain home, I was born in Provo and raised in Springville, and desire to live here in peace. If they have no further use for me, my friends have, and someone must settle our differences. I and many of my friends are looking to the leading authorities of the church to dictate terms of peace. As far as I am concerned, it need not take much of your valuable time to straighten out this tangle. Make plain what my rights and privileges are, if the gospel of the church guarantee me any. I don't want any privileges that do not belong to me as a high priest or elder in the church, but while I hold the priesthood I believe it to be my divine right to have the same privileges that other elders have; and this denied me by the Presidency and High Council, and I have been curtailed for the last twelve years past. Don't you think that it is time that the matter is settled? I have sense enough to know that if the church and its authorities make a general ruling, that I and every other elder must and should abide by that ruling or take the consequences, and this I am willing and anxious to do.

Your devoted friend and brother,

JAMES E. HALL.

Springville, Utah, Oct. 20, 1913.

Joseph F. Smith and Counselors,  
Presidents of and Prophets, Seers and Revelators of the Church  
of Jesus Christ of Latter-day Saints,  
Salt Lake City, Utah.

Dear Brethren: Please find enclosed copy of a letter which I had the privilege of copying at the courtesy of my bishop, and this is the reason I am writing you at this time; although I have been anxiously waiting an answer to the letter I sent you dated Sept. 6th.

My bishop thinks you have dismissed the case so far as you are concerned, and left it with the High Council. Now, brethren, I cannot believe this to be true. If you so intend it why have you not so informed me and explained the reasons for doing so? Have you no jurisdiction? Is President Keeler right when he says that there is no appeal from their decision? Of course I understand that all High Councils are co-equal in authority, and that they have full and complete jurisdiction over all the members of their stake, and all who reside in the boundaries of their stake, they have the right to call to account. I also believe that they like all other men are liable to make mistakes, and may not always judge righteously or deal justly with their brethren, and if a brother whom they have judged, is not satisfied with their decision, that he has a right to an appeal to the First Presidency and that they, the First Presidency, have a right and authority to review the actions of all High Councils, and if they find errors and mistakes, they have full power to point out and correct the same. Now, in a letter to them dated Sept. 5th, of which I sent you a full copy, I tried to make it plain that I was not satisfied with the treatment that I had received at their hands and gave several what I believed to be good and sufficient reasons for an appeal, and begged for peace and harmony, and the privilege to worship God and to exercise the gifts of God in keeping with the dictates of my own conscience; and claiming this divine right that inasmuch as God had delegated His authority to me through the Holy Priesthood and that an elder has full and complete authority to administer to the sick, and that in this all elders are co-equal, and that it is the duty of all elders in the church wherever and when called by the sick to administer unto them, and that in doing this they were not violating any rules or principles of the gospel, but was only doing that which God had required at their hands, and that they had covenanted to do at the time of receiving the Priesthood. I believe if an elder is honestly and faithfully doing his duty in this or any other calling, that he should be encouraged and sustained by the church. Instead of being out of harmony with the brethren, he is entitled to their blessings: and if God has given a man a special gift it should be used in all honor to God and for the benefit of all of his children, regardless of creed or color. Being a gift of the gospel, and in this like unto the gospel to be used for the benefit of all who believes, they receiving according to their faith. "For God is no respecter of persons." I am contending for principle. In the beginning of our contentions, they, the High Council, restricted me to my own ward in the administering to the sick, and I claimed the privilege of going wherever I was sent for, and this is why they declared me out of harmony then, and this is why I am out of harmony now. I am also forbidden to administer to the sick in my own ward, yet I am in harmony with my bishop and have been all the time and he needs my help, and I am anxious and willing to help him, but President Keeler won't consent to it. When I was acting as first counselor to the bishop and was in perfect harmony with him and the bishop felt like he needed my help so much, that when they requested that I be asked

to resign, he said, "I would rather tender my resignation than to ask for his." Yet the president of the stake kept up the cry out of harmony until I resigned for the sake of peace and with the understanding that I would continue my labors among the sick. Did it come? No. Was I restored to harmony? No. It only gave them more liberty to cry out against me. Yet, why should I complain? I brought these conditions on by seeking first the kingdom of God and in doing so, neglected my business affairs, haven't engaged in any promotion schemes, haven't established myself in any business: given over forty years of my life in exercising a gift which God had given me, thinking I was serving the Lord by serving the people. Now, comes the Presidency and High Council in my stake acting in the capacity of inspired servants of God, saying in doing what I have done I have forfeited my right to the priesthood and if I don't quit serving the Lord by serving the people, and repent and promise to do so no more, that they will cut me off from the church. They have been very patient and forbearing with me and while they have never manifested any love or sympathy for me, trying to show me wherein I was doing wrong, yet they have done their full duty, for they have taken pains to send letters throughout the borders of Zion notifying the authorities that they in turn might warn the people, that the people might warn Brother Hall that he might be sure and know that he is out of harmony. So when we cut him off, our skirts will be clear and he left without a just cause for complaint. In this they claim they have a right to prohibit me from laboring among the sick. I believe that they are going beyond their jurisdiction in doing so. I, having broken no vow of the church, I ask how can a man violate the laws of the church by lawfully performing an ordinance of the church. This is the principle for which I am contending. They seem determined to shun the question. If this can be settled we won't be long in getting together. I state if they want to be fair and just with me, why haven't they sent me a full copy of their letter to you dated Sept. 25th, and a copy of your reply to them dated Oct. 2nd. If you will furnish me a copy of these letters I will be very grateful. Why did they not write me instead of my bishop? In this they have ignored me and treated me with contempt. Do you wonder that I have lost confidence? Why should they object to an appeal if they had been fair and just: they ought to be willing that I should understand it. If I am wrong I want to be set right. I have honestly tried to find a just cause for their actions. I have not been able to do so. I again say that I have no hopes in the presidency of my stake dealing fair with me. Of course we should get together and settle our own difficulties and that I am still willing and anxious to do, but so long as President Keeler and others take the stand that they are infallible, and that all sin lies at my door, it is impossible, and would only be a waste of time. They have asked me this question, "Do you think that fifteen men can be wrong and one right?" I say this may be possible from what the Lord said to the Prophet Joseph, "All the Christian world was wrong in some of their religious ideas." Will refer you to D. C. section 121, paragraph 39. "We

have learned by said experience that it is the nature and disposition of almost all men as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion." And one of the High Council said to me, "If you are right and we are wrong, you must do as we tell you or we will cut you off the church." President Keeler insulted me the last time we were together, by saying, "Go and start a church of your own if you want to." I want to ask you if President Keeler or any other man or set of men have a corner on this church? The gospel is for the benefit of all of God's children and he has promised all who obey the gospel and keep His commandments they shall always have His spirit to lead them in the ways of all truth. Now, having a personal knowledge that this is the work of God, and having faith that it is the true church of Christ and knowing that truth will prevail in the end, it is unfair and unjust to insinuate that I ever thought of leaving the truth and following false gods. I take this as an insult and resent it with all the feeling I have. If I did not have an abiding faith in the gospel, there would have been a parting of our ways years ago, but not pinning my faith on the actions of men and knowing that so long as I keep my covenants I cannot be robbed of my priesthood nor the testimonies that I have received in exercising the gifts of God, and if they cut me off from the church, so far as I know it will be without a just provocation, and by the help of the Lord I am determined to stay on board the old ship Zion. She will ride the storms and be anchored in the havens of rest, and if they succeed in throwing me overboard, I will still cling to and follow in the wake of the ship for all will be well with them who endure faithful unto the end. I am charged with trying to steady the ark. I don't think they can cite one instance where I have assumed to interfere with the authorities or lifted my hand or voice against the priesthood. They saw I want to be a law unto myself and will not submit to discipline. This is not true. I am willing now and have been all along to submit to the council and obey the calls of the priesthood. But I believe it to be my duty to intelligently obey. To live so as to be in touch with the work of God. To know the voice of the true Shepherd and at the same time to be as free and independent in the use of my priesthood in my own place and calling as any other elder in the church. The gospel teaches me that if I live a pure life and keep the commandments of God, that I may become as perfect and free in my sphere as God is in His. "For they are free indeed who God has made free." Now, because I claim it to be an elder's privilege to go where called to see the sick and I have been answering these calls, I have taken upon myself a self-appointed mission. Now, is this fair or just to make this charge? In the first place has not an elder authority to administer to the sick and has not God counseled the sick to send for the elders? And is this not a call from God instead of a self-appointed call. And it is not interfering with the free agency of man in forbidding him from answering these calls? And are they not hindering the gifts of God by forbidding the exercising of them? Did they not go beyond their authority when they made the requirement that

I had to agree to quit going among the sick or lose my standing? Denying me the privilege of administering to the sick in my own home? Now, brethren, bring this home to yourselves. Suppose the President and High Council of your stake make that requirement of you, would you willingly submit to it? Now, I ask again if they are not interfering with the free agency of man and has not the Lord decreed that all of His children shall be free and independent in their religious belief and equal in the exercise of the same? If this be true, should His servants interfere with these sacred rights? The Book of Mormon makes it very plain that this is a chosen land above all other lands and that the people residing on these lands shall have the privilege of worshiping Him according to the dictates of their own conscience. The Prophet Joseph has made this very plain. He says that the constitution of our country was written by inspiration and is an inspired document. It holds the individual rights of man very sacred and provides that no judicial or legislative body can be justified in encroaching upon the individual rights of man. This land has several times been baptised in the blood of patriots, to make plain the way and secure political and religious freedom to all alike. Joseph and Hyrum and others of our church have already been sacrificed upon the altar of religious liberty and our church was compelled in a body to flee to the mountains and away from Christian civilization and take up their abode among savages for freedom and truth's sake. Now, while we must maintain order and discipline in our church, it is the bounden duty of all of us to submit to the rules and order of the church. Can the church afford to make a ruling conflicting with the free agency of man. Can the High Council encroach upon these sacred rights and not be called to an account? Can they, you or I, afford to maintain discipline at the sacrifice of principle? I believe it to be a duty I owe to God, my country and home to maintain these principles at any cost. I honor and sustain the High Council of my stake as judges in Zion, but charge them with unrighteous judgment in my case, and this reminds me. I want to call your attention to section 121 of the Doctrine and Covenants, paragraphs 26 and 27: "The rights of the priesthood are inseparably connected with the powers of heaven and that the powers of heaven can not be controlled or handled only upon the principles of righteousness. That they may be conferred upon us it is true, but when we undertake to cover our sins or gratify our pride or vain ambition or to exercise control or dominion or compulsion upon the souls of the children of men in any degree of unrighteousness, behold the heavens withdraw themselves, the spirit of the Lord is grieved and when it is withdrawn, amen to the priesthood or authority of that man." I believe that these paragraphs are very applicable to my case. Now, brethren, you know and I know that you have the right to review the action of this High Council; if they have erred and made mistakes to correct them. I again ask that this case be reviewed and that I have the privilege of being at the reviewal and also the privilege of introducing evidence that is very germane to the case which they have rejected. I still claim that by their fruits

God says that you may judge them and that the people whom I have been visiting should be permitted to give evidence in my case, instead of those who know nothing of me. I will repeat again, I have no hopes of the Presidency and High Council dealing justly with me. And while I still honor their position and must submit to their authority, their actions in the past has destroyed my confidence in them. The feet cannot say to the head, "I have no need of thee," nor the head to the feet that "I have no need of thee." And while the feet must respect the head, the head should show some respect and love for the feet. If you leave this case with them, I fear they will compel me to explain to the people and this I don't want to do. I have confidence in you, brethren; I feel assured that if you will look into this matter carefully and under the inspiration of your high and holy calling, that you will be able to bring peace and satisfaction to one and all. Please grant to me at least a heart to heart talk and early reply, which will be much appreciated.

Very respectfully, your friend and brother,

JAMES E. HALL.

I regret very much that I have been cut off the church and feel that it was cruel and unjust and not in keeping with the order of the church and contrary to the evidence produced in the case. In appealing to you I desire to give a brief statement of my case. (I want to emphasize the word "Brief"). In the first place I believe that the High Council did wrong in attempting to regulate my work by confining me to my own ward, and allow all others to go wherever called. I also understand that they had no jurisdiction in my case as I belonged to the bishopric at that time. I refer you to section 68, paragraphs 22, 23 and 23 of the Doctrine and Covenants.

"And again, no bishop or high priest who shall be set apart for this ministry shall be tried or condemned for any crime save it be before the First Presidency of the church, and inasmuch as he is found guilty before this Presidency by testimony that cannot be impeached, he shall be condemned; if he repent he shall be forgiven according to the covenants and commandments of the church,"

Now so far as I know I have never been charged with any crime, and if the Presidency and High Council of this stake have any testimony to this end, that I have broken any law of God or man, they have never produced it.

Now the order of the church is, as I understand it, if a man has committed a crime or is under transgression, that his teachers should take up a labor of love with him. Then if he does not repent, then he shall be tried by the bishop's court, this being the first court of trial in the church. Now that I was a member of the bishop's court it was necessary in the order of the church that I be tried by the First Presidency, after the teachers had labored with me.

No officer or member of our church is exempt from his teacher. When I raised this question President Keeler claimed that the Presi-

dency and High Council of a stake of Zion was co-equal with that of the First Presidency of the Church, and that there was no appeal. As I understand it there is an appeal. And believing that there is an appeal to the First Presidency, and having asked time and again for my case to be taken to them and having been denied this privilege, and believing that the people should have a choice in the matter, and that they have the right to approve of or reject the action of the council. When President Keeler took the stand that there was no appeal to the people, his answer was, "There used to be, but we don't allow it any more." He then compared his court to that of the supreme court of the United States and that it was a rare case when the supreme court tried a case from the beginning. Did any of you ever hear of the supreme court of the United States trying a case before its having been first tried in the courts below? He further stated that this was a very peculiar case, the Presidency and High Council on one side and James E. Hall on the other, admitting as I take it, that they were both my accusers and judges. Think of a man being tried by a judge and a jury both of which had charged him with a crime, and doing that to justify their action in curtailing his liberty, in the exercise of the gift God had given. They claiming the right to curtail and regulate me in a gift that God has given and I deny them that right, thus encroaching upon my free agency. I claim the right to go wherever called to administer to the sick. They deny me that right. They have excommunicated me for exercising this privilege. P. of G. Price, "Wherefore because Satan had rebelled against me and sought to destroy the agency of man which I, the Lord God had given him and also that I should give unto him mine own power, by the power of mine only begotten, I caused that he should be cast down." (Moses 4:3.)

The High Council ruled that I should cease my labors altogether among the sick. In doing this they have taken from me my agency and for the sake of harmony I obeyed their decision. I stopped my labors altogether among the sick in the Utah Stake of Zion, believing that they had no jurisdiction outside of the Utah stake. I answered the call of Bishop Jos. T. Taylor of Levan, in the Juab stake. When this was reported to the Presidency of the Utah Stake they cited me to appear and give a reason why I should not be excommunicated from the Church of Jesus Christ of Latter-day Saints. Now in the first place they have no jurisdiction over Bishop Taylor of Levan. He belongs to the Juab stake, and if he was doing wrong it was the duty of that stake to call him to an account. In this they are interfering with what belongs to another High Council that is equal in authority with them.

Now I take this stand that the bishop had the right to send to me, and it was my privilege and duty to go. The same principle is applied if any other member of the Levan ward sent for me, and I had gone, and at this point I want to make my case plain. Whenever a High Council assumes the right or authority to cut an elder off the church for the answering of these calls, whether it be within the boundaries of their stake or not, they have no authority to do it, and

herein they are not justified in cutting me off the church for answering this call. In doing this haven't they interfered with the right of my free agency? Are not all elders equal in authority in administering to the sick? They are assuming the position for which Satan was cast down from heaven, and furthermore they are hindering and denying the gifts of God.

I quote again from the Book of Mormon and the reason I refer to this book it is the word of the Lord to the Latter-day Saints. We believe the Bible to be the word of the Lord as far as it is translated correctly. We believe the Book of Mormon to be the word of the Lord—Jos. Smith. (See Articles of Faith.)

4. And when ye shall receive these things I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth unto you, by the power of the Holy Ghost.

5. And by the power of the Holy Ghost ye may know the power of all things.

6. And whatsoever thing is good, is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is.

7. And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you, that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever.

8. And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them.

9. For behold, to one is given by the Spirit of God, that he may teach the word of wisdom.

10. And to another that he may teach the word of knowledge by the same Spirit.

11. And to another, exceeding great faith; and to another, the gift of healing by the same Spirit.

12. And again, to another, that he may work mighty miracles.

17. And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will.

18. And I exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ;

19. And I would exhort you my beloved brethren that you would remember; that he is the same yesterday, today and forever. And that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men.

20. Wherefore, there must be faith, and if there must be faith there must also be hope; and if there must be hope there also must be charity.

21. And except ye have charity, ye can in no wise be saved in the kingdom of God, neither can ye be saved in the kingdom of God if ye have not faith; neither can ye if ye have no hope;

22. If ye have no hope, ye must needs be in despair, and despair cometh because of iniquity.

23. And Christ truly said unto our Fathers, if ye have faith, ye can do all things which is expedient unto me; and now I speak unto all the ends of the earth; that if the day cometh that the power and gifts of God shall be done away among you it shall be because of unbelief;

25. And woe be unto the children of men, if this be the case. For there shall be none that doeth good among you, no not one. If there be one among you that doeth good he shall work by the power and gifts of God. (Moroni, Chapter 10).

This is proof positive that some have one gift and some another by the same Spirit, and that these gifts are given to each man severally as He (God) will. And that no one has the right to hinder or deny these gifts. I want to call your attention especially to the latter part of verse twenty-five: "For if there be one among you that doeth good he shall work by the power and gifts of God." The reason that I am emphasizing this paragraph the brethren say that I am the only elder that is going around spending all my time among the sick and afflicted. And for this reason I must quit it. And for this reason I am making a living out of it. And that I am paying a much larger tithing than the average elder; and this positive truth that I am making merchandise out of my priesthood. I have always paid an honest tithing, many years before I ever received a penny for spending my time among the sick. And this is the first time I ever knew a man to be criticised for paying a full tithing. Now I am not claiming that I am the only elder doing these things. I am sure that there are a number that have these gifts of healing. And if they are not exercising their gifts I am not responsible. But I am responsible to God for the exercising of these gifts or talents that He has given me. Many say in answer to this you must obey the presiding Priesthood, and if they hinder or deny you this privilege they will be responsible to God and not you.

If I could believe this to be true, I would gladly accept of it. It would relieve me of a great burden, and financially I would be much better off. While I believe the brethren are making a great mistake, and will be held responsible before God for the same, that this will not release me, my gifts come direct from God. They did not give it to me, neither can they take it away; and as long as God gives me these gifts and the people are calling on me to exercise them I believe it to be my bounden duty to God and man to do so.

This is why I said I made the mistake of my life when I agreed to quit visiting the sick to save my standing. I again call attention to the saying of the Savior, "He that seeketh to save his life shall lose



it; and he that loses his life for My sake shall find life everlasting." I have been neglecting my duties for years in my ward and stake, in trying to keep in harmony with the Presidency and High Council, and yet I have lost my standing. I have sought the Lord earnestly to show me my duty under the present conditions, and the Spirit still prompts me that I must continue my labors among the sick. And as I said to President Lyman, "From this time on, God being my helper, come weal or come woe, I will exercise my free agency that He has given me to the best of my ability and I know no better way to serve Him than to visit the sick and afflicted, the widow and the fatherless and keep myself free from the sins of the world."

Now I want to ask you in all soberness if you think that I should cease doing these things to regain my standing in the church, or is there not some way I may regain my standing and exercise the gifts of God? Now are you brethren and sisters going to sustain the Presidency of the High Council in the course they have taken with me? In our church all things must be done by common consent and herein is the voice of the people, the voice of God. I am not appealing unto you because I want to stir up strife and I believe it is your duty to sustain those that God has placed over you. I also believe it to be your duty to protect the weak and see that all men have their just dues. I am not asking for sympathy; I am not asking for mercy. I only want justice.

My understanding is that no man shall be handled in our church to the extent of losing his fellowship except he be under sin or transgression. At no time have my teachers or bishop or any of the brethren tried to show me wherein I am wrong, and so far as I know I was in full fellowship in my own ward up to the time that I was excommunicated by the High Council. They have been declaring me out of harmony for years. Yet I have had a recommend to go to the temple and have been carrying a recommend from my former bishop and also the Presidency of the High Priesthood quorum of the Utah Stake of Zion.

I am not asking for any special privileges. I am only contending for what I believe to be divine rights of all the elders and Saints and people. I believe they have as much right to deprive me of my franchise and handle me for voting contrary to their wish and idea as they have to curtail me in exercising my free agency. I believe the sin would be greater before God and man. In doing what they have done they have destroyed the faith that I have been trying for years to teach to my wife and children and neighbors. And they are breaking down the confidence and respect that we all ought to have towards those who preside over us. As I said before this does not weaken my faith in that what I believe to be Mormonism. I again thank God that I can see the weaknesses of the men and still acknowledge them as His servants. I regret very much that I ever consented at any time to follow the counsel of the brethren when I knew God did not approve of what they were doing. And herein I apologize to my family and the Saints and to all mankind for being a coward

and not standing out for what I knew to be true. If I can never leave my family and friends anything else, that my testimony is: That Jesus is the Christ, that Joseph Smith is a Prophet of God, and that what is called Mormonism is true, and it is my duty and their duty to seek the truth and accept of truth wherever it can be found.

Dear friends, in conclusion I ask that you calmly and prayerfully, each and all of you, seek the Lord and do your duty in this matter. My life is like an open book to the people of Springville and neighborhood. Judge ye whether I am worthy of your fellowship and confidence or not. Your humble servant in well wishing, O Lord, thy will be done and not mine.

JAMES E. HALL.