

wives from him, and in denouncing rebellion and war in his own house.

In this instance as in all the former cases the same God who punishes adulterers with such severity declares in favor of polygamy and expressly reveals the fact that he, himself gave into David's bosom the wives of his master, Saul.

These few instances drawn from the Old Testament must suffice to show that Moses and the prophets did not alter the law of marriage, or the penal laws against adultery, etc., as existing in the everlasting covenant made with Abraham.

We next enquire whether Jesus Christ or his Apostles ever altered or abolished these laws. John, chap. 8—verses 3 to 7, reads thus:—"And the scribes and pharisees brought unto him a woman taken in adultery, and when they had set her in the midst, they say unto him:

Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him.

But Jesus stooped down and with his finger wrote on the ground, as though he heard them not. So when they continued asking him he lifted up himself, and said unto them: He that is without sin among you let him first cast a stone at her."

If Jesus had wished to abolish or alter this item of the law, this was a timely opportunity,—a point in hand; but so far from this, he ordered the woman to be immediately stoned: provided there was one virtuous man among all her accusers who was himself so pure as to be worthy to execute the law: but as none were found in that age of degeneracy, she went unpunished; but was strictly admonished to sin no more.

Again:—1st Corinthians—chap 5th, verse 5th. The Apostle Paul, in reference to a person in the church who had committed fornication, exhorted the saints:—"to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

This destruction of the flesh must have had reference to the death of the body; the man having justly forfeited his life, in accordance with the law of God. And the spirit being saved in the day of the Lord Jesus, must have had an allusion to the great day of his second coming: thus showing that the fornicator, under the light of the gospel, had forfeited his life in this world, and his salvation in the world to come, for at least eight hundred years.

Thus, under all dispensations, whether Patriarchal, Mosaic, or Christian, the penalty annexed to unlawful sexual intercourse appears to be the same: growing out of a fixed and unchangeable law of God:—a wise provision:—a bright cherub with a flaming sword, as it were, to guard the chaste and sacred fountain or issues of life.

It is true Jesus Christ and his Apostles, so far as their writings have come to us, have not dwelt on practical plurality in their own age, for the best of all reasons, Judea was then a Roman province, under Roman laws, which were opposed to polygamy. On this account the Jews had greatly degenerated; they had corrupted their way, and perverted the pure institutions of their more virtuous fathers. Hence John the Baptist and Jesus Christ reproved them sharply, calling them a generation of vipers—"an evil and adulterous generation, who had made void the law of God by their traditions."

But, one thing is certain—Jesus Christ and his Apostles always approved of Abraham, Isaac and Jacob and the holy prophets of old;—bore testimony of their virtue and faithfulness, and represented them as honorable fathers of the faithful, and members or rulers in the kingdom of God.

Jesus said, on one occasion to the Jews:—"If ye were Abraham's seed ye would do the works of Abraham."

On another occasion he said:—"Many shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God: but ye shall be thrust out." See Luke 13th chap.—verses 28—29.

Paul and the apostles exhorted the saints to be like Abraham the father of the faithful, whose children they were through the gospel; and if children then heirs to the same covenants of promise.

Now we have already shown that the promises made to Abraham, to which the New Testament saints were heirs, included exceeding multiplicity of children, and consequently of wives, as the means of carrying out the same. But, lest any might mistake this point of the covenant and promises, Jesus Christ himself has set it for ever at rest.

He said:—Luke 18th chap.—verses 29—30. Verily I say unto you there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive many fold more in this present time, and in the world to come, life everlasting.

Men, brethren and fathers:—In this review we have proved:—

First:—An everlasting covenant made with Abraham, in which all nations should be blessed;

Secondly:—That one main feature of this covenant pertained to the exceeding great multiplicity of our species, and to the organization, perpetuity and growth of families, nations and kingdoms:—

Thirdly:—That God, being the best judge of the means of multiplying, appointed a plurality of wives, for good and holy men, as a principal means of multiplying their seed, and forbade, on pain of death, all sexual intercourse, except that sanctioned by the holy laws of marriage:—

Fourthly:—That the covenant and laws pertaining to marriage and virtue, or the moral and social relations of the sexes, as held by Abraham, Isaac, and Jacob were never altered or disannulled either by Moses or the prophets, Jesus Christ or the Apostles; consequently that this covenant, and the laws, penalties, and promises

thereunto pertaining, are, or by right ought to be, still of force.

Fifthly:—That all nations were to be blessed in these covenants and institutions; and that the gentiles were to become fellow heirs of the same by the gospel; through which they became the seed of Abraham:—

And, sixthly:—That to transgress these holy laws, change this ordinance, or break this everlasting covenant, would, according to Isaiah the prophet, "defile the very earth, under the inhabitants thereof." We next enquire:—What power has been guilty of such innovations? "Who has transgressed the laws,—changed the ordinance,—broken the everlasting covenant?"

This we charge home upon Rome. She is the "fourth beast" of Daniel's vision:—"She ruled the earth as with a rod of iron:—"She made war with the saints and overcame them:—"She changed the laws and institutions of both Jews and Christians:—by her sorceries were all nations deceived:—She, in short, is "Mystery, Babylon the Great,—the mother of harlots and abominations of the earth:—"She licensed whoredoms; but forbade to marry; allowing to none of her citizens but one wife, and to many of them, viz., the clergy, none at all.

Every, so called, Christian nation, including even Protestant England and the American States, has retained, at least, this one trait of her superstitions and abominations. They have either permitted or licensed whoredoms; and strictly prohibited a plurality of wives. They have punished lightly, or not at all, that which was, under all dispensations, by the law of God considered a capital offence—a crime unto death; and have made a crime, and annexed a heavy penalty to that which, according to the Bible, was never recognized as a crime at all, either by God, Jesus Christ, the Holy Ghost, angels, prophets, or apostles. Yea,—fellow citizens, the laws of some of our States, I am ashamed to tell it, would recognize as illegitimate the children of Abraham and Jacob; would take from them their wives; thus tearing asunder what God hath joined together; and would doom those holy patriarchs, themselves, to hard labor and solitary confinement within the walls of a prison for years; and then suffer their wives and children to be prostituted with impunity:—and then, as if to crown the climax of inconsistency, such an order of things, taken together, would be called "Virtue," and such institutions be dignified by the name of "Christianity." Such institutions have filled "Christendom" with whoredoms; her cities with abominations, and the world with disease and rottenness: till the words of Isaiah have been fulfilled:—"The earth is defiled under the inhabitants thereof."

For instance, look at Paris, the capital of Christian France; one third of the children born there are said to be illegitimate, according to their own laws. Look at the capital of Austria, another so-called, Christian power: one half of her children are said to be illegitimate.

Look at the census of Europe, and even of our older States of this Union:—see the hundreds of thousands of females more than of males. All this surplus of immortal beings are doomed by the Romish law, prohibiting polygamy, to live single, and to never form those ties which would enable them lawfully and honorably to answer the "end" of their creation as wives and mothers. Nor is this all: under the present institutions men are trained to feel little or no obligation to marry: many of them choose to live single. This increases the number of females doomed to single life. Nor does the mischief end here; the present wars in Europe, alone, have deprived the world of perhaps half a million of men in the vigor of life—candidates for the sacred offices of husband and father: by which means the same number of females are, by the monogamic law, added to the prohibited list.

All the surplus female population arising from these and other causes are, by the one wife system, utterly prohibited marriage; and thus compelled to break the first and great command of God: viz:—"Be fruitful and multiply."

Thus the laws of modern "Christendom," borrowed from Rome, have overwhelmed the nations with the grossest immoralities,—with sin, and sorrow, and tears, and wretched loneliness and widowhood. The widows mourn having no husbands; the virgins mourn, having no bridegrooms; children mourn having no protectors; and families and nations mourn, having no confidence in themselves or each other. Virtue and confidence have fled; mercy weeps tears of blood; charity itself falters—and is ready to yield to the cries of justice for vengeance on the earth.

What, then, shall the righteous do?

We reply:—Restore the law of God,—the new and everlasting covenant. Let every good citizen of both sexes marry at a proper age,—bless them, and say:—"Be fruitful and multiply." Make death the penalty for fornication and adultery: thus throwing a shield around our families and sacred domestic institutions. Let the monogamic law, restricting a man to one wife, with all its attendant train of whoredoms, intrigues, seductions, wretched and lonely single life, hatred, envy, jealousy, infanticide, illegitimacy, disease and death, like the millstone cast into the depths of the sea,—sink with Great Babylon to rise no more. Let every man and woman be virtuous: pure, holy,—filling the measure of their creation. And let us go to, and fill these mountains; the States, North and South America; the earth; and an endless succession of worlds with a holy, virtuous, and highly intellectual seed:—whose hearts shall delight in the law of God.

Let our sons become the sons of God, through faith in Jesus Christ, and obedience to the gospel; let his law be indelibly engraven on the tablet of their hearts: let them be early indoctrinated in every principle of virtue and honor; that each may be a conservatory of chastity, and wield a savory influence in every circle of his acquaintance. Let them learn to respect themselves as sons of God; and the other sex as sisters,—daughters of the Highest,—holy vessels, eternal beings,

destined as companions and co-workers in the great science of life. Let them be taught to aspire, by every principle of honor and integrity, to the patriarchal throne, as heads of families and saviors of men.

Let our daughters also obey the ordinances of God, and receive and cultivate the gift of the Holy Ghost, in every good and pure affection:—Let them early understand the true relationship they are destined to sustain to the other sex:—Let them be taught to respect them as brothers, worthy of their confidence and affection—worthy to become their savior and head, as Christ is the head of the Church. Let them be taught to respect and revere themselves, as holy vessels, destined to sustain and magnify the eternal and sacred relationship of wife and mother:—to be the ornament and glory of man; and to share with him a never fading crown, and an eternally increasing dominion.

In short, let us educate our sons and daughters in all that is holy, and true, and virtuous, and pure, and lovely, and of good report: let us gradually and carefully develop in them the true affections and attributes of their nature: let us cultivate every intellectual and moral sense and faculty within them, and lead them gently onward in the great science of life and exaltation:—that, when time shall be no more, we may rejoice with the untold millions of our posterity in the eternal mansions.

THE DESERET NEWS.

TRUTH &  ABILITY.

ALBERT CARRINGTON.....EDITOR.

GREAT SALT LAKE CITY:

Wednesday---January 16, 1856.

We are much obliged to those who have responded to the call, for a few cords of wood, but more is wanted; and in as much as some have wished to pay their dues in potatoes, and other vegetables as soon as the weather would admit of their being brought in, it would confer a favor on some of the hands in the office, who have to eat in order to exist, the same as other men, if those articles were forthcoming; and if a few bushels of corn was offered it would not be refused.

HARD TIMES.—Many persons in the city, and country, are daily complaining of the hard times; of the scarcity of provisions, and money, and of the severity of the winter, &c., and the consequent general suspension of business; all of which is very true, but there is no use in complaining about things that cannot be helped; neither about those that might have been, by a wise and judicious course of procedure in time past, after it is too late to prevent their occurrence.

Any school boy possessed of common understanding, with but a smattering knowledge of mathematics, could have predicted with reasonable certainty, two years ago, that the money in this Territory, or the greater part of it, would be withdrawn from circulation, and instead of being in the pockets of the many, it would shortly, if not taken out of the Territory, be in the coffers of the few. Every community, whether great or small, that imports more of the necessities of life, in use, than they export, will sooner or later, according to the amount of the excess, be short of cash, and all the gold mines on earth cannot prevent it; and on the other hand, every community or individual that produces more than is needed for their own consumption and use, and dispose of that surplus to others, will with like certainty sooner or later have their pockets filled with the shining "dust."

In making these remarks, we are fully aware of the circumstances that have attended the settlement of this inland Territory from the beginning, and of the difficulties and privations the people have had to contend with and pass thro', that could not be avoided, by any means at control, and that many things have had to be brought from the States and other countries to supply the actual wants of community, and without which much suffering must have ensued; still we firmly believe, that in many instances, the wants of man are more imaginary than real, and that thousands of dollars have been expended in the purchase of articles that might without any inconvenience have been dispensed with, and tens of thousands for others that might have been produced here without any extraordinary exertion. Be those things as they may it is useless to murmur or complain about the times, they are tight enough, and are like to be for sometime to come, and the best way is to round up shoulders and bear it manfully, each considering that if any are at fault for what has to be endured, that he is as much so as his neighbor.

It is an old, and for ought we know, may be a scriptural saying, that men learn wisdom and obedience by the things they suffer, and if so, the

probability is that when the pressure of the times has passed by, and money becomes plenty again, the use of it will be better appreciated; and when the Lord shall cause the earth to yield abundantly once more, we shall one and all be more ready and willing to listen to counsel, and store up the fruits of the field against a time of famine and want, instead of wasting and appropriating them to purposes for which they were not bestowed, as heretofore.

The winter has been unusually cold and severe, and many have suffered for want of fuel, not having provided for themselves, before the snow fell so deep in the canyons and on the mountains that it could not be got, a sufficiency of wood to last them half through an ordinary winter, and some not enough to keep them comfortable one week.

That some did not provide for their future wants and necessities before the winter set in, from inability there is no doubt, while others were too indolent and slothful to do it, and most probably have all their life time, trusted more to providence, than to their own exertions, for those things that were necessary for their subsistence, comfort and enjoyment on the earth, even when reasonably placed within their reach, and could have been obtained in abundance, without any extraordinary exertion on their part.

With the former class we always feel to sympathize but not with the latter, and when we hear a man complaining unreasonably about hard times we strongly suspect, that his own agency has had more or less to do in bringing the calamity upon him, for as far as our knowledge extends, the Lord's poor complain less, than the lazy poor or "poor devils."

In consequence of the suspension of most kinds of business during the winter, many persons have been out of employ; but an industrious individual can generally find something to do, that will be of profit or advantage to himself or some one else; and we will venture to assert, that as scarce as provisions have been, and hard to be obtained, comparatively few, who have exerted themselves and been disposed to do what was right, have materially suffered for want of the necessities of life. But individuals who have been out of employ, and would not work for less than \$2 per day at common labor, have seen what they call hard time, no doubt, and may see worse before the return of another harvest.—[E. S.]

IRON COUNTY.—DEATH OF PRESIDENT SMITH.—By letters from Parowan, under date Dec. 22 and 31, we learn that Elder Geo. B. Wallace had organized the high priests at that place. Dec. 30, at 10 o'clock and 4 minutes p.m., after a severe and protracted illness, President John Calvin L. Smith departed from this scene of probation, and his spirit from its earthly bonds.—[Ed.]

FORT LIMB.—Elder Benjamin F. Cummings writes from Fort Limb, Oregon, Dec. 4, "that health, peace and prosperity prevail throughout that region." The supply train arrived there on the 17th Nov., all in good health and spirits. There had been about six weeks of cold weather, with occasional snow squalls, and there were from two to three inches of snow on the ground at date, though, altogether, the climate had proved very agreeable.—[Ed.]

SINGULAR PHENOMENON.—We copy the following from a letter written to Elder Geo. A. Smith by Elder James H. Martineau, dated at Parowan, Dec. 23, 1855:—

"On the 14th inst. we beheld quite a remarkable appearance in the heavens. There was a large circle round the moon, about 45° in diameter, with three bright spots, or mock moons, at the top and sides. There was at the same time a complete horizontal circle, at an elevation of 22° above the horizon, also having several bright spots, and another circle around the zenith, thus presenting a sky full of circles and mock moons. The night was still and perfectly clear, the stars shining brightly, which rendered the celestial scenery peculiarly strange and brilliant."

A YOUNG MAN FROZEN TO DEATH, AND REMARKABLE ESCAPE OF HIS COMRADE.—At the time Messrs. T. S. Williams and Co. came in with their last train, they left about 200 head of their poorest cattle and 6 or 7 mules at the crossing of the Weber to winter, thinking that it would be better than to undertake to get them over the mountains at that late season of the year.

A young man named John King, from Columbia, Boone county, Mo., and Frank Knowlton, Esq. of this city, were left to see after the stock with provisions and necessities enough, as was supposed, to last them till spring, in the event the snow should fall so deep, that none could be taken to them during the winter.

[Concluded on page 360.]