

REMARKS.

BY

APOSTLE MOSES THATCHER,

DELIVERED

At the General Annual Conference, Friday afternoon, April 4th, 1884.

REPORTED BY GEO. F. GIBBS.

I REJOICE in the remarks that were made this morning by the brethren, and feel that they were prompted by the Holy Ghost. It was truly remarkable by our aged and venerated President that unless sustained by the Lord we cannot, as a people, accomplish His work; and it certainly must be apparent to every thoughtful mind that man in and of himself is very weak, that he is unable, alone and unaided, to accomplish that which will result in his own salvation. It is not difficult to understand or to comprehend the power of God as it is manifested in the affairs of nations; but we cannot always see how He manages and controls individuals. And yet no human being without His permission breathes the breath of life, for He is the giver of life; and when we, as a community or as individuals, sense this, manifesting by our works a goodly degree of faith and humility before God, then we are in the light. But people, on the other hand, who undertake to exhibit their own wisdom or to depend upon the knowledge of man will, if they continue in that spirit, be led into darkness and their life will result in failure.

During the past few months I have thought much upon a particular subject which has weighed heavily upon my mind by reason of the enmity, the malice and hatred which I have seen manifested towards the Latter-day Saints. And I have been led to believe that they are hated more for their virtues than for their supposed vices. In connection with this, in reflecting upon such subjects, I have been led to believe that many among this people are apt to have compassion for the guilty. And I must confess myself that I have never heard judgment passed on any man by the authorities of the Church without more or less pity in my heart for that man. We are generally apt to be too lenient to the falsifier, who becomes the accuser of his brethren. We are too apt to look with pity upon one who may have fallen from the path of chastity, and forsaken the ways of the Lord. There is something in the human heart that is drawn out in sympathy and compassion for the erring. I will not attempt this afternoon to show whether this is a correct or an incorrect sentiment; whether it is a failing or a virtue; but I have noticed, on the other hand, when hatred prompts action there is but little if any mercy shown. The shafts intended for the innocent are often dipped in doubly distilled poison, before they are sped from the bow of envy by the hand of malice. It was so in the days of the Savior. Thrice tried and thrice condemned; followed to the cross with but little human sympathy. He endured the agonies of a cruel, lingering death. How much sympathy do you suppose Cain had when he slew his brother Abel? Did Cain hate Abel because he was innocent, or because he was guilty? His hand would have paused; he would have reflected had Abel been as guilty before God as he was. But because he was pure, and because God recognized his purity by accepting his offering, there arose in Cain's heart envy, malice and hatred, that could only be appeased with blood. It has been so in every age of the world. You may trace human persecution: you may trace the history of those who invented the rack, the thumbscrew and the wheel, and you will find they have always been moved by one spirit, that same spirit which raised the rebellion in heaven, and that sought the glory and power of God the Father, and that found its culmination in sending to perdition Lucifer and those that were cast out with him. And Milton interpreting the spirit that prompted Lucifer in the course he pursued, makes him say, "It is better to reign in hell than serve in heaven." And wherever we find that spirit, we find a spirit of envy, a spirit of malice, a spirit that desires to destroy that which is more excellent and worthy than itself. In this way, after a just comparison between our persecutors and ourselves, we can account for the persecution to which we have been made subject.

Let the youth of Zion contemplate the character of the Prophet Joseph Smith, and see how evidences of prejudice, hatred and malice were heaped upon him until those that were prompted by it succeeded at last in slaying him. They perpetrated this deed without mercy, without pity, innocent and guiltless as he was.

How is it to-day? Converse with certain people in Salt Lake City, those who have made it their business to hate, to lie about, and to do all in their power to persecute and despoil the Latter-day Saints, and you will find lurking in their breasts exactly the same spirit manifested by the wicked towards the Saints of God in all ages of the world; divest them of their malice and hatred, and there would be little left.

We hear a great deal about the immorality of this people; but allow me to say, if we permitted ourselves to be led into wickedness; if we would adopt the ways of the Christian age; if we would cast our children into reservoirs and ash pits, on vacant lots and dung heaps, or throw them on to the railroad track; if we would transmit

to our sons and daughters disease, and encourage them in ways that lead to death, hell and the grave, we should then have assimilated, as some of our would-be Christianizers have expressed it, with "American institutions;" in other words, then we should be hail fellows well met with the office-seekers, with adventurers, with libertines and other destroyers of other people's peace and happiness. It is because we cannot do this; because we refuse to "assimilate;" because we prefer to row against the current of corruption; because the fruits of our labors, political, financial and social, are good and bespeak a higher and better civilization, that we are hated and ostracized, and not because of any immorality that may exist in our midst. We are sensible of the fact that we are not of the world; that if we were the world would love us as its own. We are sensible of the fact that we have come out from the world, and that, too, for a wise purpose in the wisdom of God. In these mountains we expect to establish the foundation of a civilization that will yet be the admiration of the world. We expect to bequeath to our children the blessings of physical and mental strength such as will enable them to stand the test that will be required of them; and the very principle and tenet of our religion, against which the Christian feeling of the age appears to be so much shocked, will be the chief corner-stone in the hands of the builder of rearing the structure that will be different from anything else in the world. Because we practice celestial or plural marriage we are branded as law-breakers; we are told that we seek to violate constitutional law, and the enactments of the Congress of the United States. Upon this point I desire to make a few remarks.

I was born in this country. I can trace my lineage to the revolutionary fathers. I love the institutions of my country; I love and venerate the Constitution. But I am not so ignorant, I am not so blind that I cannot see that anything which you or I may do may be made contrary to law, and may be called unconstitutional; but I hold that the Constitution was made broad enough, high enough and deep enough to enable us to practise our religion and be free before God and man. I hold that if Congress has a right to enact a law in relation to marriage, it might just as consistently make a law affecting baptism, or prescribing the manner, if at all, the sacrament of the Lord's supper should be administered. "What will you do about it?" says one. I do not pretend to know what others will do, neither do I pretend to give advice in the premises; but I do say this: that no nation or government has ever been able to crush the religious sentiment of any people unless it crushed the whole people. The nearest approach to success in this direction that I can find in history, was that of Charles IX., advised by his wicked mother, when he slew the Huguenots in the streets of Paris. But even this kind of treatment did not succeed, and never can succeed. For a persecuted religion will be an investigated religion; and in my opinion it is truth that receives the thrust of the enemy far more frequently than evil.

I wish to bear my testimony in relation to the Latter-day Saints and their position. We will abide in these mountains, and we will plead with our government; we will continue to petition Congress and submit our memorials to the President of the United States; and we will continue to love our country, defend its interests, and be free men in these mountains. If we were aught else, if we could be bound hand and foot as abject slaves, we should be unworthy to be citizens of so great a Republic as is ours. It cannot be done and for this reason: We have come from the nations of the civilized world of our own free will and choice, expecting to enjoy and to bequeath to our children the freedom guaranteed by the laws and institutions of our country; we came as intelligent, independent men and women, and a people who are intelligent and independent cannot be made slaves. The result will doubtless be this: We shall be crowded upon from time to time—but no more, I apprehend, than God in His wisdom will permit—and the very acts of persecution and unfairness that will be directed against us, will bring out and develop the elements of excellency that will make our young men statesmen, and that will make them lovers and defenders of right and liberty until, in the due time of the Lord, there will grow up in these mountains a race of people that will not only defend the Constitution, but defend the flag of the nation, and at the same time be willing to extend the principles of freedom to all who desire to receive them. It is a great mistake to imagine that the "Mormons" are opposed to the government. They are not opposed to the government; there is not a feeling of secession about them, and they do not propose to be forced on the other side of the fence by any alliance formed either in Utah or outside of Utah. We expect to stand upon the platform laid broad and deep by the fathers. We expect to defend our rights as American citizens, and to do less than this would be unworthy a free people.

Before closing I wish to bear my testimony in regard to the people in the world. I am perfectly satisfied there are thousands of good and honest men and women in our nation who, if they knew our true status and understood the facts as they are, would defend our rights to the uttermost of their power. But they have been hedged about; and reports misrepresenting and belying our true character

have been so widely circulated, that they have been led to believe them; but as we are becoming better known we may expect to find men and women with a high degree of moral courage here and there defending us and speaking favorably of us. There is no such feeling exhibited in our nation towards us to-day as two years ago, and even that, hostile as it was, did good. The evil that the ministers and priests and politicians together sought to bring upon us was, through the wisdom of God, overruled for our good. And so it will continue to be, whatever the enemies of truth do for the purpose of crushing it will eventually be found to be the very means used to establish it. We have confidence in the wisdom and power of God, and are abundantly able to wait and labor, to work on in the path marked out for us to walk in, fully believing that in His own due time He will accomplish His "marvelous work and a wonder," and bring about those happy results foreshadowed in the promises made to His people, both ancient and modern. Amen.

A LITERARY DISCOVERY.

"THE TEACHING OF THE TWELVE APOSTLES."

FULL TEXT OF THE MANUSCRIPT.

The recently discovered "Teaching of the Twelve Apostles" has just been published by Chas. Scribner's Sons, New York, and the translation is given below in full. The volume in which it is published was edited by Roswell D. Hitchcock and Francis Brown, Professors in Union Theological Seminary, New York, and is arranged with the original Greek text on opposite pages to the translation, and with copious notes. The following introduction, by Professors Hitchcock and Brown, gives the data concerning the discovery of the manuscript:

In 1875 Philotheos Bryennios, then Metropolitan of Serres (now Serres), in ancient Mesopotamia, published the two Epistles of Clement of Rome, from a manuscript discovered by him in the library of the Most Holy Sepulchre in Fanar of Constantinople. The last six chapters (60-65) of the First Epistle, and the last eight sections (13-20) of the so-called Second Epistle, had never been published before. The date of the manuscript is 1056 A. D. As described by the writer, "it is an octavo volume, written on parchment, in cursive characters, and consists of 120 leaves." First comes Chrysostom's Synopsis of the Books of the Old and New Testament; then the Epistle of Barnabas; then the two Epistles of Clement; then the teaching of the Twelve Apostles; then the Epistle of Mary of Cassobela; to Ignatius; followed by eight Epistles of Ignatius (the current seven, besides one of the Virgin Mary.)

The "Teaching of the Twelve Apostles" occupies leaves 76-80 of the manuscript. It now seems strange to us that the document thus announced attracted so little attention. This same Bryennios, now Metropolitan of Nicomedia, in Asia Minor, has again surprised the literary world by publishing, with an abundance of learned illustration, this long-lost document. It is printed in Constantinople, and the date of publication is 1883. The genuineness of the document can hardly be doubted. It is cited by Clement of Alexandria in his First Stromata; by Eusebius, and by Athanasius in his 39th Festal Epistle. Bickell and Gebhardt had recently argued that there must have been some such document underlying both the Seventh Book of Apostolic Constitutions and the Apostolic Epitome. In 1882 Krawatuzky undertook, from these sources, to recover and reconstruct the embedded earlier and simpler documents; and with a success of the most pronounced and brilliant character, as now tested by the work just published.

This document belongs undoubtedly to the second century; possibly as far back as 120 A. D., hardly later than 160 A. D. The whole tone of it is archaic. It contradicts nothing belonging to that age; corroborates some things which may henceforth be more strongly emphasized; and adds some things for which we may well be very profoundly grateful.

The present editors are happy to be able to put this "Teaching of the Twelve Apostles" so promptly before the American public. The text has been carefully edited. The translation will be found to be studiously literal. A few notes have been added, which, it is hoped, may be of service both to students and to general readers.

TEACHING OF THE TWELVE APOSTLES.

CHAP. I.—Two ways there are, one of life and one of death, but there is a great difference between the two ways. The way of life, then, is this: First, thou shalt love the God that made thee; secondly, thy neighbor as thyself; and all things whatsoever thou wouldst not have befall thee, thou, too, do not to another. Now of these words the teaching is this: Bless them that curse you, and pray for your enemies, and fast for them that persecute you: for what thank have ye if ye love them that love you? Do not the nations also the same? But love ye them that hate you and ye shall have no enemy. Abstain from the fleshly and worldly lusts. If any one give thee a blow on the right cheek, turn to him the other also, and thou shalt be perfect; if any one compel thee to go one mile, go with him two; if any one take thy cloak, give him thy tunic also; if any one take from thee what is thine, ask it not back: for indeed thou canst not. To every one that asketh thee give, and ask not back; for to all the Father desires to give of his own gracious gifts. Blessed is he that giveth according to the commandment; for he is guiltless; woe to him that taketh; for if, indeed, one taketh who hath need, he shall be guiltless; but he who hath no need shall give account why he took, and for what purpose, and coming under arrest shall be examined concerning what he did, and shall not go out thence until he pay the last far-

thing. But it hath been also said concerning this matter: Let thine aims sweat in thine hands, until thou knowest to whom thou shouldst give.

CHAP. III.—Now the second commandment of the teaching is: Thou shalt not kill, thou shalt not commit adultery, thou shalt not corrupt boys, thou shalt not commit fornication, thou shalt not steal, thou shalt not practice magic, thou shalt not use sorcery, thou shalt not slay a child by abortion, nor what is begotten shalt thou destroy. Thou shalt not lust after the things of thy neighbor, thou shalt not forswear thyself, thou shalt not bear false witness, thou shalt not revile, thou shalt not bear malice. Thou shalt not be double-minded nor double-tongued; for a snare of death is the double tongue. Thy speech shall not be false, nor empty, but filled with doing. Thou shalt not be covetous, nor rapacious, nor a hypocrite, nor malicious, nor arrogant. Thou shalt not take evil counsel against thy neighbor. Thou shalt hate no man, but some thou shalt reprove, and for some thou shalt pray, and some thou shalt love above thy life.

CHAP. III.—My child, flee from every evil thing, and from everything like it. Be not inclined to anger, for anger leadeth to murder; nor jealous, nor contentious, nor passionate; for of all these things are murders begotten. My child, become not lustful; for lust leadeth to fornication; nor foul-mouthed, nor lofty-eyed; for of all these things adulteries are begotten. My child, become not an omen-watcher, since it leadeth into idolatry; nor an enchanter, nor an astrologer, nor a purifier, nor be willing to look upon these things, for of all these things idolatry is begotten. My child, become not a liar, since lying leads to theft; nor avaricious, nor vain-glorious, for of all these things theft is begotten. My child, become not a murderer, since it leads to blasphemy; nor presumptuous, nor evil-minded, for of all these things blasphemies are begotten. But be meek, since the meek shall inherit the earth. Become long-suffering and pitiful and guileless and gentle and good, and tremble continually at the words which thou hast heard. Thou shalt not exalt thyself, nor permit overboldness to thy soul. Thy soul shalt not cleave to the high, but with the righteous and lowly shalt thou dwell. The things that befall accept as well-wrought, knowing that without God nothing occurs.

CHAP. IV.—My child, him that speaks the word of God remember night and day, and thou shalt honor him as the Lord; for where that which pertaineth to the Lord is spoken there the Lord is. And thou shalt seek out daily the faces of the saints that thou mayst be refreshed by their words. Thou shalt not desire division but shalt make peace between those that contend: thou shalt judge justly, thou shalt not respect persons in convicting for transgressions. Thou shalt not hesitate whether it shall be or not. Become not one who for taking stretches out the hands, but for giving draws them in; if thou hast anything, by thy hands thou shalt give a ransom for thy sins. Thou shalt not hesitate to give, nor when giving murmur, for thou shalt know the good dispenser of the recompense. Thou shalt not turn away the needy, but shalt share all things with thy brother, and thou shalt not say they are thine own: for if ye are partners in that which is imperishable how much more in the perishable things? Thou shalt not take off thy hand from thy son and from thy daughter, but from youth thou shalt teach them the fear of God. Thou shalt not lay commands in thy bitterness upon thy slave or handmaid, who hope in the same God, lest thy perchance shall not fear the God who is over you both; for he cometh not to call men according to the appearance, but to those whom the spirit hath made ready. And, ye slaves, ye shall be subject to your lords, as to God's image, in modesty and fear. Thou shalt hate every hypocrisy, and whatever is not pleasing to the Lord. Thou shalt by no means forsake the Lord's commandments, but shalt guard what thou hast received, neither adding to it nor taking from it. In the church thou shalt confess thy transgressions, and shalt not come forward for thy prayer with an evil conscience. This is the way of life.

CHAP. V.—Now the way of death is this: First of all it is evil, and full of curse: murders, adulteries, lusts, fornications, thefts, idolatries, magic arts, sorceries, robberies, false testimonies, hypocrisies, duplicity, craft, arrogance, vice, presumptuousness, greed, foul speech, jealousy, overboldness, loftiness, pretense; persecutors of the good, hating truth, loving falsehood, not cleaving to that which is good nor to righteous judgment, on the watch not for good but for evil; far from whom are meekness and humility: loving vanities, pursuing revenge, not pitying a poor man, not laboring for the distressed, not knowing Him that made them, murderers of children, destroyers of the image of God, turning away the needy, oppressing the afflicted, advocates of the rich, lawless judges of the poor, universal sinners. May ye be delivered, children, from all these.

CHAP. VI.—See that no one lead thee astray from this way of the teaching, because apart from God does He teach thee. For if thou art able to bear the whole yoke of the Lord, thou shalt be perfect; but if thou art not able, what thou art able, that do. And concerning food, what thou art able, bear; but of that offered to idols, beware exceedingly; for it is a worship of dead gods.

CHAP. VII.—Now, concerning baptism, thus baptize thee: having first uttered all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in running water. But if thou hast not running water, baptize in other water; and if thou canst not in cold, then in warm. But if thou hast neither, pour water upon the head thrice, into the name of Father and Son and Holy Spirit. But before the baptism let the baptizer and baptized fast, and whatever others can; but the baptized thou shalt command to fast two or three days before.

CHAP. VIII.—But let not your fastings be appointed in common with the hypocrites; for they fast on the second day and on the fifth; but do ye fast on the fourth, and the preparation day. Nor pray ye like the hypocrites, but as the Lord commanded in his gospel, thus pray: Our Father who art in heaven, Hallowed be thy name, thy kingdom come, thy will be done, as in heaven, so on earth; our daily bread give us to-day, and forgive us our debts as we also forgive our debtors, and bring us not into temptation, but deliver us from the evil one; for thine is the power and the glory forever. Three times in the day pray ye thus.

CHAP. IX.—Now concerning the Eucharist, thus give thanks; first concerning the cup: We thank thee, our Father, for the holy vine of David thy servant, which thou hast made known to us through Jesus thy servant; to thee be the glory forever. And concerning the broken bread: We thank thee, our Father, for the life and the knowledge which thou hast made known to us through Jesus thy servant; to thee be the glory forever. Just as this broken bread was scattered over the hills and having been gathered together became one, so let thy church be gathered together from the ends of the earth into thy kingdom; for thine is the glory and the power through Jesus Christ forever. But let no one eat or drink of your Eucharist, except those baptized into the Lord's name; for in regard to this the Lord hath said: Give not that which is holy to the dogs.

CHAP. X.—Now after ye are filled thus do ye give thanks: We thank thee, holy Father, for thy holy name, which thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which thou hast made known to us through Jesus thy servant; to thee be the glory forever. Thou, Almighty Master, didst create all things for thy name's sake; both food and drink thou didst give to men for enjoyment, in order that they might give thee thanks; but to us thou hast graciously given spiritual food and drink and eternal life through thy servant. Before all things we thank thee that thou art powerful; to thee be the glory forever. Remember, Lord, thy church, to deliver it from every evil and to make it perfect in thy love, and gather it from the four winds, it, the sanctified, into thy kingdom, which thou hast prepared for it; for thine is the power and the glory forever. Let grace come and let this world pass away. Hosanna to the son of David! Whoever is holy, let him come; whoever is not, let him repent. Maranatha. Amen. But permit the prophets to give thanks as much as they will.

CHAP. XI.—Now whoever cometh and teacheth you all these things, before spoken, receive him; but if the teacher himself turn aside and teach another teaching, so as to overthrow this, do not hear him; but if he teach so as to promote righteousness and knowledge of the Lord, receive him as the Lord. But in regard to the apostles and prophets, according to the ordinance of the gospel, so do ye. And every apostle who cometh to you, let him be received as the Lord; but he shall not remain more than one day; if, however, there be need, then the next day; but if he remains three days, he is a false prophet. But when the apostle departeth, let him take nothing except bread enough till he lodge again; but if he ask money, he is a false prophet. And every prophet who speaketh in the spirit, ye shall not try nor judge; for every sin shall be forgiven, but the sin shall not be forgiven. But not every one that speaketh in the spirit is a prophet, but only if he have the ways of the Lord. So from their ways shall the false prophet and the prophet be known. And no prophet who orders a meal, in the spirit, eateth of it, unless indeed he is a false prophet; and every prophet who teacheth the truth, if he do not that which he teacheth he is a false prophet. But every prophet, proved, true, acting with a view to the mystery of the church on earth, but not teaching others to do all that he himself doeth, shall not be judged among you; for with God he hath his judgment; for so did the ancient prophets also. But whoever, in the spirit, says: Give me money, or something else, ye shall not hear him; but if for others in need, he bids you give, let no one judge him.

CHAP. XII.—But let every one that cometh in the Lord's name be received, but afterward thou shalt test and know him; for ye shall have understanding, right and left. If he who comes is a traveler, help him as much as you can; but he shall not remain with you, unless for two or three days, if there be necessity. But if he will take up his abode among you, being an artisan, let him work and so eat; but if he have no trade, provide, according to your understanding, that no idler live with you as a Christian. But if he will not act according to this, he is one who makes gain out of Christ; beware of such.

CHAP. XIII.—But every true prophet who will settle among you is worthy of