

EDITORIALS.

[COMMUNICATED.]

BE SURE OF THIS!

Plant yourselves in imagination in the ancient and sacred city of Jerusalem, some eighteen centuries ago. The great Teacher had but lately been crucified between two thieves, had broke the power of death, and demonstrated the reality of the resurrection, had bid his disciples tarry in the place made sacred by his presence in life, death, burial and resurrection, "until they were endowed with power from on high." The great manifestation come, they went forth to proclaim their message, the Lord "working with them" by "signs following the believer." As converts and congregations increased, suppose, if you will, that there were those who neglected to practise, or repudiated the customs and methods, of these early apostles and disciples. By what show of consistency could they claim to be Christians or the followers of Christ? Had a congregation arisen and declared themselves independent of the Priesthood or Apostleship, ignoring that organization mentioned incidentally by Paul, how could they claim to be called "the Church of God" or of his Christ?

If another section had separated themselves, denying the necessity, the form, or the purpose of baptism, how would they have been estimated by the primitive Church? If any man had claimed to be a teacher of "the Gospel" and declared in that capacity that the laying on of hands was only fiction and conveyed no power, how would he have been treated by the officers of the Church of Jesus Christ? Would not each of these dissenters from the official and authoritative order been deemed apostates and heretics? or would they have been recognized as workers in and for a common cause, and that cause the one established by the dead yet risen Jesus? No matter how popular, how numerous, or wealthy these seceders might have become, nor how closely they might have followed the original in some things, if they deliberately and voluntarily gave up part, thus calling in question the intelligence or integrity of the founder, could they have been said to be his disciples?

They might have said they were of Paul, or Apollos, or Cephas, or later, of Wesley, or Luther or Knox; they might have preferred Episcopacy, Presbyterianism, Catholicism or Judaism, but in what sense or with what justice could they have expected the blessings and results inseparably attached to a special system, while they were following one of their own? And it is preposterous to suppose that in the very cradle of Christianity there could be those divergencies without exciting both ridicule and contempt. It is very evident from the teachings of Jesus, that he inculcated and expected unity in the Church, that there were means and machinery provided to secure and perpetuate so desirable and essential a feature in that which without it could not have been considered a divine work.

The results of this union would as inevitably be power, as that there is weakness in division, and this power being protecting and aggressive would inevitably create opposition and in time persecution, the conflict between good and evil being eternal.

The hypothesis among so-called Christians is, that Jesus was the revelation of God's will to man, that in the devices of the Gospel there was and is salvation; yet with a fatuity really incomprehensible, all the jarring, conflicting and contending sects expect, when in ignorance or, in hostility to, or in repudiation of its cardinal and necessarily essential characteristics, that salvation which in its unity and entirety the gospel alone can give!

Now is there not a parallel between the primitive age of Christianity and the present age? "Mormonism" professes to be a new revelation of the ancient system. Its professions may be genuine or they may be false, but so far as all outward observation goes, in its organization, in its ordinances, in its signs, in its reception by the world

it is a perfect *fac simile* of the original. There is this much in its favor; and men may cavil, and they may doubt whether Joseph Smith was a prophet, but the fact above stated remains for ever unimpeached and unimpeachable.

Now if the sectarians of this day are in love with Jesus, if they are in love with his system, if they have faith in the record of the past, is it asking too much that they abstain now from all inconsistencies which would have been intolerated in the early days? So if there are those who profess faith in the great restorer of our times, who award to Joseph Smith the position of a Prophet, who in that admit the possession of every requisite qualification for his office, the same as they would in the great revelator Jesus, and yet ignore or repudiate his practices and the methods of salvation consequent upon that practice, how can they consistently claim to be followers of Joseph?

Can those who win the applause of the bitterest enemies of his work be indeed his friends? Can those who meet no opposition, who receive no persecution, who practice no innovation, who are "hail fellows, well met," with every dispenser of the vagaries of sectarianism, be the disciples of Joseph, whose whole life was a continual protest, and whose death was testimony to the undying hatred of that class who now pet and applaud some of his so-called followers?

Can those who ignore the gathering, and all organization and power growing from that, the founders (under God) of "that kingdom which shall stand forever?" Are these they who are to have arrayed against them first a County, then a State, then the United States, and finally the World? We trow not. The elements with which the world would battle are not there.

But, say they, polygamy is an evil, a false doctrine, and not an essential of "Mormonism." Whence then comes this opposition to it? Is the world so filled with love for the truth that it has become its advocate and champion? Since when was this most wonderful of all revolutions brought to pass? Ah, it is very evident that our cause is not as their cause, "our enemies themselves being judges." Then again how does it happen that the rich spiritual experience of tens of thousands under the administration of President Brigham Young is to be so depreciated and ignored? Since he came to power, the gathering, plural marriage, persecution, temple building, and blessing have gone hand in hand, and history says, the work of God through Joseph has never been overthrown, "nor given to another people!"

These are all characteristics of the Church of Jesus Christ of Latter-day Saints, they are the fulfillment of prophecy, the marks of an honored authority, and the unmistakable voice of God!

PLOWING BY ELECTRICITY.

The following is an extract from the Paris correspondent of the Philadelphia Confectioner's Journal, and will no doubt be of interest to the farmers of Utah:

I can do no better than call your attention to an extraordinary experiment made on Saturday on the estate of the affluent manufacturer, Menier. A few journalists and scientists were invited there to witness the first attempts at plowing by electricity. The rumor of the event had brought a great crowd. At a given signal the petrified crowd saw a machine, between a plow and a bicycle, start off from the edge of the field, and furrow a wide, deep track behind it, until, arriving at the upper end of the ground, it turned, and with the same invisibility of means of propulsion, came gravely backward. The man mounted on the saddle seemed to have a sinicure so far as effort was concerned. He held a lever which gave the requisite depth to the blade, and aside from this, seemed to have no purpose in the economy of the thing. The motive power came through slender wires attached to the plows, which kept the wheels revolving even in spite of the impediments of a furrow, which might have been called sub-soil plowing. The Meniers have bought the patent and if it can be made to work regularly as it worked Saturday, the horse as a motive

power in all sorts of agricultural machinery, may be said to have lost his hold. The motive power was supplied to the plow by a Gramme machine, itself set in motion, by water power which is abundant on Menier's estate; the plow did about the same work as if it were drawn by four oxen. It was a Fowler plow with six shares. The motive power was supplied by a wire at a distance of nearly half a mile. To a profane looker on it was amazing to see a plow propelled by an unseen agency without teams or steam. The Gramme machine employed was the same that supplied M. Menier's manufactory with electric light.

THE "MORMON" POSITION.

WE direct attention to the discourse delivered by President Taylor at Provo, the full text of which will be found in this issue of the News. Portions of this address—garbled and distorted of course, have been sent over the wires and copied into a number of newspapers. Those who have any desire to know what President Taylor really said and what the people really endorsed, can learn by reading for themselves.

There are a few unscrupulous persons, some of whom reside in Utah, who seem to take delight in stirring up strife against the Latter-day Saints, and who make a specialty of crying "Treason!" "Hostility to the Government!" "Rebellious Mormons!" "Defiance of the law!" and so forth. Let a public speaker, here take exceptions to any measure of the national authorities, or give the reasons for our adherence to a tenet of our faith against the practice of which Congress has legislated, and a howl is raised at once. Sensational dispatches are sent east and west, words are put into the speaker's mouth that he neither uttered nor hinted at; simple argument is wrested to mean threatenings and sedition; and law-abiding, peaceful and worthy citizens are painted as bloodthirsty and rampant rebels. If there were not so many people who love a lie as well as those who make it, such absurd rumors would become so stale by repetition, and so flat by frequent refutation that no attention would be paid to them.

Notwithstanding the popular notion that the "Mormons" are hostile to the laws, institutions, and authorities of the United States, there are no people in the Union who are more closely attached than they to the principles which underlie the American system of government. It is a part of their creed that the Constitution was framed by divine inspiration; that all laws passed in accordance therewith are binding upon them; that they are required of the Almighty, to uphold and sustain such laws, and those who are elected or appointed to execute them; that all people who become converts to the faith and who gather from abroad with the body of the Church should become citizens of the United States, and conform to its constitutional laws and regulations; and that all the liberty which any people can reasonably desire may be obtained under the Government of this country, when the spirit and form of the supreme law of the land are observed and respected.

And they have manifested their faith by their works. They have remained loyal and true to this nation under every circumstance, every trial, every indignity. Driven from their hard-earned homes into the pathless desert, they still cherished a fond regard for the Government which denied them the protection which was their right. Smarting under the provocations they had endured; mourning the loss of their murdered Prophet and Patriarch; fleeing in the depths of winter from ruthless mobs, their road lit up by the blaze of their burning dwellings, or huddling together on the verge of the wilderness, surrounded by savages; they threw off no allegiance to the Government that had looked on and permitted these outrages, but as soon as a call came yielded up five hundred of their stoutest men to fight the battles of their country in distant Mexico. Arriving on the shores of the Dead Sea

of America, after a weary march from the Missouri River, over houseless plains, toilsome sand hills and rugged mountains, and finding themselves on Mexican soil, they unfurled to the breezes from the everlasting hills the flag of our country, the glorious Stars and Stripes.

One of the first political acts of the people was to frame a republican constitution and seek admission into the Union, under the title of the State of Deseret. This position they have steadily endeavored, by all lawful means, to obtain, but as yet in vain. Does not all this show that the charges of rebellion, disloyalty and treason, raised by designing persons, are the blackest of falsehoods?

The only thing that can be construed to give color to such accusations, is the resistance of the troops sent here by President James Buchanan. But no notice of such a movement was given to the Governor or people of this Territory. They came as an armed mob with boastful threatenings, and were so treated until official notice was received. But not a drop of blood was shed, and no movements but defensive ones were attempted by the "Mormons."

With regard to our present attitude, that is clearly stated by President Taylor. Have we no acknowledged precedent for the stand taken on the question now at issue? Hear what Blackstone says: "If ever the laws of God and men are at variance, the former are to be obeyed in derogation of the latter;" and further, "the law of God is under all circumstances superior in obligation to that of man." We take no aggressive steps towards the Government in this matter. We never have done so at any time. Congress passed a law against an established feature of our religion, and it is the Government not the "Mormons" that may be properly called aggressive. We are placed between two opposing obligations, and when the question comes, which is the more binding and potent, the answer needs little hesitation in a reflecting mind.

The present effort directed against us aims at the dissolution of families, which bind heart to heart and are the closest bonds that hold human kind together. The design is to make men not only forswear their God, but thrust from their loving wives and tender children, whose happiness in time and hopes for eternity centre in them as their natural and sworn protectors. Can we look on such hellish attempts to break up the most sacred relations of social life without emotion, and let them proceed without a protest? God forbid! We came here to serve the Lord and be free from the degrading vices and loathsome depravity of this "Christian" age, and we cannot and will not bow to the behests of a few pretendedly pious radicals, who think to blind the public to their own unworthiness, by advocating extreme measure against a body of people who have been misrepresented into unpopularity, but are as superior in morals to their accusers as is Michael the Archangel to Belzebub the Prince of Darkness.

The whole body of the Latter-day Saints are with President John Taylor in his statement of our position. We honor the Constitution, we respect the law, we sustain the Government, we oppose no wholesome regulations framed for the good of society, but we also love our religion, our families, our brethren and our God, and by the help of the Eternal we will worship and obey Him.

EDITORIAL NOTES.

According to competent authorities on agricultural statistics, Great Britain's deficiency of breadstuff for this year amounts to a little over 149,338,000 American bushels. The past season has been the most unfavorable for small grain crops ever known in Great Britain and Ireland. There has been nothing to be compared with it since 1816.

Apropos of the anticipated aggression of Germany upon Denmark with Sweden as an ally of the former, the Norwegian Skating corps has been reorganized. It now consists of five companies, each numbering one hundred and ten men, and in time of war can be reinforced by two hundred and seventy skaters from the landwehr. These soldiers are armed with rifles and drilled to perform all the

manœuvres of an army, on ice or over the snow fields of the Norwegian mountains. Their skates are nine or ten inches long and six inches broad, and trained skaters have travelled as much as 120 miles in 18½ hours. In crossing eminences they "tack" after the fashion of a ship's course against a head wind.

The new Ogden Dispatch, an enlarged, neat, clean, newy looking paper, proposes to be independent in politics and antagonistic to the polygamic feature of "Mormonism," and says, "We propose to discuss the subject of polygamy as occasion requires, in a dispassionate, dignified and Christian spirit, believing that in proportion as we shall lessen its practice, so will we be doing good unto the adherents of the Mormon faith." Well, we shall see about that. Such a course continued for any appreciable length of time, will be a new departure in anti-"Mormon" journalism. To argument and sincere and decent opposition we have no objection whatever. If the Dispatch confines itself within the bounds it prescribes for itself on this momentous question, it will be the first "Gentile" paper in Utah that has done so. Time will tell.

As an evidence of the drift of Radical sentiment and the approach to centralization, and national in opposition to local rule, a petition, which sets forth the following, has been presented by Senator Hoar, of Massachusetts, and referred to the Senate Committee on the Judiciary: "That the time has come when the doctrine of State sovereignty, logically a begging of the question and historically a lie, should be eradicated from the civil structure of the United States, and when the principle and the fact of national sovereignty, claiming the direct allegiance of all and directly guarding the rights of all, should be thoroughly and forever confirmed by organic law, beyond the reach of doubt, denial or defiance." The petition further asks for a national convention to form a new constitution embodying the foregoing principle. Of course the petition will be pigeon-holed, but it shows what some extreme "Republicans" would do if they could.

PRESBYTERIANS AND POLYGAMY.

SALT LAKE CITY.

Nov. 25, 1879.

Editors Deseret News:

The intelligent, able, and candid author of *The History and Philosophy of Marriage* says that he is a native of New England, and was brought up a strict Puritan, was a church member, and went to India, where he associated with various missionaries, of whom he speaks as follows—

"I was very much surprised, however, soon after my first acquaintance with them, to learn that, under certain circumstances, they allowed the members of the native Christian churches a plurality of wives. As I had been educated a strict monogamist, in New England, I had never once dreamed that any other social system than monogamy could be possible among Christian people, anywhere; and I remonstrated with the missionaries for permitting polygamy among their converts, under any circumstances whatever."

"I was answered by them that the Bible has not forbidden it, but, on the contrary, has recognized it, as sometimes lawful and proper; and although they themselves did not encourage it, they could not positively prohibit it. I then endeavored to recollect some prohibition in the Bible, but could neither recollect nor find one there. On the contrary, to my own astonishment, after a careful examination of the sacred Scriptures, I did find therein many things to favor it. The missionaries also said that their experience had taught them that the converting grace of God was granted to those living in polygamy as often as to others; the natives themselves attach no moral reproach to it; and, said the missionaries, 'if such persons give evidence of genuine conversion, can any man forbid water, that they should not be baptized, who have received the grace of God as well as we?' Besides, they added, 'if they are not received and recognized as Christians, how shall we dispose of them? Shall we refuse them our fellowship, and send them