

EDITORIALS.

INVESTIGATE FULLY.

In a brief synopsis of a public discourse, it is not to be expected that the speaker's exact language will be given, nor that all the points on which he touches will be stated in that fulness and perspicuity which would be exhibited in a verbatim report. Condensed and imperfect sketches of a sermon ought not, therefore, to be received as authoritative. Neither should arguments or theories be founded upon them. It is not safe to cite them as proof of any disputed opinion, because, however ably written, they are not in the precise words of the speaker, and may not convey his meaning with that degree of exactness which is desirable.

In illustration of this we will refer to the question of the right to ordain men to the priesthood. As a matter of fact, according to the revelations on this subject, a man holding an office in the Melchisedec priesthood has the authority or power to ordain others, not only to the priesthood that he holds but to the ordinary offices of the lesser or Aaronic priesthood. Yet he has not the right to do this of his own choice. The selection of individuals to receive those ordinations is not vested in him. The presiding authorities hold that right, and the branch or Stake, as the case may be, have a voice in the matter. Now, taking the different sides of the question apart, one speaker may assert, or be reported as asserting, the authority of an Elder to ordain other Elders; another speaker may state, or be reported as stating, that an Elder has no right to confer the authority he holds upon others. Both will be right in part and wrong in part. The authority to ordain is vested in the Elder as well as the authority to baptize and confirm. But the Elder must not baptize anyone who has not complied with the conditions of faith and repentance, nor confirm a person not baptized. So, he must not ordain an Elder or other officer unless directed so to do by those presiding over him, they also being governed by the law of the Church in this case.

It is necessary in order that points of doctrine and discipline may be correctly understood, that the remarks on these subjects of any of the Church authorities should be given in full, under their sanction, before they are taken for a guide, or referred to as an end of controversy. It is also necessary, in order to arrive at the simple truth, that isolated remarks or even sentences from revelations, should not be taken alone. One part of scripture throws light upon another; one revelation unfolds the truth partially proclaimed in another; one discourse often amplifies and explains another. And to "rightly divide the word of truth" and clearly comprehend it in its fullness, text must be taken with text, revelation with revelation, sermon with sermon, "line upon line, precept upon precept."

There is a simple subject which we will mention in this connection, because we have heard it frequently cited by persons who think it contains a contradiction. It is declared in the revelation on celestial marriage concerning the sealing power, "there is never but one on the earth at a time on whom this power and the keys of this Priesthood are conferred." This is the President of the Church, who also holds the keys of revelation to the Church. Yet other men officiate in the sealing ceremonies. How is this? Simply that one holds the keys, but others having the same priesthood may administer in the ordinances under his direction. So, while the head of the Church is the only person to receive revelations for the Church as an organized body, other men holding the same priesthood may receive revelations in their own sphere, and every member also may be thus enlightened in their several positions and callings, but what they receive is not for a guide to the Church.

These things should be considered from both sides and not judged by a partial view. And so with all the doctrines, rules, regulations, ordinances, gifts and authorities of the Church. They are simple and plain, harmonious and consistent when fully presented and correctly understood, but when only seen imperfectly may appear in a wrong light and lead to misconception and contention. It is right and needful to investigate, it is wrong

and unprofitable to contend. Humble inquiry will be divinely assisted; boastful contention will be aided from beneath.

That which has been revealed and placed on record, is for the profit and edification of all who choose to read and reflect for themselves, "that inasmuch as they seek wisdom they may be instructed;" and as the Lord says, after declaring the several offices of the priesthood with their authority and calling: "Wherefore, now let every man learn his duty, and to act in the office in which he has been appointed in all diligence." Let none contend, let every one reflect and investigate, and let all look at both sides of a question and examine it fully before they attempt to jump at a conclusion.

HOW TO RESTORE THE DROWNED.

We have received a communication from Amenzio W. Baker, of Mendon, Cache County, on the resuscitation of persons suffocated by drowning. The writer claims to have used his method with signal success, and refers as one instance to the daughter of Mr. Joseph Henry, who after being in the water about forty-five minutes was restored by this process. This was still years ago, and the subject. The alive and married in Milvilleigh rules are given as follows:

"Rule first.—Take the drowned person and lay him on his back and open his mouth, then inhale all the air into your own lungs that they will contain; place your mouth over the patient's and close down upon it; then press all the air from your lungs down his throat.

Rule second.—Roll the body over, place the face downward and raise the hips so as to give the body a quarter angle or pitch; then pat with your hand gently between the shoulders; in case there is no discharge of water, roll the body on to the back again and adopt rule first; then turn the body face down again; raise the hips and tap between the shoulders; by this time you have got a discharge of water; now turn the body upon its back again and apply rule first as before. The patient is now restored to life and will thank you for your trouble in saving him from a watery grave.

The air you press down the patient's throat calls forth the liquid from his lungs, which he inhaled while in the act of drowning, and if not removed the patient cannot be restored. Afterwards the water can be got from the stomach by means of an emetic."

"LOOK AT HOME."

THE Grand Rapids (Michigan) Times says:

To a lecturer who had spoken earnestly against Mormonism, a lady within that church recently wrote:

"Oh, that people all over Christendom would reform their own reeking caldrons of social life, and leave us, in the safety and sureness of our relationships alone. If some trials are ours, they can be known and handled. We do not live in fear and doubt. No cankering, fearful jealousy of hidden acts exists—acts to be unveiled, perhaps, to the demolition of a life-time's love and confidence, blasting at a single blow one's home; paradise to a blank desert."

Endorsing polygamy not a whit, the Times can do no better than to suggest that much logic lies in the advice. When we are comparatively without sin in this part of the country, then let us turn our attention to Utah."

When the "Mormons" advise those meddlesome people who are anxious to upset our family arrangements in Utah to look at home if they want to find evils to suppress and immoralities to regulate, the charge is made that we are seeking to excuse our own wrongs by pointing to those of others; that we refer to prostitution as an apology for polygamy. We do nothing of the kind. We have no excuses or apologies to offer for our marriage system, because it requires none. Neither do we place it on a level with the vicious practices of the age. Nor do we attempt to offer polygamy as a substitute for prostitution. Those who say we do, either entirely mistake our position, or as is too frequently the case, endeavor to misrepresent our views and statements.

If we make reference to the pure and sacred principles of celestial marriage in connection with the

impure, debasing and unprincipled social evil, it is for the purpose of showing our would-be regenerators the propriety of cleaning up their own door-yards before attempting to find the soiled places in ours; to pull the big beams out of their own eyes before making a fuss about the minute motes they fancy they perceive in others; to suppress the damning sexual abominations reeking all around them, before raising a hue and cry about alleged improprieties among the "Mormons."

Our marital relations are entered into on principle, with the firm conviction of their rightfulness, and we are abused and contemned for stepping out of the beaten track of the world; while our traitors and self-appointed judges wink at monstrous vices and tolerate the most disgusting and disgraceful practices that are the legitimate outgrowth of their own social system, and may be seen and scented right in the paths worn by their own footsteps. Our reference to these things is not to draw any parallel between a righteous family order governed by religious law, and a beastly revelry of disorder discarding all law, but just to impress upon our self-righteous assailants the propriety of the adage, "Look at home!"

A HIGH-HANDED MEASURE.

THE annexed denunciation of the certificate outrage is clipped from the Helena (Montana) Herald, a paper which has generally taken a strong and spirited attitude against the "Mormons," but which cannot go to the shameful extreme of endorsing the Murray infamy:

"The issue of the certificate of election by Governor Murray, of Utah, to Campbell, as Delegate in Congress, is generally regarded as a high-handed measure. Such a proceeding by a Governor makes a farce of elections. Cannon received nearly ten times the vote of his competitor, and the Governor had no authority to go behind the returns. His business was simply to count the votes and give the certificate of election to the man who was elected. The fact that Cannon is a polygamist, or that polygamy is wrong, or that he was otherwise disqualified, were questions not for Governor Murray, but for Congress itself. That body judges of the qualifications of its members, and if for any reason Mr. Cannon was ineligible as Delegate, it was a matter for Congress to decide. If the government wishes to make war upon polygamy, it should do so by making laws against it and enforcing them, not by sending out political adventurers to Utah to perpetrate outrages upon the elective franchise that tend to degrade and destroy our free institutions. Let a law be made disfranchising polygamists and disqualifying them from holding office, if need be, but, while they have the right to vote and hold office, it is beneath the dignity of a great government to tolerate any attempt to defraud the voters of Utah by such methods as have been practiced by Gov. Murray."

'DECEIVERS AND BEING DECEIVED.'

SOME of the anti-polygamy fanatics of this city have been working themselves up into a terrible condition over an article said to have appeared in the *Christian Union*, purporting to have come from a "Mormon" council of Bishops. It was not a direct arraignment in support of polygamy, but an argument of those "Christian" people who make so much fuss about the "Mormon" system of plurality of wives, and yet uphold and practice the system prevalent in New England and other parts of the country, by which a bastard and periodical kind of polygamy is made fashionable and respectable. A man will divorce his wife and marry another, get tired of her, put her away, take a third, and so on, without hindrance and without reproach. A woman will act in the same way and with the same results so far as society is concerned.

The hypocrisy of practicing and upholding such a system as this, and at the same time berating polygamy, is plainly pointed out, and a comparison drawn between that and the "Mormon" marriage system, not at all to the credit of the former method, and

not at all flattering to the Puritanical howlers against polygamy.

Now we regularly receive the *Christian Union* and generally pay attention to its contents. But we have looked in vain in its pages for anything like the article referred to. We feel safe in saying that it never appeared in that paper. But whether it did or not, we know we are safe in saying it was not written by a "Mormon," and never emanated from any "Council of Bishops of the Mormon Church." It was published in a disreputable sheet, notorious only for its falsehood and utter lack of principle, was mendaciously credited to the *Christian Union*, and we have pretty good evidence that it was concocted by some non-"Mormon" sports of this city as a "sell" upon the anti-polygamy lunatics.

Boreman, the defunct Ass. Justice and others of that ilk, orated furiously over the bogus document, and an obscure and watery mess of gossip and periodical dish of scandal called a *Standard*, finds in it an opportunity for pouring out a lot of filth about the "Mormons." They have all been sold very cheaply and the authors of the article have been laughing in their sleeves over the wrath of these scandalmongers and collectors of prurient stories.

We were called on a week or two ago by a gentleman of this city, not connected with the "Mormon" Church, who presented us with some irrefutable facts concerning one of these rearing anti-polygamy females, which—it might be thought—it would only be fair to publish, to teach some of those gossips a salutary lesson. But we do not defile our pages with personal attacks on individuals of either sex, no matter how much nor how unjustly they assail us. But the facts will do to keep, and may be useful at some time and in some way when these defamers and slander-hunters take a step too far.

Meanwhile, they can shout themselves hoarse and print all the nonsense they please over a bogus article, written by persons on their own side of the fence, and they may have this assurance, that all their folly and falsehood will at some time recoil upon their own heads, and it would be a good thing for them and their close companions to remember the well-known adage, "Those who live in glass houses should never throw stones."

MORGAN STAKE CONFERENCE.

Held February 19th and 20th, 1881. Present on the stand: Willard G. Smith, Richard Fry and Samuel Francis, sen., of the Stake Presidency; High Council, Bishops, and others.

Saturday, 10 a.m.

Brief remarks were made by President Richard Fry, and Elders Lyman W. Porter, John C. Rich and Danl. Robison; subjects of discourse: Fulfilment of the Lord's promises, forfeiture of our claim upon them through non-fulfilment of our duties; the gathering, and how our Father had proven his sanction of it; harshly judging each other; delusive spirits seeking out the faint-hearted and doubting; liberal nature of the gospel of Jesus Christ; first love for the gospel, why we had it, and how to keep it, etc.

2 p.m.

Some Bishops' reports were given in. Elder Thomas Ball, of Coalville, and President S. Francis addressed the Saints on the subjects of unity of faith and influence among the Saints calling down God's blessing upon them; man's mission being one of humility, love and sympathy; operations of the Holy Ghost upon the mental and physical natures of mankind; unwavering faith being a great essential to our consistency of action; contentment of mind; the wrath of man (in our day) being made to praise God; increased harmony among the Saints, the power of the gospel—but for our weaknesses and sins, to convert our earth into a heaven; interested study of gospel principles; inconsistency of expecting what we had not labored for, and did not merit; being influenced by truth and reason, would create and increase confidence; avoidance of passionate and unbecoming words.

Sunday, 10 a.m.

Remaining Wards were reported. President W. Smith said the people had paid a good tithing. Reviewed briefly the Bishops' reports, giving much timely advice in this

connection. We wished to reap advantages and blessings without incurring obligations and responsibilities; and looked upon the latter as impositions when we grow weak in the faith. Living the gospel wrought great changes in the desires of man.

Sunday 2 p.m.

After administration of Sacrament, Patriarch Alma Porter, and Prest. Abram Hatch, of Wasatch Stake, spoke interestingly on the following subjects, viz.: Willingness that our guardian angels should report all that we say or do; tests which God had subjected men's faith to anciently, and their integrity; were we prepared for the future, and its expected developments? The exalted claim we made as a people should be equaled by the exalted nature of our deportment; neglecting the duties of the present while anticipating the glories of the future; asking God's approval of our actions, when our own conscience condemned them; the advocacy of the right strengthened our love for the right; we seldom had the right to exercise any other power over our fellow beings than that of love, etc.

During the conference the Stake and F. R. S. reports were read, missionaries appointed, and other necessary business transacted.

There was the largest Saturday attendance ever known since our organization, and a time of rejoicing experienced.

JAMES H. MASON,
Clerk of Stake.

SANPETE STAKE CONFERENCE.

The Quarterly Conference of the Sanpete Stake of Zion was held in the Ephraim meeting-house on the 19th and 20th days of February, 1881.

10 a.m.

There were present: of the General Authorities of the Church, Apostles F. M. Lyman and J. H. Smith; Elder John Van Cott of the Presidency of the Seventies; also President Peterson and Counselors, of this Stake; the local priesthood were well represented.

After the usual opening exercises, Bishops Madsen, of Gunnison, W. T. Reid, of Manti north, and H. Jensen of Manti south wards, reported their respective wards in tolerable good condition.

Apostle Lyman gave some very valuable instructions on the duties of the Bishops in dealing with the members of their wards, also in making their reports so that brethren who came to attend the conferences may learn of the condition of the Saints, both spiritually and temporally.

Singing and benediction. Recess till 2 p.m.

2 p.m.

Singing and prayer, singing. Elder A. H. Lund read the statistical report of the Stake; also report of Sabbath schools by Stake Superintendent J. B. Maiben.

Elder John Van Cott addressed the conference upon the duties of the Saints, exhorted them to faithfulness in every duty made known to them; the labors of the Saints will continue to increase.

Apostle J. H. Smith said that he and Bro. Lyman had been appointed to visit the Stakes in the southern part of the Territory; dwell at some length on the general duties of the Saints, also upon the early history of this Territory, and some of the causes that led to its settlement; the conduct of some of the government officials toward the people; exhorted the young to emulate the virtues of those who had grown gray in the service of God; showed by contrast that our time is short at most, and all should labor faithfully while the day lasts.

Elder Lund read the report of the Church and Stake donations to the poor, also the report of back tithing remittance.

President Peterson said the Saints of this Stake had made good their promise to the poor in donating the amount allotted to them, for which he felt to thank them.

Singing and benediction.

Sunday, 10 a.m.

After the usual opening exercises, Counselor Maiben read the report of receipts and disbursements for Manti Temple.

Elder W. H. Folsom addressed the conference upon the financial condition and also the labors upon the Temple; thanked the Saints for the liberal manner in which they re-