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## BE A WOMAN.

THE New York 'Observer' publishes the following, which truly partakes of the fire of ancient poetry and indicates the path marked out for their daughters by the noble mothers of by-gone ages. We are sure that they will meet with a hearty response from the intelligent matrons and young women of Utah:

Oh! I've heard a gentle mother,  
As the twilight hours began,  
Pleading with a son on duty,  
Urging him to be a man.  
But unto her blue-eyed daughter,  
Though with love's words quite as ready,  
Points she out the other duty,  
'Strive, my dear, to be a lady!'  
  
What's a lady? Is it something  
Made of hoops, and silks, and airs,  
Used to decorate the parlor,  
Like the fancy rugs and chairs?  
Is it one that wastes on novels  
Every feeling that is human?  
If 'tis this to be a lady,  
'Tis not this to be a woman!  
  
Mother, then, unto your daughter  
Speak of something higher far,  
Than to be mere fashion's lady—  
'Woman' is the brightest star.  
If ye, in your strong affection,  
Urge your son to be a true man,  
Urge your daughter no less strongly  
To rise up and be a woman.  
  
Yes, a woman—brightest model  
Of that light and perfect beauty;  
There the mind, and soul, and body,  
Blend to work out life's great duty—  
Be a woman—naught is higher  
On the gilded list of fame;  
On the catalogue of virtue  
There's no brighter, holier name.  
  
Be a woman—on to duty,  
Raise the world from all that's low,  
Place high in the social heaven  
Virtue's fair and radiant bow!  
Lend thy influence to each effort  
That shall raise our nature human;  
Be not fashion's gilded lady,  
Be a brave, true, whole-souled woman!

## A DISCOURSE ON THEOCRACY:

By Elder ORSON PRATT, Sen., delivered in the Tabernacle on Sunday morning, August 14, 1859.

REPORTED BY G. D. WATT.

I have, this moment, been requested to address the people upon the subject of a theocratical form of government, or upon that particular form of government called the Kingdom of God. I will read a few passages from the book of Daniel, the prophet, relating to governments in general:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountains without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."—(See Daniel II: 44, 45.)

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."—(See 34th and 35th verses.)

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—(See Daniel VII: 27.)

The form of government, given to man, immediately after the creation, was theocratical; that is, the Creator became the great Law-Giver; he appointed the officers of that government, established his own authority, and arranged all things after his own order which is eternal. He himself instituted the same form of government here in this creation, that he established in other kingdoms, worlds or creations so far as the capacities and circumstances of the inhabitants would permit: hence such a government might in reality be termed a theocracy; because God was the author of the laws, form and institutions of the same. After a period of time men departed from God—apostatized from the form of government instituted from heaven; and still thinking that it was needful and necessary to have some kind of government in order to control the people and keep them within due bounds of subjection, they concluded to form and establish governments of their own, according to the best judgment and wisdom they had; hence the various nations, both before and after the flood, instituted governments, according to human wisdom; some making choice of one form, and

some of another; some giving the whole authority into the hands of a ruler, called a king; an emperor, or monarch; others reserving a portion of the power in the hands of various individuals, termed nobles or princes; others leaving the form of government more or less in the hands of the people at large, something resembling a republic: but all these various forms instituted by man were entirely different in one particular from that instituted of God.

The Lord claims it as a right, in consequence of his wisdom and superior power, and in consequence of his having created men, to govern them; and if so, he claims the right of originating their laws, and of dictating the form of government by which they shall be ruled. This is his right. And every man, when he seriously reflects on this subject, will be willing to acknowledge that God surely has more wisdom, power and knowledge, in relation to the kind of government which would be best adapted to the human family, than those finite beings whom he has created; and if he has this superior wisdom, power, authority and knowledge, we ought to give to him that right.

But mankind would not permit him to exercise the right which so justly belongs to him; they usurped the authority and denied the right of the Almighty to govern them; and thus originated all the forms of human governments which have existed upon this globe, for the last six thousand years. It is true the Lord had a hand in the establishment of some of the laws connected with the government of Israel; but even that people, in consequence of the hardness of their hearts, rebelled against the righteous, just, and holy laws that God ordained for their good, and desired laws of a different nature, and a form of government more resembling the corrupt nations around them.—They were a hard-hearted people, and delighted to walk in the traditions of the Egyptians, and to follow after the imaginations of their own hearts, and when the pure law of Jehovah came forth, and was presented to that people, it was more than they were willing to endure, it was too pure for them; they wanted something more suited to their carnal natures: for instance, when a man married a wife, they wished to have the privilege of divorcing her for every trifling cause that might happen to take place. The Lord, seeing the hardness of their hearts, permitted Moses to give them, according to their wishes, an inferior law. But this additional law of carnal commandments formed no part of a pure theocratical code, such as the Lord intended to establish among that people. Many other items of law were given to the children of Israel, according to the hardness of their hearts, that were permitted by the Lord, through Moses. We cannot, therefore, suppose that all the Mosaic code was acceptable and pleasing to God. Some of it was given in wrath that the wicked among them might stumble and fall and not be permitted to enter into the fullness of his rest. But God originated the most of the Mosaic code, while Moses merely permitted the additional laws applicable to a rebellious hard-hearted people.

The Israelites continued to be governed, more or less, by some of those divine laws, until the coming of the Messiah; but they often transgressed them through the traditions of their Elders; they often departed from the living God, and lost the spirit of revelation and communion with him. The powers, privileges and blessings of the kingdom which were intended to continue among that people, were in a measure taken from them at different periods of their history. By-and-bye our Savior came to abolish that portion of the law of Moses which was given in consequence of transgression, and to retain that portion which he intended should continue: for instance, the ten commandments given by the Lord amidst the thunderings and lightnings of Mount Sinai, these were never intended to be done away by the law of Christ, but when he came they were retained as a part of the superior law of the gospel. The kingdom of God was built up in the days of Christ, under this superior law, but the most of the Jewish nation concluded to reject the gospel as their fathers did in the wilderness, they cast it from them, and were not willing to be governed by it, therefore, the kingdom of God, instead of being a concentrated government among Israel, existed in detached portions, here and there; the law of God, in the days of Christ, did not have place among them in a national capacity; it did not govern them as a people; they were not subject to it; they fought against it; hence the kingdom, so far as it existed, after a while, was taken from them, and transferred over into the hands of the gentiles.

The gentiles did not receive this transferred kingdom nationally, but individually; few individuals only embracing the same; as nations, they rejected it, as well as the Jews. The kingdom of God in those days, though governed ecclesiastically by divine laws, was not sufficiently concentrated to exercise any national jurisdiction among any of the nations of the great eastern hemisphere. The isolated individuals and branches receiving the kingdom were scattered, here and there, through all the countries of the east, subject to the various forms and municipal laws of man-made governments. This order of things continued down for a short period after the martyrdom of the Apostles; when mankind again departed entirely from the ecclesiastical laws of the kingdom;

there came a falling away, so that the kingdom which existed in a scattered and broken condition through the gentile nations, began to lose all the power and blessings pertaining to it; the gift of healing was no longer made manifest; the gift of prophecy no longer existed; and so complete and dreadful was the apostasy, that one might travel through the whole of the eastern continent and not find a Prophet, or Apostle, or Revelator, or any one who had heard the voice of God, or received any communication or revelation from him. Open visions ceased; angels no longer appeared; miracles were done away; and every office, and power, and authority, and gift, characterizing the kingdom of God, or in the least resembling a theocracy, ceased from all the gentile nations. They, like the Jews before them, lost the fruits of the kingdom of God; and the few Saints who remained and had in any degree faith in the cause they had espoused, became so darkened in their minds, through the wickedness and apostasy which prevailed, that they were counted worthy only to be trodden under the feet of the gentile nations. Hence the powers of the earth made war with all those branches that professed to be the kingdom of God, and they overcame and destroyed them from the earth; and the kingdom of God no longer existed, so far as we have knowledge, on the great eastern hemisphere for something like seventeen centuries.

Nearly seventeen long centuries rolled over the heads of the gentile nations in Asia, Europe and Africa, and such a thing as the kingdom of God was entirely unknown among them. It did not exist either in a concentrated or scattered form. Instead of a theocratical government, or one of divine origin, you could behold nothing but empires, absolute and limited monarchies, kingdoms, principalities, dukedoms, republics, and heterogeneous masses of conflicting revolutionary elements, thrown together, as if by some fortuitous circumstances, fomenting, igniting, and belching forth the hot lava of destruction, swallowing up millions of unhappy beings, and overwhelming all countries with desolation, misery and death.

Next, let us turn to the ancient history of this great western hemisphere. We are informed by the sacred and divine record, called the Book of Mormon, that the kingdom of God flourished to a greater extent here, than in the eastern world. On this western hemisphere, the kingdom of God was established by the personal appearance of our Lord and Savior after his resurrection. Twelve disciples were appointed on this land to administer the gospel, laws, and institutions of that kingdom. They went forth preaching, prophesying, working miracles, receiving revelations, and administering with authority divine laws, divine ordinances, calling, appointing, and ordering in every department of the kingdom, inspired officers holding divine authority to judge, to execute the laws, to govern in all things, according to the mind of the King of heaven, whom they saw, and whose voice they heard, and whom they obeyed in all the affairs of government: this was a theocracy indeed—a national theocracy—established in its pure form. And the ancient Israelites of America became universally a favored and happy people. Their greatest settlements were in Central America, and the northern portions of South America. However about three hundred years after Christ, their settlements extended from Cape Horn in the South, to the frozen regions in the North; from the Atlantic on the East to the great Pacific on the West. Large cities were built on various parts of the land; arts and sciences flourished, and millions of happy beings rejoiced in the blessings of universal peace and liberty. This happy condition of things continued for some three centuries, when they began to apostatize, and contend one with another, building up a variety of sects and parties on this western hemisphere, as well as in the old world.

At length one portion of the nation was permitted to overpower the other. Those who survived the overwhelming judgments of war and famine, were left only to sink into the lowest depths of degradation and misery. Their descendants are called by us American Indians. Thus we see that the kingdom of God did not exist, to our knowledge, either on the eastern or western hemispheres of our globe for many generations. It became entirely extinct from the earth about four centuries after the Christian Era; and there was nothing left on the face of the wide earth but the wisdom of man, the governments of man, the religion of man, the power of man, and the rule of man. God, angels, prophets, revelators and every vestige of divine authority and government were excluded from every nation under heaven and wholly rooted out of the earth. This was the benighted, woeful, lamentable condition in which the year 1830 found the children of men, both on this continent and on the great eastern hemisphere.

Governments! Yes, they have multiplied governments upon governments; there are scores of them to be found in Europe; and scores to be found in Asia, and in Africa, of all sorts and forms, from the proud monarchy that crushes the liberty and hopes of millions, down to the petty chieftain who degradedly wanders with his little band of fifty—all pretending to be governed by some sort of principles.

While the iron hand of despotism thus held

the nations within its withering grasp, enslaving both soul and body, the great God, near the close of the fifteenth century, moved upon the mind of a Columbus and inspired him to fearlessly launch forth upon the great expanse of unknown waters on the west of Europe, and guided by the invisible agency of the Holy Spirit, he revealed to the down-trodden, despairing nations, a new world.

Upwards of another century passed away, during which the shackles of despotism began to be loosened; dissenters from the Romish church multiplied, protesting against many of her abominations: nations espoused their cause; wars raged; Protestants against Catholics, and Catholics against Protestants: each nation establishing their man-made religion by man-made laws. Dissenters from these new religions formed other sects; the weaker being persecuted by the stronger; and all being persecuted more or less, by the governments from whose established religion they had dissented. Among this heterogeneous compound of clashing creeds and clashing swords, no voice of God was heard; no inspiration of the Almighty to calm the troubled elements; no Prophet or Revelator to point out the kingdom of God, and bid the nations welcome.

Human wisdom in religious or governmental affairs, is the great source of disunion and all its attendant train of evil. So great became the disunion among the European nations that many of the more honest, humble souls, to escape persecution and death, came from the old countries and first landed in the New England States in 1620: they are called the pilgrim fathers. They established morality and many good institutions, although their laws in many respects were very oppressive. They instituted strict laws against what they called witchcraft; and the old blue laws of Connecticut were established. But among all these pilgrims there could not be found a theocratical form of government; we only find laws instituted according to the best wisdom and judgment of our ancestors, and by and by they became sufficiently strong in this country to rise up against the oppressions of the mother country; they concluded to protest against the tyranny and oppression heaped upon them by the king of England; hence arose the revolutionary struggles. A new government sprang into being, formed in accordance with more liberal principles.

Let us inquire how far this government was established in accordance with the mind and will of God. We believe, when our ancestors threw off the yoke of tyranny and oppression placed on them by the government of England, that they were not only inspired in doing this, but the Lord had something in view to accomplish; he had his plans and purposes all laid out before him, and our fathers were the instruments to carry out and fulfill these purposes.—Our ancestors had gained their independence, and had framed the articles of the Constitution and the government was established, giving unto the people a voice and privilege of electing their own officers. In the Constitution, certain rights were guaranteed to the people, such as liberty of the press, the liberty of speech, and the liberty of emigrating from one part of the Union to another, settling in whatever State or Territory they saw fit. The people preserved in their own hands the power to protect their own rights; hence, when the voice of the people is in favor of the guaranteed rights, the whole people enjoy a degree of liberty. If the voice of the people is declared for that which is wrong, then the minority, however right, has to suffer with the rest.—But this, perhaps, was as good a government as could be established, under the circumstances.

Our brave and hardy ancestors were just emerging from the tyranny and oppression of ages; the star of liberty had but just risen above their horizon: their minds were still beclouded with the dense fogs, traditions, customs, laws and forms of governments in the old world. And in their inexperience, they were unprepared for a theocracy; and could not even comprehend, as their children do, the extent of that liberty into which they had so suddenly emerged. Before they could enlarge their liberties, and seek for a government of a purer and more heavenly form, it required a few years to wear off those traditions.

Half a century passed away, during which the lessons of liberty became deeply implanted in the hearts of the rising generation; they began to comprehend and develop more fully those grand doctrines, embraced in the Constitution. Proud of their institutions and of the dignity and honor of their great Republic, they began to suppose their form of government perfect, and that nothing could be added to increase its grandeur and magnificence. But with all its glory and greatness and perfection, it was only a stepping stone to a form of government infinitely greater and more perfect—a government, founded upon divine laws with all its institutions, ordinances, and officers appointed by the God of heaven. But our revolutionary fathers, having just broken the bonds and shaken off the yoke, had not that experience necessary to preserve inviolate the liberties they had gained; although they wrote the Constitution, and obtained power over a nation more powerful than themselves, yet this did not wholly divest them of their traditions; hence they were not prepared to have a Prophet rise up and say—thus saith the Lord God.