

REMARKS

BY

APOSTLE JOHN HENRY SMITH.

DELIVERED

In the New Tabernacle, Provo, Sunday Afternoon, August 31st, 1885.

REPORTED BY JOHN IRVINE.

I FEEL to congratulate you upon the success you have attained in having a place in which you can hold a conference. For some time past I have felt that the conferences in Utah Stake were not so well attended as they should be. Of course I fully sense the reason. I am pleased that to-day at least the building that we are in is not crowded, and that the Saints that are here have learned that a thousand more can find accommodation on occasions of this kind. I think, my brethren and sisters, that much credit is due you for this labor—due your President and the committee you have selected to gather together the contributions for the erection of this building and for its completion so far, and I have no doubt but that in the future the brethren and sisters of this Stake will cheerfully give of their means to advance this work to its completion.

I do not know what the Spirit of the Lord may have to say to you this afternoon during the time I may speak to you; but I desire to be entirely under the promptings of the Holy Spirit. I fully realize that the Spirit of the Lord can prompt our utterances in a way that those who may speak and those who may listen shall be profited by what is said. I had pleasure this morning in listening to the practical instructions that were given to us by our brethren upon the law of tithing, and to the testimonies that were borne in regard to the truth of the Gospel; that after years of labor and anxiety, and, frequently, of bitter experience, men can rise in our midst and bear testimony of the truth of the convictions that have been in their minds for many years.

There are many subjects that are fraught with interest to us, and while I cannot expect to be able to speak to you upon any subject that will be particularly new, yet under the influence of the Spirit of God I trust I may be able, as others have been, to give utterance to something bearing upon the principles of the Gospel that may awaken in the minds of the young at least a desire for research, or to again awaken in the minds of some that perchance may have grown cold in that that brought them from the lands in which they were born.

My mind reverts to the 4th chapter of Malachi, fifth and sixth verses:

"Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord.
"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

In listening this morning to the remarks of my brethren in regard to the practical duties of the Gospel, I was led to reflect seriously upon the causes that have brought together here in these valleys of the mountains peoples of so many nationalities. It is probable that within the confines of no State or Territory within the Union can there be found a greater variety, so far as nationalities are concerned, than can be found in this region of country. The causes that have led to emigration into the various States and Territories of the Union probably are different in every respect to those causes that have led us to gather to this region of country. It is true that a spirit of restlessness has seized, we might say, upon the peoples of the whole world—a dread that tends to make men fearful regarding themselves and the interests of their posterity. There are causes at work among the peoples of every land that are creating consternation in the ranks of all classes. This is not only true in the land in which we live, but it is true of almost every civilized government upon the face of the earth. There are restless spirits that have tended to create confusion, to disorganize society, to render life and property unsafe, and to create within the minds of people a dread as to the consequences that will flow from the condition of things that exist among the human family. This no doubt has led in a large degree to the great emigration that has taken place from various parts of the old world to this land—that has made people desirous of changing their abode in the hope, frequently, of bettering their circumstances. Their prospects at home were not such as they desired them to be, and into the States and Territories of the United States have drifted elements from all parts of the world, led hither in the hope of being able to draw to themselves the blessings and comforts of life which were denied them in the lands to which they belonged. In other instances men have been led to abandon the section of country in which they lived from a dread of the government to which they belonged, a feeling of disloyalty, so to speak, to the government under which they had been born and reared. The causes, however, that have led people to emigrate to the various States and Territories are different to those which have induced people to come to our Territory. In the first place, as remarked by one of our leading men years ago, those who first settled in this region of country came here willingly because they had to. There seemed to be no other spot to which

they could go, and desiring that they might enjoy immunity from religious persecution, that they might establish themselves far removed from the people whose prejudices had been aroused against them, and who were unwilling that they should practice the principles of their faith, they sought to make their home within these peaceful valleys of the mountains. Following in their wake, you and I from the various lands which the Elders had visited made our way to this country, not with the intention solely of bettering our condition in this life, but with this hope: that we might be fully instructed in regard to the principles of the Gospel, a few of which we had been taught previous to our coming here. They taught us the doctrine of faith; they taught us of the justice of God, of the consideration that He had for His children, and that He was not the narrow contracted being that the teachings of the sectarian world would lead us to believe that He was. The theory that because a man had lived in an age when the true principles of the Gospel were not taught among men in their fullness and purity, and had died without a knowledge of a risen Redeemer—the theory that there was no redemption for such seem to us, as we reflect upon the matter, incompatible with the justice of Our Heavenly Father. The doctrine the Elders brought to us opened the door so we could understand the principles of the Gospel. They brought with them the witness of the Spirit, which stamped upon our minds the truth of the utterances that were made. They held out to us something beyond simple faith; and the prospect that the ordinances of the Gospel would not only reach us, but those who were dead, opened up a door by which and through which we might do something in the interests of those who knew not the plan of life and salvation. The servants of God who made their appearance in our midst explained to us a plan so broad and so comprehensive pertaining to the whole human family that it struck us as indeed one of the grandest schemes—in theory at least—that had ever been revealed to the human family. We were filled with joy and satisfaction at the prospect of being able to do something for our kindred who were dead, a prospect that had not been held out to us by the sectarian world, or by those that had been regarded in many instances as good men, and that had labored in the interests of the human family. The Scriptures appeared to us in a new light. They gave us new thoughts. They instilled into us new energy. They held out to us better prospects. It is true the call was made upon us to leave the homes in which we had been reared. We were called upon to leave everything with which we had been familiar. The old church with which we had been identified; the graves of our ancestors were there; the ties that bound us to the government under which we had lived were there; we were called to leave all. The place in which the Elders met us was our home, and it had been our ambition to make it a desirable spot. But when the glad tidings of great joy sounded in our ears, our minds were enlightened and we looked forward to the future. We could see how the dead were to be redeemed; we could see our posterity growing up in the nurture and admonition of the Lord, untrammelled by the traditions of the world. There was awakened within our hearts a willingness to abandon the scenes of our youth, that we might work in harmony with the people of God, seeking to advance and build up among mankind a religion so broad and comprehensive in and of itself that it reached out to our kindred that had gone before, opened the way by which we could relieve them from their condition. We could then comprehend the verses I have read, that God, our Father, would turn the heart of the fathers to the children, and the heart of the children to their fathers that they might be saved. For these things we left our native homes, and all that was near and dear to us, that we might unlock the door of life and salvation in justice alike to the living and the dead. We comprehended the greatness of this plan. We are able to see that God would not be so unjust as to send our parents down to death and condemnation because they did not possess privileges that we are permitted to enjoy. We realized that those who were dead would have extended to them the same rights and privileges which had been given to us, and that none would be denied the use of the agency with which they had been endowed. You and I are searching the earth for genealogical records that we may attend to this great work. Our hearts are turned in that direction. An interest has been awakened within us and within hundreds who have a desire to delve in this kind of lore. Thus the heart of the fathers are being turned to the children and the heart of the children to their fathers, to the end that every man should be judged according to the opportunities he has enjoyed. If he possessed not these opportunities here he should not be denied them there. He should have the right to make selection for himself whether he will receive the Gospel or reject it.

Thus, my brethren and sisters, I might go on and reason upon other principles of the Gospel. There is nothing, perhaps, that is comprehended within the faith that we have espoused that opens up to our view so great a field for labor as does this one—baptism for the dead.

For these and other causes we have been drawn from our native lands. We have come to be taught and instructed

of God. We have come here for the purpose of rearing to our God temples wherein we can enter and perform the ordinances that will bind the children to the fathers and the fathers to the children, that all may be judged alike. For this cause, say the Scriptures, was the Gospel preached to them that are dead that they might be judged according to men in the flesh, but live according to God in the spirit. Compare this system with the ideas that are extant among the religious world, or with the view as expressed to me by a divine upon the streets of Liverpool but a few months ago—that they who had died without a knowledge of the Savior of the world were irretrievably lost, must suffer with the damned eternally! I turned away from him in disgust, informing him that I could not receive such a religion, that I could not believe in such a Deity.

I feel that it would not be prudent to take up more of your time. But as there are many young men and young women here who probably may not have received a testimony of the truth, I desire to bear my testimony to the truth of the mission of Joseph Smith, to the truth of the mission of Brigham Young, to the truth of the mission of John Taylor, to the truth of the mission of the Latter-day Saints in the accomplishment of the purposes of God, in the preaching of the Gospel to the world, that men may be judged for their acceptance or rejection of the truth. I bear my testimony to you, my young brethren and sisters, that I do know that God has restored His work with all its rights, privileges and powers; that it has been sent for the redemption of His children; that it has come to stay, that it will stay, and that nothing upon the face of the earth will retard its progress or interfere with its development, for God has decreed that it shall conquer the earth. This is His decree, and I bear witness that this is true, and I lie not as I expect to meet my Master at the last day.

May God bless you in the name of Jesus, Amen.

CORRESPONDENCE.

CHURCH AND STATE IN UTAH.

What a Union of Church and State Means—Its Origin—Does it Exist Among the "Mormons?"

SALT LAKE CITY,
September 1, 1885.

Editor Deseret News:

One of the numerous unfounded charges against the Latter-day Saints is that the "Mormon" system is a union of Church and State. This cunning and malevolent imputation has been bandied about so much by reckless editors, and reiterated so long by irresponsible lecturers and pious, plate-passing parsons that many unthinking people really imagine that there is some foundation for the ridiculous charge.

The bare idea that such a thing could exist in the Republic of America is a shock to common sense, and a sure symptom of pitiable ignorance or wilful duplicity in those who entertain it.

UNION OF CHURCH AND STATE IN AMERICA!

Union of Church and state in Utah Territory—a ward of the general government; one of the "pets" of the "Great Father's" household!

What terrible fellows these "Mormons" must be!

Let his holiness, Leo XIII hear it. Let the Archbishop of Canterbury hear it. Let the Catholic, Episcopal and all those hoary and tremendous powers which have struggled in vain for centuries to coalesce and bind in happy alliance the temporal and spiritual powers, listen! yea, bow in shame and humiliation, all ye great powers of Europe, and stand aghast all ye free Americans!

The triumphal march of liberty is stopped; the toils and sacrifices of philanthropists are thrown away; the eloquence and favor of emancipationists have lost inspiration; the flattering promises and noble schemes of the champions of freedom have failed and collapsed, for Utah, the terrible! Utah, the nation smasher! Utah, the colossus, that stands with one foot on the western and the other on eastern continent, has established a union of church and state, and not only the boasted liberty of the great American republic, but all the nations of Europe are menaced and all the world is in danger of falling under the despotic power of the bold, imperial giant!

WHAT IS UNION OF CHURCH AND STATE?

It is a hideous monster with two heads, each having an enormous mouth; with a tremendous capacity for swallowing things. Each head is full of evil eyes, and bristles with sharp horns. There is not much of a body, as the creature is of the genus tadpole—mostly head and stomach.

Those who desire to study the physical construction, habits, characteristics and operations of this monstrosity are referred to the history of the church of Rome; the annals of the Reformation, and the lives and doings of those monarchs who imagined that the souls of men could be governed, coerced and quenched by torturing the flesh.

From those records the student will discover that the alliance of Church and State is the progeny of unholy lust

for power, wealth and glory. It embraces all there is of sensual enjoyment and mundane felicity.

It includes the munificent stipulation offered by Lucifer upon the "exceeding high mountain." "The kingdoms of this world and the glory of them"—i.e. the power to rule over the bodies and souls of men; to aggrandize and control, for personal gratification, the bounties and splendors of the earth. This, in general, has been the character and operation of Church and State.

James the First was the monarch who first put forth the doctrine of the

"DIVINE RIGHT OF KINGS."

That the Supreme Being regarded with peculiar favor hereditary monarchy; that no human power could deprive the King of his divine right; that he was the source of all law and authority, while he, himself, was above all law, temporal or ecclesiastical.

In the reign of James II the idea that the secular government had jurisdiction in spiritual matters had taken such deep root that Parliament, acting as "Grand Committee of Religion," called upon the king by resolution, to put in force the penal laws against all persons who refused to conform to the doctrines of the established church.

By act of Parliament passed in the reign of Charles Second, all civil officers, no matter what their religious belief or moral standing was, were obliged to receive the "holy sacrament." This was a splendid machine for the manufacture of martyrs, and hypocrites, especially hypocrites.

Another act passed in the same reign commanded, under pain of most terrible penalties, that the book of Common Prayer should be used in every place of public worship in England. And that every school master should subscribe, by a test oath, to a belief in the doctrines and liturgy of the national church.

KING HENRY THE EIGHTH,

one of the most vacillating, blood-thirsty and licentious monarchs of England, was made by act of Parliament, absolute lord over the consciences of his subjects. The act says: "Whatsoever his Majesty shall enjoin in matters of religion shall be obeyed by his subjects."

When it is remembered that none of the monarchs who put themselves at the head of the church; or any member of Parliament who enacted laws for the control of the clergy and the spiritual guidance of the people ever received any priestly ordinations or appointment to exercise spiritual authority, the daring usurpation of these religious functions will appear as heaven-defying mockery and sublime wickedness.

There is nothing in history that equals this atrocity except the imperious demand made by the uncanonized dignitaries of the American Government that the "Mormons" shall abjure certain parts of their belief and conform to the established creeds, or be "stamped out."

But in the flagitious rule of Church and State, the church was a worthy peer of the state in exhibiting arbitrary power and tyrannical preclivities.

The most difficult and longest controverted feature of Church and State government is the matter of education.

The principle that the government of a State has the right, and that it is its duty to watch over the education of its children was, for the first time expressed in the laws of Athens and Sparta. Rome paid but little attention to the education of her youth; and for the first few centuries of the rule of the Catholic church, education was confined to candidates for the priesthood, public officers and persons of wealth.

THE PRINCIPLE OF STATE EDUCATION

was again revived by the reformers in the early part of the 16th century; but the Roman priesthood interposed the most determined opposition to all secular instruction, and resolutely maintained that the Church only has the right to teach.

The reformation gave rise to a great diversity of religious opinions and dogmas, and resulted in the establishment of the English Episcopal Church and many others. Each of these churches has claimed the right to give instruction according to the dogmatic tenets peculiar to itself. And while all of them have been in favor of receiving countenance and support from the State, they have claimed the right to teach what they pleased.

The proposition that the government of a state shall support public education, and yet have no jurisdiction over the character and methods of the instruction, has led in all Christian countries to endless controversies and a labyrinth of complication. The war is not over yet, but rages as fiercely as ever.

Now as to

THE QUESTION,

Is there a union of Church and State in the "Mormon" community?

The leaders of the Church are one President and two Counselors; twelve Apostles; a number of Stake Presidents and Bishops of wards.

Do any of these spiritual authorities hold State offices and act as representatives of the interests of the Church in any department of the civil government?

No, they do not.

The State in Utah is composed of a governor and Secretary, chief justice and two associates, a marshal with a number of deputies and adjuncts.

Is there any alliance of these civil functionaries with the ecclesiastical authorities of Utah?

No; there is not.

The Territorial Legislature is composed of members elected by the people; and, supposing they should all be on the side of the church, the governor, who represents the State, is, by his power of veto, superior to the whole body.

Is it possible for there to be any union of Church and State under such circumstances? No, it is not.

As to the powers and influence of municipal corporations and courts, these can scarcely be considered as a factor in the controversy, seeing that all their enactments and doings are subject to appeal to the higher State authorities.

Has the President of the "Mormon" Church ever put forth the doctrine of his divine right to be the fountain of all law and of all authority over the consciences of the people? Never.

Has he ever claimed any right, as a church ruler, to interfere with the laws or operations of the Territorial or municipal governments? Never.

Have the "priesthood" of the "Mormon" Church ever endeavored to exercise their spiritual functions or authority outside of the Church organization? They never have.

Are not the different religious sects and political parties just as free and unmolested in Utah as in any other part of the world? They are.

Do the leaders of the Church claim or exercise any more authority or jurisdiction over its members than the spiritual authorities of other religious bodies? No.

Where, then, in the "Mormon" system is there the least resemblance or characteristic of the

MONSTROUS EVIL OF CHURCH AND STATE?

That the "Mormons" have "organized themselves after the manner of man," and have obtained charters and rights under the general government is to their credit; evincing a love for law, order and the safeguards of civil government. That there is union among them, and such union as no other people on the face of the earth can show, is admitted; but the union is voluntary, intelligent and lawful, and is confined within the sphere of Church influence and limits. No encroachments are made or attempted upon the prerogatives of the State.

The ridiculous and wicked excuses put forth to bolster up infamous charges against the Latter-day Saints are worthy only of the contempt of honorable and intelligent men. But the "Mormons" being insignificant in numbers, obscure in their isolated locality, impotent in political influence and wealth of resources, it has been comparatively easy for their enemies to cover them with a dense cloud of misrepresentation and falsehood. The masses cannot see or know the "Mormons" as they really are. They are viewed only through

THIS HIDEOUSLY PAINTED VAIL.

One of the points upon which the odious charge is based is that the Church has political and civil organization—that they mass together; own and occupy lands; build cities and exercise the right to elect officers of their choice. Is there anything blame-worthy, disloyal or strange in this procedure?

Did not the colonists and persecuted refugees who first settled America do like things?

Another equally silly and puerile pretext is that the "Mormons" obey their leaders; that they do just as they are directed by the church and civil authorities; that they act as a unit.

WHAT A FEARFUL CHARGE

this is to be sure.

That men in office should have the undivided confidence and support of their constituents! That people should unitedly support, and follow as leaders those whom they have unanimously elected to office and placed in power!

Imagine what a calamity it would be if all the people of the Union were so united, and their officers supported in this way! There would be nothing left to complete the anarchy of national harmony and brotherhood but for the whole people to give those officers their full and undivided support! The idea is as terrible to contemplate; as it is impossible of realization—except in the "Mormon" community.

The only union of Church and State in Utah is the fidelity of the Church to the Constitution and the republican institutions founded up it. In this path the Church will go hand in hand with the State.

JOHN H. KELSON.

There were 2,132 new cases of cholera and 619 deaths reported on Sunday throughout Spain.

Prince Napoleon in October will start on a tour of the world. He will spend three weeks in America.

A Cairo dispatch says: Osman Digna was shot by an Arab while trying to coerce four sheikhs to attack Kas-sala.

The Buhl Iron Works of Detroit, which have been shut down since July 1st, were to-day reopened under the management of the old employees. The men said they believed they could make a living if the works were started up again and were given permission to start for themselves. The managers say they do not propose to open the works themselves for some time yet, believing the iron business to be stagnant, but they are willing to let the men try the business.