

they did not interfere with nor encroach upon the rights of any human being, either man or woman. It never entered into their minds to suppose for a moment that man had a right, after God had given a law to His Church for its salvation and exaltation, to enact a counter law forbidding, under severe penalties, man's obedience to God's law. Who could suppose that any man, in this land of religious liberty, would presume to say to his fellow-man that he had no right to take such steps as he thought necessary to escape damnation! Or that Congress would enact a law which would present the alternative to religious believers of being consigned to a penitentiary if they should attempt to obey a law of God which would deliver them from damnation! Or that, under a plea of maintaining a certain form of civilization, God's authority to direct His people how to escape from the abominable corruptions and evils which are eating out the vitals of man's much vaunted civilization, should be disputed and utterly rejected! What is this "Mormon" problem, so-called, and way should it disturb the people? It is an unpopular religion. But so was that of the ancient Prophets. Jesus told the Jews that they garnished the tombs of the dead Prophets; but killed the living ones. They crucified Jesus and were almost as unanimous in their cry to crucify Him, as the people and rulers of the United States are to-day to destroy the "Mormons." They killed all of His Apostles except one, and he was banished to work as a slave on the Isle of Patmos. It is said they cast him into a caldron of boiling oil, but he was not killed; and if the Scriptures are true, he still lives, for he was to tarry till the coming of the Savior. We receive as the word of God, and so do millions of the human family, the writings and testimony of the Prophets who were killed. It is published by the millions of copies and sent to the various nations of the earth, by the very people who would now seek to destroy us. Jesus, who was crucified between two thieves, is now worshiped by millions in Christendom as the Son of God, the Redeemer of the world. The Twelve Apostles, his disciples, who suffered such ignominious contumely and death, are now designated by the millions of Christendom as "The Apostles of the Lamb of God," and churches and cathedrals are called after them, as St. Peter, St. John, St. Mark, St. Luke, etc. It was then the "Christian problem;" it is now "the Mormon problem;"—the same problem though called by a different name. Was Jesus the enemy of the people in His day? Only as He told them the truth. "What evil hath He done?" asked Pilate, the Gentile Judge. No matter what evil or what good, vociferated the Jews: "Crucify him! crucify him!" What evil have the "Mormons" done? is asked, and the cry comes back: No matter, no matter, let them be destroyed.

By the circulation of endless slanders and falsehoods concerning us and our marriages, wrath and indignation have been aroused against us in our nation. The ignorance of the people concerning us and our doctrines and systems have been taken advantage of. Constant attempts have been; and still are being made to induce the world to believe that our motive in espousing patriarchal marriage has been the gratification of gross sensuality—that our belief in and practice of the doctrine had its origin in licentiousness, and that the sanction of religion is merely invoked to furnish greater license for the indulgence of base passions and devouring lust. This, as you know, is the exact antipodes of the truth. But the world generally do not know it. Those of them who know how utterly false are these charges are either so cowed down by a fierce public opinion that they dare not speak, or if they have the courage to speak are almost unheard amid the noisy clamor against us. Thousands upon thousands of honest people in this and other nations, whose voices, did they know the truth, would be raised in our favor, are deceived by these lies and are arrayed against us. This persecution, if it serve no other purpose, will do good in this direction. It brings home to the hearts of the people, as no protestations or arguments of ours ever could do, that there is something more in this doctrine and practice than they have been led to believe. Reflecting people will see that there must be a great principle involved in this, or men and women would not be willing to suffer fines, bonds and imprisonment as they do.

Is there any necessity for lustful men and women in this age and nation to suffer martyrdom to gratify their passions? Whoever heard of a people preferring imprisonment and all manner of cruel treatment for the indulgence of appetites which they could gratify to the fullest extent in popular ways, especially when the judges upon the bench, the prosecuting attorneys at the bar, the juries who bring in verdicts, point out the way in which marriage obligations can be discarded and sensuality be gratified without risk or without punishment? The press and sectarian pulpits also echo the advice. The universal voice is: Put away your wives, cease to support them and their children; be as we are, and you need not be put under bonds, be fined or be incarcerated in prison. Foul desire opens wide her arms and invites all to her lecherous embrace by easier paths than honorable marriage and the begetting of numerous children to be carefully trained and educated and made respectable and useful citizens.

Will the world see this? Every man who goes to prison for his religion, every woman who, for love of truth and the husband to whom she is bound for time and eternity, submits to bonds and imprisonment, bears a powerful testimony to the world concerning the falsity of the views the world entertain respecting us and our religion. If such noble and heroic sacrifices as men and women are now called upon to make for their religion by Federal Courts do not teach the world the truth concerning us, then woe to the world, for nothing but the wrath of Almighty God will reach it.

We join with all Saints in invoking blessings upon the noble men and women who have exhibited their integrity to God and His cause, and their devotion to principle by submitting to bonds and imprisonment rather than deny their faith or break their covenants. If anything were needed to show to the world that our marriages cannot be reduced to the level of the vile practices to which our defamers would drag them down, their heroic conduct has furnished it. Thank God that, so far in this persecution, at least as large a proportion have stood the test, without flinching or cowering, as Jesus in his parable of the ten virgins, intimated would be ready to meet the Bridegroom at his coming. Their names will be held in everlasting honor in time and eternity, not only as martyrs for religious truth, but as patriots who suffered in defense of the principle of religious liberty.

Truths, such as God has revealed in these days, are not established without suffering and sacrifice on the part of those who espouse and advocate them. It was for these truths that we were driven time and again from our homes, and were finally compelled to seek refuge in this mountain country, then known as the American desert. And now again we are menaced with ruin; and for what? Whom have we injured? Upon whose rights have we trespassed? It can be truthfully said we have not injured or trespassed upon any. Have we not, under the blessing of the Lord, changed these barren valleys into fruitful fields and gardens? Have we not established and maintained good and cheap government in every place which we have settled? Has not every man who came into our borders and behaved himself been safe in his property, person and religion? Have not peace and good order been the fruits of our presence? To all these we can answer in the affirmative. Have we endeavored to force our doctrines or practices upon any one? Have we in any manner threatened the peace of our neighbors or of the nation? We certainly have not.

Respecting the doctrine of celestial marriage, we could not, however much we might be disposed to do so, teach it to or enforce it upon, others not of our faith, without violating a command of God. We do not stand in the attitude of propagandists of polygamy. We never have believed or taught that the doctrine of celestial marriage was designed for universal practice. The Lord has made this clear, and recent events among us have also made it clear. "Strait is the gate," says Jesus, "and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it."

There appears to be a fallacious idea abroad regarding this doctrine. It has been asserted that there was a design to propagate it outside of our community, and thus introduce into the United States an element opposed to the Christian views of this and other nations. On the contrary, our Elders have been instructed not to introduce the practice of that principle any where outside of the gathering place of the Saints; and they do not preach it abroad to any extent even in theory, except on occasions when it is called for, or when they are assailed on account of it. At such times they respond by defending it as a doctrine of the Bible and not inconsistent with the laws of nature. It should also be understood that the practice is not generally admissible even among the Latter-day Saints. It is strictly guarded, the intention being to allow only those who are above reproach to enter into the relationship. The practice of the doctrine is not for extension beyond the Church, and is even limited within its pale. The idea, therefore, that plural marriage is a menace to the general monogamous system is without foundation. This fallacy is further exhibited by the fact of the popular antipathy with which it is regarded, people outside of our Church exhibiting a disposition the reverse of favorable to its establishment in other communities, making the extension of its practice abroad impossible. Furthermore, being strict believers in free will, you Latter-day Saints know that no man or woman has ever been coerced into obligations of that kind, much less would we desire to enforce it upon any other class of people.

But in all these events which are now taking place we recognize and acknowledge the hand of God. There is a wise purpose in it all which He will yet more fully make plain to us. One thing is clear, the Saints are being tried in a manner never before known among us. The faithful rejoice and are steadfast; the unfatigable fear and tremble. Those who have oil in their lamps and have kept them trimmed and burning now have a light for their feet and they do not stumble or fall; those who have neither light nor oil are in perplexity and doubt; they know not what to do. Is not this the fulfillment of the word of God and the teachings of His servants? Have not the Latter-day Saints been taught all the

day long that, if they would remain faithful and endure to the end, they must live their religion by keeping every commandment of God? Have they not been continually warned of the fate which awaited them if they committed sin? Can adulterers, fornicators, liars, thieves, drunkards, Sabbath-breakers, blasphemers, or sinners of any kind endure the trials which Saints must pass through and expect to stand? If there are any who entertain such a hope, they deceive themselves. Upon these sins God has pronounced judgment. No man or woman who is guilty of any of these transgressions of God's law can stand and retain His Spirit. They must repent of them and put them far from them, or they will be left in darkness, and misery will be their doom. The Lord will not be mocked. He will not bear with hypocrites; but they will be spewed out. If all who call themselves Latter-day Saints were true and faithful to their God, to His holy covenants and laws, and were living as Saints should, persecution would roll off from us without disturbing us in the least. But it is painful to know that this is not their condition. There are secret abominations practiced by those who are called Saints, which the trials we are now passing through will reveal in a manner terrible to them. Open sins are also winked at and condoned by Presidents, Bishops, Teachers and parents in a manner offensive to God and grievous to man. Proper care and vigilance are not exercised to keep Wards and Stakes cleansed from iniquity and to have transgressors dealt with. The innocent are thus made to suffer with the guilty; for the Lord has commanded that the inhabitants of Zion must purge themselves from iniquity, folly, covetousness and vanity, and listen to and obey His laws, or they cannot have His protection. He has also said that if His people will obey His laws and keep His commandments, to do them, not in name only, but in reality, He will be their shield and protector and strong tower, and no man will be able to hurt them, for He will be their defense. These trials of our faith and constancy which we are now passing through will be overruled for our good and future prosperity. In days to come we shall be able to look back and perceive with clearness how visibly God's providence is in all that we now witness. Let us do all in our power to so live before the Lord that if we are persecuted, it shall not be for wrong-doing, but for righteousness.

At the present time we may very pertinently inquire: Why are the people of these mountains treated as we now are? Where in this broad land is the virtue of women so amply guarded or so jealously protected as here? No cry of hunger, naked or outraged humanity has ever ascended to heaven from our borders against the men whom the courts are now so busy in sending to prison and treating as criminals. There was a time in these mountains when adultery, fornication, whoredom and illegitimacy were almost unknown. A woman was as safe from insult in traversing over our streets and highways as if she were under her husband's or father's roof. Marriage was encouraged, vice was repressed. Women were free to form connections with the opposite sex to suit themselves, so long as those connections were sanctified by marriage. But what a change we now behold! A tide of evil surges around us. It threatens to overwhelm us and to reduce us to ruin. The flood-gates of vice are opened upon us, and not content with the rush of this filthy stream into our cities and settlements, those who hate us would do more. They would invade our dwellings; they would destroy our families; they would loosen every bond which has held society together; they would array wife against husband, child against parent, friend against friend; they would make every man, woman and child a spy, an informer and a betrayer; they would sap the foundation of faith, confidence and honor and make every one distrust his fellow. Satan never wrought greater ruin in Eden than these enemies of ours would work in our midst if we would listen to their blandishments or be frightened by their threats. And is all this havoc to be wrought because of our wickedness? No; ten thousand times, NO. Let those who are so loud in denouncing us, so active in persecuting us, look around them. Are there no people but the "Mormons" to regenerate and purge from sin? Read the daily record of black crime which fills the journals of the land. If the correction of evil, the improvement of morals, the uprooting of vice, the repression of violence and crime were the objects which animate those who seek to destroy society in these mountains, then we could say in the language of the Savior: "Thou thyself beholdest not the beam that is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

We speak to you, a people who have traveled and mingled much in society all over the world. You are not ignorant of the world, its ways or its corruptions. You know, therefore, how great is the beam that is in the eyes of those who reprove us for the mote they imagine they perceive in our eye. We know that from the household of every faithful Latter-day Saint daily and fervent thanksgiving ascends to the God of heaven for having shown them how to escape from the frightful evils under

which society groans in so-called civilized lands. Nevertheless, we will not indulge in recrimination. We sincerely mourn over the existence of the dreadful sins which are permitted to flourish and to spread with unblinking front through the land. As a people we have lifted our voices in warning against these sins and against those who practice them. We shall still continue to do so. If in return for all this we are treated with violence and reproach, it is no more than our Lord and Master was before us. We may rest assured that the predictions concerning the calamities and judgments which are about to fall upon the wicked, the unbelieving and the unrepentant will all be fulfilled, as will every word and promise which the Lord has spoken to us. But while we warn others, let us not forget ourselves, or our families. Let us look well to our own lives and the conduct and lives of those who belong to our households. If we keep ourselves unspotted from sin, rest assured the Lord will never forget or forsake us.

Upon Presidents of Stakes, Bishops and other leading officers great responsibility rests. They are placed as shepherds over the flock of Christ. If through any neglect of theirs the flock is injured or destroyed, the blood of those souls will be found upon their garments. The Melchizedec and Aaronic Priesthoods confer great power and authority upon man; they lift man nearer to God and make him His representative. But woe to the men who use their Priesthood for base purposes, and fail to use it for God's glory and the salvation of His children. Far better for them if they had never received it.

We have been commanded of the Lord to set our households in order. Apostles, Presidents of Stakes and Bishops, have you done this with your own households? Have you also seen that the Saints have done the same? Have you impressed upon the people under your charge the absolute necessity of purity if they desire the blessing and protection of the Most High? Wolves never watched with greater cunning and more ravenous hunger a flock of sheep and lambs than the people of your Wards and Stakes are now being watched by those who are ready to devour them. Are you awake to this danger, and do you take every precaution against it?

Parents, are you full of fidelity yourselves to every principle of godliness, and do you surround your sons and daughters with every safeguard to shield them from the arts of the vile? Do you teach them that chastity in both man and woman should be more highly esteemed than life itself? Or do you leave them in their ignorance and inexperience to mix with any society they may choose, at any hour that may be convenient to them, and to be exposed to the wiles of the seducer and the corrupt? These are questions you will all have to answer either to your shame and condemnation or to your joy and eternal happiness. Know this, that God, in giving us the precious blessings we possess, demands from us a suitable return. By receiving them we are placed under obligations. If these are not discharged, condemnation inevitably follows.

We hear favorable accounts of the action of Primary Associations, Sunday Schools, Young Men's and Young Women's Mutual Improvement Associations, and Relief Societies. These organizations have unlimited opportunities of doing good. If those who have them in charge are faithful in attending to their duties, great will be their reward. If we desire the prosperity of Zion, we will carefully guard and train our young. They come to us pure from the Lord. By proper training we can make them mighty instruments for good. But, Superintendents and Teachers of Primary Associations and Sunday Schools, and Presidents of Young Men and Young Women's Associations and Relief Societies, remember this, that God will never bless an unvirtuous people, and while a flood tide of corruption, destructive of all true morality and virtue, is sweeping over the land, we must erect barriers to stop its contaminating influence. You have the young in your charge. Teach and impress upon them by every means in your power how dreadful a sin is unchastity. They are taught to shrink in horror from murder; but they should be taught to shrink with abhorrence from the next great sin to shedding blood, and that is unchastity.

From the Elders who are abroad in our own and in other lands we hear generally favorable reports. They have much to contend with. The world is waxing worse and worse. Iniquity abounds. Men's hearts are hardened against the truth, and the nations are fast being prepared for the judgments which the Lord has said He will pour out in the last days. The Elders are required to carry the message which God has sent to mankind to every nation and to warn them, not in anger or in scorn, but in meekness and humility, that they may flee from the wrath to come. To them we say, Be pure in all your thoughts, words and acts. Keep yourselves unspotted from every evil. Avoid all vulgarity of act and expression. Put away all your light speeches, and be sober men of God, filled with the Holy Ghost and the power of your Priesthood.

To the Twelve Apostles and their Counselors we say: Remember the weight of your high calling in Christ Jesus. You are called to be His special witnesses in all the world, to bear testimony that He lives and reigns on high, to see that the Gospel is preached to all the inhabitants of the

earth, and that the earth is prepared by suitable warning for the coming of the Son of Man. How great and all-important is your calling. It may be said that the souls of a world are entrusted to you. Through your labors and testimony, either in person or through other chosen messengers whose labors you direct, the inhabitants of the earth will be judged. Is there any law of God, then, which you should neglect, is there any degree of purity which you should not reach, is there any sacrifice which you should not be willing to make? Can men with such a calling as yours be other than holy and yet please our God? Who among you can neglect the duties of your high calling to devote time and care to the world and its pursuits? We say to you in all truth and solemnity that no one of you can do this without displeasing your God and endangering your salvation.

To the Saints we say that President Woodruff, at our last accounts, was in good health and spirits notwithstanding his advanced age, and as full of zeal and faith as ever.

President Joseph F. Smith, our fellow laborer in the First Presidency, though not with us, is actively employed in the ministry and rejoicing greatly in the work of God. He is as ardent, as devoted and as persevering as ever. Were he here, his name, without doubt, would appear with ours to this epistle.

Notwithstanding all that we are now passing through, our hearts are filled with joy and peace. We can truly say, Hosannah to God in the highest. We know that Zion will not be overthrown or be made desolate. Every promise made concerning Zion by the Almighty will be fulfilled. The only thing which ever disturbs our serenity is the report of wrong-doing by those who are called Latter-day Saints.

Praying that God will bless and preserve you and lead you in the path of righteousness, and that you may all operate together in the accomplishment of the purposes of God and the purification of His Church and the establishment of His Kingdom, we remain, with much love,

Your friends and fellow-laborers in the New and Everlasting Covenant,

JOHN TAYLOR,
GEORGE Q. CANNON,
Of the First Presidency of the Church of Jesus Christ of Latter-day Saints.
Salt Lake City, October 6th, 1885.

THEN AND NOW.

Most of the readers of the News will doubtless remember the incumbency of Mr. White upon the bench here, he being Chief Justice in 1871 and 1872. He was rated by several members of the bar as the best lawyer we had had up to that time, and perhaps it is not going too far to say that he was better than any we have had since. The mechanism of his court was as perfect as possible; he required every one to do whatever he had to do at the right time and in the right way, being equally punctilious as related to himself and his own duties; whenever he instructed a jury to do a particular thing or receive a certain interpretation of law, they had to follow instructions or he would know the reason why. On one occasion, in a case of forgery, he took great pains to explain to the jury the philosophy of the crime, showing fully what elements and details must exist to constitute it, and making things generally as simple as a, b, c. The twelve good men and true, however, concluded to ignore the law as given them by the Court, and find a verdict in accordance with their understanding of the facts, which was that the defendant was guilty as charged. The Judge looked over their written finding for a moment, then, handing it over to the clerk, said: "File this paper, and make an entry that the verdict is set aside and the defendant discharged." In doing this he simply followed the humane principle which is supposed to obtain in all criminal prosecutions and finds justification in the best authorities on the subject—that of giving the accused the benefit of any defect in the law as well as whatever ambiguities of fact may appear. In other words he was a judge for the defendant as well as for the people; he extended equal rights, without special favor to the defense or the prosecution.

The times have changed somewhat, and with the onward sweep of the tide of events is lodged among us a class of law-givers who, if they entertain even the most moderate type of humane feeling or harbor the slightest disposition to be charitable, are either greatly misconceived or decidedly unfortunate in their exhibition of such qualities. In the Miner case, for example, the Court gave the jury instructions which, had they been followed, would have produced a verdict of not guilty; no one expected any such verdict from any such jury, because, as we have several times stated, they are not there for that purpose and are sagacious enough to do the work for which they are paid; but Judge Zane was not so sensitive in relation to an infringement upon his powers in this case as he is in some others, and he lets the bad work of his bad jury go on the record uncorrected.

White may have been wrong; if so, his error was on the side of right. Zane may be right; if he is, we are unable to see it.