

ACCUSATIONS—THEIR CHARACTER IN CHRIST'S DAY AND IN THESE DAYS.

"We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ, a king," "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place."

SUCH were the accusations brought against Jesus by the Scribes and Pharisees when they took him before Pilate.

In the above accusation there is not one word about the religious doctrines that Jesus taught, though from the account of His trial given us by the Evangelists, there can be no doubt but that the principles of the everlasting gospel, the glad message of salvation that he bore, was the true cause of their hatred to himself and his disciples. Yet, if we may believe the words of these self righteous teachers of Israel, the offences of Jesus were entirely of a political nature: He was seditious. His teachings were treasonable. He stirred up the people. He defrauded the internal revenue department by forbidding to give tribute to Cæsar. He attempted to establish an independent monarchy within the limits of the Roman empire, by declaring himself "Christ, a King," and from Dan to Beersheba, from Galilee to Jerusalem, throughout the length and breadth of all Jewry. He journeyed, filling the minds of the people with His seditious teachings and treasonable ideas. The worthy scribes and their co-laborers, who were so zealous in defense of Cæsar and his tribute, would no doubt have repelled with scorn the imputation, that they were getting up a religious persecution against Jesus and his associates; and would loudly assert that their loyalty to the great Roman empire, and their love for its institutions were the all important causes of their hostility to His teachings and practices, and the outraged feelings of the thousands of Judah and Galilee which could not be ignored nor passed by, were their only incentives to action. Accordingly, Jesus was tried and condemned for his supposed political crimes, and over his head was nailed, as he hung on the cross, the inscription "Jesus of Nazareth, the King of the Jews."

To-day, the same Gospel of Jesus is taught, the same spirit of persecution follows, and the same subterfuge is had recourse to. It is not to your religion we object, cry the opponents of the Priesthood, not to your faith, nor your zeal, nor good works, but our enmity has arisen and is ever and anon increased by your opposition to the laws and institutions of our glorious land of freedom. You may talk of religious persecutions, but it is absurd; you may refer to your history, but it is vanity; the genius of the nineteenth century is opposed to all persecutions for conscience' sake, and in this cherished home of liberty, beneath the broad folds of the Constitution, it can have never been, is not now, nor in the nature of things can be, that a people are called to suffer exile, expatriation and death, for the cause of religion. Then wherein have we offended? As did Jesus and those who obeyed His words nearly two hundred years ago. It was treason then, and it is treason now to maintain the right of Jehovah to rule in the world he has so wondrously organized and so marvelously sustains. "This is the head and front" of our offending. This is the quintessence of our crime. Jesus was charged with sedition and treason. How often has the same been charged against the Latter-day Saints. He was charged with defrauding Cæsar of his tribute, we know how falsely. How often has the like false charge been thrown in the face of the people of Utah. He was accused of striving to establish an independent monarchy in the midst of the Roman Empire; how often have we been charged with striving to build up a separate government in the centre of the United States, of disobeying its laws, and dishonoring its officers. The historical parallel is so apparent that even the Herods, Pilates and Judases of to-day must fain acknowledge the truth.

The record of all the persecutions suffered by the Saints in these days, demonstrates, beyond all cavil, that it was the organization of the Church, with its Apostles and inspired priesthood, its claims to direct communication with the heavens, its gathering of the people together, etc., which were the true causes of the hatred and opposition of those who persecuted the people of God. In the early days of the history of the Church, her enemies did not urge the

flimsy argument of political offences against the Latter-day Saints; they openly avowed that their opposition arose from the religious teachings of Joseph and his followers. It has remained for those who now fight against the truth, to make the discovery, that the troubles of the Church in New York, Ohio, Missouri and Illinois arose from our opposition to the execution of the laws of the land. But some excuse, palatable to the pride of the people, has been required to ease their consciences, and nothing could possibly go down so well, in these times of political excitement, as charging the Saints with disloyalty, sedition and kindred sins.

From time to time the Prophet Joseph and his brethren were charged with almost every crime, from petty larceny to treason, that it was possible for the malice of their enemies to invent or for men to commit. Yet their record is clear. Again and again did the courts declare them not guilty, when, if they had had the slightest shadow of a chance, they would have been only too pleased to convict them. And such has gone on until to-day, with every action of the Saints demonstrating their fidelity to the Constitution of their country and their love for its institutions, and the cry has been raised of disloyalty and treason.

It is true that the spirit and genius of the nineteenth century, is vastly liberal to all except the Holy Priesthood. But the spirit and genius of every age, from the beginning until now, has been opposed to the work of God, and it is none the less so to-day. That spirit of opposition to God and truth, that reigns in the hearts of the disobedient, is stronger than the passing sentiment of any age, our own not excepted, and the enmity between truth and error, right and wrong, vice and virtue, light and darkness, will remain, until the work of Jehovah is accomplished and all His enemies are bound. Until then we shall expect to suffer persecution, no matter to what cause our enemies may assign it; we know full well that it is but the evidences of the never ceasing hatred of those who love darkness because their deeds are evil, to those who bring the light to bear on their sins and expose their corruptions to the eyes of all the world.

PREACHING IN CHESTER COUNTY PENNSYLVANIA.

From letters which reached this city a short time since, we learned that Bishop E. F. Sheets and Elder Byron Groo had been disturbed in holding a meeting in Phoenixville, Chester County, Pennsylvania, which had been appointed at the request of friends and relatives of the Bishop's who resided in that town. We were somewhat surprised at the news, for Chester County has an established character among our elders and people for good order, toleration and a love of fair-play—our elders always having enjoyed there the liberty of speech and action which every American citizen, who does not transcend the bounds of law, has guaranteed to him by the Constitution in every part of this broad land. Many of our best citizens hail from Chester County, Pennsylvania, and they naturally take considerable interest in the news from that quarter.

From the papers published in Phoenixville we get an account of the disturbance. The crowd, according to the papers, was a vast one; and Bishop Sheets was making an exceedingly interesting address when he was interrupted. After appealing to the disturbers to keep quiet without avail, he declared the meeting adjourned. The following extract is from an article in one of the local papers on the subject of the disturbance:

"The events just narrated transpired so quickly, and were so entirely unexpected, that the law-abiding portion of those present had not time to collect their thoughts before the whole affair was a matter of the past; but when the excitement had passed away, and on the following day, the matter being calmly talked over, it was discovered that this was a premeditated attempt, arranged beforehand, to break up a public meeting; and when it was further considered that those men, therein engaged, were not of the scum of society, but men of position—would-be leaders of our people, men of years and of wives, of children and even of grand-children—in fact the very *creme de la creme* of our community, people were astonished; but one expression of outspoken condemnation was heard, and the general wish was, that the whole party might be arrested and punished; not because there was any sympathy with Mormonism, but the character of our town for good order had been seriously affected by men who should have been the conservators of her honor.

This expression took shape on Monday, by summonses being placed in the hands of Constable Baum for their arrest. Then, these gentlemen discovered that they could not disturb a public meeting with impunity, and they were wonderfully keen in hunting the prosecutors, and nowise stingy in "shelling" out the greenbacks for the purpose of staying proceedings."

Another paper, in alluding to the matter, says:

"If those men did not like his remarks, (which were not in the least out of place) nor his doctrine, they had no business to be present."

It then quotes from the law in reference to disturbing meetings, and says that it will be vigorously enforced.

For the sake of old Chester we are glad to hear of the prompt action which has been taken in this instance. The law-abiding citizens are determined, apparently, to crush out the tendency to mobocracy which has manifested itself there; and they have taken the only proper and sensible course which they could take under the circumstances. Mobs, cannons, guns, pistols, swords and other violent arguments and measures have failed to prevent the spread of truth and the increase of its adherents thus far in this age; and they who think they will succeed any better in the future have failed to profit by the lessons of history.

It is worthy of remark that the man who was most noisy at the meeting referred to above, in his calls about "polygamy," was, if we may credit the report in the papers, a person whose own life was so notoriously impure, as to call forth the retort from those in the audience that "men who live in glass houses should never throw stones." Whenever a man is very denunciatory of patriarchal marriage, and indulges in loud-mouthed comments upon its heinousness, it is a sign that he, himself, is corrupt—a sign which time and experience demonstrate to be thoroughly reliable. He needs watching.

Correspondence.

HOLDEN, Dec., 26, 1869.

Editor Deseret News:—Dear Sir:—I thought that perhaps it would not be altogether uninteresting to your numerous readers to hear a few items from Holden, or as it is more commonly termed, Cedar Springs, or Buttermilk Fort. A few years ago it was thought advisable to make a ranche here, as there was not water sufficient to justify the formation of a settlement; but through the blessings of the Almighty the water has increased and with the discovery of other facilities we now have a settlement of upwards of forty families and room and accommodation for more. We have upwards of ninety scholars, which are of the proper age to go to school and we have a good school-house but at present no teacher, and as we are very desirous of having a school in a live condition, one or two teachers would do well to come here; they could get a small farm and a city lot and have steady employment. If any of your readers being competent to teach, should desire to change their location, they would do well to apply immediately.

We have good water, plenty of wood handy and one of the finest grazing districts in the Territory, and every facility calculated to make a good home desirable. We are not troubled with any apostates or regenerators from outside civilization, but are all trying to do about as near right as we can.

We are a little behind in our Co-operative store, but are going to start one right away.

We have a good Sunday School which is well attended, and have the promise of having a Female Relief Society organized here shortly.

The health of the people is generally excellent, there having been but five deaths here within the last four years, all of which were under three years of age.

Yours respectfully,
WM. R. TEEPLES.

GRAHAM.

IF GERARD GRAHAM, formerly of Liverpool, in the County of Lancaster in England, marble Mason, and who, if living, would be about 60 years of age, and who, in or about the year 1854 became a Mormon, and sailed from Liverpool in England for Salt Lake City, and three or four years after that time held a situation at a Hay and Corn Store, in the City of St. Louis, in the State of Missouri, will apply to Messrs. KEIGHTLEY & BANNING, Solicitors, No. 20 Castle Street, Liverpool, England, he will hear of something to his advantage—or if he be dead, any person giving satisfactory proof of such death, to the said Messrs. Keightley & Banning, will be rewarded. w49 51-53

For the DESERET NEWS.

GOOD NIGHT TO 1869.

BY ELIZA R. SNOW.

Good night, old year—on Time's swift train you go

To swell the mighty volume of the past.
While bidding you good night, I take the hint
That your whole length is added to my years,
And age is moving onward in your wake.

Is age unwelcome? Never, when it comes
Enriched with stores of Godlike wisdom, yet
I fain would dodge its imbecilities.

Years in their passage bear me to the grave.
The grave? No: In the grave, the mortal part
The part which clothes my spirit now, shall rest;
But my own *real self* will still exist
In life and being in a brighter sphere,
And triumph o'er the fatal grasp of death.
Then, while my tabernacle moulders in
The grave, and while decomposition's true
Artistic process shall eradicate
The volatile, gross elements, as earth.

Fire, water, and whatever particles
Belong unto the vegetable and
The mineral kingdoms, and when disengaged,
Each to its own, shall fully be restored;
The germ, the pure eternal portion, that
Which is invisible to mortal eyes,
Yet now combined with gross material,
Is part and portion of the human form—
The incorruptible, enduring part,
Which, at the great archangel's trumpet call,
Will reawaken in its perfect form,
Enrob'd in glorious immortality;
This will in mother Earth's kind bosom sleep.

Not one iota—not one particle
Of this chaste germ will be transfer'd or lost,
Or through transmission pass to other forms,
But will remain the same, when all alloy—
All earthly substances have been dissolved
In the cold chemic crucible of death.

And this is what the resurrection's power
Re-animates and calls forth from the tomb:
When with the spirit it shall reunite,
'Twill be a perfect, glorious being—free
From the whole catalogue of human ills
That blood inherits, and will then portray
A type of manhood of the finest mould,
And fitted to associate with the Gods.

Nature, in all her laws is sternly just,
'Tis true, she loans on trust, but, in due time,
Exacts full payment. On this principle,
Our bodies have incorporated from
The earth, of what pertains to it, to hold,
By force of natural, eternal laws—
Laws of attraction and affinity,
Our spirits here: or else, they would return
Instinctively to their primeval home,
Without fulfilling the grand purpose which
Th'Almighty Father had designed for man.

To every law, both human and divine,
Rewards and punishments have been affix'd.
God has reveal'd to us a law whereby
We may come forth and hail the morning of
The earliest resurrection, and by which
We may attain unto the richest, best
Of every gift, the gift of Endless Lives—
To live where man will honor wedded life,
In household form, and propagate his kind—
United here by the great sealing power
By which the holy marriage tie on earth,
Is recognized and legal in the heavens.

And through obedience to every law
Which God reveals, men become kings and priests,
And women queens and priestesses, to reign,
And to officiate in holy things.

Years come and go, as doors on hinges turn,
With little seeming consequence to those
Who know not God—that He is speaking—that
His priesthood with its powers, is on the earth—
That knowledge of the future is reveal'd,
And the true path to lead man up to God.

To such, the heavens are closed—the Bible sealed;

And they reject the truthful monitor,
The holy Spirit, the bright telescope
Which points the vision to eternity,
And shows, with never failing certainty,
The present and the past: that accurate
Electric wire—the telegraphic line
Communicating 'twixt the earth and heaven,
Revealing life and immortality;

Yes, *life and immortality!* What words
Of sacred import to the human heart!
An import that outweighs the greatest weight
Of this world's greatness—fills the soul of man
With joy that's inexpressible, and nerves
His arms with more than mortal energy—
Fans in his breast a beam of heavenly light
That reaches upward to the throne of God—
Makes him impervious to wrong, and steels
His will as flint to do what duty bids,
E'en tho' vile falsehood's very dregs are pour'd
From Pluto's nether caldron's hissing mouth.

Good night, old year—you're going—go in peace
On Time's grand register, file your report;
You'll not misrepresent us. All we ask
Of Time—of Press—of tongue and pen is TRUTH.
Salt Lake City, Dec. 31st, 1869.

ON New Year's Day the Post Office will be open for the delivery of letters from 8 a. m. to 9 a. m., and from 4.30 p. m. to 5.30 p. m. The outside doors will be closed from 11 a. m. to 4.30 p. m.

JNO. M. MOORE, P. M.