

strangers to the advantages of organization. They formed themselves into little groups called churches. In some places in the New Testament they are called "the church," in other places "the Church of God" in others "the Church of Christ." In these organizations there were officers. There were men appointed to fill certain positions in these organizations. This implied rule, authority; their power and authority to teach are everywhere exemplified in the Acts and Epistles of the New Testament. So much so that one of the apostles tells us that God had set in His Church Apostles, Prophets, Teachers, Evangelists, etc. for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. These were the officers, the most active members of the church—those who had charge of its interests—those who had charge of the spiritual and temporal education of these early converts in the Church. There was a Christian church, then, in the early history of Christianity. Men were organized into groups—into churches and belonged to the true church of which Christ was the head! So there are organizations called churches in our day, and in the age in which we live. But there is one great difference between our age and that one. And what is that? Why, there is diversity in our time. The Church of Jesus Christ, the Church of the former-day Saints was an unit. There was no rebellion within its ranks, no division in its councils, no clashing theories taught by its apostles. There was no rival or other organization ostensibly Christian that could stand up and presume to dispute or deny that authority which the Church of God maintained. Yet in our time we have every variety of Church organization—the Mother Church; the Episcopal Church; Methodism in all its forms and phases; Presbyterians, Baptists, and a host of others. These are diverse from each other in doctrine and sentiment and organization and theory and practice and consequently unlike the primitive church as established by Christ and His Apostles. Now, can they with these differences, with these divergences, and with this variety of teaching,—can they accomplish that designed by the founder of the original church? I hardly think so. Common sense says this is impossible. If the first church was divine in its order, divine in its ordinances, divine in its officers, divine in its institutions, if it was to accomplish a divine purpose, nothing short of that divine order could accomplish that purpose in this or any other age of the world. That is why Sectarianism has failed to bring the people to a unity of the faith. That is why it has not accomplished so much good as it might have done upon the earth. It is like a rope of sand. Every minister fighting, and every congregation quarrelling for the ascendancy of their own special and peculiar sect and faith. You go into any little village of a few scattered hundreds and you will find four or five churches there, each one endeavoring to perpetuate its own special idea, partly irrespective of the salvation of the masses. In fact they have become money-making institutions. Ministers have become professionals. They preach for money and divine for hire. They are more content to ask the congregation what they shall preach than to stand valiantly for the truth as preached by Jesus Christ and His Apostles and as recorded in the book which from first to last they profess to reverence and sustain.

This is the criticism of the Latter-day Saints upon the religious world, and because of this criticism, because of this understanding, thousands and tens of thousands have been led to embrace that which is known to the world as "Mormonism."

What is "Mormonism"? It is a restoration, a re-revelment of the same principles that were practiced by the early Christians. They had not a doctrine, they had not an ordinance, they had not an officer, but what is taught and found in the Church of Jesus Christ of Latter-day Saints. Now, the world have no idea we have got away with them that far. Has it come about by our own wisdom? No, sir. Where did you get it? Right in the State of New York through a chosen man—a boy, rather—by the name of Joseph Smith. Who was Joseph Smith? A man like you and I. Who were the old prophets? Who was Elijah? He was a man with all the failings of his fellow men: subject to like passions with his brethren; who were the Savior's Apostles. Men like ourselves! Who was Joseph Smith? A young man with many weaknesses and follies, it may be, of his own, and some akin to the failings of those by whom he was surrounded. How did he acquire this knowledge and information? It was communicated from on high. The spirit of inspiration and revelation rested upon him. He held communion with God and with His Son Jesus Christ. Here received the ministrations of Angels, and the power and authority of the Holy Priesthood from those who once exercised that authority in the flesh and he was ordained and dedicated to introduce this order again among mankind. Do you believe that? We Latter-day Saints believe it. Nay, more, we know it for ourselves. We have had testimony for year upon year in our experience that God was with him in manhood; that He enabled him to establish His Church and that He gave him power to ordain others to go forth, to the nations of the earth and gather the obedient and the good from the masses of mankind. The good I said, "Well," says one, "do you mean that you Latter-day Saints are any

better than we are?" I do not know that I do in this sense of the word. I mean that there was found scattered among the nations a people prepared of God for the reception of the truth. Individuals were looking for the salvation of Israel. They had been suffering under the inconsistencies, traditions and superstitions of the churches to which they belonged, and they were waiting for the coming of the man sent of God. And when he came or sent his representatives there were thousands everywhere that heard the word gladly. Where? In enlightened America, in the land of Bibles, in the land of churches, in the land of culture, in the land of religious liberty, where every one is supposed to have the right to worship God according to the dictates of his own conscience, and with none to molest him or make him afraid. They accepted the teachings of this lad. Was he an educated person? No, not in the sense that the world would call education. He had not been raised in any college of our great country; he had not studied the classics; he was not born in Boston, or any where in its immediate vicinity; but he was taught of the heavens, he was inspired of God, and he went forth in the strength of that education, and Utah Territory spreading from the north to the south, from the east to the west is the product of his labors and the labors of the Elders that have followed in his wake. "And," says one, "you believe this, that he was a prophet of God." Yes, we do. We will apply the same test that was applied in former days, the days of the Savior. Jesus said: "If any man will do his will, he shall know of the doctrine whether it be of God or whether I speak of myself, and as was said of the Savior 'we know that thou art a teacher sent from God, for no man can do the things that thou doest except God be with him,' so we can say of the Prophet Joseph Smith. Though he was called in poverty and raised in ignorance, yet the Lord made him mighty, and no man unless he had been thus sent of God could have accomplished the work that he has performed. You can find in this Territory people of every nationality, almost. You can find them from every state of this union. You can find people that have been identified with every religious organization. You can find people that are well up in the doctrines of the religious world and who comprehend the truths that are taught to them from time to time. These have been gathered from the nations by the power of truth, by the influence that the Elders carried, and they have colonized and spread abroad until the population is numerous in all the valleys of this mountain country. Strangers come here very curious to know what kind of people these 'Mormons' are. They come filled with prejudice and with hatred, with contention and strife. Many envy our prosperity, and some say, 'If we let this people alone they will take away our place and nation.' Well, as I have said, this has been done by the power of truth, by the preaching of the simple principles that you can find in the Bible, and that can never, no never be overthrown. The Elders of Israel have never been met successfully by the combined learning of the ministers in Christendom. The Elders have gone for them like giants, while conscious of personal weakness: like little David, they have taken the sling and the stone gathered from the brook, until the heads of many Goliaths of our day have reeled and fallen beneath the blow.

This is what "Mormonism" is. It is nothing more, nothing less, than the restoration of the old Gospel under the sanction and approbation of the heavens. The Elders of Israel hold the authority of the Holy Priesthood to induct men into the Kingdom of God; to baptize in water for the remission of sins, and to lay hands upon them for the gift of the Holy Ghost, and as in the olden times, the signs have followed the believer.

With this knowledge don't you think we can stand a good deal of this persecution to which we are subject? Do you think that bonds or imprisonment or death affects so sublime and decided a faith? "But," says some, "you are not persecuted for these things: you are persecuted for other things. Here is that offensive practice that you call polygamy, this is the great trouble between you and the fifty-five millions of the nation." Well, who of that fifty-five millions have we robbed in that? Have we taken any man's wife who may have passed through this Territory against his consent? What law have we violated in regard to this thing? Any law in this book (holding up the Bible) against it? Can you find it, you ministers, you religious, professors, you wide spread organizations? Have we done violence to the laws of God, or have we not honored the practice of the patriarchs? Have we not accepted that which was approved of God in the ages that are past, and which gave men prestige as the favored of our race. Men whom we are told were the friends of God. "Ah, well," says one, "that was in the dark ages." Just so. But it was when God made himself manifest among His children; when angels communed with those that dwelt upon the earth; when the spirit of revelation was felt among mankind; when the institutions of God's house and the ordinances thereof prevailed among the chosen people of God? And you call that a day of darkness! Boston was not known then, it is true. The great cities of this day had no existence in their present form. Civilization with all its concomitants were not then in existence, or like Sodom and Gomorrah under the

hall of brimstone and almighty wrath, its cities might only have been found today, as great, dead, saline seas. The dark ages! The age of Abraham! The age of Jacob and the founding of the tribes of Israel. The ages of Samuel! The age of the Judges of Israel! The ages when God made Himself manifest among that great people in delivering them from the hand of the iron rule of Pharaoh, and gave unto them a goodly land. The ages that gave David and Solomon and the magnificent Temple of Jerusalem. Dark ages, that brought on to this stage of action the Savior of mankind! Dark ages, when the church which He established flourished in the midst of persecution, when its leaders suffered martyrdom. Dark indeed, if they had not had the light of the Gospel; if they had not had this sunshine of inspiration; if they had not known of the power of God; if they had not had a testimony within themselves that they had received that which would enhance their welfare not only in this life, but the life to come. Would to God we had again a renewal—nay a glimpse of the dark ages of the past, and that the same benignant light was now spreading throughout this our land with its Christian churches, schools and colleges, that its corruptions and evils might hide their head and be banished from the midst of sorrowing mankind.

This, then, as I have intimated to you, is "Mormonism." It is the power of God unto salvation to all those who shall obey. And the promise is not unto us only, but unto our children, and our children's children, down to the latest generation. And if men and women anywhere, want that salvation which comes of God, which comes of the Gospel, which comes of the acceptance of Jesus as the Savior of mankind, they will have to find it in "Mormonism" as the world call it, or in other words in the restoration of the Gospel of the Lord Jesus Christ; and if they want men to induct them into that Kingdom, to baptize them in water for the remission of sins, to lay hands on them for the gift of the Holy Ghost, they will have to find them in the Church of Jesus Christ of Latter-day Saints—the poor, despised, derided, and as men believe everywhere, ignorant people in the valleys of the mountains, called "Mormons," whose faith and institutions are now sought to be overthrown by their enemies, by legislation of Congress, by proclamations of Governors, and the action of the Courts—they will find salvation with that people just as assuredly as in primitive Christian times the Pharisees, the Sadducees, and other sectarians, found salvation at the hands of the fishermen of Galilee.

I presume I have taken up all the time that is necessary; but I pray that the power of God may rest upon this congregation; that strangers may lay aside their prejudices and preconceived notions in regard to the Latter-day Saints; that they may be willing to believe that some good may come out of Nazareth, even from here; that every man and woman professing to be a Saint of God may be able to give "a reason for the hope that is in them," in the name of Jesus Christ, Amen.

PANGUITCH STAKE CONFERENCE.

PANGUITCH, U. T.,
June 8th, 1885.

Editor Deseret News:

A Conference of the Panguitch Stake of Zion convened in the new meeting house, in this place, on the 30th day of May, A. D., 1885, at 10 o'clock a. m.

Present of the Stake Presidency: President J. W. Crosby, Jr., Counselors M. M. Steele and David Cameron. There were also present several of the local authorities, but we were not favored with the company of any of the brethren of the Twelve.

The meeting was called to order by the President, and, after the usual preliminary exercises, the reports of the Bishops and various quorum Presidents were heard, and some good teachings from Patriarch James Henrie, after which Conference adjourned to 2 p. m.

At 2 p. m. Conference reassembled and after the usual opening exercises the time was taken up in completing the reports of the several Bishops, after which President M. M. Steele presented the General and Local Authorities, who were unanimously sustained. President Steele continuing, read a statement of the tithing and tithing-payers, showing an average amount per capita of \$24.43.

President D. Cameron addressed the Conference in a short but pointed speech, and Conference adjourned to 10 a. m. May 31st, 1885, with benediction by Allen Miller.

At 10 o'clock a. m., May 31st, the meeting opened with singing, and prayer by Isaac Riddle.

In consequence of vacancies in office existing, the following named sisters were chosen to preside over the Y. L. Associations of this Stake of Zion, viz: Mary H. Levy, President, with Sarah Houston and Maggie Clark as Counselors; Mary A. Mathews as Secretary.

The remainder of the time was taken up by Elder Melzar Hatch, Bishop Jones of Paragonah, Prest. Steele, Elder Isaac Riddle and Prest. Crosby, expatiating upon the principles of life and salvation. Before taking his seat Prest. Crosby called upon the people to express their feelings by vote as to the course of Brothers Musser, Cannon and others in submitting to imprisonment and the persecutions put upon them by the unjust and ungodly rather than renounce their religion or break

their covenants, when a sea of hands were shown and some were raised as high as possible in sign of approval of and admiration for those brethren.

The benediction was pronounced by Bishop C. King.

The speakers during the afternoon were Thos. Heaps, Hales and Presidents Cameron, Steele and Crosby, all exhorting the Saints to faithfulness.

President Crosby presented the names of James F. Johnson and Geo. H. Wilson to be ordained to the office of High Priests, whom the Conference sustained.

Conference was then adjourned to three months hence, at this place, with benediction by James Dickinson.

W. P. SARGENT,
Clerk of Conference.

EXPRESSIONS FROM THE PEOPLE.

PERTINENT POINTS.

Editor Deseret News:

Permit me through your columns to call attention to one or two of the apparent inconsistencies in the lecture of Mr. Joseph Smith on Sunday evening last. If the gentleman is correctly reported, he stated that 1860 was the year in which he commenced to "gather up the scattered remnants of the Church." If, as we all know, the Church was set up by the Prophet, never more to be thrown down, where was this valiant leader and "successor" to the Prophet, during all that time which intervened between the death of the Prophet in 1844 and the year of the present gentleman's advent—1860—a period of about sixteen years. The speaker said something about certain shepherds who were "not in sight;" would this not apply to the gentleman's own case at that time, if he were the legal successor to the Presidency, and the true leader of the Latter-day Saints?

Again, if the church is so important as to cause the speaker to be "an enthusiast," as he claims, and destined to so great a triumph, and that too "without polygamy," and if it be true that as he claims polygamy was not practiced prior to the death of his father, why did he intimate that the founder of that faith was a fallen or false prophet, and offer some apology, for such parentage, and his birth through that lineage? Why this covert allusion to his father's supposed depreciation and heresy, if the subject of polygamy, as stated, was not even "thought of or hinted at" till after the Prophet's death? To be consistent as a public speaker—let alone his claim of inspiration—it seems to me he should at least not deny the fact that polygamy was a tenet of his father's faith, and then admit it in the same public address, apologizing for the practice of it by his martyred parent. How can Mr. Smith feel so much "enthusiasm" for a cause, the originator of which he seems to believe has disgraced its present advocate? Which was the most likely to be correct in the promulgation of its principles—the Prophet who as an instrument in God's hand established and organized the Church, or the man who sixteen years after the death of that Prophet, comes upon the scene and denounces him as a traitor from God, and proclaims his doctrines as false and fatal to society?

In one portion of the speaker's addresses he declares that he always adhered strictly to the Book of Mormon, and in another place denies a doctrine therein contained. In a certain passage of that Book beloved by the Saints, there is a statement of the Almighty that if He shall design to raise up a people by the practice of polygamy He will so command them. If the practice of polygamy as Mr. Smith believes, be a crime in the eyes of God, how could the Creator predict or presuppose such a command to emanate from Him? And judging from this promise that the Lord would at some subsequent period require His people to practice polygamy, how can Mr. Smith claim to adhere to the teachings of the Book, and yet denounce polygamy, and condemn his father, the great Prophet of the last days, because he declared the time had now come which was foreshadowed in the Book of Mormon, for plural marriage to be reintroduced, and that God had commanded him to obey it?

These are a few of the questions which will have to be answered, before any sound-minded thinker will accept the proposition of this President of reorganized "scattered remnants," to relinquish what the inspired prophet and founder of the Church promulgated as the truth of the living God.

JEAN VALJEAN.

Ex-Congressman Cassidy of Nevada left Washington for home Sunday.

The Italian steamer *Italia* has been wrecked and 65 lives lost.

"ROUGH ON PAIN."

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Sir Robert Hart has been appointed British Minister to China and Corea.

An agent of the Theatre Des Italiens, of Paris, is in London negotiating with Mme. Patti for the season.

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The master masons and carpenters of Berlin have decided to refuse the request of their workmen to raise their wages or submit the dispute to arbitration.

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