

## KEEP TO THE STANDARD.

ALTHOUGH the fundamental doctrines of our Church are laid down with such plainness and definiteness that no misunderstanding need arise concerning them, occasionally some individual will take it upon himself to expound a principle in a fashion peculiar to himself and according to his own private notion, thus creating dissension where there should be only "the unity of the faith." This is usually occasioned by a desire for distinction. The expounder wishes to show his own smartness. He aims to shine as original. He thinks perhaps he has struck something hitherto undiscovered, and regardless of the permanent establishment of the foundation of our creed attempts to put strange material into it. Those who seek to unsettle that which has been settled by acknowledged authority should be viewed with distrust and their theories with extreme caution.

Every man has the right to his opinion. But every man has not the right to teach his mere opinions for doctrine. Light from the Lord is free to all who seek for it. Inspiration is a free gift to every one who obeys the laws revealed and comes into the proper conditions. Revelation is designed to be general in the Church and not confined to given officers or individuals. But light, inspiration, revelation and other gifts from God to man, are bestowed according to the needs of the recipient as well as his diligence in striving to obtain them. It does not follow that because he so receives, he is divinely authorized to instruct others. "My house is a house of order, saith the Lord." The head of the Church receives revelations for the Church. A caution has been given to the Church to receive not the revelations of any man therein but those that come through the head. This is to save the Church from schism, to prevent confusion, and to establish a standard which shall be the end of controversy. Every member may drink of the waters of life for himself or herself freely, direct from the eternal and ever-flowing fountain. But the word of the Lord for the government, direction and doctrinal institutions of the Church will be given to the Church through the head only. The man who holds the keys is the final earthly judge of doctrine and discipline.

The opinion of one who is not authorized to declare the word of the Lord is not increased in value by being put into print. Words are but words when placed in cold type and published on paper. In the course of argument, expressions may be used and smiles drawn which will not stand the test of comparison with the recognized standards of our faith. Which is to prevail, the argument or the established principle? It needs no reasoning to show that the latter abides while the former passes away with the using. Every man who preaches or writes for publication ought to be very careful in his language, and critical as to his own intent and the spirit by which he is actuated. A desire to excel or shine as original, brilliant and oratorical, is very likely to lead a man into error and folly. A humble spirit and an eye single to the glory of God and the benefit of mankind, are essential to an authorized preacher of the Gospel of Christ. If he strives to show how much he knows instead of how simple and yet mighty is the truth, he is quite likely to make grave mistakes and lead other people astray.

Occasionally we are requested to pronounce on the correctness of ideas, advanced in public meetings, that are contrary to the revelations of God to the Church, and which every one with a common understanding of settled principles ought to know for themselves are erroneous. It is a good thing to know sound doctrine. It is wise to become thoroughly acquainted with the published standard authorities. Every Elder in Israel should be familiar with them. And the Spirit which guides into all truth will be found always harmonious with self.

Quite recently we have heard of a notion entertained and expressed in public that Jesus was baptized for the remission of the original sin, and of some discussion on that singular doctrine. If there is any one principle of our faith which is more clearly and definitely laid down than another, it seems to us it is that of baptism for the remission of sins. The doctrine is that all have sinned, not in "the following of Adam," as an old sectarian heresy has it, but in themselves, by their own doings. Little children are "whole from the foundation of the world" and, if they die in their infancy, cannot be condemned, because they are redeemed by the blood of Christ. Men are accountable for their own sins and not for Adam's transgression—that is an established part of our creed. Original sin, or the sin of "the fall," was atoned for on the cross by the shedding of blood; and "as in Adam all die so in Christ shall all be made alive." Death came through Adam's sin; life, in the resurrection, comes through Christ's righteousness and sacrifice. So, "all that are in their graves," the just and the unjust, must be raised from the dead and be judged according to their own individual works.

Remission of actual sins comes in baptism to the repentant believer, through the shedding of Christ's blood.

Thus the atonement was for Adam's transgression unconditionally, and for the sins of all mankind conditionally. Every one will receive the benefit of the former, no matter what he does or does not, in being raised from the dead; only those who accept the conditions of the latter, in the Gospel, will receive the benefits that flow from it—the remission of sins and the blessings of the everlasting covenant.

Jesus was without sin, yet he had need to be baptized. Why, seeing that he was sinless, and baptism is for the remission of sins? He gave the answer himself. "To fulfill all righteousness." If he had not been baptized he would have become a sinner by the omission. One law would have been left unobeyed. He would not have fulfilled all righteousness. He declared: "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." How then could he have entered into the Kingdom himself if he had not been baptized both with water and with the Holy Spirit? He was the one exception to the rule of sin. Therefore he was the one exception to the rule of baptism for the remission of sins. But the baptism itself was essential, for the reason we have advanced.

There is no such ordinance known to this Church as baptism for the remission of original sin, using that term to signify the transgression of Adam. Baptism is for the remission of actual sins. Adam was baptized for himself, as we read in the "Writings of Moses" in the Pearl of Great Price. Jesus was baptized for himself and not for Adam, as we read in the New Testament. And the atonement necessary for Adam's transgression and the sins of the whole world was wrought out, at once, by the shedding of the blood of the sinless Jesus, the "lamb without blemish and without spot." This is the doctrine of the Church, as taught in the Doctrine and Covenants, in the Book of Mormon and in the Holy Bible. "Whose readeth, let him understand."

## SIMPLY INDEFENSIBLE.

THE perfidiousness of the persecutive Hoar amendments bill in relation to Utah, can be best understood when its more tyrannical provisions and intents are condensed.

It provides that the wife shall be compelled to testify against the husband and the husband against the wife. The husband and wife being one it is rendered compulsory in that sense for an accused person to testify against himself, because he is a "Mormon." That witnesses in certain cases shall be treated as criminals by having attachments served upon them and being deprived of their liberty. The usual process of subpoena shall be dispensed with, because they are "Mormons."

The women of Utah shall be deprived of the franchise, because the majority of them are "Mormons." The members and officers of the "Mormon" church shall not be permitted to manage their own affairs, but shall be placed under the guardianship of fourteen trustees appointed by the President of the United States, who shall rule over them with a high hand and an outstretched arm, to secure the utter disruption and spoliation of their religious organization. The property of the Church shall be confiscated summarily, and the Government of the United States shall be transformed into a gigantic machine for the perpetration of robbery—providing always that the victims be "Mormons." In order to facilitate the plunder part of the programme, all books and papers pertaining to "Mormon" incorporations shall be producible under compulsory process, "in a summary way."

No "Mormons" shall be permitted, in an associated capacity, to take any steps to bring their friends to this free and independent country, because they are "Mormons," who shall be robbed of any funds that may have been accumulated for that purpose. People shall not be brought to this Territory for any purpose whatever—because they are "Mormons" and because this is a free country, a land of refuge and liberty.

The districting of the Territory for election purposes shall be taken away from the local legislature and put into the hands of Federal office holders, that this matter may be manipulated so as to secure the election of men who are in unison with the crusade against the "Mormons," who shall have no rights which the Government of the United States "or any other man" shall be bound to respect.

That, under the pretence that U. S. Commissioners shall have equal jurisdiction with Justices of the Peace, they shall usurp and monopolize the functions of those local officers because they have been elected by "Mormons," who are in the overwhelming majority here, and because this is a free country where the people should rule.

The Territorial Superintendent of District Schools shall be deposed from office, because he is presumed to be a "Mormon," elected by "Mormon" votes, and his place shall be filled by appointment of Federal office holders, and the people of Utah shall be compelled to pay this Superintendent with whose appointment they shall have nothing to do, because this is a liberal government, and the great majority of the people of Utah are "Mormons," and this Republic must

persecute religionists who do not conform to the popular sentiment of the country.

These are but a few of the outrages against liberty proposed to be perpetrated upon an unoffending, freedom-loving, loyal people. True, they have not yet been consummated, but when the upper house of the Legislature of the nation can pass such a flagrantly, oppressive measure and the action be largely endorsed by the populace, it is time for the country to indulge in sackcloth and ashes. The fact that the proposed victims are "Mormons" presents no apology but, in view of the virtues of that people, renders the outrage all the more aggravated. The assault is not nearly so grave as directed against the "Mormon" people and their religion, for they can withstand the attack, as it is as an onslaught upon the principles of free government and republican institutions. The measure is simply indefensible, revolutionary and dangerous, and cannot be sustained by the right thinking part of the population of this great country.

## LAST OFFICES.

PROCEEDINGS AT PRESIDENT D. O. CALDER'S FUNERAL.

At an pretty early hour yesterday morning the casket containing the remains of Brother Calder was transferred from the family residence in the 18th Ward to the large Tabernacle and deposited in the aisle in front of the Bishops' stand. From 9 a.m., at which hour the public were admitted to the building, until the beginning of the services there was a steady stream of friends flowing past the bier, to take a last look at the well-known features of the departed brother. He had so changed, however, during his long illness, that even to those who knew him well he was scarcely recognizable. At 11 o'clock the coffin was placed upon the sacrament table, the seats directly in front being occupied by the family and relatives of the deceased. The members of the High Council acted as pall-bearers; there was also a full representation of the various quorums of the higher Priesthood. While the congregation were passing the casket and taking their seats, the solemn notes of the grand organ filled the vast building with befitting music.

At 10.10 a.m. Pres. A. M. Cannon called the congregation to order and announced the hymn:

Mourn not the dead who peaceful lay  
Their wearied bodies down.

Prayer was offered by Pres. H. S. Eldredge.

Singing of the hymn commencing:

Thou dost not weep to weep alone.

The first speaker was Bishop [Millen] Atwood, who expressed himself as pleased at the privilege of saying something regarding our dead brother, David O. Calder. The speaker had been associated with him in the High Council for many years, and had noted his wisdom and discretion in counseling and in deliberating and deciding on matters brought before that body. He has now left us for a short time, and though we may feel sorrowful, yet the Gospel has made plain to us the true meaning and extent of this separation. It will be a source of joy to us all if we can live as our brother has lived and depart when the time comes with the satisfaction of having performed well our part. In company with the High Council I visited his bed side one evening last week. He spoke rationally and called me, with some of his children, to him, urging me, inasmuch as some of them live in the 13th Ward, to give them good counsel, to be patient with them and endeavor to lead them aright. This I promised, and shall be happy to do, for I know that if his children and the children of the Saints everywhere will be willing to obey the commandments of God, and to live up to the requirements of our religion as our dead brother has done, it will be well for us when we leave this sphere of action. In conclusion the speaker invoked the blessings of God on the family, that his children might be inspired to follow in his footsteps and be blessed in so doing.

Pres. A. M. Cannon found it difficult to express his feelings on this occasion. Brother David O. Calder, who has acted as First Counselor is no longer with us. In the eight years of our association together I do not believe we have ever differed in a single instance. He was a man of unimpeachable integrity, firm and prompt in the performance of every duty. The eldest son of a widowed mother, her prop in her declining years, I feel to congratulate her that she has outlived him, has seen his good record and the example he set before his brothers and sisters. He has adorned this fallen earth wherever he has set his foot and in so doing glorified his Maker. In his last hours on earth he was confiding in his trust in God and was willing to go if it was the will of his Father that his term here on earth was finished. His place will be hard to fill, yet our brethren on the other side will be strengthened by the assistance of such men. I would like to stimulate his children to make themselves worthy to bear his name and tread the earth as his descendants, and would invoke the blessing of God upon all those who endeavor to incline his children to this course. He has penetrated the veil that separates us

from our Father and doubtless awaits the trump of God which shall call him to reunite with the mortal body which remains with us.

President George Q. Cannon read the 40th chapter of the Book of Alma, Book of Mormon, a part of the epistle written by Alma to his son Corianton. If there is a time when silence is the greatest eloquence it is on occasions like the present. We mourn the departure of a brother who has been faithful in all things. His life has been before the people, he has been prominent for many years and has left an unblemished record. The men who started out in this work in their youth have reached ripe manhood and old age and it reminds us that in a short time a new generation will have taken the place of those who are now upon the scene of action. Even since the death of President Young, which seems so recent that we have scarcely quit looking for him to come into this stand, six Apostles have been chosen and ordained to fill vacancies in that Quorum, so that half of the Apostles are new men so to speak. This reminds us how rapidly changes of this nature are taking place. It is my constant prayer that worthy, valiant men will ever be found to take the place of those who leave, and I know such will be found, for there is a constant stream of emigration from the spirit world of those anxious to take part in the work now upon the earth. Things often occur to us which try our feelings and at times our faith to the uttermost. It was true of Sidney Rigdon, who even saw the Lord Jesus Christ; he at one time murmured and felt that he was tried to an extent which he could not endure, and the yielding to this feeling led no doubt to his falling away. Our Father has, however, promised to give us strength to our day and He knows our condition and circumstance, and just what we can endure; and He calls upon us to bear all things and submit to them patiently, promising us that our reward will be ample. We should reflect that our Savior lived in abject poverty while on the earth, yet He was the Lord of light and glory, and was the grandest Being that ever trod this footstool of our Father. He describes His destitute condition pathetically in the remark that the beasts of the earth had holes and the fowls of the air had nests but the Son of Man had not where to lay His head. He passed through all these scenes uncomplainingly, closing with an ignominious death, knowing that they were designed of His Father for His future exaltation. With such an example before us we should hesitate before murmuring at any of the trials we may have to meet. If we are poor we can find consolation in the beautiful parable of the rich man and Lazarus. The main thing for us is to cherish the Spirit that the Lord gives and if we do this fully, we are as perfect in his sphere as God is in His. Every being whether having received much light or little, who lives up to all he has received, is as perfect in His sphere as it is possible for our Heavenly Father to be in His. Hence the revelation which declares that those heathen nations which have slept without knowing any law shall have part in the first resurrection. This makes the Gospel of the Son of God so glorious—makes it indeed glad tidings of great joy for our Father has placed within our reach the gift of eternal lives, and has promised us every blessing that human beings can enjoy. The speaker read from the 76th section in the Doctrine and Covenants and declared that in the description of the celestial beings therein contained we read the future of Brother David O. Calder. He had obeyed humbly and meekly the commandments of God our Heavenly Father. He has laid up treasures in heaven and has won the reward of the just. In these words which I have read can be read the history of every one of you, of every being who bows in obedience to all the commandments of God. All that we have to do is to submit to His will, to bear the trials and persecutions He may wish us to pass through, and just as sure as the sun shines, the promises made to the faithful will be fulfilled. There is not a shadow of a doubt in my mind that David O. Calder has gone to the paradise of God. As far as his spirit is concerned, the power of Satan has ceased, which is only able to tempt and torment beings in this life, and those in the next life who have listened to his whisperings while here. Notice the men and women who yield to him here and you will see written legibly on their faces the marks of that misery they have to await in the world to come. They have here a foretaste of that fullness which they will receive there. One thousand years will elapse between the time of the first resurrection and that resurrection when the wicked will come forth, and during this time they will have to remain in prison, looking forward with dread to the moment when they must appear to answer for the deeds done in the body. How dreadful their condition! We read that the spirits who were disobedient at the time of Noah had to welter in their prison house twenty-five hundred years until a messenger could come with power to unlock the door and preach repentance unto them. Our Father has offered us every inducement to serve Him, and there is nothing that Satan can possibly offer us which we will not possess if we are but faithful to our covenants and to our God. Would the acquisition of wealth, if he had devoted himself to it, have benefited Brother Calder to-day? Not in the least, for he has even had to leave his body, and nothing but the spirit, which is made of material foreign to this

earth, can arise from this sphere to the rest of the Lord. Our experience can be taken with us, but the things of this earth are destined to remain here. There is therefore peace for those who serve the Lord and love His service, and this is more valuable than the earth itself. Let us be meek, humble and lowly, put away dishonesty, anger, folly and wickedness, and bring forth becoming fruits of our professions. God bless the mourners of him who has gone, that they may emulate his example and look forward with joy to the time when they, if faithful, shall be reunited with him.

The choir sang the hymn commencing:

Unveil thy bosom faithful tomb,  
Take this new treasure to thy trust.

President Joseph E. Taylor, announced the order of the procession and then offered the closing prayer.

The cortege, which consisted of sixty-three vehicles besides the hearse, was formed under the direction of Brother John R. Winder, and assistants, and was in the following order:

Presidency of the Stake.  
High Council, acting as pall-bearers.  
Hearse.  
Family.

Presiding officers of the Priesthood.  
Members of the Quorums of the Priesthood.

Caledonian Society.

Friends and the public generally.

There was no noise or display of any kind, the wishes of the deceased in this respect being strictly adhered to. The prayer at the grave was offered by Apostle Brigham Young, and a few words of thanks in behalf of the family were spoken by President A. M. Cannon, after which the cortege moved slowly away, leaving all that is mortal of one of God's noblemen to await the call of the archangel on the morn of the resurrection.

## NELLIE WHITE IS FREE.

THE discharge of the Grand Jury this morning was followed by the liberation of Nellie White. Apart from our personal views of the merits of her case we think that Judge Hueter has done the proper thing, in discharging a body whose existence was only continued for the purpose of prolonging the imprisonment of a woman who could not be made to talk as desired.

The persecution of women supposed to be plural wives, is a miserable and cowardly method of fighting polygamy. Some excuse might be found, from an anti-"Mormon" standpoint, for making it unpleasant for men who disregard the anti-polygamy laws of Congress. But when delicate women are badgered and bullied and plied with questions about their own social relations and personal status, and shut up in a prison intended only for convicted felons because they will not answer, it smacks too much of petty spite and small-souled malice to gain commendation from any source worth regarding.

We congratulate the young lady on her firmness and persistence no less than on her liberation from durance vile. She stands with Belle Harris as evidence to the world of the kind of stuff which "Mormon" girls are made of. These are the kind of "down trodden women" that live in Utah, kind friends. If you think they can be made slaves of, either by "Mormon" or anti-"Mormon" influence, that is just where you are badly mistaken. The bondage in which our people are supposed to exist is the invention of our traducers. They would like to bring us into a vassalage far worse than that which they depict as our condition. But they have not yet succeeded, and we are of the opinion that they will make as bad a mess of it as the attempt to squeeze Belle Harris and Nellie White into unwilling submission to their schemes.

That Nellie White is at liberty, and that she has maintained her right to refuse to answer questions concerning herself and her personal position and doings, will be cause of unalloyed pleasure to all just and free people who are acquainted with the facts in this remarkable case.

## A GOOD LAW.

Every year about this time, for a considerable period past, the local journals have recorded from six to a dozen instances of injury to boys from accidents with toy-pistols. Nearly every case terminated fatally, bringing, besides the sufferings entailed upon the victims, indescribable sorrow to numerous households. Thus far this season we have no information of occurrence of this kind having taken place. This is gratifying and shows the wisdom of the law passed by the Legislature last winter, prohibiting, under penalties, the sale or use of the deadly toy pistol. At the time the law was introduced by Hon. H. J. Richards the subject appeared to some persons to be an insignificant one upon which to legislate, but the beneficial result of the act shows it to be one of vital importance. We observe by our exchanges that toy-pistol accidents have occurred in other parts of the country of late. In San Francisco, for instance, on the 4th, a boy named Louis Esequio was seriously hurt by one of those little implements and taken to the hospital.