

REMARKS

BY

APOSTLE JOHN H. SMITH,

DELIVERED

In the Tabernacle, Salt Lake City, Sunday, July 27th, 1885.

REPORTED BY G. F. GIBBS.

If there is any one thing in this world above another that I prize it is my liberty—liberty to speak, liberty to act, liberty to move among my fellows, discharging the duties and obligations of life without regard to the frowns or favors of anybody in the world. I rejoice in the fact that, so far as I am individually concerned, my faith in God and in His promises to us, His people, was never better than it is today. And although the dark cloud may hang over us, and the storm of opposition beat against us, I am as confident as I am that I stand before you that God will vindicate the righteousness of His Saints and bring them off conquerors in the end. So far as I am concerned I see but little cause for mourning. It is true that some of our brethren are serving out terms of imprisonment, but it is also true that they are thus afflicted not for wrongdoing but for conscience sake; and they do not mourn, so why should we. If they or we should put on the garb of mourning it would not be because of any inflections we may have to endure in consequence of our religious convictions, for such things we may expect, and have expected; our cause of mourning would be and is in man's inhumanity to man, in the tearing away of the barriers of civil and religious liberty, the results of which none may be able to divine.

I have preached in many lands and to many peoples that the little stone cut out of the mountain without hands would cause a commotion in the earth, exciting the jealousy of the people, not only of our own land, but eventually of all lands; but that while this would be the case, we would be able at all times to give tangible reasons for the peculiar position we occupy, and for the hope and faith we have in the God of heaven, who has called us to it.

I did not design at all to refer to the persecutions of the Saints; they are no cause of surprise or wonderment to me; I have expected such things, having been taught in my youth that such a condition of things would come. But while we may expect to be persecuted and hated of all men, we have consolation in the promise of the Lord that He would from time to time soften the hearts of our enemies, and that nothing should intervene to destroy this work, or to frustrate the purposes that it is designed to accomplish.

The doctrines which we believe in and practice should not, in my opinion, create the feelings against us which now exist. When it is borne in mind that we believe in faith as the primary and fundamental principle of the Gospel; that we believe in working out our salvation with fear and trembling before the Lord, through keeping His commandments and observing the laws and ordinances which He has made known to us for our guidance, and which, when carried out, produce the fruits of righteousness, it does seem singularly strange that men professing Christianity should be found among our most bitter opponents.

Brother Moyle, who has just addressed you, referred to some of the famous characters of earth, among them our own Morse, and his struggles to make men believe in the inspiration with which he was possessed. Although he has since demonstrated to the whole world that he was most wonderfully wrought upon in producing marvelous results from the workings of electricity, yet when he appealed for assistance he was regarded as and even called mad. He, however, was not daunted, but persevered in his work, a work that has since brought blessings and benefit to mankind generally. The experience of Morse has been the common lot of men who have been the means of introducing new truths into the world; and who is able to say, that history will not yet record the fact that the sons and daughters of our most bitter opponents have recognized the Latter-day Saints as benefactors to the human family.

The principle of faith has been the great motive power by which all reformers have been actuated; it was faith that impelled us to gather to this land, and it is faith, in connection with the knowledge we now possess, that inspires us to steadfastly and firmly move on in our work of redeeming the land; and building up towns and cities, and bringing order out of chaos. Thus, so far as the principle of faith is concerned, we do not differ from Christians generally, except in being more practical, believing, as we do, that faith without works is dead. There are no doubt many people who are as practical in their views as the Latter-day Saints, and cling to their views as tenaciously as we, and perhaps, so far as that goes, are similarly treated, but their faith is centered in other matters than religion or spiritual things, as was the case with Morse.

We turn to the principle of repentance, that principle that prompts men to cease doing wrong and to mend their ways. In this we are in harmony with active Christians generally, although we may not place this principle in the same relative position in the category of

tenets, as others do. We also accept and regard as essential, the ordinance of baptism, and could furnish ample testimony to show that this, as well as the other ordinances, principles and laws of the Gospel, as believed in and practiced by us, are Scriptural; that it is ordained of the Lord; that He has declared that except a man is born of the water and of the Spirit he cannot enter into the kingdom of heaven.

One of the most striking points of difference between the religion of the Latter-day Saints and that of other people is our belief in revelation. We not only believe that the Lord did in ancient days reveal Himself to man, but we accept the doctrine of revelation as necessary for the guidance of the Church to-day; that the same Lord who so signally blessed and sustained His people anciently can bestow similar blessings in our day; and our faith is just as firmly fixed in the goodness and power of the Almighty to move in our behalf as in that of any other people. If it were not for the fact that our Heavenly Father has spoken and revealed to us certain fundamental truths, and that he does, through His servant, to the Church as a body, and through His spirit to the people individually, we would be as others are—without any living distinctive faith. To do away with revelation would be to refuse to recognize the Author of our faith as our guide and teacher. Who can find out the things of God except he is taught either of the Almighty himself or those who are taught of him? It is a matter of utter impossibility for man through his own wisdom to either find out God or to act in the things of God without first having been taught and authorized so to do.

Thus might we compare these principles and reason upon them. We have done this abroad whenever opportunity has been afforded. But when we have declared the fact that present revelation was and is essential for the guidance of man, and that the Church of Christ never did or could exist without it, and that the Lord had again revealed Himself to man, our hearers would generally either turn aside or perhaps show some sign of pity for "the poor deluded Mormons," for this is the light in which we are held for believing in such things. It is a singular thing to me that men and women can take their Bible and sit down with the Elders of our Church and compare the doctrines of the scriptures with those taught by our Elders, and fail to sense their truth. It does seem singular to me—and yet I should not regard it as strange for this reason: whenever there has been a Gospel dispensation a man having the Holy Spirit could bear witness of the correctness of these things. When that spirit of testimony rests down upon a man it begets conviction in his heart, whether he is willing to acknowledge it or not. Nicodemus could find his way by night to Jesus and acknowledge that there was a power with him that other men were not possessed of. Others received the witness of the Spirit and were able to abide by its dictates, renounce their former ways and take up the cross unpopular though it was. Others again treated the whole thing with ridicule, not being able to see anything in it. Such doubtless would be the case were the same persons to teach the same things now.

To me it has always appeared singular that there should be any reflecting honest-hearted person unable to believe in the mission of Joseph Smith. We may take such men as Luther, Calvin and Wesley and other equally learned, who are recognized by all Christians as beacon lights, and yet notwithstanding their education and ability to act in the roles they so nobly played, not one of them nor any other orthodox Christian has been able to evolve a perfect system of Church government. Their productions are as a rope of sand, void of strength or spiritual force. The spiritual desires of men are not gratified to satiety, their souls are not fed; it is the letter without the spirit, the body without the soul. I do not say this by way of disparagement to the names of these illustrious heroes; they did their work and did it nobly, but it was not for them to reveal to man a perfect system of church government. In later times, however, we find a boy without experience or education presenting to the world a system of government pronounced by statesmen of eminence to be superior to anything known among men. Our organization is admitted to be without a parallel; and this through a mere boy. But the fact is, he was not the author, neither did he ever claim its authorship; he was merely the honored instrument under God to reveal it to and institute it among men. And although the press and the pulpit unite in denouncing him as a crazy fanatic and a vile impostor, his work challenges the admiration of the best thinkers of the age. The principles that he unfolded are in harmony with the scriptures and with reason; they are in harmony with true science and with the laws of the universe; and he has presented them clearly and distinctly so that none need misunderstand them. It is most singular that the intelligence of the 19th century can look upon this boy and mark him as being so infamous a being as they say he was, when the fruits of his labors are before the world and none can gainsay them. This is the work of the Divine Master, and Joseph Smith was His servant. The Lord God stands at the helm. We need not

feel concerned about what is termed "Mormonism;" He decreed it, and He is carrying it out. It is true, it may take us through persecution and tribulation, but it is true all the same; this I know as well as I know that I live. Having received the witness of the Holy Spirit, neither you nor I need entertain any doubts or fears as to the result. And I bear witness before you and before my Father in heaven, whom I expect to meet at the latter-day, that we possess the fullness of the new and everlasting Gospel, and that God revealed it unto us; and I further testify that it will remain firm as the rock of ages, that its course will continue onward and upward, gathering strength as it goes, until it shall at last fill the whole earth, as Daniel foresaw that it would.

It seems that the people of the Lord in every age have had to pass through certain ordeals in order to accomplish certain results: they would become careless and negligent of duty and worldly-minded and, in many instances, forgetful of their sacred covenants; and we, it would seem, need to pass through the same purifying process as they before us. And, in order to develop a better state of things for Zion, some will pass through the prison house, and others may suffer death, as some have already; but whatever the infliction, the wheat will yet remain and the chaff will be blown away.

One may ask, Have you any feelings of hatred in your heart toward those who delight in persecuting and oppressing you? If they were hungry, and it was in my power, I would feed them; I desire not to bear malice or hatred towards any of the children of my Heavenly Father. We must fight the battles of truth, with a desire for the ascendancy of truth, and not personal gratification, remembering that those who oppose us are of the same family, hereafter to be rewarded for the good or evil which they may do while in the flesh. I hate the misdeeds of men, especially when they are aimed at the liberty of their fellows; but I hate none of the sons and daughters of God. I would bless them and do anything in my power for their good; but I would not yield any soul into their keeping, or turn traitor to the principles of my faith for the satisfaction of any living being.

I have been reared among the Latter-day Saints. My father and mother were as old in citizenship of the United States and as honorable in their ancestry as any that can be found in the land. I love my religion, I love my country, and I have no other desire than to honor my God and do good to my fellow-men.

There is no necessity for us to be concerned or worried in the least. It is true we may have difficulties to meet; but with patient forbearance, pursuing an earnest determined course, time will prove to the truly loyal citizens of this great nation that we are the friends of liberty; that to be free, free from the power of wicked men, and free from the power of the destroyer of men's souls, is the aim and object of our lives. There is no necessity for overt acts of any kind, or indulging the spirit of revenge; our course is one of peace and good will to man, blessing all with whom we come in contact. And as long as we observe strictly the principles of our religion, the way will open up before us, for God is our Father and friend. He has been our guide in the past; and He in His own way has cast down every man, from the commencement of this work until the present time, who has raised his hand against us, and their lives have ended in disgrace or been clouded by some misdeed.

While in distant lands I have had joy in gazing upon the stars and stripes as they have floated on the breeze from the mast heads of American vessels, or wherever my eye has happened to see the flag of our country. I have honored and revered my parents who, in harmony with their convictions, taught me to obey the laws of the land; and I trust ever to be found true to my country, and true to my religion and my God. The laws of Heaven, as revealed through the Prophet Joseph Smith, are grounded in my heart, and I can acknowledge the power of no man, however great, to stand between me and my God.

Referring for one moment to the question of plural marriage, I will here say that it is my candid opinion, freely expressed, that if fifty million of the people of the United States believed in patriarchal marriage and only twenty in monogamic marriage, that the judges placed in power by the majority would decide in favor of the plural form of marriage, being religion. That prejudice and political influence affect to a great extent the judgment of men in deciding such questions no person can deny. Amen.

FROM A MISSIONARY IN ENGLAND.

OLDHAM MILLS — STRIKE — EXPENDITURES FOR DRINK AND TOBACCO — VISIT TO A SUNDAY SCHOOL, ETC.

275 LEES BROOK, Oldham, England, August 19, 1885.

As is well known, Oldham, in cotton manufacture, is the leading town in Europe, if not in the world, and, seen from a distance, with its hundreds of tall chimneys sending forth clouds of

smoke, it reminds me of a forest through which a fire has swept, leaving only the larger trees standing.

There are 9,060,000 spindles in the cotton mills of

OLDHAM,

but as some mills are stopped and as the dispute between the masters and operatives has to-day resulted in a large strike, throwing 25,000 people out of work, many of these spindles will stop for a time and the people will certainly be forced to see many of the bad, and but few of the good, results of strikes.

The streets of Oldham are crowded with people this morning, giving the town a holiday appearance, there is some excitement and a few rows are expected.

Of the 180,000,000 dollars' worth of drink annually consumed in the United Kingdom of Great Britain, Oldham gets her share, and drunkenness, the blighting curse of the home and nation alike, is by no means confined to the male portion of the community. And for the "filthy weed," pipes, etc., this great nation yearly spends the enormous sum of \$80,000,000.

Our meeting room is in one part of the Oldham Temperance Hall. We baptized two more persons last Saturday, and yesterday had several strangers at our meetings. Open air preaching is the order of the day and frequently we find people stop to hear us, who have never heard our doctrine before although they have heard any amount of lies concerning the character and practices of the "Mormons" in Utah. Anything in print is readily accepted as truth by many people and generally those who oppose us are filled with prejudice by reading the reports of sectarian missionaries in Utah; only the other day a base and libellous article appeared in the *Oldham Chronicle*, written by Mrs. A. G. Paddock to the *Chicago Standard*, and, of course as she was right in Salt Lake City and engaged, too, in Baptist missionary work, it would be impossible(?) for her to pen an untruth.

We called on the *Chronicle* editor, who is liberal in his treatment of public questions, and he published our reply, which we inclose.

Some of our open-air meetings of late have been in villages where the Gospel has not been preached for several years, and where people pay more attention to what we say; although in Brookbottoms (a village near Bury, without a public house and owned by some large cotton manufacturers), our meetings have been stopped by order of the owner of the place, influenced by

BIGOTED MINISTERS,

whose narrow-minded, unchristian actions have resulted in preventing us from standing on a piece of spare ground to preach the Gospel of Christ. Had we preached in their chapel and then gone off some distance and said we had had to preach to them with the "Bible in one hand and a pistol in the other" (as was said by the first sectarian minister I ever heard in Mt. Pleasant, when he went east) we would have considered it just had they then stopped us from preaching and compelled us to make a public apology for lying or take a sound thrashing.

On the 12th inst. I visited the

STOCKPORT SUNDAY SCHOOL.

It was founded over one hundred years ago, is patronized by Her Majesty, Queen Victoria, and has over 3,000 scholars and teachers enrolled on its books. It is under the control of no religious denomination, derives most of its support from voluntary subscriptions of generous people, is attended by children of all religious societies, but the Catholic; and has the name of being the largest Sunday School in the world.

The building is very large, and males and females occupy separate departments, the many rooms of which are admirably adapted to the accommodation of the thousands of scholars who regularly attend the two sessions of the school each Sunday.

Its three library rooms are well supplied with good books, tracts and periodicals, and it is pleasing to see the interest and pride taken in the school by the hundreds of men and women who attend it.

Now is the time for every man and woman in our Church to look around and help in the noble work of training the children in the way they should go. On invitation I spoke to one class of men in this school on the great work of the Sunday School in Utah; they were surprised on finding themselves addressed by a native Utoman, and to hear that we are interested in the correct training of our children. After I sat down, a teacher arose and said he was astonished, though glad, to hear such a favorable report of a people who, as they had always understood, paid no attention to Sunday Schools or anything of an elevating nature. They wanted me to speak to the whole school some Sunday, on Utah and her people, etc. I told them, owing to inexperience, I was unqualified for such a task, although I would not decline their courteous invitation. I gleaned some good ideas from, and felt well paid for my visit to the Stockport Sunday School.

My prayers are for Zion, and my assurance is that if the Saints will strictly do their duties they will never be deceived by the sophistry of a pretending prophet, though he be the son of that Prophet Joseph who predicted the removal of the Saints to the Rocky Mountains, where they are continuing the great

latter-day work under the direction of the genuine Priesthood, presided over by God's favored servant, who suffered and bled with our martyred Prophet and Patriarch.

Your brother in the Gospel,
S. H. ALLEN.

CORRESPONDENCE.

PROVO VALLEY ITEMS.

HEBER CITY, Wasatch County, Utah, August 19, 1885.

Editor Deseret News:

I thought a few items from Heber might be interesting, as I have not seen anything of late from here. We have lately had a series of love feasts, (as our Christian friends would call them). On July 26th, we had a Sunday School jubilee, with a sea of smiling faces of Utah's best crop. The affair was a complete success; thanks to Brothers George Goddard and Wm. Willes for their pleasant visit and good singing. We hope they will come again. Our two day's Conference on the first of the month was a glorious feast. Apostle J. H. Smith and S. B. Young being with us, caused the Saints to feel glad under their good teachings.

On Saturday last, memorial services were held in honor of the ex-President, General Grant, the meeting house being neatly decorated for the occasion, with crape and flags. Dr. Glanville gave an oration of about one hour duration on the character of the great hero and incidents in his life. His remarks were listened to by a full house of attentive hearers. Speeches of ten minutes length followed from Judge T. S. Watson, Bishop's Henry Clegg R. S. Duke and N. C. Murdock, and Hon. A. Hatch, after which a vote of thanks was tendered to the committee on decoration, and all who participated in the ceremonies.

At 4 o'clock p. m. a base ball game took place between married and single men, which was won by the latter, the score being 39 to 20.

Our crops are looking splendid, and we have just commenced harvesting. Some heavy showers of rain on Thursday and Friday last stopped irrigation for the present. Everything is prosperous and improvements are being made on every hand, both in houses and barns.

Respectfully,
JOHN CROOK.

GRANT MEMORIAL SERVICE.

FOR ST. GEORGE STAKE, SATURDAY, AUGUST 8TH, 1885.

According to appointment, the citizens of St. George and representatives from other parts of the Stake convened in the St. George Tabernacle to participate in the memorial services of the day.

The flags outside were at half-mast and draped in mourning. The interior of the Tabernacle was tastefully decorated, but all in mourning. Conspicuous as a centre piece among the draped flags and other decorations over the rostrum, was a very good life size portrait of Gen. Grant, presented for the occasion by J. N. Louder, Esq., of Silver Reef.

At 2 p. m. the opening hymn was announced by President McAllister:

Hark, from afar a funeral knell
Moves on the breeze—its echoes swell
The chorus for the dead.

Prayer by the Chaplain, Elder Chas. Smith.

The choir sang, "Creation speaks with awful voice."

President Eyring then delivered an historical address on the life and services of the deceased.

Organ solo: "Dead March in Saul," was gracefully rendered by Sister Mary A. G. Baker.

Elder A. W. Ivins delivered a eulogistic address on the deceased General.

The choir sang, "Nearer, my God, to Thee."

Judge Edwin D. Woolley spoke of the strong-willed and persistent course of this great military leader as a child factor in preserving the Union.

Mayor Robert C. Lund followed in a brief but pointed address on the merits of the deceased as soldier, president and citizen.

President McAllister read letters from Julius Jordan, Esq., and J. N. Louder, Esq., of Silver Reef, expressive of their appreciation of being among others from that place, invited to attend these memorial services, and stating their regret that they could not be present.

President McAllister, having been informed in the meeting that Col. W. L. Allen of Silver Reef, could not attend, because of urgent need of his repairing some mishap in the works of which he is superintendent, expressed his regret that we had not been able to hear from this Union soldier whose name he had placed on the programme as one of the speakers.

Thanks were warmly tendered to Sister Julia H. Ivins and her assistants for the appropriate and becoming decorations for this occasion.

Services concluded by the choir singing "Mourn not the Dead."

Benediction by the Chaplain.
JAMES G. BLEAK,
Stake Clerk.

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