

these manipulations that He overruled a design to gratify personal spleen, so as to bring out of it a resultant great blessing for mankind, and the entire consummation of the persecutor Wolsey. By the cardinal's intrigues the work of the reformation was accelerated and events ripened for a wider dissemination of those truths that were destined to shed their hallowed influence among mankind.

Passing over much of the ecclesiastical that obtained in this religious-political episode, the reader is struck with the brazen inconsistency of the course of Henry. While he professed firm faith in the doctrines of the Catholic church, he had, for sinister purposes, withdrawn his submissions from him who was the head of a church which he believed to be the church of Christ. Sir Thomas Cromwell, having superseded Wolsey in the primership, advised the king to declare himself the head of the church in his own dominions. Henry promptly acted upon his advice. He caused a statute to be passed forbidding all appeals to the pope.

The pope upon hearing of the marriage of Henry to Anne Bolyne was disposed to proceed to extreme measures with Henry. But not until the latter had abolished all the monasteries, confiscated all their wealth, and reached to the crown all the glebe and abbey lands, and turned into his own exchequer the streams of money which as revenue had for generations flowed into the lap of the pontiff of Rome, did the pope excommunicate him from the church, and declare his crown forfeited and his kingdom under an interdict. Henry, however, became the head of the English church. But being himself cut off from the church of Rome, if the question of priesthood and authority goes for anything, and it is certainly an essential in the formation of the church of Christ, then our Episcopalian friends in the light of the foregoing facts can not advance any claim for authority beyond that of Henry. His whole life and character being devoid of the grace of God, we are safe in saying that he acted without Divine authority at all.

While these events were transpiring in England the cause of the reformation was gaining in prominence in Germany. Charles, alarmed, convened a council in 1529 at Spiers, at which the decree of the Diet of Worms was re-enacted and confirmed. The princes and free cities of Germany protested against the decree, hence the term protestant was applied to all those who had espoused the reformation in Germany as well as elsewhere. In England the death of Henry VIII in 1547 brought to the throne Edward the Sixth, with the Duke of Somerset as protector, and Mary the daughter of Catherine of Aragon, who, from the great number of protestants she put to death, was afterwards known as Bloody Mary. Her reign was cut short by her death on November 17th, 1558, which event ended the power of Rome in England.

#### PURITAN PERSECUTIONS.

Elizabeth, the daughter of Anne Bolyne, was now declared Queen of England. She being favorable to the reformation, a great change took place in church matters throughout the kingdom. Elizabeth, however, undertook to enforce a certain regime upon her subjects respecting rituals and forms, going so far as to appoint a "court of high commission" to enforce the act of uniformity against the extreme Protestants or Puritans, as they were called from a desire for a simpler and purer form of worship—one farther removed from the Roman Catholic forms. This persecution in consequence of religious difference continued during the reign of Elizabeth, a period of 45 years. Even when James the First ascended the throne as the King of England and Scotland united, he brought with him no relief to the Puritans. They at length becoming weary of life long ostracism from freeman's right in their native lands, began to look about for some distant home, where they would find toleration to worship God according to the dictates of conscience. Holland was selected as that country, and a company under the leadership of John Robinson emigrated to that land in the year 1609. For twelve years they remained there enjoying that religious freedom which had been denied them in England. Still owing to many disadvantages which it is not material for us to mention they at length concluded to leave Holland and emigrate to America.

#### AN ASYLUM IN THE WEST.

Through the mercy and favor of God Columbus had been led to pave the way with his discovery of a country beyond the Atlantic ocean. Thither a stream of emigration had already set in from European nations; and the western world was designed to afford an asylum to the oppressed of all lands. Science had added to the knowledge of navigation, exploration had widened the ramifications of commerce, Magellan's fleet had circumnavigated the globe, and thus explored the dogma of the Catholic Church against the rotundity of the earth. Copernicus had discovered the planetary motions of the solar system, and the minds of many did not hesitate to undertake a voyage across an hitherto trackless ocean. From a combination of circumstances, the causes of which reached far back in the past, the reformation had evolved from its chaos the nuclei from which wonderful events were to result.

The English Puritans left Holland and sailed to Southampton, England, for the purpose of preparing there for

their long journey across the Atlantic. After unavoidable delays they set sail from Plymouth, September 6th, 1620, under the leadership of John Carver. The company consisted of 101 souls. The purpose was to find a home in the west where unmolested they could worship God according to the dictates of their conscience, a sentiment that was the corner stone of the reformation. Luther at the Diet of Worms, at the peril of his life, asserted this right; the Puritans, everywhere; the Huguenots of France, the Covenanters of Scotland, the Swiss and the Vaudois of Piedmont, amidst the snows and glaciers of eternal ice—all asserted the right of conscience. Whether in the pulpit, the sanctuary, the teated field, or on the scaffold, the rack, or at the stake, liberty of conscience based upon the word of God was their watchword, to enjoy which the noble band of Pilgrims turned their faces westward to an unknown land.

The Reformation increased in those lands which had espoused it, until in 1555, by the peace of Augsburg, the two religions—Catholicism and Protestantism—were put on a common level throughout Germany. Still this gave no toleration to those who differed from the popular religion in any principality or city. In process of time in England, great toleration was achieved and sect after sect arose, until they were numbered by hundreds, each sect claiming for itself a peculiar superiority, until the jargon of sectarianism became a bewilderment.

#### THE HAND OF PROVIDENCE OVER AMERICA.

We shall now turn our attention to the New England coast, where the *Mayflower*, containing the Pilgrims, arrived and anchored in Cape Cod Bay on November 9th, 1620. Passing over the labors and hardships of this God-fearing band, their efforts were to establish a commonwealth, the chief object of which was to secure religious immunity from molestation in the exercise of their conscientious dictates regulated by the word of God. The sequel proves how well they and their posterity, and others who came after them succeeded in the purpose. The rapid growth and expansion of the colonists for the space of 150 years show that the blessing of God attended them, and that they never lost sight of the great object that actuated their ancestors in leaving their native lands. A train of circumstances ultimately transpired by which they threw off the British yoke, and severed their allegiance to the English government. Their Declaration of Independence containing among other things the sublime truth "that all men are born free and equal," contrasted grandly with the doctrine of "the divine rights of kings," from which they with great expenditure of blood and war had extricated themselves. A constitution in keeping with the above golden sentiment was framed, in which also is to be found a provision that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Under the beneficent rays of a government founded upon such broad principles, religions of all Christian phases found a congenial soil in which to take root. In the midst of their prolific growth the earnest seeker after truth was perplexed as to the divinity and genuineness of the various contending sects and churches that abounded. Joseph Smith the Prophet, an honest enquirer after true religion was so confronted with this difficulty. In the midst of his troubles, in the simplicity of his heart, he, in the year 1820, asked God to show him which of all the sects were right. The God of heaven, accompanied by His Son Jesus Christ, appeared to him and told him none were right, and that he (Joseph) would be the honored instrument of organizing the true church in this generation. The subsequent organization, growth and present status of the Church of Jesus Christ of Latter-day Saints is the full complement of the reformation. For through it the way was prepared for the restoration of the Gospel of Jesus Christ and the ushering in of the dispensation of the fullness of times. Although the Prophet Joseph while under a solemnly pledged safe conduct was foully murdered, sealing his testimony with his blood, his testament is still in force; and the work that he inaugurated under God will go on "and operate unspent," notwithstanding the opposition and oppression of the administrators of that government, that God designed should protect it, until it shall cover the earth as the waters cover the mighty deep.

#### THE BOOK OF MORMON.

##### A Lady Replies to Some of Mr. Lamb's Strictures Upon It.

Editor Deseret News:

I notice in your paper an article by J. M. S., treating on Mr. Lamb's effort "The Golden Bible," and since you admit essays on this wonderful production which has been conceived, matured and delivered by the, I've no doubt, masterly mind of the Rev. Mr. Lamb, will you find room in your columns for a few comments of my own.

In his preface the author gives as one reason for publishing the work that, "there is no other book like it in existence." I don't think myself that I ever saw a treatise just like it, though I've seen many that had been

dished up from the same trough as that from which he got his mess which he offers to the reasoning public as "something new," and with this same old prelude with which so many others before him have announced to the public their intention of butting with the iron-headed ram, and without any apparent concern as to whether he will be doomed to share the fate of his predecessors in that line, he goes at it with alacrity regardless of the shattered ideas and splintered logic which is inevitably the result of a collision with this same stern irresistible, stubborn fact against which so many great lights have set themselves only to be butted out of existence through the reaction of their own propelling force. Like the bully in embryo on the street who has the "big boy" to back him, Mr. Lamb with the compliments of a great ex-governor to encourage him, lowers his palmetto front and rushes to the attack.

He is sorry he had not time to give his work a "thorough review" before giving it to the public. I'm sorry too, for his sake, as there are many absurdities in it which under a careful revision he would probably have left out and thus saved his reputation as "an honest and conscientious Christian man," which he had jeopardized in his haste to give the people something they "need."

He invites a reply to his arguments providing it be "real satisfactory." The reason we have not seen more of his "irresistible logic" and "unanswerable arguments" in the papers perhaps is because the "honest Mormon" who is solicited to make answer could not conscientiously make a reply that would be quite satisfactory to the feelings of Mr. Lamb.

He owns that he has tried to manifest a kind, charitable spirit throughout his book. In my opinion he is just as excusable for not doing so as the wolf was who tried to be good to the lamb but who could not refrain from tearing it to pieces and eating it because of his wolfish desires and craving.

I am sorry to see Mr. Lamb dilate so much upon the suave manner in which the Mormon people received him and his lectures. He says there were "no dissenting voices." It recalls to my mind, to me most distressing, incident of my girlhood days, when a bevy of us girls kept a poor fool dancing for hours for our amusement, a figure of his own forming, his only recompense for his tiresome exertion being a quiet approving smile from us occasionally to assure him his effort was appreciated and to make the scene if possible more ludicrous, we required him to dance to his own music which he whistled as he performed before us.

Among the many classes to which Mr. L. devotes his effort are ministers of the gospel of the different churches, who, he says, as a rule do not meet successfully the "irrepressible emissaries of the most completely organized church upon earth," because, he says, the traveling Mormon missionaries go forth well equipped for their work, know precisely what to say and how to meet all the usual arguments of their opponents. In behalf of the people he extols I thank Mr. L. for his eulogy. The Elders of the Church of Jesus Christ go forth with authority from God to preach the Gospel and having the stamp of the Great Seal upon their license they are enabled to enter into any and every stronghold of the enemy upon the earth and while they honor their commission none can withstand them. Therefore if you would not quail before your "Mormon" brother see that you also have authority from a higher power than that of man, given you to preach; get God's seal upon your commission. Remember the old adage, "Truth will prevail," and in this great warfare between truth and error see that you stand on the side of truth. Put on the whole armor of righteousness and you will not be made to feel your weakness in the presence of a servant of the Almighty, a true soldier of the cross.

But to return to the book in question, I would like to know by what authority Mr. Lamb makes the statement that "Moroni was raised from the dead in the form of an angel for the especial purpose of showing Mr. Smith where said plates were hid and assist him in translating them into our language." By what power was it revealed to him that this was the sole object of this prophet's resurrection? That the angel Moroni delivered the plates from which the Book of Mormon was translated is true, but who knows that that was the beginning and the end of his mission on the earth? Between forty and fifty pages of this effort of Mr. Lamb's is devoted to criticisms on the style of composition employed by the writers of the Book of Mormon. The sticking point for him here, is the fact that it is not written in the same compact style as the Bible and argues that this is a proof that it has not the divine stamp upon it. His arguments here are so very thin that it is almost a waste of time to notice them.

It is an exposition of narrowmindedness in the reverend to expect us to believe that God would, in speaking to all the different peoples he has placed upon the earth, always employ the same particular phraseology. The Bible is the word of God unto the Jew and from the Jew the Gentile receives it. The Book of Mormon is the word of God unto the Lamanites, or Indians, the remnant of the house of Joseph upon this land to be given them through the medium of the Gentiles. Hence it is plain there is a need for it to be written in a style suitable for that people. Nephli, the son of Lehi,

looking downward through the lapse of ages saw the condition of the minds of his people in the day when the Gospel should be restored to them; saw that they were to be instructed by the inhabitants of this continent, and saw the importance of writing their Gospel in that style of plainness common to the Gentile instead of in the manner of language peculiar to the Jew, in which he had been taught from his youth. And so well did he and the prophets who wrote after him succeed in their endeavors to make the gospel plain that no man even though he be a fool need err in the understanding of it. The reason of his "exceeding plainness" is fully explained in the writings of Nephi, and in the very passages the Rev. quotes from that prophet is sufficiently clear on this point, if he would see it. The things of God are known only by the Spirit of God, and that Mr. Lamb lacks this spirit of understanding is manifest in the fact that he fails to see that the gospel of the Book of Mormon is the same in spirit entire as that contained in the Bible. The simplicity of its wording, and "numerous repetitions" have cast a veil over his weak orbs, and though it is so thin that a child might see through, yet 'tis sufficient to prevent the light from penetrating his darkened soul.

One great objection to the book, and which he means to be quite clear upon is, that it surpasses the Bible in the number and strangeness of its miracles. "Why," he says, "the Bible bears no comparison to it," and goes on to note one miracle after another as they are recorded and makes such ridiculous, infamous and silly comments as shames my pen even to notice, so I leave them to the judgment of the reader who has patience to go through his stuff. "And it beats the Bible in other ways," he says. Then follows a enumeration of the leading instances wherein he thinks the Book of Mormon takes the lead, viz.: Neah builds but one ark at the command of God, Jared and his brother have eight. Moses saw only the back parts of Jehovah. Jared's brother saw Him face to face. Abinadi's face shone with a lustre equal to that of Moses.

Abinadi's death and burial is not transcended by that of Moses. Abinadi, like Daniel, interpreted the handwriting on the wall.

The story of Ether, he says, has its counterpart in that of Elijah.

And further, he says, "The foolish saying that went abroad among the disciples of Christ, that the Apostle John should not die, was fully realized upon this continent. For three out of the twelve apostles were allowed to remain upon earth without tasting death."

And lastly, Paul knew one man who was caught up into the third heaven to hear unspeakable words; the Book of Mormon bears record of twelve having been so favored, and when they returned they were invested with such power that prisons could not hold them, neither could they be harmed in any way.

"God," he says, "never exhibited such tender care for the Jews in Old Testament history as he did for the Nephites on this continent."

Now let me ask, why should he? If Mr. Lamb will reflect a moment he will remember that Joseph was always much more favored than Judah. Even when a boy at work with his brethren in the field, God condescended to manifest his preference for him in visions. Everywhere through all the history we have of him in the Bible, God is nearer to him in his dealings than to his brethren. After the death of Jacob the history of Joseph blends with that of his father's family and we hear of him no more separately so far as the Old Testament history is concerned except the reference made by the prophets. We have no account anywhere of Joseph being other than faithful to the commands of the Almighty. Then why should these especial favors of his Father be restrained from him?

At no time in Joseph's life was the fact symbolized that the glorious promises made unto him and his seed and their individuality should be swallowed up or blended with those of his brothers until their time had reached its developed stage as he had reached his man's estate before he again, after his cruel separation from them in Canaan, blended tears with their tears in the land of Egypt. For the salvation of his father's house has Joseph been separated from the companionship of his brothers and brought to a goodly land, and though God has suffered the hand of the Gentile to be upon him, as was the hand of Pharaoh in Egypt, yet He has not forgotten him and he has showed himself to him in visions and by miracles as in that ancient time, and again He will touch the heart of Pharaoh and Joseph shall be brought from out of his prison, the powers of darkness, and shall sit upon a throne of light and intelligence and he shall again mingle with his brethren and they shall enjoy the bread of his house, and the stick of Joseph shall be joined to the stick of Judah and they shall be one stick according to the words of Ezekiel.

Before making his futile effort against the word of God, Mr. Lamb would have done well to notice the word of warning written upon the title page of the Book of Mormon, given by the Lord to all those who might feel disposed to find fault with its sacred teachings, "And now, if there are faults, they are the mistakes of men, wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ."

Yours, etc., NEMO.

#### IN SAN FRANCISCO.

##### A Salt Laker Taking Notes of It.

SAN FRANCISCO, Cal.  
August 23, 1888.

Editor Deseret News:

A balmy breeze courses over the bosom of the bay, into my window, while I sit and silently jot down a few items for your readers.

This is a peculiar city built on a peninsula and thus situated so as to catch all the changes of temperature and climate peculiar to the atmosphere of the Pacific ocean. It is never what we in Utah would call warm. Sometimes it is warmer than at others, but I have never dared to leave the house without an overcoat. And for the first day or two I was in imminent danger of taking a chill, but now the weather seems all right, if I am only warmly clad.

An overcoat is as essential here as an umbrella in London. A gentleman would as soon think of going to a theatre without his ticket as without his overcoat.

San Francisco is like Rome, built on hills. Only whereas the ancient capital was reared on seven hills, it seems to me the modern city is built on seven hundred. The cable cars climb over them at the rate of about seven miles an hour, while they are going. But I never saw so much stopping and getting on and off in any city of the world. People get on to ride up a single hill of two blocks, and off again as soon as the summit is reached. Perhaps the car will stop at every block—short ones at that—to accommodate some such passenger, so that the vehicle is not the easiest thing in the world to ride in, especially when you have to stand. The passenger is barely in, when away they go, and he no sooner dives for a seat of security than the thing stops suddenly, and lands him on the reticent person of a fellow passenger. I saw one young lady roll right off on to the floor of the car, and scramble up again before any one dared leave seat or strap to offer assistance. A pair of crimson hose fought the air for but a moment, and a pair of crimson cheeks were soon the admired of all admirers as the lady bounced up, catching the bell rope by mistake in an effort to obtain an equilibrium, and seated herself in the lap of a gentleman with long hair, a dainty shirt bosom and a diamond scarf-pin.

Among the places of interest to be seen here are Golden Gate Park, Woodward's Gardens, the Cliff House, the Presidio, Chinatown, the theatres and the fair.

I took in the Park yesterday, and was much interested in the beauties of nature and art combined as presented at that lovely public resort. This is the land of flowers, and they are beautifully laid out so as to adorn the grounds. One large plat is decorated with the design of the American flag, and under it is the music of the Star Spangled Banner, all done in flowers of beautiful shades.

The music pavilion is in the form of a shell, and can accommodate a very large band. In this park is a monument to Garfield, and one of the authors of the national hymn, erected by James Lick.

Here we see the elite of the city driving out in their fancy vehicles, and riding bicycles for exercise. There is no rain at this season, so the lawns are watered with hose, and the drives with water carts. A wind rises nearly every afternoon, and waits the dust from place to place whithersoever it listeth as in Salt Lake, and other large cities. Cliff House tomorrow.

GALLIC.

#### Accidentally Drowned.

The Provo Enquirer of August 23 has the following account of a sad and fatal accident. The funeral of the unfortunate child took place on Tuesday, at American Fork:

A sad case of drowning occurred at Lake Shore, Utah County, on Sunday evening, August 26th, between 5 and 6 o'clock. The family of Mr. W. Grant, music dealer, of American Fork, was visiting relatives there and went for a drive to Lake Shore to view the lake. Two of his boys aged 8 and 10 years respectively, went into the lake for a few moments to bathe. The smallest boy (Thomas), after getting some twenty feet out, suddenly disappeared from the sight of his parents, brother and other relatives, some twenty-two being present. His father rushed to the rescue and disappeared, but came to the surface without the boy. Neither father nor son were able to swim. The father discovered a deep well or spring hole where lay his boy, who came to sight no more that night. Other men dived in the same place, but to no avail. Help was brought, and six or seven brave men labored for three hours, till darkness set in, but no trace of the body was found. The family reluctantly left him to sleep in the lake. Early next morning, a force was gathered under the direction of Bishop Argyle, to continue the search with drags. On approaching the lake a curious object was seen floating near the shore, which the father soon found to be his lost boy. He had floated to the surface and was found within a few feet of the place where he sank, in about six inches of water.

The loss has cast a gloom over the community, as he was an exceptionally bright boy, a good singer and reciter, and one of the first in our Primary schools.