

Master's will and do it not, who are to be "beaten with many stripes." The mere understanding of right does not hinder the doing of wrong, but the knowledge makes the sin more flagrant. Many a drunkard will imbue, knowing that it is both sinful against God and destructive to his own body. It is the same with other offenses against Divine and human laws.

The will of God is always right. The will of man is often wrong. Yet the Lord has respect to the agency which he has bestowed upon mankind, and wille His Spirit will prompt and guide, and inspire and give light to man, it will not "always strive" with him and does not ever force him. Even prophecy, which "comes not by the will of man," is within the control of the mind impressed, and "the spirit of the prophets" is thus "subject unto the prophets;" their utterance is not compulsory, their agency is not invaded. They can "quench the spirit" if they choose to do so. The will of man is independent in its sphere, even as the will of God is, in its sphere. They should unite, but that they do not is a truth beyond rational dispute.

The Church of Jesus Christ of Latter-day Saints, commonly called the "Mormon" Church, is built upon the mutual recognition of Divine and human rights. It is founded on the revelations of the Most High God and His Son Jesus Christ. Their voluntary acceptance by the Church establishes them as the doctrines of the Church. No matter how true, right and divine they may be in and of themselves, they are not the doctrines of the Church until accepted by the Church. It is the same with the Church authorities. God confers the Priesthood, for it comes from Him. It is Divine authority. But that authority must be voluntarily recognized by the Church before it can be exercised therein.

At the organization of the Church, Joseph Smith and Oliver Cowdery had to be accepted as Elders by the members composing the body before they could act in that capacity to the Church, although they had been called by the voice of God and ordained to the Apostleship by heavenly messengers. One of the earliest revelations to the Church, upon the subject of Church government, given in April, 1830, says:

"No person is to be ordained to any office in this Church, where there is a regularly organized branch of the same, without the vote of that church."

"The elders are to receive their licenses from other elders by vote of the church to which they belong, or from the conferences." Doc. & Cov., sec. xx. A man may be a Prophet, called of God and endowed with all the gifts and powers of a Moses, and yet, until accepted by the body of the Church, he cannot preside over them in any capacity. It is the right of the people to say whether they will have him to preside over them or not. The consequences of rejecting him will of course be theirs. Prophets, sent of God, have been rejected time and again by the people to whom they were sent. Even Jesus, the Christ, "came to his own and his own received him not." He was the Son of God, but they were not compelled to accept him.

On the 19th of January 1841, a revelation was given, in which the Lord named and gave to the Church its General Authorities, from Joseph Smith to be "a presiding elder, a translator, a revelator, a seer and a prophet," down through all the grades of the priesthood to the deacons' quorum. But the right of the Church to their voice in the matter, was thus Divinely recognized:

"And a commandment I give unto you that you should all these offices and approve of those names which I have mentioned, or else disapprove of them at my general conference."—Doc. and Cov., Sec. xxv.

This is theocratic and corresponds with the general rule laid down for the government of the Church in the beginning. In July, 1830, in a revelation the Lord said:

"And all things shall be done by common consent in the Church, by much prayer and faith, for all things you shall receive by faith." Doc. and Cov. Sec. xvi.

Twice a year at the general conferences the Church authorities are presented for the vote of the body of the Church. Some may regard this as a mere form. But it is a solemn reality. The very act of calling for both affirmative and negative votes on every question, is a public announcement of the rights of the body of the members. The principle is exemplified. An opportunity is given for rejection as well as endorsement of the officers named. It is the same in the Stake and Ward organizations. No President or Bishop is appointed without the vote of the people among whom he is to officiate. The nomination should come from God or by his authority, and the acceptance of rejection should be freely manifested by the people specially interested.

In the councils of the Priesthood freedom of expression is, or ought to be, encouraged. The rights of all are respected by heaven and due provision is made for their exercise on earth. It is not true that the "Mormons" think every utterance of a leading man in the Priesthood is the word of the Lord. Revelations by commandment to the Church come only through the man upheld and sustained by the body as the President, who alone holds the keys of that authority by the will of God and the

common consent of the Church. And he holds no absolute, irresponsible and arbitrary powers. If the Church does not receive what he brings forth, he has no power to compel their action, even as he has no power to force their belief.

The very idea of compulsion, tyranny, coercion of any kind is foreign to the genius of "Mormonism." If any man holding authority has attempted to exercise it by force, he has gone astray from the spirit of his calling. The gospel is "a perfect law of liberty." The Church has rules, regulations, discipline. But they have been adopted by common consent. Those who will not be governed by them can go outside the Church and act as they please; no one will compel them to act as the Church discipline requires or prevent their withdrawal. There are Church courts or councils for the settlement of individual difficulties and to try charges against transgressors. But the utmost penalty they can enforce is excommunication; they cannot fine or imprison or in any way interfere with the liberty of the offender.

In political affairs the Church cuts no figure as an organization. Its presiding officers, however, can give their advice upon any matter affecting the welfare of the members. By revelation they have been commanded to uphold all constitutional laws of the land, and to seek and sustain for public office "good men and wise men." This duty they have a legal right to perform. They claim no other. The voting power of the people is free. Under the local laws a strictly secret ballot protects that freedom beyond rational cavil. Influential men of the Church have their rights as citizens in common with others, and one of those rights is the choice of men for office and the free expression of that choice. But they do not attempt to force their views upon others, nor pretend that they have the right to do so by virtue of any ecclesiastical authority either held or assumed.

Here is the word of the Lord in regard to the powers of the Priesthood, which they hold as mandatory upon them and as prohibitory of the exercise of any species of despotism:

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness, and meekness, and by love unfeigned, by kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy and without guile."

The theory, then, the doctrine, the genius of "Mormon" Church government is not in any sense absolutism, or the rule of a few over the many by priestly dictation. It is in very deed and truth a theocracy, and power is in the hands of the body of the people to have just such presiding officers and such church regulations as they will. But they believe in the revelations given for their guidance, and have faith that, when it becomes necessary, the Lord will manifest again through the appointed head whom they recognize in that capacity, such things as are not already revealed for their church government. When such revelation comes, if they receive it as Divine, the faithful among them will endeavor to carry it into effect. But all retain their agency and can receive or reject as they may choose. The result of their acts will be according to their desires.

Without the power of agency there could be no just judgment for the deeds done in the body. Rewards and punishments are predicated on this power. There is nothing in the Church to arrest or curtail its exercise, and therefore every "Mormon" is free. He is free in faith, free in works, free in religion, free in politics, and if he lives by his creed he is free from everything that brings the soul into bondage. He will be glad and thankful to receive Divine guidance and to render cheerful obedience to the decrees of heaven. But in doing so he will exercise that agency which is his right as an intelligent, responsible being, and not in the spirit of bondage, as a serf. He is a son of God, an heir of salvation, and his desire is to be one with the Father, living and acting in harmony with the Divine Spirit and the Divine purpose, for in that is the greatest present joy and the assurance of everlasting happiness and glory in worlds without end.

HISTORICAL LANDMARKS.

An Interesting Communication from Independence—The Hendrickites and Josephites—Prayers on the Consecrated Spot—Visit to the Big Blue—The Disastrous Fate of Notorious Mobocrats.

INDEPENDENCE, Jackson Co., Mo., September 19, 1898.
Editor Deseret News:

After a safe and pleasant journey over mountains and plains, Elders Edward Stevenson, Jos. S. Black and Andrew Jensen arrived in Kansas City on the evening of September 8th, and immediately secured rooms in a private house in a quiet part of the city. The next morning, Sunday, September 9, after calling upon the Lord in earnest prayer asking Him for His aid, protection and guidance in performing our missions successfully, we went by rail to Independence, the place where we had arranged to commence our operations. With solemn feelings we wended our way to the public square,

where a magnificent court house occupies the site of the small one that was known to the Saints in 1831-33. When we remembered that it was on that square the mob assembled with murderous intent and decided to drive the innocent Saints away from their homes and possessions, that Bishop Edward Partridge and Brother Allen were cruelly stripped and tarred and feathered, etc., we could hardly refrain from shedding tears, especially when we remembered that this goodly land of Zion is still in the possession of our enemies. Independence is now a town of about 4,000 inhabitants. Most of the business houses are clustered around the public square, while a large number of handsome private residences and a few stately churches belonging to various denominations adorn the more distant parts.

There are one daily and two weekly papers published in Independence. The surrounding country consists of gently rolling lands, the soil being rich, very fertile and of an alluvial character. Springs of pure crystal water are found gushing out from the hillsides, and groves of the finest timber of all kinds add to the magnificence of the scenery of the valley covered with a fine quality of blue grass.

From the court house square we proceeded westward to the Temple lot and arrived there just as the Hendrickites were emerging from their little meeting house on the northeast corner of the lot, after holding religious service. We were introduced to their leading men and spent part of the day very pleasantly in conversing with them about the principles of the Gospel. They treated us with great kindness and finally invited us to preach in their little meeting house the following Monday evening. In the afternoon we attended a Josephite prayer meeting, in which Elder Stevenson bore a powerful testimony of the divine mission of the Prophet Joseph, the gifts and blessings of the Gospel, etc. The congregation listened with breathless attention, and after the meeting a number of people flocked around us anxious to enter into friendly conversation and hear of the progress we were making in the valleys of the mountains. They had rejoiced in the testimony borne, no doubt recognizing therein the voice of the true shepherd—something that had the right ring—calculated to gladden their hearts and prepare them to receive greater truths. The Josephites numbered about 600 souls in Independence and held public meetings three times every Sunday, in their brick meeting house east of the court house, but they are now erecting a fine church immediately north of and facing the Temple lot. We conversed with several who seemed to be wavering in their belief, apparently not satisfied with themselves nor their organized Church but showed great interest in the advanced principles we had to proclaim. Others showed that bitterness and spirit of antagonism characterizing their people generally. There are many good and honest persons in their midst who, no doubt, in due time will see the error of their way and fall in line with the true Priesthood of God now upon the earth. After conversing with members of the Josephite and Hendrickite factions until after dark and making, we think, a good and lasting impression upon them—for they followed us wherever we went and were unwilling to part with us—we proceeded to the Temple lot, selected a suitable place in the tall grass, and there, while stillness reigned on this sacred spot, we bowed the knee and poured out the contents of our hearts, and prayed earnestly for the redemption of Zion, for the increased power of the Priesthood of God upon the earth, for our own success, for our families that we had left at home, etc. Our hearts were filled with joy and the inspiration of heaven seemed to rest upon us, until we felt to prophesy in the name of the Lord that not many years hence the way shall be opened for the return of the Saints to the good and holy land, where once stood the Garden of Eden, where the great prophet of the nineteenth century communed with Jehovah, where the New Jerusalem shall be built and a temple reared to the name of the Most High in this generation.

We prayed: "O Lord, remember thy words, and let not Zion suffer forever. Hasten her redemption, and let thy name be glorified in the victory of truth and righteousness over sin and iniquity. Confound the enemies of thy people and let Zion be free." After prayer we returned to our quarters in Kansas City, well satisfied.

On the morning of Monday, 10th, we took a 15th Street cable car to the outskirts of the city, from where we walked in a south-easterly direction to the Big Blue. The reader will remember that it was on that stream the Colesville branch and other Saints located in 1831, and that on the 2nd of August of the year mentioned Joseph Smith, the Prophet, and eleven other men, in honor of the twelve tribes of Israel, carried and placed in position the first log for a house as a commencement for the building of Zion in this dispensation. The Big Blue is quite a large but sluggish stream which rises in Johnson County, Kansas, enters Jackson County, Missouri, from the west and then changes its course northward winding through the fields and farms about half way between Kansas City and Independence centres. In going up the hill traveling east after having crossed the bridge over the Big Blue on the Westport and Independence road (a few hundred feet north of where the

ferry over the Big Blue, mentioned in Church history, once was) we turned aside to an old farm house, where we happened on an old Missouri mobocrat who boasted of having been an enemy to the "Mormons" for over fifty years. Says he "I was but a boy when the 'Mormons' were expelled from Jackson County, but by G-d, I was old enough to shoulder a gun and help drive them out."

We asked him what the "Mormons" had done to the old settlers which merited so brutal a treatment, and especially wanted him to tell us his own personal experience with them. "O," says he, "they did not molest me for I was so young, but they did others." He then related how one of the Saints claimed to have received a revelation authorizing him to steal another man's cow, and that the Missourians thus imposed upon retaliated by killing the Mormon, and this was the commencement of the hostilities between the Saints and the Missourians in Jackson County. Of course our knowledge of the true history of the affair prevented us from accepting the statement as true. We did not, however, consider it wise to enter into any argument with him, but proceeded to ask him other questions.

He then informed us that old Col. Pitcher who took an active part against the Saints in 1833, died about a year ago as a pauper. Not only did he die poor, but during his last days he was shunned and deserted by all. Even his own children neglected to care for him. It went so far that some of the neighbors proposed to take up a subscription in order to raise sufficient means to hire a negro from Kansas City to wait on him until he died; but before the darkey came he breathed his last in the midst of filth and misery. He was once a wealthy man, but during the late civil war his property was burned by the enemy and he reduced to poverty. Thus he seemed to have received his just due for the cruel part he took in mobbing the Saints and burning their houses in 1833.

It may be proper to state here that nearly every house on both sides of the Big Blue—the very section of country where about 200 houses belonging to the Saints were burned in the beginning of 1834—were destroyed during the guerrilla and bushwacker's campaign of terror in the time of the late civil war. It was a war between neighbors and neighborhoods, and the whole section of country was laid waste, so Mr. Mason informed us. His own house was burned with the rest.

In answer to our inquiry he also told us that Moses Wilson, the old mobocrat general, notoriously known in the 1833 persecutions in Missouri, died many years ago in Texas as a drunkard, gambler and genuine vagabond, despised by all who knew him.

"What became of Samuel Owens who had so narrow an escape from drowning in the Missouri River while fighting the Mormons in 1831," we asked, "Sam Owens," replied Mr. Mason, "why, he was the only man killed in the battle with the Mexicans near the city of Chihuahua in 1846. He had just received bad news from home, informing him that his son-in-law had committed the crime of murder, and Mr. Owens felt so bad about it, that he immediately filled himself with brandy, plunged heedlessly into a hand-to-hand conflict, with the Mexicans, during which he was killed, according to his own wish; for he said before starting, that he wanted to go to hell at once, knowing as he did, that he would have to go there some day anyway."

Such was the fate of this old mobocrat, who persecuted the Saints so unmercifully during the Jackson and Clay County troubles. Mr. Mason, our informant, lives on a farm which once belonged to the Saints. He is seventy-one years of age, and although he was bitter against the Saints, he seemed pleased with being able to point out to us the various bends on the Big Blue, where the humble log cabins of the Saints once stood. At several points there are still remnants to be found of the chimneys and foundations, but not a single house is known to be in existence. The residence of Brother Joshua Lewis, in which the Church held its Fifth General Conference, Aug. 4, 1831, crumbled to pieces years ago. That was one of the few buildings not burned by the mob at the time of the exodus, but it was partly torn down.

Mr. Mason also told us where the skirmish took place between the Saints and the mob, Nov. 4, 1833, when Andrew Barber and two of the mob were killed.

From Mr. Mason's house we continued our journey to the house of Geo. P. Frisbie, a member of the Hendrickite faction, where these lines are penned for the DESERET NEWS.

We have an appointment to preach on the Temple Block in Independence this evening. More anon.

ANDREW JENSON,
EDWARD STEVENSON,
JOSEPH S. BLACK.

The company of immigrants now en route are expected to arrive over the D. & R. G. Wednesday evening.

Last evening a bright little fellow, nine years old, traveling alone, arrived over the Union Pacific. He bore a card fastened to the button hole of his coat, labeled Alfred Wood, Pomona, California, via Los Angeles. He hailed from Scandia, Kansas, and was going to his parents in California.—Ogden Standard, Sept. 16.

SUNDAY SERVICES

Religious services were held in the Tabernacle, Salt Lake City, Sunday, September 16, 1898, commencing at 2 o'clock p. m., President Angus M. Cannon presiding.

The choir and congregation sang:

Our God, we raise to Thee,
Thanks for Thy blessings free,
We here enjoy.

Prayer was offered by Elder Geo. F. Gibbs.

The choir sang:

O God, the Eternal Father,
Who dwells amid the sky!

The Priesthood of the Nineteenth Ward officiated in the administration of the Sacrament.

ELDER JOHN H. NELSON

was the first speaker. He said it was nearly three years since he was called to go on a mission to Great Britain to preach the Gospel, leaving this city October 13, 1885. He was assigned to the London Conference, where he labored till September, 1887, when he was transferred to the Newcastle Conference, and remained in the latter district until released to come home. In his labors he was thrown among strangers, and being without purse or scrip, his experiences were somewhat peculiar. But he trusted in God, and He gave him peace and encouragement. This was not his first mission, for before coming to Utah he had been in the ministry six years. In his labors as an Elder he had learned to know that God lives, and had endeavored to preach the Gospel of Christ in plainness. He testified to the truth of the Gospel, and exhorted the Saints to be faithful.

Singing:

Come all ye Sons of Zion,
And let us praise the Lord.

ELDER JOHN MORGAN

also addressed the congregation. He testified that the Latter-day Saints had espoused the principles of eternal life; that Joseph Smith was a Prophet; and that God's kingdom would stand and be established upon the earth. This assurance gave joy to the Saints, and strengthened them in their course, notwithstanding the untoward circumstances by which they were surrounded. The Lord told Joseph Smith that his name should be had for good and evil in all the earth, and that the principles taught would be received by the honest in heart, who would gather from the various nations to the land of Zion. The very idea was wily visionary, from a natural standpoint, yet its fulfillment was before the world. The great truths revealed through Joseph Smith are today revolutionizing the religious world. They are spreading religious toleration and religious liberty to all the nations. Fifty years ago Joseph declared by the voice of prophecy that man's lives would be taken, and the people be driven from place to place, because of the promulgation of the principles of the Gospel. We have realized the literal fulfillment of this prophecy in the shedding of the blood of the Elders and the experiences of the Saints. It is through this means that religious liberty will be established in the earth. As God lives that time will come, when men may worship Him according to the dictates of their own consciences. Through the labors, and sufferings, and heroism of the Saints will this be brought about in the providences of the Lord. The Saints are not alone in the struggle for the liberty of mankind. In far off Russia where exiles are panting for freedom, and wherever oppression rules, will this feeling permeate until it brings about their deliverance. May God speed the day when true liberty will be accorded all of his children, and peace reign from the rivers to the ends of the earth.

The choir sang the anthem:

O give thanks.

Benediction was pronounced by Elder Arthur Stayner.

A BUSINESS PROPOSITION

In Which the Citizens Should be Interested.

A business man has made a proposition to establish a meat packing factory in this city on certain conditions, which are, that the citizens shall guarantee a bonus of \$25,000, and 25 acres of land of suitable location. The bonus is to be turned over to the party inaugurating the establishment after the erection of the factory and the business is under way. The proposition is to be considered by the Chamber of Commerce at its rooms, at a special meeting called for the purpose, on Monday evening. There are numerous branch industries connected with a factory of the kind described, and the carrying out of the enterprise would give employment to not less than 300 people. The question is therefore one of importance to the citizens and worthy their consideration. This being the case, the meeting on Monday night at which the matter will be discussed should be largely attended. All who are interested in the material progress of the city are, we understand, cordially invited to be present.