

DESERET NEWS

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TRUTH AND LIBERTY.

WEDNESDAY, - Oct. 30, 1878.

PEOPLE'S TICKET,

For Delegate to Congress,

GEO. Q. CANNON.

LIFE OF JOSEPH THE PROPHET BY EDWARD W. TULLIDGE.

THE above is the title of a book, purporting to be the life of Joseph Smith. We have had a variety of books published, professing to give a history of the origin, rise, and progress of this Latter-day work; and of the character, reputation, and social status of Joseph Smith and his associates, some of which have been very fairly written, while others have been pure fiction without any semblance of truth.

The only authentic record of the life of Joseph Smith, the Prophet, is one published by himself, in the *Times and Seasons*, in Nauvoo, Hancock Co., Illinois, vols. III, IV, V and VI, and afterwards republished in the *Millennial Star*, Liverpool, England. After our removal to the mountains, the history of Joseph was continued in the *DESERET NEWS*, and transcribed from that paper into the *Millennial Star*. Since which time a child's history of the Prophet Joseph has been published by Elder George Q. Cannon, in the *Juvenile Instructor* for which the editor is responsible. There are, of course, many circumstances, incidents and facts, contained in the authorized works of the Church published during the lifetime of the Prophet, which are really authentic and correct, among which works are the *Evening and Morning Star*, the *Messenger and Advocate*, the *Elders' Journal*, the *Times and Seasons*, the *Nauvoo Neighbor*, and the *Millennial Star*, all of which were published by the properly constituted authorities of the Church, and in which during his lifetime will be found many important historical facts, associated with the history of Joseph Smith, as well as the rise and progress of this latter-day work; for these works the editors are of course responsible, but any article published in them by the properly constituted authorities of the Church (errors excepted) would be considered authentic.

Elder Parley P. Pratt has written his own life, for which he, of course, is responsible. Edward W. Tullidge has written the Life of President Brigham Young; whatever authority he may have had, we are not prepared to say; it is but fair, however, to state that President Young never, officially or otherwise, to our knowledge, contradicted it. Many of "the women of Utah" engaged Mr. Tullidge to write their history; but this, of course, cannot be considered as a standard work of the Church, nor for any doctrines contained therein can the Church hold itself responsible, neither can the Church hold itself responsible for the "Life of Joseph, the Prophet," as published by Edward W. Tullidge, nor for any doctrines contained therein. It is not published by authority, and Edward W. Tullidge alone is amenable for what is contained in his book. We are inclined to think that President Young looked at his life, published by Mr. Tullidge in the same view, or how can we account for the following statement found in the preface of that book?

"But it must not be forgotten (says Mr. Tullidge) that I have been, for many years, an apostate, and cannot be justly charged with a spirit of Mormon propagandism. EDWARD W. TULLIDGE, Salt Lake City."

First Edition, Life of Brigham Young or Utah and her Founders.

Several months ago (in December, 1877) Mr. Tullidge called upon President Taylor, at his office, and there intimated that he proposed publishing the life of Joseph Smith, when the following is reported as a

brief summary of a conversation that ensued:

Prest. T.—I see, Mr. Tullidge, that in your preface to the Life of Brigham Young, you publish yourself as an apostate.

Mr. Tull.—That is not my doing; it was put in by some one else, I am not an apostate.

Prest. T.—But you permitted it, and have not contradicted it, and you are the avowed author.

Mr. Tull.—This is taken out of the last edition.

Prest. T.—But that does not set you right; your former statement still proclaims the ugly fact, and is uncontradicted. If, as you say, you have been re-baptized, how is it that you will permit so foul a stigma on your character?

Mr. Tull.—But I do contradict it. Prest. T.—Yes, privately; but allow it publicly to go uncontradicted. Where is your manhood?

Mr. Tull.—I suppose it was put there with the expectation that it would make the book sell better in the East.

Prest. T.—Then, when in the East, you are an apostate, because it is expected your book will sell better, and here you are a Saint, because to be a Saint pays better.

Mr. Tull.—I repudiate your remarks.

Prest. T.—We cannot look upon you as a fit person to write the history of Joseph Smith, or any Church works, and I forbid you having access to the Historian's Office, of which I shall inform the historian.

In his preface Mr. Tullidge has assumed to throw an air of Church authority around his work in the following terms:

"In its compilation I have been placed under obligations to the Hon. Joseph F. Smith and Eliza R. Snow, who kindly read and revised the manuscript."

"The late President Young requested me to write this book, and the late Apostle George A. Smith, on his death bed, charged me solemnly concerning it."

The following from Elder Joseph F. Smith and Sister Eliza R. Snow will show their action:

SALT LAKE CITY,
Oct. 14th, 1878.

Prest. John Taylor:

Dear Brother—In the preface of 'The Life of the Prophet Joseph Smith,' recently published by E. W. Tullidge, I am credited, in connection with Sr. E. R. Snow, with having 'read and revised the manuscript.' This statement is incorrect. The facts are these: By the request of the author I read the manuscript, but refused to accede to his desire for me to revise it, repeatedly assuring him that I would not assume that responsibility.

"With the exception of two instances, in which I called the author's attention to errors in quotations, I carefully avoided making any amendments, alterations or suggestions. The statement referred to, in the aforesaid preface, is therefore not only wholly unauthorized by me, but is directly contrary to my expressed determination in the matter; and so far as I am therein credited with revising the Mss., it is incorrect.

Very respectfully,
Your brother in the Gospel,
JOSEPH F. SMITH."

"SALT LAKE CITY,
October 7th, 1878.

"The preface to a recent publication entitled, 'Life of Joseph, the Prophet,' written by E. W. Tullidge, contains an acknowledgment to me as a reviser of the manuscript of the book—an acknowledgment which is not only inapplicable, but was made without my knowledge and consent.

"In justice to Mr. Tullidge I will state that he kindly presented the manuscript for my perusal, and also gave me permission to make any corrections I should think proper. The biographical narrative I read with deep interest, and suggested a few alterations, but admitting that every author has a right to his, or her own peculiar style and views, I would not, and did not either assume or accept the position of 'Scotch Reviewers,' or the responsibility of criticizing the production of another as I would my own."

"ELIZA R. SNOW."

How far the alleged statements of Presidents Brigham Young and George A. Smith are correct we are not prepared to say, and they are not here to speak for themselves.

We should not have entered so lengthily into this subject, had it

not been attempted to issue the work under a pretended Church authority, as we cannot become responsible for the works of unauthorized men. Furthermore, we have a Church historian and his assistant, who are regularly sustained in that office by the vote of the general conference, and all works where doctrines, ordinances, history, or the rise and progress of the work is concerned, ought to be written under their supervision, and then be carefully compared and revised with the original records, that errors, either in ordinances, organizations, doctrine, principle or history, as well as those of a clerical and typographical nature may be detected and corrected, and the truth go unsullied and uncontaminated to the world.

In the book written by Mr. Tullidge, it is only justice to him to say, there are very many extracts from the Book of Mormon. Doctrine and Covenants; the History of Joseph Smith and other historical records and details that are very interesting, but whether they have been correctly transcribed and whether the interpretations and general remarks are correct, can only be known by a comparison with the works from which his record is taken. As regards his own peculiar views, of course, we have nothing to do; and whatever merits the book may have in the abstract, we feel ourselves obliged to say, most emphatically, that we cannot endorse it as a reliable Church record, as some errors of a very flagrant nature have been pointed out to us.

There are principles that all the Saints should understand with regard to the importance of guarding, with fidelity, the sacred records of the Church, and therefore, while on this subject, we have thought it well to make the following remarks:

The records of the Church are of too sacred a nature to be tampered with by irresponsible persons. The ancient Israelites guarded theirs with the most scrupulous care. The Lord, in giving commandments to Israel, wrote them with his own finger, (Exodus xxxi, 18) and when those were destroyed, the Lord told Moses to hew out other tablets like unto the first and bring to the Mount, and the Lord also wrote upon them. Moses read to the people from the Book of the Law of Lord, and afterwards expressly forbade anybody adding to it.

When Lehi was commanded to leave Jerusalem and come to this land, Nephi and his brethren were commanded to go to Laban to obtain from him the records of the house of Israel and of their father's family, and they offered to him a large amount of wealth for those records, which was refused, but afterwards the Lord especially interposed in delivering them into their hands, and those plates and the subsequent history of the people were vigilantly guarded by custodians especially appointed for that purpose, and before the nation and people were destroyed, Mormon, who had them there in charge, was commanded to hide them up in the hill Cumorah, and others were placed there by Moroni. They were there guarded under the express direction of the Lord by those appointed to that office, and when the time had arrived for their coming forth, that portion of history which was permitted was delivered to Joseph Smith by the angel Moroni, who hid them up for their proper security until the person designated by the Almighty should receive such portion of them as was indicated. So particular was the Lord in relation to this matter that the Urin and Thummim was deposited with them, that the means of interpreting them might be along with the record, for the full and correct development of the contents thereof. Those that were not sealed were then translated by the gift and power of God. Thus, as expressed by the ancient prophet, Ezekiel, was the stick of Joseph, which is in the hand of Ephraim, united with the stick of Judah. So particular was the Lord about this matter that an angel of God was sent to show them to three witnesses, and afterwards they were shown to eight witnesses, who saw the plates and engravings upon them with their eyes, and handled them with their hands, and they were all commanded to bear this testimony to the world; not one of whom has ever denied this testimony. So strict was the Lord in relation to the preservation of his word in purity, that when Joseph Smith, on a certain occasion, on the

permitted him to take the translation which he had made and which was lost, the Lord severely reprimanded Joseph Smith for permitting them to go out of his hands, contrary to his (the Lord's) commands. Moses, in his day, said:

"Ye shall not add unto the word which I command you, nor shall ye diminish aught from it." Deut. iv, 2.

And John, having had marvelous manifestations and revelations, says:

"If any man shall add unto these things, God shall add unto him the plagues, that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.—Rev. xxii, 18, 19.

With the above and many other examples before us, and having committed unto us a sacred trust, we cannot allow that trust to be violated, nor the sacred records of truth to be in anywise tampered with, nor have them placed at the disposal of, or subject to the manipulation of irresponsible men. What God, and angels, apostles, prophets, patriarchs, seers and revelators have committed unto us must be guarded by us as the apple of our eye, and God will hold us to an account for our acts. God the Father and Jesus, with the ancient apostles, prophets, patriarchs and men of God have revealed to Joseph Smith principles on which hang the destinies of the world, that is, that was, and that will be; he has committed those to the custody of this Church, they are had among our most sacred archives; our historians have been revelators, presidents and apostles, we have guarded the sacred oracles thus far, and with the help of God we will continue to preserve them unsullied and untarnished, until not only shall we have the stick of Joseph and the stick of Judah, but until we shall have the word that is among the Ten Tribes, as was foretold by one of the ancient prophets:

"And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.

"And it shall come to pass that my people which are of the House of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people, who are of the House of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed for ever."

JOHN TAYLOR,
In behalf of the Twelve Apostles.

FILLING A MISSION.

To be called on a mission, although it entailed many privations and much self-denial, was once considered by the Elders of this Church a mark of distinction and a cause of rejoicing. To be counted worthy of a special call to labor in the great latter-day work was esteemed a high honor, and although it was often received with trembling, yet it was accepted in faith, and an Elder would as soon think of leaving the Church entirely as of attempting to excuse himself from the responsibility imposed upon him. The servants of God went forth wherever sent, stayed as long as they were required, worked diligently for the salvation of souls, and, after remaining in the field, two, three, four or five years, returned with joy, "bringing their sheaves with them," and feeling happy that they had performed a solemn duty.

So far as foreign missions are concerned the situation remains essentially unchanged. Few would think of asking to be released if called by the presiding authorities and sustained in the calling by the voice of the people. True, circumstances are greatly changed, and there may not be the same necessity now as existed in the early days of the Church, for every man to be ready

at a moment's notice, to start if required to the ends of the earth, in spite of every obstacle. The leaders of the Church make no unreasonable requirements, and when it is found that a man whose services are called for is not, or thinks he is not, in circumstances to respond without material injury to himself or those dependent upon him, they are always ready to consider his case in wisdom and charity.

But there seems to be with some a difference in regard to the spirit with which a mission for the performance of home labors is received. Persons are called to colonize a locality necessary to be brought into use for the occupation of the Saints, as the work of the Lord expands and the numbers of his people increase. In fulfilling this requirement the servants and handmaids of the Lord are supporting the institutions of the Church and working for the building up of the kingdom, just as much as if they were bearing testimony to the gospel abroad, and disseminating the truth among the nations. Yet such a mission is often viewed in a different light, and some who are called feel at perfect liberty to remain at home without practical response.

Again, those who move forward in obedience to their appointments, in some cases seem to consider themselves under no obligations to continue in their new locations any longer than it appears desirable to them, but take their departure without advice and without release, and still imagine they are not doing anything at all culpable or censurable. We think a little reflection will show the impropriety of such a course and the fallacy of such a conclusion. When any one is appointed to and accepts a mission, that individual is under moral and religious obligations to fill it, honorably and completely. And this cannot be accomplished by giving it up until released by proper authority. If an Elder is called to a foreign mission, he does not consider himself at liberty to return home until his presiding officer signifies that it is right for him to do so. This rule certainly holds good in regard to colonizing missions. Men and women are not appointed to them, as we understand the matter, simply as a pleasure trip, or a visit of exploration, but with a view to the settlement and cultivation of the spot to which they are assigned; and if it is not designed as a permanent abiding place for them, their sojourn should be at least as long as they remain unreleased.

We offer these hints for the consideration of those who have been called and set apart for missions of the latter class, that they may be led to consider the subject in its true light, and to act, not from motives of personal advantage and private choice, but from duty, a sense of obligation to God and the Church, and a determination to "seek first the kingdom of God," the benefit of humanity and the extension of that cause which calls for our lives if necessary to its advancement.

It has been seen in our past history that those who strive for the glory of God rather than for individual aggrandizement, have the most joy, and, in the course of time, the most material comfort; while those who put self foremost, fall in the end to secure either temporal or spiritual exaltation. "He that seeketh to save his life shall lose it; but he that seeketh to lose his life for my sake shall find it and shall inherit life eternal." So said the Savior, and those who are called to labor in the vineyard in the last days, in any section thereof at home or in distant parts, will find the principle that is conveyed in the saying to be absolutely and verily true.

Let them who are called specially to work in any department of the kingdom rejoice that they are considered worthy of so high an honor, and then prove themselves diligent servants, that they may obtain the reward which will only be bestowed on those who "endure unto the end." The gift of continuance is rare, but it may be acquired by all.

"CAN'T STAND IT."

A FEW Sabbaths ago, a well known "Christian" preacher of this city conducted himself in such an unseemly and disgraceful manner in the Tabernacle, during divine service, as to attract the attention