

statement of the truth. Yet notwithstanding that it has a foothold in the earth. And what is the result? A generation is growing up in these mountains filled with the old faith, to a certain extent free from the traditions of their fathers. My children I hope will have more faith than I, as I had more faith than my father. I was trained in this faith. My children, I trust, will have more faith than I, and the children of the present generation will have more faith than their fathers for this reason, that we are endeavoring to instill into their minds this faith; endeavoring to promote it; endeavoring to make them believe that God is a God of revelation, that God is not afar off, that He is not remote, but that He is near at hand; endeavoring to make them believe that God will answer prayer, and you can tell what the result will be. Every young man who goes out—as in the case of our young men who are constantly going—goes without purse or scrip. What is the result? They have to feel after God. If they want a pair of pantaloon they have to ask God to obtain them. If they want a meal of victuals they have to exercise faith on this account. In sending out my sons to preach the Gospel, or in having them go, I would not give them one dollar to go with; and while I am on this subject I will say, the father who gives his sons money to go to preach the Gospel does them the greatest injury he can do. I would not do it if I had millions at my disposal. I would not give them a dollar. Let them go out and fey after God and obtain a knowledge of God through faith and through mighty prayer. When a man is hungry; when a man is without friends; when a man has no place to sleep, he will, if he believes in God and His gifts, be certain to go to Him and ask Him to furnish that which he needs, and when his prayers are answered he has greater faith next time. When he lays hands on the sick and the sick are healed, he has greater faith next time to go and administer to the sick, and in this way faith is growing and increasing in the midst of the Latter-day Saints, and the power of godliness is being made more and more manifest. But we are far from being what we should be.

I have not time to dwell further on these things. I would like to talk on kindred subjects; but time is passing and I am now trespassing.

I pray God to bless you, to fill you with the Holy Ghost, and to help you to seek after God with greater faith; I pray that He may help you to put away your sins, and to keep His commandments perfectly, so that you may receive the blessings that He has in store for all the faithful, which I ask in the name of Jesus. Amen.

#### MORMONISM.

From the New York Truth Seeker Dec. 15.

It the Sunday Telegram of the 11th inst., I find the following article, which, because of the atrocious spirit of intolerance displayed therein, ought not, I think, to pass unnoticed. I have sent to the Telegram a reply substantially the same as this. I do not expect my reply, however, to be published in that paper. I therefore ask you to give it a place in that bravest and noblest of papers, *The Truth Seeker*.

"Dr Talmage has reopened his guns on Mormonism, the great sin of the nation. He reports a Mormon increase of 23,040 in six months, and declares that the sin (what sin?) The sin of increasing so rapidly, must be put down by force. 'We are already twenty years too late,' he says. 'How long shall the work of extermination continue to be adjourned and adjourned?' Till God's patience is exhausted and he smite the land with his righteous indignation, and we pay in obliterated homes and trampled harvests and crowded graveyards for our cowardice and neglect? The situation is correctly outlined. Mormonism must be crushed, or it will, some day, bring upon the country a terrible war."

The sentences in brackets and the italicizing are mine.

Never before, perhaps, were so much of shocking blasphemy and monstrous intolerance expressed in so few words. Here a Christian minister, of high pretensions, declares that an entire sect, 250,000 or more, of his brother Christians, who are known to be a remarkably sober, industrious, peaceable, and religious people, "must be put down by force—must be exterminated, utterly destroyed." Like a second Moses, he virtually says: "Now go and smite a malek (Mormon), and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." (1 Sam. xv, 3.) He has determined that it shall

be said of Salt Lake City, and of every other Mormon city, as it was said of Jericho, and of many another city, which, by a difference of religious opinion, incurred the displeasure of the murderous myrmidons of the Bible, whom he adopts as his models: "And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword" (Josh. vi, 21). "And Joshua [Talmage] burnt Ai (Salt Lake City), and made it a heap forever, even a desolation unto this day" (Josh. viii, 28). To what extent of atrocity is not the Bible capable of leading its fanatical votaries? And God is declared, in this article, to be eager for this universal and indiscriminate slaughter of the Mormons, his most sincere, devout, and earnest worshippers, to take place—as being impatient and indignant because this horrible "work of extermination continues to be adjourned and adjourned." Who is capable of giving a more horrible blasphemous representation of God?

And this is the bloody book and this the bloody God that are to be put into the Constitution of the United States, and this is the beginning of their bloody work! But where will that "work of extermination" end? Will Liberals escape? Are they not feared and hated more than are the Mormons by the religious bigots of the Talmagian-monster type, who are, even now, to a great extent, controlling the legislation of the country? If Mormons can be exterminated for their belief, we can be exterminated for our unbelief. Let us beware! The Mormons simply occupy the weakest point of the line. For this reason alone is the opening attack made upon them and not upon ourselves. When they are "crushed," we may be sure that our turn will have come. While we hold no religious opinion in common with the Mormons, while we pity and despise them for their ignorance, their superstitious, their slavish subjection to priestcraft—while we should labor for their enlightenment and their elevation in the scale of manhood, a common danger threatens us, and we should make common cause with them—not as Mormons, but as human beings—against that hideously bloody form of intolerance that is heard from nearly every pulpit in the land, crying: "How long shall the work of extermination continue to be adjourned?" "Go slay [because of their opinions] both men and women, infant and suckling." Mark my words, if the Mormons "be put down by force," if "the work of extermination" be successfully performed against them, their destruction will furnish a precedent, and will give our intolerant enemies a power utterly fatal to us—utterly fatal to all hope of civil or religious liberty in America, if not in the whole world. Let no Liberal cry: "Peace! peace!" when, in the face of such intolerance, there can be "no peace." An hour ago, I expressed an opinion that I, who have fought over sixty battles for this country, and who have suffered long from wounds received in those battles, would be compelled by the triumphant church party to end my days in a dungeon, because of my honest opinions. The will to destroy me and all other prominent Liberals certainly does exist among our enemies, and the power to destroy us certainly will soon exist, if we are not vigilant.

I am aware that, in the eyes of a fanatic and bigot, like Talmage, a difference of religious opinion constitutes an unpardonable sin, and that for a rival sect to make an "increase of 23,040 in six months," while his sect makes no increase at all, constitutes a "sin" which "must be put down by force." I am neither surprised nor alarmed, then, when I hear him gnashing his teeth in his chagrin, and maniacally crying in his desperation, "How long shall the work of extermination be adjourned and adjourned?" When, however, this worse than hellish cry for blood is taken up by ably conducted papers, like the Sunday Telegram, when it is taken up by nearly every one of the 70,000 preachers of the country, and by their congregations, I am a little surprised and a good deal alarmed. Persecution is already bearing heavily upon me.

If Talmage's church could have reported an "increase of 23,040 in six months," would that report have constituted any proof that God was impatient to have them "put down by force?" Would it have constituted any proof that he was indignant because somebody did not begin upon them the "work of extirpa-

tion?" Would it not, on the contrary, have constituted, in his eyes, a proof of God's approval, a visible mark of his blessing? And why should the same thing be a proof of God's favor in his case, and of God's disfavor in the case of the Mormons?

It may be objected, however, that it is not the sin of increasing "23,040 in six months," for which Talmage, God & Co. are so impatient to see the "work of extirpation" begin against the Mormons, but the sin of polygamy. Very good. But when did God come to look upon polygamy as a sin? When did he come to be impatient and indignant with men for practicing it? Did he ever say one word against polygamy? Did he not, on the contrary, according to the teachings of the Bible, aid, encourage, and in certain cases, even compel its practice among his chosen people? Did he not select noted polygamists to be the fathers of his chosen people, and models of righteousness? Were not one-half of the twelve patriarchs the offspring of polygamous marriages? Was God impatient with Jacob when this good man was being bought back and forth among his wives for mandrakes, peanuts, chewing-gum, etc.? Was he displeased with polygamy when he gave laws regulating its practice? Did he look upon polygamy as a sin when, for polygamous purposes, he gave the Hebrews 32,000 Midianitish virgins? Did he look upon polygamy as a sin when to David, who already had a well filled harem, he gave all at one time a whole household more of wives? In short, is there a single passage in the Bible, bearing upon the subject at all, that does not represent God as looking with favor upon polygamy? And if he looked upon it as right then, must he not look upon it as right now? Does he ever change his opinions? And if he looks upon it as right, must it not be right? Does he ever err in his opinions? Does not Talmage teach Mormonism himself every time he teaches that the Bible is the inspired word of God, and that we ought to follow its teachings? Can Mormonism ever be put down, while the Bible, upon which it is firmly founded, is sustained? Was it not from the Pagans, Greeks and Romans, and not from the Jews or the Bible, that we derived our anti-polygamous ideas? So far as the war upon the Mormons is a religious one, is not the Bible entirely on their side, and is not every effort to put them down by force an act of pure persecution? So far as it is a political one, have not the people of Utah the same right to make their own marriage laws that the people of any other State or Territory have to make theirs? Has the United States any legitimate powers except those specially delegated to it by the States of which it is composed? And have the States ever specially delegated to it the power to put down by force one religion, and to build up another that cannot succeed very well in building itself up? And have they ever delegated to it the power to interfere with the marriage relations of the people in any State or Territory? Is not every such interference an act of dangerous usurpation and persecution? Where will it end? If it ends short of extermination, will it not simply strengthen the Mormons? What but the present persecution of the Mormons under the Edmunds bill could have raised their increase from about 3,000 a year to the unpardonably sinful number of "23,040 in six months?" A few more such booms are all they want?

For over 40 years I have mingled more or less with the Mormons, and I can assure the bloodthirsty Talmage, God & Co., that these intensely sincere and earnest God-fearing, God-loving, and God-serving Christians will not yield their religion to any physical force that stops short of the complete "work of extirpation." They must be made to "pay in obliterated homes and trampled harvests and crowded graveyards," for daring to put in practice, in their own lives, an institution which, with God's full approbation and blessing, was practiced by the most holy men of the Bible. And would there be nothing "terrible" in this war of "extirpation?" And who is to perform this hideous work, now that the time to which it was last adjourned has arrived, and it "must" be done? The world has never seen such a war as will result if an attempt be made to extirpate an entire great people because of their religion.

Can not Talmage, God & Co. cope with these deluded people in argument? If they can, why not do so?

Do the victors in argument ever resort to physical force? Convince these people that they are in error and the work of extirpation may be adjourned *sine die*.

JOHN R. KELSO.

#### EDITORIAL NOTE.

John Bright makes notes and headings of his speeches, and with great care writes down and commits to memory all the important passages. Gladstone merely jots down facts and figures, and for expression trusts entirely to the moment. The late Lord Derby, the "Rupert of Debate," wrote every word and committed his speeches to memory. In one of his letters he says that all his principal speeches cost him two sleepless nights—one in thinking what he would say, and the other in lamenting that he might have said it better. Thiers was equally precise. O'Connell and Gambetta spoke always on the inspiration of the moment.

The American Register says, with the force of indisputable truth: "Some men, indeed too many, seek to get along in the world by perversions of truth, and by detraction, slander and defamation. This is a melancholy truth and a disgrace to human nature. Such men should be marked and shunned as a pestilence, avoided as the poisonous Upas tree. It is a remarkable fact that the slanderer more frequently injures his dupes, who are misled and imposed on by his slander than the object of his venom and detraction. Beware of the defamer and of all who speak evil of others." We commend the foregoing to men who could be named, who, animated by bitterness, and with ulterior purposes in view, constantly slander and vilify the "Mormon" people.

"One of the commonest ways of accounting for the successful man's success is to refer to him as a man who was 'made by his circumstances.' Unfortunately for this theory, however, it would be pretty safe to assert that the men who have been made by circumstances have been so made because they were not within the reach of circumstances that would amount to much in the way of 'making' them, according to the world's estimate of the word. And, on the other hand, there are not a few unsuccessful men, who would have been 'made' for life, if the circumstances which favored them could have been changed right around so as to be against them. In all questions of successful work, the old proverb is not yet out of date, that 'where there's a will there's a way,' and where there's a won't, there's a—won't."

The phenomenal appearance of the western sky soon after sunset, which has excited admiration and wonder for some weeks past, appears to have been noticed in all parts of the world. English and French newspapers and scientific journals have published numerous letters and telegraphic dispatches, showing the phenomenon to have been generally observed in various parts of Europe, in India, Ceylon and the Cape of Good Hope. The first notices were from India, where the phenomenon was then spoken of as a "green sky." The green has been more or less noticeable every where as a feature, more or less pronounced, of the singular and beautiful display of colors, for which no satisfactory explanation has yet been given. We are living in the age when signs shall be seen in the heavens.

"Sabina's Christmas Gift," is the title of a Christmas story by Susa Young Gates. It appears in the Dec. 15th number of the *Juvenile Instructor*. The writer of the interesting little tale has shown considerable ingenuity in its construction, and has condensed into a brief space, in a simple and attractive form, an unusual degree of intense pathos. A feature that renders the original home literary production more than ordinarily attractive is the fact that it is given a local interest. The author has exhibited that she is the possessor of a lively imagination and a good deal of dramatic power as a writer. We should judge that such unmistakable ingenuity should be capable of producing a telling play. Those who have not read the neat little story should procure the *Instructor* and peruse it.

The Empress of Russia is a consumptive.

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