

ality of the infamous special legislation which it tacitly approves. On the contrary it goes into roundabout ridicule of all who cling to the Constitution as the supreme law of the land, describing them as worshippers of a fetish. And it justifies the violation of that instrument for the accomplishment of the end in view. It thus virtually concedes the argument to Mr. Curtis and takes the ground from under its own feet. After assailing the gentleman for claiming that the bill is unconstitutional, and misrepresenting his position as to the Edmunds Act, it closes the article with the assertion that "there is no good reason to fear that sensible, decent persons would be horror-stricken if the Constitution were to be straitened a little in 1887 or 1878, should our lawmakers deem that course necessary, in stamping out the Mormon iniquity."

Here, then, is as near an open repudiation of constitutional restrictions in dealing with the "Mormon" question as could be expected from an enemy to that palladium of liberty. It is a confession of the inherent viciousness of the bill under discussion. And to the thoughtful it suggests that there must be something radically wrong with the whole movement against the "Mormon" people. For, if they cannot be successfully assailed except by "straining the Constitution," they must be fortified by its provisions and war upon them must be un-American.

And that is the fact. The religious system called "Mormonism" is impregnable under the Constitution of the United States, which protects it in common with all other religious systems. It is only by violating, or, as mildly put by the *Globe-Democrat*, "straining" the Constitution that it can be forcibly attacked. What does that prove? Why, that all assaults upon it of the kind apologized for are attacks upon the Constitution. And this is why the clear-minded opponents of the special legislation proposed deplore the fanatical measures that are countenanced by men who ought to know better. They see in this willingness to disregard the restrictions of the highest secular law in order to accomplish a purpose, the promise and potency of endless trouble. It concedes to Congress powers that do not belong to that body. It yields the point that expediency is more than law. It opens the way to future assumptions and further rejection of constitutional limitations. It makes popular clamor superior to established principles. It is the thin end of the wedge of anarchy.

All these extreme measures and the specious apologies for their departure from the supreme law, serve to strengthen the Latter-day Saints in the position they occupy. No polemical attack is ever made upon them but from the standpoint of falsehood and misrepresentation; no law is of force against them that is not a departure from constitutional guarantees. This is evidence to them of the rightfulness of their cause. And though they may have to suffer from the effects of such assaults upon their faith and their liberties, the conviction of right which has heretofore sustained them becomes the stronger from resistance to wrong, and thus the system sought to be destroyed becomes more compact and its existence is perpetuated.

"Go on with your work, violators and 'strainers' of the Constitution in your heedless and vicious purpose, if you will not be warned of its consequences. National, like personal wrong-doing, will revert upon the heads of the malefactors. The wedge inserted will be driven home by successive blows till the Constitution and the nation will be split asunder, and the despised 'Mormons,' standing by the institutions God-ordained, that would have made this Government the head of the nations, will yet be the saviors of the Constitution and the defenders of that liberty for all which the acts of demagogues are tending to destroy!"

STILL LYING TO HELP VARIAN.

The apologists for Mr. Varian and champions of murder, still try to make out that the offense called unlawful cohabitation is a felony, although the law of Congress definitely says it is a misdemeanor. In order to mystify the argument they assert:

"The laws of Congress say arson, punishable with death, is a misdemeanor; counterfeiting coin is a misdemeanor, so is mayhem, so is perjury, so is receiving stolen goods and plenty of other offenses. Under the Edmunds-Tucker bill unlawful cohabitation is declared to be a felony."

In answer to that we have to say that the whole paragraph is utterly and entirely false. The laws of the United States do not say that either of these offenses is a misdemeanor. Take the Revised Statutes and turn to the sections that relate to the crimes enumerated, and you can see that not one of them is declared to be a misdemeanor. Neither does the Tucker-Edmunds bill say that "unlawful cohabitation is a felony." That bill creates a new offense called "polygamous association or cohabitation" and calls that a felony. But it perpetuates the Edmunds Act, which says unlawful cohabitation is a misdemeanor. The Tucker-Edmunds bill calls the offense of non-registration of marriage a misdemeanor. Here, then, is a practical distinction between a felony and a misdemeanor, which the apologists for

Mr. Varian and champions of murder say does not exist "under modern law."

But if the laws of the United States did say as is falsely claimed above, that would not help Mr. Varian's case a particle. The question is not whether arson, perjury, mayhem or other crime named is a misdemeanor, but whether unlawful cohabitation is a felony. If all those felonies named were styled misdemeanors it would not raise an offense distinctly defined as a misdemeanor to the class of a felony. The greater may include the less, but the less does not include the greater.

The threat of the advocates of murder that more "Mormons" will get killed by deputies, and that "the Government clear up to the President will back them," is worth just about as much as their lies about the laws. Any officer who shoots down an unresisting human being when attempting to serve a warrant for a misdemeanor, is a murderer by the law of God and of man, and if he gets killed himself while acting the role of assassin there is no law in heaven or earth that will condemn the person who thus defended himself from assassination. And the villains who falsely quote the law and urge desperate deputies to engage in the pastime of shooting "Mormons," will find that the Government will not "back" any officer in such lawlessness, nor will the President condone such villainy. We know what we are talking about, and the wretches who are trying to cover Varian's vagaries and Thompson's turpitude with their shallow falsehoods, are only venting the malice of corrupt hearts in words without value and gas without light.

THE APOSTLES' CREED.

Quite a breeze has been stirred up in religious circles East, by the publication of a document purporting to be a new "Apostles' Creed." It was supposed at first to have been issued by "The Prudential Committee," a body of ministers who decide upon the qualifications of missionaries to the heathen, under the auspices of the American Missionary Board.

There has been considerable trouble during the past few years, over the tendency of the advanced missionary mind to repudiate the doctrine of the damnation of heathens and others, who have not believed in Christ because they never heard of Him. And the Prudential Committee have stood in the way of recognized merit, zeal and general adaptability for foreign missionary work, on account of the non-acceptance of the extreme interpretation of dogmas that are now doubtful in nearly all the religious denominations. The new Apostles' Creed was issued with the evident purpose of tying down applicants for missions, to some of those dogmas, and rejecting those who cannot conscientiously endorse them. But some members of that Committee have repudiated responsibility for the new creed, and its publication is traced to the Secretary, Rev. Dr. Alden, and other members of the Board. That the difference between the two creeds may be understood we here present them both:

THE APOSTLES' CREED.

I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ his only son our Lord; who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell; the third day he rose from the dead; he ascended into heaven and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

THE "NEW" APOSTLES' CREED.

I believe in one God the Father, the Son and the Holy Ghost; in the Father Almighty, maker of heaven and earth, and in Jesus Christ his only Son our Lord, who was conceived of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He entered into paradise, the third day he rose from the dead; he ascended into heaven and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge according to the things done in the body, the living and the dead. I believe in the Holy Ghost; the Holy Scriptures; the holy church universal; the communion of saints; the new spiritual birth; the forgiveness of sins; the resurrection of the dead; the final separation of the righteous and the wicked, and the life and death everlasting. Amen.

The differences between the two creeds are chiefly these: The introduction of the modern doctrine of the Trinity—the three in one; the change of the word "hell"—to "paradise"; the substitution for "to judge the quick and the dead," of the words "to judge according to the things done in the body, the living and the dead;" the insertion of I believe in "the Holy Scriptures," "and the new spiritual birth," the change from "the resurrection of the body," to resurrection of the "dead;" and the interpolation of "the final separation of the righteous and the wicked," and of the words "and death" between "life" and "everlasting."

The formula known as the Apostles' Creed is of undoubted antiquity. It can be traced back to the third and

perhaps to the second century of the Christian era. There is no positive proof that it was actually written by either of the Apostles, but it was received at that early period as containing the chief points of their doctrine. The impudence of a Committee without authorization from any authority human or divine, in formulating a new creed with such a title, is highly suggestive of the general assumption of divine authority on the part of so-called ministers of the gospel who deny any modern revelation from God.

On a superficial view there does not appear any radical conflict between the two creeds. But on close examination the purpose of the new creation is apparent. He who subscribes to it endorses the incomprehensible dogma of Deity set forth in the absurd, self-contradictory creed of St. Athanasius, viz., that God is one person and yet three persons, three distinct individuals and yet only one individual. At one time every professing Christian was compelled to gulp down that manifest impossibility, but now a more rational view is obtaining in most of the "Christian" sects.

The substitution of "paradise" for "hell" is to set aside the idea of Christ's preaching after death to "the spirits in prison." "Hades" was the word in the original, and that includes both Paradise and Tartarus. It is the unseen world with the "great gulf" separating the spirits of the good and the evil. The new creed aims to exclude the Savior's visit to the condemned, and thus put a stopper on the theory of "probation after death." This is also the object of the changes made in regard to the judgment. The new creed confines it to "the deeds done in the body," thus leaving out of consideration anything occurring after death. So with "the final separation of the righteous and the wicked," and the phrase "death everlasting." All these are modern corruptions of primitive Christian doctrine, and the advocates of what the creed-changers would call the "new theology" are really going back to original principles.

"The resurrection of the dead," in lieu of "the resurrection of the body," is another attempt to foist upon the Apostles' Creed a modern heresy. It is a tacit rejection of a literal resurrection. That the writers of the New Testament looked upon this as a fundamental, is evident to all who read without the colored spectacles of a vain philosophy. The foundations of a Christian faith are based upon the resurrection of the body of Jesus. And the promise to the faithful is that they shall come up out of their graves, and that He shall change their vile bodies and fashion them like unto his glorious body. Modern divines cannot understand how this can be done, so they reject an essential principle of the Christian creed which calls for the exercise of faith, and put in the place of it something that comports with their human reasonings and limited comprehension.

There is nothing in the recognized Apostles' Creed, correctly understood, that a believer in the New Testament can reasonably object to. The holy "catholic" church signifies the holy universal church. Catholic means universal. It does not refer to Romanism. Christ established but one Church, His Apostles, proselyting in all nations, built up branches of the one Church. It was the same Church everywhere. It was not split up into sects but was one body, undivided and universal. When the spirit of that organism was withdrawn through corruption, the form died and broke up into fragments, time resolving it into further particles. These are the modern sects, separate, discordant and ununitable.

The restoration of the gospel through the Prophet Joseph Smith has brought back the old Christian creed in its primitive purity. And it is largely through the preaching thereof, by the Elders of the Church of Jesus Christ of Latter-day Saints, that more consistent and correct doctrines are being adopted by independent thinkers in the various denominations. Let them lay hold of the true Apostles' Creed and reject the vagaries of later times, and they will help to prepare the way for the great change that is coming on the world, when truth shall conquer error, and the final result will be the triumph of the pure faith, and the extension of the principles for which Christ and his disciples lived and died, until the Church of Christ shall win its way to the uttermost parts of the earth and be indeed both perpetual and universal.

Thanks to the Woman Suffragists. —On Saturday evening the following telegram was sent from this city to Washington:

Miss Susan B. Anthony, Riggs House, Washington D. C.:

In behalf of the women of Utah, we, the undersigned, respectfully tender our grateful acknowledgments to the officers and members of the National Woman's Suffrage Convention, for the able and timely effort made in exercising their influence with the President and the people of the United States in opposing the disfranchisement of the legal women voters of Utah and the obnoxious Edmunds-Tucker bill.

Signed
E. R. Snow Smith, Zina D. H. Young, M. Isabella Horne, Sarah M. Kinball, Jane S. Richards, Emily S. Richards, Josephine R. West, E. B. Ferguson, M. D., Zina Y. Williams, R. B. Pratt, M. D., Emmeline B. Wells.

OBITUARY.

SHIELDS.—Died in Lake View, while on a visit to his sons, John Shields, senr., in his 82nd year, of old age.

The deceased was born April 3rd, 1806, at Renfrew, Renfrewshire, Scotland, and was married to Primrose Cunningham, August 17th, 1827, by whom he left a large family of children and grandchildren. He was baptized on the 4th of July, 1841, by Elder Thomas Joap; was ordained an Elder at Glasgow January 1st, 1842, and presided over the branch at Renfrew; removed to Glasgow, in 1844, and presided over the Glasgow branch in 1848; emigrated in 1849; left New Orleans on the 29th of April on the steamer *Mamulake* for St. Louis; on the voyage cholera broke out among the passengers, and raged fearfully, and about sixty died, but through the blessing of God (as he says) himself and family were preserved; remained at St. Louis four days and embarked again in the steamer *Lightford* for Council Bluffs, the cholera still following; eight or ten more died. In consequence of the force of the current, the boat could not go farther than Savannah Landing, where they were very unceremoniously put ashore to shift for themselves. After remaining in the States until 1852, he came with his family in Captain Howell's Company to Utah and has remained in Tooele City ever since. He was ordained President of the Forty-third Quorum of Seventies on April 20, 1857. Brother Shields has led a very active and useful life, both in the ward as choirleader, branch clerk and secretary of the Sunday School, since 1854. The meeting house was crowded with friends and acquaintances and his remains were followed to the cemetery with a large cortege of vehicles.—[CON.]

HOWARTH.—It is with deep sorrow we record the death, at Nephi, of our beloved brother Benjamin Howarth, who died Jan. 5, 1887, of consumption, after a painful illness of one year's suffering, aged 68 years, 7 months and five days. Brother Howarth died a faithful Latter-day Saint of 45 years' experience; he received the Gospel and was baptized by Elder John Banks, who then presided in the Manchester branch, Old England, in 1841. He emigrated to Utah in 1855, and came to Nephi about 1870. He has been a very active and useful member of the Nephi branch, ever ready to assist in the discharge of duty as an Elder, and has acted as counselor to the President of the Elder's Quorum for many years and until the last year of his affliction. He leaves a faithful and loving wife, Ellen Howarth, to mourn his loss; also three sons and two daughters.—[CON.]

A Boston man is now demonstrating the superiority of man to the lower animals by eating live frogs. He will croak in time.

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