

MARVELOUS MANIFESTATIONS

In the Life of William Tennent, of New Jersey.

Editor Deseret News:

In looking over some old and musty volumes, that had been inherited, and had been in possession of my ancestors for several generations, my attention was directed to one that had the appearance of being productive of the past century, and upon examination it proved to be the "Life of William Tennent, a pastor of the Presbyterian Church at Freehold, Monmouth County, New Jersey, from October, 1733, to March, 1777."

Having heard in my youth something in regard to his marvelous life, I concluded to examine it, and was much interested in his history, and herewith present some extracts from the work, which are well authenticated, for the benefit of your readers, believing a perusal of them will promote in the hearts of the Saints a greater degree of faith in heavenly things and in the overruling providences of our Heavenly Father.

The subject of this sketch was the son of Wm. Tennent, a Presbyterian preacher, who came from Great Britain in 1718. He was a man of culture and refinement, and settled in Neshaminy, Bucks County, Penna. He was skilled in the Latin language, and as education was at a low ebb at that early day, he determined to establish an academy, and build a house known at that time as

THE LOG COLLEGE,

believing that to be the best service he could render to God and his adopted country. Rowland, Campbell, Lawrence, Beattie, Robison, Blair and many other prominent persons of that day were among his pupils.

His son William, born the third of June, 1705, was among the pupils of the academy, and applied himself with zeal and industry to his studies, and made great proficiency in the languages. He was impressed with a deep sense of divine things, and determined to devote himself to the service of God. His intense application to study affected his health; he became emaciated, and at length was like a living skeleton. He was attended by a physician, a young man who was attached to him by the strictest and warmest friendship. He gradually grew worse, and was conversing with his brother on the state of his soul, when he faltered and died.

He was prepared for burial and the friends were invited to attend the funeral next day. In the evening his friend, the physician, returned from a ride in the country, and was afflicted at the news of his death, and could not be persuaded that it was certain; and on being told that one of the persons who assisted in preparing him for burial thought he had observed a little tremor of the flesh under the arm, although the body was cold and stiff; his friend endeavored to ascertain the fact. He first put his own hand in warm water, to make it as sensitive as possible and then felt under the arm and at the heart, and affirmed that he felt an unusual warmth, though no one else could. He had the body placed in a warm bed and insisted that the people that had been invited to the funeral should be requested not to attend. To this his brother objected as absurd; the eyes being sunk, the lips discolored and the whole body

COLD AND STIFF.

However, the doctor finally prevailed and remained at his bedside night and day, using all possible means to discover symptoms of life. The third day arrived and no hopes were entertained of success, but by his friend.

The people were again invited and assembled to attend his funeral. His friend, the doctor, still objected and at last confined his request for delay to one hour; then to half an hour, and finally to a quarter of an hour. He had discovered that the tongue was much swollen and threatened to crack. He was endeavoring to soften it with a feather, when the brother came in at the expiration of the last period and insisted with earnestness that the funeral should immediately proceed. At this critical and important moment, the body, to the great alarm and astonishment of all present, opened its eyes, gave a dreadful groan, and sank again into apparent death. In about an hour the eyes again opened, a heavy groan proceeded from the body and again all appearances of animation vanished, and in another hour life seemed to return with greater power, and a

COMPLETE REVIVAL

took place, to the astonishment and joy of his friends.

He continued in a weak state for about six weeks, and it was about one year before he was fully restored. After he was able to walk the room, his sister was reading the Bible; he noticed it and asked her what she had in her hand. She answered, "The Bible." He replied, "What is the Bible? I know not what you mean." This affected the sister so much that she burst into tears and informed him that he was once acquainted with it.

Mr. Tennent was found upon examination to be totally ignorant of every transaction of life previous to his sickness. He could not read, neither did he seem to have an idea of what it meant. He was taught to read and write as children are usually taught, and afterwards began the study of Latin under the tuition of his brother. One day as he was reading a lesson, he

suddenly started, placed his hand to his head as if something had hurt him, and made a pause; and after that his recollection was restored and his memory was so completely revived that he gained a perfect knowledge of all the past transactions of his life.

Mr. Tennent was afterward made a pastor of the Presbyterian Church at Freehold, Monmouth County, New Jersey.

A friend of Mr. Tennent requested him to give a

MINUTE ACCOUNT

of what his views and apprehensions were while he lay in the extraordinary state of suspended animation and he discovered great reluctance on the part of Mr. Tennent to enter into any explanation of his perceptions and feelings at that time, but being importuned, he proceeded with a solemnity not to be described, and related the following:

"While I was conversing with my brother on the state of my soul and the fears I had entertained for my future welfare, I found myself in an instant in another state of existence, under the direction of a Superior Being, who ordered me to follow him. I was accordingly waited along, I know not how; till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my happy change and thought, 'Well blessed be God, I am safe at last, notwithstanding all my fears. I saw an immeasurable host of happy beings surrounding the inexpressible glory in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable, I heard their songs and hallelujahs of thanksgiving and praise with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor and requested leave to join the happy throng; on which he tapped me on the shoulder, and said, 'You must return to earth.'"

"This seemed like a sword through my heart. In one instant I recollect to have seen my brother standing before me disputing with the doctor. The three days during which I had appeared lifeless seemed to me not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a shock that I fainted repeatedly. He added such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for some time afterwards I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered were not out of my ears when awake for at least three years. All the kingdoms of the earth were in my sight as nothing and vanity, so great were my ideas of heavenly glory that nothing which did not in some measure relate to it could command my attention.

"Mr. Tennent was requested to communicate the subjects of praise adoration, etc. He declined to do so and said, 'You will know them with many particulars hereafter, as you will find them among my papers, alluding to his intention of making his friend his executor. Upon examination after his death, the papers referred to had either been destroyed or lost.

"HE WAS ONCE INDICTED"

with others by the influence of enemies for wilful and corrupt perjury. The trial was to be at Trenton N. J. One of his associates through the agency of their enemies was pronounced guilty of the charges set forth in the indictment, and was most cruelly, and as it afterwards proved unjustly, condemned to stand one hour on the court house steps with a paper on his breast, wherein was written in large letters: "This is for wilful and corrupt perjury." Mr. Tennent however relied upon the providences of the Almighty, and said, "I know my own innocence and that God whom I serve will not suffer me to fall by the snares of the devil, or by the wicked machinations of his agents or servants." His counsel asked him if he had any witnesses; he replied that he had none, and they insisted on having the case postponed. They thought him an enthusiast, and said to him: "That his confidence and trust in God as a Christian was well founded and before a heavenly tribunal would be all important, but assured him that it would not avail in an earthly court." He assured them his confidence in God was strong, and that he did not wish them to delay the trial for a moment."

"THE BELL SUMMONED THEM"

to court and Mr. Tennent had not walked far in the street before he met a man and his wife, who stopped him and asked if his name was not Tennent. He answered in the affirmative and begged to know if they had any business with him. The man replied: "You know best." He told his name and that he was from a certain place that he mentioned, and that Mr. Tennent and others had lodged at a particular time at a house wherein he and his wife had been servants; that on the following day they heard before they left home he and his wife waked out of a sound sleep, and each told the other a dream which had just occurred

and which proved to be the same in substance, to-wit: That he, Mr. Tennent, was at Trenton, N. J., in the greatest possible distress, and it was in their power and theirs only to relieve him. Considering it a remarkable dream only, they again went to sleep, and it was twice repeated, precisely in the same manner to both of them. This made so deep an impression on their minds that they journeyed to Trenton and inquired of him what they were to do. They accompanied Mr. Tennent to the court house and were questioned by his counsel and through their evidence to their astonishment he and his associates

WERE ACQUITTED."

"Mr. Tennent took a decided part with his country at the commencement of the revolutionary war. He was convinced that the colonies were oppressed and that the treatment they received was irrational, tyrannical and intolerable. In writing to a friend February 14, 1775, he says: 'This is a day of darkness in my view, and I am distressed for the nation and land. The rule of both is awfully threatened, and though now deferred, may ere long be accomplished unless reformation takes place. It behooves every one to cry, "Spare thy people, O Lord, and give not thy heritage to reproach." I know God is merciful, He has notwithstanding disinherited a people as dear to him as ever we were, whose sins were not more aggravated than ours. The Lord can deliver, but have we reason to think He will, having told us that He will "wound the head of His enemies and the hairy scalp of such who go on in their trespasses." Is there any appearance of reformation? Yea, is it not the reverse? Are not our meetings for the preservation of our liberty often abused by excessive drinking, etc.? Have not politics taken the place of religion in all our conversations? Is it not become unconstitutional, (to use the vulgar language,) to mention God's name in company unless by way of dishonoring Him? Are not things sacred neglected by some and burlesqued by others? Are not the newspapers substituted for the Bible on the Lord's day, yea at church? What will the end of these things be?'"

"Mr. Tennent was on a visit near New York when a British frigate attempted to pass the batteries and proceeded up the Hudson while General Washington with his army was in the city. A heavy cannonading took place. Mr. Tennent was deeply affected, and after a violent struggle within himself, he turned to a friend or two present and said: "Come, while our fellow-citizens are fighting, let us retire to prayer! They accordingly went up into his room, when he most devoutly poured out his soul to God in behalf of his suffering country."

Mr. Tennent after a short illness died on the 8th of March, 1777 and was buried at Freehold, Monmouth County, New Jersey, near where the memorable battle of Monmouth took place on the 28th of June, 1778.

June 8th, 1887.

GERSHOM.

CRIMES AGAINST CHASTITY.

Adultery and its Kindred Sins, Treated Upon.

Sexual crimes have been recognized and punished from the earliest periods in the history of our race; antedating by centuries of time, the issuance of the ten commandments of Moses, one of which was, "Thou shalt not commit adultery." Technically speaking, the highest sexual crime that can be committed, is when a married man cohabits with a woman who is another man's wife. This is adultery in the highest sense of the word, and involves the greatest results.

According to our lexicons, when the act is committed between two persons who are not married, other terms are used, such as fornication, lewdness, etc.; but all cases of unlawful carnal commerce, call them by what name we may, belong to one class, and are, to a greater or less extent, adultery, and can be viewed in no other light. Originally, the uniting of the sexes by marriage was viewed in the light of a sacred compact, requiring not only the sanction of God, through His servants, but the ceremony to be performed by them also. But as man degenerated and wandered away from the true order of things established by God, the civil authority assumed the right to supersede the ecclesiastical; or if not exactly to supersede, assumed the right to solemnize marriages as well as the ecclesiastical; with this difference, however, the marriages performed by civil authority relate only to time, while those that are performed by the proper ecclesiastical authority, reach into eternity; thus proving, that marriage, when properly administered, is essentially a religious sacrament.

THE GREATEST GIFT

bestowed by God is that of creation. A portion of the same power by which the world was created has been bestowed upon man, which is manifest in the works of his hands. Not only in this, but in the procreative power, or in the capability to perpetuate himself. This great power necessarily requires the highest laws to govern it, the breaking of which, would involve the heaviest penalties.

Through a lawful marriage, man is authorized to exercise the power of procreation; while outside of it he has no authority to do so.

Strange as it may appear, for it is the rule rather than the exception; the more enlightened the age, the more degraded we find humanity in this regard. We often speak of the degeneracy of the barbarous nations, and though sunk very low as they are in many respects; yet nearly all of them could teach us

LESSONS IN SEXUAL PURITY.

And their degeneracy has been made all the more complete, when after being brought in contact with, they have copied Christian civilization; a principal adjunct of which is a most degraded licentiousness.

The highest penalty that can be paid for any crime is the shedding of the blood of the transgressor. This was the penalty God revealed to Moses for the sin of criminal intercourse between a man and a woman who was married; or between a man and a betrothed virgin; while the man who defiled a virgin that was not betrothed, was compelled to pay to her father, fifty shekels in silver, and was also compelled to marry her, and was not allowed to put her away all his days. In the last instance there seems to be a discrimination made; the former sin being visited by the heaviest punishment; the latter making the marriage a compulsory one, and forbidding the putting away of a woman thus wronged. The justice of this law even among the Gentiles, is recognized to this day. We intuitively justify the taking of the life of any man who defiles his neighbor's wife, while all feel that the only reparation a man can make for seducing a virgin, is by marrying her.

We might give statistics of this class of crime as published in reference to many of the principal cities, as well as the countries of the Christian world; but it is only a minimum of the evil that is brought to the surface, for the vast strata of

CIVILIZED WRONG-DOING

in this regard, would have to be ploughed up before we could discover the enormity of this sin, that is sapping alike the life-blood of people and nations. As I view it, it is the unlimited indulgence in this class of crime that prevents its being unearthed only in a small degree, for we dread the revelation of the true facts.

But we come now to the consideration of this subject, as it refers to the Latter-day Saints. Our religion involves the highest degree of purity, and sexual purity is considered among the most important. The Prophet Joseph Smith said, November 26th, 1843: "If a man commits adultery, he cannot receive the Celestial Kingdom of God. Even if he is saved in any Kingdom, it cannot be the Celestial Kingdom." And why? Because the promise to receive the fullness of a Celestial Kingdom involves the keeping of all the laws and the covenants pertaining hereto, and not the breaking of any portion of it, or the violation of any covenant, and especially the covenant of marriage. It is said of Abraham, Isaac, Jacob and others, that they have attained to their exaltation, because they

"ABODE IN MY LAW."

God said concerning David's transgression, (although he had not received a fullness of the Priesthood), that he had lost all the wives that had heretofore been given him; for, said the Lord: "I gave them unto another." The marriage of Bathsheba to David was justified from the fact that she had forfeited her right to her husband and he had forfeited all his right to his wives, and they two should certainly bear their sin together. Although this marriage was sanctioned by heaven, inasmuch that the Son of God came through this lineage, and a Solomon also was the fruit of this marriage, who was deemed worthy to build God's Temple; yet the penalty had to be paid by David for his transgression, and it is nowhere recorded that David had other wives given to him after he committed this sin; neither is it anywhere recorded that the man who commits adultery shall have the privilege hereafter of being added upon by having more wives given to him, without which, we understand, the fullness of Celestial glory cannot be attained unto. And it must be remembered also, that the wives he had previous to the commission of this act, are to be taken from him and given to another. See Doc. and Cov., Sec. 132, verse 44. It is also said in this same verse that "the man who hath not committed adultery, shall be made ruler over many," thus inferring that the man

WHO IS GUILTY

of this act cannot attain unto this power. This certainly ought to be enough to deter any person professing to be a Latter-day Saint, from committing this grievous sin.

I wish now to offer a few thoughts upon that phase of this sin wherein the act is committed by those who are not under any marriage covenant whatever; nor other sacred covenants as pertaining to the Gospel, which act is often quoted by writers and others, as a mere youthful folly.

We repeat: No sexual intercourse can be indulged in outside of the marriage covenant, but what will involve serious consequences. We look upon virginity as the very highest degree of purity. The hundred and forty-four thousand as seen by John the Revelator, in his vision, who had the Father's name written in their foreheads, were selected because of their purity, and no other word in our language could convey the true idea of this purity. Hence, though they were males, they are called virgins.

According to the law of Moses, when a man married a wife and he discovered that she was not a virgin, having been previously defiled, she was

STONED TO DEATH.

outside the door of her father's house; whereas, to falsely accuse a wife, involved not only a severe chastisement, but the payment of one hundred shekels of silver; for virgin purity was held in the highest esteem. If the law was thus severe in regard to woman, how about the man? Shall he go free, when by his blandishments, and perhaps his offer of marriage, succeeds in robbing a maid of her virginity? Surely his is the greater of the two, and cannot be justified by any mode of reasoning whatever. True, he may marry her, which perhaps is the only reparation he can make in this life; but in many instances are such marriages unhappy ones, for the best of all reasons, that they are generally compulsory, having originated in wrong-doing.

Adultery, in all its various forms, is the crying sin of the age, and a virtuous man may be said to be more precious than the gold of Ophir.

The practice of plural marriage has received the sanction of heaven, while all sexual indulgence outside the marriage covenant is most sincerely condemned. The so-called regenerators of Utah, would

GLORY IN THE DEFILEMENT

of our sons and the ruin of our daughters; and have already advocated this as the most sure way to secure freedom from what they call priestly tyranny. But I will say to the sons of Israel, the surest way to win the esteem and confidence of your family, your friends and your associates in life, as well as an honorable old age, followed by glory hereafter, is to preserve yourselves entirely free from all sexual crime. The truly virtuous man is a strong man everywhere, while others are like Sampson, shorn of his locks. To the daughters of Zion I would say, preserve your virtue as you would your life; for lost virtue is like a wrecked vessel; although it may be repaired so as to successfully outrun many a stormy sea, still its value is depreciated in proportion to the damage it formerly sustained.

TO THE ERRING

ones let me offer a few words: Never repeat a wrong; for a wrong repeated, only increases the consequences manifold. Fortify yourselves at the points where you are the weakest; for the enemy seldom attacks a strongly fortified position. Remember the surest way to receive the mercy of heaven is to exhibit a true repentance, and above all things hereafter, let virtue adorn your every thought.

CHASTITY.

A LECTURE,

Delivered by Wm. M. Stewart, Esq. Before the Teachers' Institute.

Fellow teachers, ladies and gentlemen:—The subject on which I address you is teaching. Before entering upon the subject, allow me to give a few explanations of education. Education is the generation of power. It is the harmonious growth of the whole being. Education aims rather to teach us how to think than what to think, rather to improve our minds so as to enable us to think for ourselves, than to store our memories with the thoughts of other men. The teacher's part in the process of education is that of a guide, director, or superintendent of the operations by which the pupil teaches himself. The great end of school work is to teach pupils how to instruct themselves. An eminent French teacher used to be laughed at for saying that he was trying to make himself useless to his pupils. Lead the children to investigate, discover, and invent for themselves. Action, action is the maxim of training, and things, things, are objects for lessons. When pupils once taste the sweets of intellectual conquest they demand victories for themselves.

Let us look for a moment at the

HISTORY OF PEDAGOGY.

Up to the time of the reformation the people of Europe were in a state of abject ignorance. The learning was kept wholly within the priesthood of the church. The invention of printing, however, necessitated the establishment of common schools. The elements of training in these schools were very rudimentary. Reading was taught, also some little writing and the church catechism was memorized. The teachers employed, aside from the priests, were selected on account of their unfitness for anything else. Soldiers who had lost their limbs, persons deformed, and old men and women who were likely to burden the public as paupers were employed as teachers.

About this time Rousseau, a French philosopher, wrote some articles on ideal society, where intelligence and justice should take the place of ignorance and selfishness. These articles fell into the hands of Pestalozzi, a Swiss philanthropist, who set to work putting into practice the ideas of Rousseau. He met with great difficulties, and at first made a failure. However, his philanthropic nature soon led him to further effort. His labors were crowned with unequalled success, and he became known as an eminent

EDUCATIONAL REFORMER.

As necessity is the mother of invention, Pestalozzi, not having books for