

ADDRESS TO THEOLOGIAN.

Ye theologians, pray tell me why,
If such sage counsel in your craniums lie,
Those ancient men of God took many wives,
In sacred union for eternal lives.
If what you say be true, 'tis a shame
To duplicate the bearer of your name,
Shall lapse of time make righteous Abram
base
And take a Jacob's Rachael from her place,
Consign a Gideon to a guilty grave
Or Adam a Moses, that did Israel save?
Or has the great I Am to you revealed
A secret, from His prophets kept concealed?
Or have you found it in the sacred writ?
(From lid to lid you've scanned it, every
whit),
If so, please quote it. I, like you, confide
In that sage volume, left us for our guide.
I read within the book you so extol
That God to David gave the wives of Saul;
Do you condemn him, say it was a crime
To give one man two women at a time?
A thousand pities you had not been there
To manifest your wisdom and your care!
The time the Prophet saw is on the wing*
When seven women to one man shall cling—
Not for the lack of clothing or of bread,
But for a husband, for a man, a head—
To obviate reproach and share his name,
As to be single then will be a shame;
For war will strew its victims o'er the plain
And maddened men rush heedless to be
slain!
A man shall be more precious in the land
Than golden wedges from the Ophir strand,
And seven women claim your saving hand.
Do not neglect the six to save the one
And boast of magnanimity when done.
If saviors on Mount Zion you would be,
Seek not to bind what God hath ordained
free;
And in your freedom don't yourselves de-
base,
Like heartless wretches of the Gentile race.
Be saviors, not destroyers, of the fair;
Let truth and virtue be your polar star;
Appreciate the blessings to you given;
Fulfill your destiny in earth and heaven.

ALEXANDER ROBBINS, JR.
*4th Chapter of Isaiah.

MISSIONARY LABORS IN IRELAND.

The following letter, written by Elder Robert Marshall from Belfast, Ireland, dated February 25th, 1885, has been deemed of sufficient interest to be worthy of publication:

I am quite busy in the work of the Lord, but I am greatly

PERSECUTED AND HATED

in this land. Everywhere I set my face falsehood and hatred meet me in the teeth, and I know not how soon I shall be subject to mob violence. The fire of religious bigotry and excitement burns in fury. God only can protect me, and in Him only my trust. I walk among wolves with my head erect and fearless of every foe. Craven cowardice never crosses my heart, for I know the God in whom my reliance is placed, and He can shield my head from the violence of the storm and tempest. Well protected is he whose defence is the Lord.

About six months ago I carried the Gospel to Edenvale, where it had never had penetrated before. It is near Kells, in County Antrim. There Mrs. Maybin lives. She was a friend of my boyhood. Mr. Maybin had his mother living with him, aged sixty-eight years. Mrs. Maybin and he listened to and believed my testimony, and since that time the entire family have been baptized. The old lady was among the first to go down to the water. Her name was Ellen Maybin. I baptized and confirmed her. She

REJOICED GREATLY

and said she could live on a meal less in the day to give it to me. About six months after she was baptized she took ill and died going to the other sphere as the first fruits of my labors. She was the first that went to Heaven, but not the first that went to the water.

When she was about to die J. W. and Mrs. Maybin asked her whether she would like to see her Presbyterian minister, or us (Elder Greenwell and myself) to be sent for. She said she did not want to see anyone but us, and we were at once sent for to be present and to preach her funeral sermon. We went immediately to Edenvale and

HELD THE "WAKE"

over the remains. We preached to those who assembled, and after we had done so we argued till the next morning at 9 o'clock. The most intelligent young and old men of the place for miles around were there and filled the house. We had to defend the truth from every standpoint, and reply to every conceivable argument during that long night. Many of the Saints were present, and heard everything that could be said against the Truth and everything that was said in its defence and they rejoiced in their very hearts when every enemy was discomfited and every tongue completely silenced. When we had totally routed every foe we felt that the power of God had been with us and that the dear old lady who slept in death had preached a greater sermon in her departure, than many had done during a long life time, for she had by her death brought many together to listen to the Truth who never would have heard it in any other way.

When we held meetings in that neighborhood, the Presbyterian ministers

TOOK THE ALARM,

and were so enraged that they, like the Priests of Rome, threatened to dis-fellowship any who should come to listen to our preaching; but here at this "Wake" we had the very cream of their intelligent young men, discussing every point of doctrine in the most earnest manner.

On one occasion when I had completely silenced a young antagonist, an old gentleman spoke out and said the discomfiture was because he was a young man. I then invited him to come forward and take the young man's place if he had confidence in his cause, but he wisely shrank from the encounter and refused the challenge. The Saints were delighted and the enemies humbled. When I had done, Mrs. Jamison of the Whitwell, said I was going to make them too proud of me. This will show you how they felt towards me. My companion in arms was worthy of the cause and the occasion, and we had a splendid time which will not soon be forgotten by the Saints who were present and never by those who experienced the defeat.

The day after the "wake" was

THE FUNERAL,

and my soul was proud to see a long train of vehicles and men going to the burial place through seven miles of country to the funeral of a newly converted "Mormon."

The country was in a fever, and those attending the funeral felt a smothered excitement all the way. Many of her friends raged in their hearts and smiled with their faces, and some fumed and frowned without disguise, while all were deeply mortified to find two "Mormon" Elders and a company of converts escorting their aged sister's remains to their last resting place, and this aged Sister a near relative to nearly all present. Verily, it was hard to endure in a land of so much priest-craft and scowling bigotry. But the devil has had some revenge to console him for his mortification, and I have had to suffer accordingly. Like a wave of the Atlantic the falsehood has spread far and wide that I killed the old lady by baptizing her, that she expired only three days after she was

"PULLED" OUT OF THE "LINT DAM"—some say twenty-four hours, and she trembled and shook till she died.

The truth is that she was baptized nearly six months before she died, and that not in a "lint dam," but in a nice clear stream of water, and her son was afterwards baptized in the same stream, as well as one of his daughters.

Everywhere I go this lie about her baptism being the cause of her death meets me. It has passed from mouth to mouth like lightning and is believed from Dan to Beersheba.

However to leave dear old sister Maybin alone in her glory I will tell you of another bad case, and if you have tears prepare to shed them now.

While converting Mr. and Mrs. Jamison, of the Whitwell, a very interesting intellectual and beautiful married lady by the name of Mrs. Spotten was a frequent visitor at their house and she became also

INFECTED WITH THE "MORMON" MANIA,

and I had the great happiness and distinguished honor of taking her also into the waters of baptism.

She lived at Whitwell with her mother and sisters, who keep a large hotel at that place. Her husband is unfortunately an inmate of a lunatic asylum, and she has about 50 or 60 pounds per year from his property till he either dies or recovers. As soon as she was baptized the devil set her mother against her by a kind of instinct, for we kept it a secret for a time. Finally she had to leave her mother's house and sell off her furniture, and is now residing with Mrs. Gallick.

As soon as she left the matter blazed abroad, and that part of the country was in a ferment. The mother's wrath knew no bounds. Mr. and Mrs. Jamison's house was

PAINTED WITH TAR

during the night, and a manner of caricatures of Brigham Young and the "Mormons" were to be seen on it by all the passers-by the next day. Mrs. Jamison was referred to as a vile woman and her husband as no better in his line. Mrs. Jamison is one of the mildest, most harmless and spotless of women, and would be an honor to any country. She is as true as steel. She got this treatment because she had embraced the religion of heaven and because she had been instrumental, along with me, in bringing Mrs. Spotten into that religion with her.

Mrs. Spotten's mother hired the tools to do this dirty work, for she was in a fury about her daughter, and more about the money which she paid her for her board.

In order to expose Mr. Jamison and spoil his trade she also put into the papers

ADVERTISEMENTS

that a "Mormon" meeting was to be held at Mormon Hall, Whitwell, at which "Sister Anna" Jamison, Elder Marshall and several converts were to address the meeting.

This collected a great number of excited and furious fanatics to mob us if we made our appearance, but fortunately, or unfortunately, I did not know anything about it till the date of the meeting was past. Then I heard that the police had been searching for

me everywhere to prevent me from holding the meeting, and to inform me that they could not protect me in that part of the country.

When I heard this I replied that I had not asked for their protection and did not want it. In fact, the truth was that they did not wish to protect me and their running around was

ONLY A SHAM,

for the sake of appearances.

They say that I must not go any more to the Whitwell or I will be mobbed. We will see about that. I have been sent by the Lord to do a work in this land, and by His help I will do it though all hell boils over.

The Presbyterian minister of Mr. Jamison and the church minister of Mrs. Spotten have visited them and exhorted and bewailed them for their terrible infatuation, but all to no purpose. When they asked their ministers if they would meet me in discussion on the question, they said they had no time. This is the universal pretense of all the ministers here. They are all

AFRAID TO LOCK HORNS

with any one of us "Mormon" Elders. The hireling fleeth when danger approaches and the sheep are left to shift for themselves.

Mrs. Spotten is firm and true to the heart's core although she sacrifices everything for the sake of the Gospel; but God will give her a bright reward for all her troubles and trials.

The Saints are rejoicing in the Lord while the pot of sectarian hatred boils.

There is no shrinking in either the Saints or the Elders of Israel.

I am very unsettled, having to lodge one night in one place and another night in some other place.

MISSIONARY WORK IN NEW ZEALAND.

From a private letter written by Elder Ezra F. Richards, dated Uawa, New Zealand, Feb. 20th, 1882, and addressed to his father, Apostle F. D. Richards, we are permitted to make the following extracts:

"I left home on the 21st of October, and lay over in San Francisco two days waiting for the ship to leave.

OCTOBER 25TH I BADE AMERICA FAREWELL,

And went on board the *City of Sidney*. We had a pleasant journey to the Sandwich Islands, my sea sickness only lasting a couple of days. We were met at Honolulu by some of the Elders and enjoyed a nice visit with them for eight hours, during which time they showed us around the city. We visited the Royal Palace, the State House, the Theatre, Cemetery and Mission House. The brethren seemed to feel well, and they reported affairs as being in a very favorable condition.

We continued our journey to Auckland, where we waited a few days for further orders from President W. T. Stewart, and then word came to go to Gisborne, at which place we met him on the 21st of November, just one month from the day I left home.

Five of us were appointed to labor among the natives of New Zealand, the other one, Elder Hill, was sent to the South Island to labor among the Europeans. I accompanied President Stewart, and Elder J. W. Ash, of Logan, Cache County, to a

MAORI PAW,

About three miles distant, where we took supper, after which the Maories gathered in to receive me. The chief gave me a welcome address, in which he gave a brief history of his people. Told how the Church of England ministers had deceived them and got their land away from them. He described the bounds of his authority in New Zealand, and invited me to go ahead and labor among his people and do all the good I could. He said I need not be the least bit afraid of any of them, for when a chief welcomed a person among his people there never was any danger.

After he closed his remarks, I replied through an interpreter and told them I had not come to get any of their money, land or possessions, but that my Prophet had sent me to preach the true Gospel to them, and that the Lord wanted them to repent of and forsake their evil ways. If they would do this, He would hear and answer their prayers.

President Stewart also made a few remarks. We had a very interesting meeting.

Two days afterwards President Stewart, Elder Ash and I set out for East Cape on a

PROSELYTING TOUR.

We were gone between two and three weeks, during which time we baptized 62 persons, blessed three children and organized one branch in full and another in part.

President Stewart afterwards went to Hastings and held Conference, Jan. 16th and 17th. The statistical report shows that there are 1,076 Latter-day Saints in New Zealand, 811 of whom are Maories, and a great many Maories have been baptized since then.

I have labored alone a good share of the time since Dec. 11th, 1881, and as I was unable to speak the

MAORI LANGUAGE,

I adopted the plan of writing Bible references upon the first principles of the Gospel in Maori and distributing them among the people. I can now

read the Maori Bible a little, and have bore my testimony in the native language a few times as well as having performed the baptism ceremony in it. My health has not been the best since I came to New Zealand, which fact I attribute to the change of climate and diet, and think I will feel better after I get acclimated.

The Maories seem to be very generous and free-hearted; they generally give me the best they have to eat. Some of the time I have a knife, fork and plate to eat with and sometimes I use my fingers.

EXPRESSIONS FROM THE PEOPLE.

MAN—HIS ENDOWMENTS, HIS FALL AND HIS REDEMPTION.

The saying "Man is a creature of circumstances" has passed into an adage and is generally accepted as truth. Might it not be as truthfully said that man is

A CREATOR OF CIRCUMSTANCES

as well? for the extent of his power to control is almost unlimited. To Adam was originally given dominion for control "over the fish of the sea, over the fowl of the air, over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth;" also laws by which he was to govern or control himself: for this lord of creation was still subject to his Maker—God. The earth itself had to be subdued, for was it not cursed with thorns and thistles, and with many other things which yielded only to this

SUPERIOR BEING—MAN?

The intelligence he possesses enables him to utilize the elements of earth, air and water. By the aid of this unseen power he plows the mighty deep and laughs at the mountain waves of the ocean that seem to threaten him with destruction. The speed of the fleet horse is many times outdistanced by the locomotive that he has created to still further accelerate his speed in travel. The subtle power which electricity was supposed to possess without the possibility of its ever being disturbed by mortal, is now made to serve his purpose, for by it he talks with the most distant nations, and that too with very little effort. And ere long he will undoubtedly

PLOW THROUGH THE AIR

above and bid defiance to the storm clouds that shall attempt to dispute his passage through the ethereal world.

This man, with his indomitable spirit and unconquerable will, grapples with element after element, making every opposition yield to his desires. He surmounts every difficulty, resting not until victory sits perched upon his banner.

Shakespeare has said of him, "How noble in reason, how infinite in judgment; in form and bearing how express and admirable; in action how like an angel, in comprehension how like a God." The beauty of the world, the paragon of animals! And yet what is this quintessence of dust? At birth, the most dependent of all the animal creation. In the meridian of his strength, his power and his greatness unable to guarantee to himself one hour of life; and should he reach old age he then exhibits infirmities and decrepitude that call forth from those who are following after him expressions and acts that spring from feelings of pity for this once noble, proud and august personage who now totters so feebly upon the brink of his own grave. This ever recurring helplessness, uncertainty, decrepitude and final decay teaches man a lesson that should never be forgotten, which is, that great as he may be, there is still a greater; intelligent as he is, still there is one superior to himself, and that the almighty powers delegated to him are only a very small portion of the powers that God possesses; that the laws of the universe that he imagines he has mastered are superseded by laws altogether beyond his ken, only to be made manifest when the proper time arrives.

THE CIRCUMSTANCE OF BIRTH

makes one a king, another a beggar; the parentage of both seems to have determined for them their very unequal positions. The king looks down upon the beggar with contempt because of his lowly condition; the beggar looks up to the king with envy because of his exalted condition, and asks, Why this distinction? And yet have these extremes existed from time immemorial, together with all the intermediate conditions that seemingly have been determined by parentage, a circumstance which man is powerless to prevent.

The true relation in which man stands to his brother man, as well as the rights of each, constitute a subject that has occupied the attention of statesmen and philosophers in all ages; still the question remains unsolved, and will, unless man's Creator shall make it plain.

Envy and jealousy have ever followed in the wake of human existence; at times their effects have been fearful to contemplate because of the terrible destruction they have produced; and, strange to say, the

LESSONS OF PAST AGES

have had little or no effect upon succeeding ones to prevent a repetition of quarrels, contentions, strife and even bloodshed. Let the passions of man become thoroughly aroused, and he is as insatiable as the wild beast—with-

out reflection, without remorse, without mercy, and only yields to another (animal) force which is superior to his own. Even then is he not conquered, but simply subdued—waiting patiently for a favorable opportunity to satisfy his revenge upon his superior foe.

Then, again, he exhibits a

SPIRIT OF GREED,

that is almost as destructive in its character as that which sacrifices human life; for to gratify this unholy desire he would disinherit, rob and plunder his fellow man. Even the widow and the orphan fail to call forth from him any sympathy, for is he not bent upon accumulation, regardless of the cost?

Then there is another class who arrogate to themselves the

RIGHT OF RULE AND GOVERNMENT.

They do not wait until the governed solicit them to occupy these very honorable positions, but will resort to trickery, chicanery and deceit to satisfy their unrighteous ambition, thus forcing themselves into places which ability and merit only should occupy. By these means is society, in too many instances, cursed with men holding offices of the greatest trust that are totally incompetent to fill them, their only recommendation being the possession of a little worldly wealth or the influence of others already in office and as unscrupulous as themselves, by which they have bought the place they never merited.

On the other hand, we find a few among the multitude who possess the qualities and endowments that fit them to admirably fill the various responsible positions that should only be open to such as these; but their retiring dispositions prevent them too often from occupying these places; the forward, bold and incompetent using every means to supplant them. (Let seekers after office in Utah Territory make a note of this).

Once in a while a wise statesman, a true patriot or a noble philanthropist is discovered among the multitude, and, as if by accident, steps into his proper sphere, successfully withstanding all opposition directed against him by his incompetent, jealous and unworthy foes. Such men

LIVE IN THE HISTORY

of succeeding ages; honored, revered and quoted as most worthy examples, but generally during their lives are their excellent qualities hidden and covered up by the inferior rubbish which always hides the genuine metal.

It would not be at all strange if we should find among the Latter-day Saints that have been gathered from every quarter of the globe representatives of all classes and phases of human existence, requiring a constant labor to keep in check that which is wrong, and to draw out and develop those worthy traits that should be made to thrive and bear fruit continually. We have entered upon the

WORK OF MAN'S REDEMPTION;

our own as well as that of our fellows. The keys, powers and ordinances pertaining thereto are in our keeping. In manipulating these powers we cannot in the least interfere with our brother's agency; we did not confer it upon him, neither can we take it away. It was and is the gift of God. The earth, the air and the water, as well as every other element, were made for him as well as us, and he has an equal right to their enjoyment and use.

This principle seems to be entirely lost sight of by humanity in general, consequently the principles of equality, fraternity and brotherhood are ignored and every advantage possible is taken to dispossess and unrighteously appropriate that which by right belongs to another, involving never-ending litigation.

And even here in the so-called

COURTS OF JUSTICE

are enacted scenes that bring the blush of shame to our cheeks, for in too many instances the same means that bought the office is now used to purchase the verdict.

When the true order of God is established, the use or ownership of any portion of the earth will be determined in a similar manner to that upon which the inheritances were originally given to the tribe of Israel in the land of Canaan. Men will not then be allowed to speculate and take advantage of another's necessities or ignorance. Such inheritances can only be forfeited upon conditions that will be made plain by the Almighty, and another cannot build upon his brother's misfortune or even wrong-doing.

A SYSTEM OF STEWARDSHIP

will be established upon such just and equitable principles that none but the wicked would ever think of complaining against it; a system so admirably suited to man's true condition and well-being that it will effectually prevent the possibility of the existence of the evils that to-day cause the people to mourn.

A government will also be established that will tend only to the maintenance of peace and tranquility. The temptations to usurpation of power will be entirely removed, consequently a check will be placed upon any who might desire office to further selfish ends or gratify a vain ambition. The men who are really qualified to occupy the several positions of trust and responsibility will be designated by an appointing power whose judgment will not err, but who will be unanimously sustained. The