

I was very much struck by a statement made to me by President Taylor since my return, showing that faith when connected with works accomplishes wonderful results. Brother Calne and myself, with some other Utah friends, were in the Senate chamber on the 23d of February last, watching Senator Edmunds' attempt to get through his special legislation, of which you have read. It seemed as though nothing could prevent it. Senators with whom we had conversed said that they saw no possible chance of stopping it; that its passage seemed inevitable. But a Cabinet minister gave a dinner party that evening, and one by one those who were invited stole from the Senate Chamber while the bill was under discussion, to the dinner party; and the first that was known when a vote was called was that a quorum was not present. In the absence of a quorum, you know, a legislative body is powerless to act. For four hours Senator Edmunds did all in his power to get action on his bill; but every attempt was resisted by the Democrats upon the ground that there was no quorum, and they accordingly filibustered until Edmunds, disgusted and tired, called for an adjournment.

President Taylor told me upon my return that, on the 22d of February, feeling exercised in his mind about our political affairs, and that it was a time of peril, he called a few of the brethren together and they met at the Endowment House according to the holy order, and besought God in the name of Jesus to baffle the plans of our enemies and frustrate them in their designs, and put them to confusion and shame. In watching Senator Edmunds that evening I thought that if ever there was a man confused, chagrined and confounded at the utility of his own attempts, it was he. And there is no doubt in my mind that the prayers of President Taylor and the brethren ascended favorably unto the ears of the God of Sabaoth, and were heard and answered. The dreadful wrong was defeated and failed, and it may be said, it met with its death blow; for every attempt afterwards made to bring it up, was unsuccessful. In this way God has wrought out deliverance for Zion.

I mention this because there are a great many people who think that prayer is not effective. It is effective in not only producing desired results, but in increasing faith in the hearts of those who exercise it in that manner. If you pray to God—as I have no doubt you did, that He would baffle the attempts of our enemies to injure us—you have had the satisfaction of knowing that He heard your prayers, and that your prayers were answered; and you can go before Him now with increased confidence and ask again, because you see the fulfillment of your prayers, and you share in the gratification and joy and thanksgiving which answers to prayer always bring to those who offer them in faith.

I have talked longer than I expected. I rejoice with you, my brethren and sisters, to-day; and I bear my testimony, as I have so often done in your hearing, that God lives; that he is the same God to-day that He was in days of old, and that if we will continue faithful to Him, He will lead us back to His presence, there to reign with Him eternally in the heavens, which may God grant, in the name of Jesus. Amen.

From the New York World of March 16th.]

#### MOMENT AND THE MORMONS.

MINISTER OF CHRIST CLAMORING FOR A BLOODY RELIGIOUS PERSECUTION.

OSIAH QUINCY ON THE CHARACTER AND WORK OF JOSEPH SMITH.

To the Editor of the World:

SIR—On Sunday evening the 15th inst., an advertisement induced the writer to attend a lecture delivered by the Rev. Alfred H. Moment, a Presbyterian clergyman, at Spring Street chapel, on "Mormonism, its Doctrines and Life." As your issue of Monday gave only a synopsis of the lecture, it will no doubt be agreeable to many of your readers to learn some other features of the reverend gentleman's production. Your correspondent took a stenographic report and will vouch for its correctness.

The lecturer began his discourse by reading that chapter in St. Paul's Epistle to the Corinthians, in the

new translation, where all things are said to be absolutely useless without love. During this reading the writer was grappling with the conundrum how much love will this professing minister of Jesus Christ manifest towards the subjects of his lecture? To assist your readers in its solution it may be said the reverend gentleman ended his lecture by invoking the General Government to crush the Mormons in Utah by special legislation, but in the event of this measure failing, as happened in the case of the Edmunds law, he urged the settlement of the question in the same manner as that in which slavery was settled. So the pious lecturer commenced with the gospel of love and ended with the gospel of blood. He declaimed vehemently against blood atonement which he perversely misrepresented in its ultra phases as the accepted doctrine of the Mormon Church, while he advocated the use of the dogs of carnal warfare as the most certain and effectual means of destroying the objects of his hatred. This so-called Christian minister revelled in a blood atonement while mobbing and murdering the Mormons in Missouri and Illinois.

The lecturer set forth briefly the cardinal principles of the Mormon creed as contained in their Church books—such as the Trinity, the Fall of Man, the Atonement, absolute and complete for the original sin of mankind—the four conditions required of all, except young children, namely, Faith, Repentance, Baptism, the Laying on of hands for the reception of the Holy Ghost. He spoke of the ministration of angels, the healing of the sick, of prophecy and revelations, of the organization of the Church with apostles and prophets, bishops, priests, teachers and deacons until these officers had increased to 25,000, but what was to him the most lamentable of all was that they were all governed and controlled by John Taylor, the head of the great Mormon empire, as he was pleased to term it. "These were the doctrines and this was the organization," said the lecturer, "with which the elders of the Mormon Church had traveled through the United States and the nations of the Old World, and which had met with a success that was unequalled in religious history. Their work was simply wonderful. Under the teaching of these doctrines, Mormonism carried everything before it, for never was a purer morality taught than by these elders when they first went among the people proclaiming their doctrines; for these were the special tenets of their faith and these are the doctrines taught when the elders go out now."

Such were the comments made by the lecturer upon the doctrine, the organization and the extraordinary success of Mormonism, in which is fulfilled a prophecy of Isaiah xlix, 14, concerning a similar work: "Behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder." It will be seen by reading the whole chapter that this "marvelous work and wonder" was to follow directly the discovery and translation of some extraordinary book, such, for example as the "Book of Mormon," for the Prophet says in verse 18: "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness." The lecturer said: "The work was simply wonderful and was attended with a success unequalled in religious history, and carried everything before it."

Up to this point your correspondent listened with pleasure and satisfaction, but here the lecturer made a complete somersault and became as lavish in misrepresentation and abuse as he had been in the indorsement of their doctrines, organization and extraordinary success. I will present some items of the lecturer's declamations and bald assertions that your readers may look on this picture and on that. He quoted the well-known Scripture text, "A tree may be known by its fruits," but instead of showing the fruit of this prolific tree whose branches are extending through all civilized nations and are conceded to be more thrifty, blooming and productive than most of the trees in the Christian wilderness, he commenced a violent and vicious attack on the character of Joseph Smith and his successor, Brigham Young, who were but twigs compared with the great tree they were instrumental in again planting among the sons of men.

That Joseph Smith, the first elder in this latter-day work, should be

stigmatized and charged with as many crimes as the illustrious Nazarine was charged with by his religious opponents, is regarded as a matter of course, as the same cause will always produce the same effects; but to conceive it possible, that Joseph's life-long friend, the late President Young, who loved his predecessor with such intensity throughout his public career, who labored incessantly from the year 1832 until the day of his death in 1877, to propagate the doctrines and principles, and to build on the foundation that was laid by this bosom friend, to conceive it possible that he should charge that friend with being anything but a saint, that his virtues were few and his vices many, among the least of which were gambling, horseracing, drinking and seduction, that he was moreover a public blackguard," as asserted on Sunday night by Alfred H. Moment and reported in your journal, is a thing absolutely absurd, and is a falsehood of the most malignant type. This, however, is but one of the many absurdities crowded into the latter part of this lecture as will appear in this correspondence.

The lecturer charged Joseph Smith with killing a Governor of Missouri, while the fact is that said Governor—the notorious "Boggs," who issued the order to exterminate the Mormons in 1838—died a natural death in California several years after the exodus of the Mormons from Nauvoo, in 1846, whereas the said Joseph Smith was assassinated in the year 1844.

President Brigham Young, in speaking of Joseph Smith, said: "He lived great and he died great in the eyes of God and his people." And speaking of him and his brother Hyrum, said: "They were innocent of any crime and were proved so. They lived for glory, they died for glory and glory is their eternal reward. From age to age shall their names go down to posterity as gems for the sanctified." And this has been published to the ends of the earth as the testimony of the late President Young concerning his friend, Joseph Smith.

It may not be out of place in this connection to quote from a book written by Josiah Quincy, of Harvard College, who in company with the Hon. Charles Francis Adams paid Mr. Joseph Smith a visit only forty-three days before his assassination. On page 378 of this book, entitled "Figures of the Past," Mr. Quincy says: "It is by no means improbable that some future textbook, for the use of generations unborn, will contain a question something like this: 'What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen?' And it is by no means improbable that the answer to that interrogatory may be thus written: 'Joseph Smith, the Mormon Prophet. The man who established a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High.' Such a rare human being is not to be disposed of by pelting his memory with unseemly epithets."

The late President Young was next assailed by the lecturer, and your readers will no doubt pardon the gentleman for using the kind of weapon that slew the Philistines. He first charged the illustrious chief with putting into his own pocket moneys that should have been used for those who suffered in the handcart company, whereas the said Brigham Young paid \$50,000 for the outfit of the several companies and emigration expenses for that year's transportation, which accounts were placed in the writer's hands for settlement.

The most flagrant, palpable, wanton and malignant falsehood uttered by the lecturer, however, was perhaps the assertion, "that Brigham Young put one of his own wives to death." The government has had governors, marshals, prosecuting attorneys, commissioners and judges in the Territory for thirty years, and no such charges have been brought against that great statesman until now. I have no hesitation in denouncing his assertion as false in every particular, and though the lecturer may seek to mitigate the accusation by charging some other pious Christian as the author of the charge, it is no less a base and wilful falsehood, and like other of his utterances made out of whole cloth.

His next reckless and groundless charge was that the massacre at the Mountain Meadows was executed by the direct command of the said President of the Mormon Church. Now let us hear what George C.

Bates, the United States District Attorney for Utah, has said on this subject. On the trial of John D. Lee, who was convicted by a Mormon jury as one of the murderous wretches who took as prominent part in that foul and bloody deed, the said attorney stated to the Court substantially as follows: He had during several months fully examined the case and had thoroughly sifted all the evidence in relation to the massacre, and he felt bound to say that there was not one particle of evidence that President Brigham Young was connected with it in the remotest way, either directly or indirectly. Who shall be believed in this case, the United States District Attorney for Utah, who personally examined witnesses and thoroughly sifted the charges during several months and pronounced him innocent, or this Presbyterian self-constituted judge who on last Sabbath evening had the audacity to say he was guilty? The common law assumes every man to be innocent until he is proved guilty. The Rev. Alfred H. Moment adjudges these two great Mormon leaders to be guilty of all the crimes charged against them by their enemies, although proven innocent by every court of competent jurisdiction before which they have been arraigned. This is reversing the rules of jurisprudence with a vengeance, and would lead us to say most fervently, from this kind of Christians "Good Lord deliver us," for we should much prefer to fall into the hands of Colonel Ingersoll and the infidels.

Other statements were made that were equally as rabid and false as those already mentioned, but this article is already too extended to permit more than the mention of one or two, and when this is done I shall leave the reverend falsifier to the stings and arrows of an outraged conscience. Although he said the Mormons were so generous as to be baptised for unbelievers, he may rest assured that no Mormon will ever be baptised for him.

He told the audience that some Presbyterian doctor had been put to death in Utah by the direct command of the President of the Mormon Church. He is asked to present his evidence or hold his peace, for out of his mouth he will be judged for every reckless slander, and every false assertion he so wantonly makes against men who are his superiors in morality, intelligence and in every other quality that tends to nobility and human perfection. Neither of these great men have been regarded by the Mormons only as men, nor do they regard Adam in any other view than as a great chief of his posterity—a mighty prince or god, subordinate to our Lord Jesus Christ and his eternal Father—and all the polytheism charged against the Mormons by the lectures may be charged with equal force against the early Christians.

I need hardly say that the lecture thus reviewed was preceded by the inevitable collection, and the least pathetic appeal was for more money to help the Presbyterian cause in Utah, and as a sop for the doubting Thomases he said there were 4,000 children attending the sectarian schools in Utah, 80 per cent. of them from Mormon families. I hazard nothing by the assertion that they do not have 5 per cent. or 200 Mormon children in these schools throughout the whole Territory, much less 80 per cent., or 3,900, as stated by our pious Presbyterian brother. But it must be remembered that the Jesuits are not the only Christians who believe the end justifies the means. And the means in this case reminds the writer of the description given by the late Brigham Young of the old sectarian minister who, while raking into his capacious pockets the collection, gave out with much pathos, the hymn commencing: "This God is the God I Adore." We are bound to admit from these observations that sectarianism is true to its old instincts, money and blood. Both were features of the lecture and predicated on the gospel of charity. I submit to your readers the question, whether the tender mercies of Christians of this type are less cruel than mercenary? And if the *toute ensemble* is not incompatible with true Christianity? Yours, etc.

JAMES H. HART.

#### KANAB STAKE CONFERENCE.

Conference convened at Kanab on Saturday, March 10th, at 10 m.

Present on the stand, Apostle Erastus Snow; H. O. Spencer and James L. Bunting, of the Stake Presidency; the Bishops and other officers.

Meetings were held at 10 a.m. and 2 p.m. on Saturday and the same hours on Sunday.

The meetings were addressed by Apostle Erastus Snow, Elders Richard Bentley, of St. George, Wm. D. Johnson, Sen., Bishop John Hunt of Snowflake, Arizona, Bishop Wm. Bringham, Elder Martin Slack and Geo. Spilsbury, of Toquerville; Elder John Redd, of Harmony, and Bishop Wm. D. Johnson, Jr., of Kanab.

The Bishops also reported the condition of their Wards.

General instructions were given to the Saints on the principles of the Gospel, also regarding the feelings and condition of the Indians, and other matters of local interest were dwelt upon by the speakers.

The Young People's Associations, under the direction of Bishop Wm. D. Johnson, Jr., also the Sabbath schools, under the direction of Stake Superintendent Allen Frost, held their semi-annual conferences.

The Stake and Society reports were read and approved, also the general Church, Stake and Ward authorities were sustained, and a good feeling was enjoyed by the assembled Saints.

J. W. MCALLISTER, Clerk.  
Kanab, March 14th, 1883.

#### BRIGHAM YOUNG ACADEMY.

##### PROGRAMME OF PUBLIC EXAMINATION.

The interest that is taken in the Brigham Young Academy, at Provo, extends over the whole of Utah, the students of that excellent institution, of which Prof. K. G. Maeser is Principal, being from nearly every part of the Territory. The public examination will be conducted on Friday, March 30th, beginning at 9.30 o'clock in the morning. We are enabled to here present the programme for the occasion, with which we have been furnished by the Principal.

##### PROGRAMME.

Conducting Monitor, Joseph Nelson.

Secretary, Martha Snow.  
Choir Leader, Willard Done.  
Head Janitor, Richard Nuttall.  
Opening Hymn, Academy Choir.  
Prayer.

"God of the Morning," song, Academy Choir.  
Introductory remarks by the Principal.

"Song of the Fairies," Vocal class B.

Speech in behalf of the Normal students, by Andrew Stewart.

Speech in behalf of the Theological Organization by Charles Flake.

Speech in behalf of the Domestic organization, by F. M. Lyman, Jr.

Speech in behalf of the students remaining, by Ebenezer Evans.

Speech in behalf of the students leaving, by Parmenie Jackson.

Speech in behalf of the Ladies' Work class, by Christina Forsyth.

"Rowing Glee," vocal class A.

Criticisms by the Teachers.

"Gilding away," chorus, polyso-phical Choir.

Reading of Report by the Principal.

"Jubilate Des," Anthem, Academy Choir.

Address by the board and visitors.

Benediction.

The public are cordially invited.  
KARL G. MAESER.

The spirit of progress has at last penetrated to the Buddhist religion—at least in Japan, where the Bonzes are beginning to think that the stern asceticism of their faith is rather out of date. Accordingly a grand meeting of the chief priests of the empire is to be held in order to remove certain restraints and alter various rules, such as enforced celibacy and vegetarianism.

Good Cheer has the following paragraph, which we cordially endorse: "If you think it right to differ from the times, and to make a stand for any valuable point of morals, do it, however rustic, however antiquated, however pedantic it may appear; do it—not for insolence, but grandly and seriously—as a man who wore a son of his own in his bosom, and did not wait until it was breathed into him by the breath of fashion."