

EDITORIALS.

DEATH TO THE DEFILER.

THE law is lamentably lame in its penalties for seducers and brutal libertines. We doubt very much if a jury could be fairly empaneled in the United States, which would convict of murder the near relative or lawful protector of an outraged female for killing the violator of her person. Still the law does not protect the avenger nor provide adequate punishment for the offender. Occasionally we hear of a husband, brother or father who takes the law into his own hands and constitutes himself the judge and executioner of the destroyer of his family honor. Public sentiment sustains him, but he becomes a law-breaker, and if the law were to take its due course he would quickly follow the object of his vengeance into the world beyond.

There is a radical error in our criminal code in regard to this class of offences against the person. No private citizen should be compelled, in the vindication of his honor, to perform any unlawful act, or to do that which ought to be performed by a duly appointed officer of the law. Forcible violation of female chastity ought to be numbered among capital crimes, and seduction ranked in close order to it in the criminal catalogue.

We have been led to these remarks by an occurrence which transpired in South Carolina on the 5th inst. A young girl sixteen years of age, named Sallie Wood, was committed to jail for killing Samuel Henry, about twenty miles from Columbia. She had been away from home and on her return found Henry, who was a married man and the father of three children, awaiting her arrival. As he wished to speak with her she invited him into the house, where he seized her and attempted by violence to indecently assault her. Breaking from his grasp, she obtained a pistol from an adjoining room, fired at his breast and killed him instantly. She was committed to prison, but being brought before the State court at Columbia, on *habeas corpus*, was admitted to bail in \$1,000 and released.

In all probability Miss Wood will obtain the same verdict from the jury on her trial as is already accorded by the popular voice. Henry was a villain who deserved the sudden and violent death which he received from her hands. And before God and man Miss Wood will be honored instead of condemned for taking this human life in defence of her virtue, which to every proper minded maiden is of more value than life. But suppose Henry had succeeded in accomplishing his design, and his case had been adjudicated in a criminal court. If conviction had followed, a few years' imprisonment, at the utmost, would be the legal penalty imposed. It is acknowledged that for his bestial attempt he was worthy of death; but if he had effectually perpetrated the crime, the law would have imposed no greater punishment than if he had broken into a house or committed some other offense against property.

This to us is all wrong. The severest punishment should be meted out to the villains of the Henry stamp, and until the law on this point is changed, we may expect to hear of homicides committed in defiance of the law by the protectors of outraged women. Indeed we think that a few instances of this character would have a wholesome effect upon some lawless libertines in these regions, whose chief pastime is to prey on feminine virtue, and to lead unsuspecting and innocent girls from the strait path of honor into the broad highway of shame and infamy. Death to the defiler should be the law of the land, and if swift vengeance were to overtake the scoundrelly seducer, the fair fame of many a family that is now smirched and tainted would have been saved from ignominy, sorrow and disgrace.

Colorado Junction is now the name of the place where the Union Pacific and Colorado Central join hands. It used to be called "Hazard." This was an ominous name for a railroad station.

PHOTOGRAPHING IN COLORS.

PHOTOGRAPHING in colors is pronounced by many artists of the camera an impossibility. We do not see it in that light. This may be the result of ignorance on our part, and then again it may not. The impossible is very difficult to define, and in this age of wonders there is little use for the phrase. Many things which a few years ago were numbered among the impossibilities, are now practical realities, are stripped altogether of mystery and excite no marvel and little comment.

The announcement, then, that a Vienna photographer has succeeded in producing photographic views, printed on a steam press of his own construction, which give the natural colors with vivid distinctness, even to the nicest shades, may be received without that positive incredulity which some artists always exhibit when the subject is even hinted at. The process is described by the *Vienna Press* as follows:

"The secret of the invention consists in the analysis of the white light into the three colors—yellow, blue and red—and in the recovery of the three colors ready for the press. On a plate chemically prepared so as to receive but the yellow parts of the light, and the tones of the colors of the object to be reflected, the first photograph is taken, when a negative of that plate is at once put under the press, whose cylinder is dabbed over with yellow paint. None but the tones of the yellow colors are now seen in the impression. After that the object is photographed on a plate made to reflect but blue colors. This plate now under the press reflects a blue impression, the cylinder being dabbed over with blue paint. In the same manner he receives but the tones of the red colors by means of the third plate. Printing the individual pictures of a yellow, blue and red over each other, a picture is produced true to nature, the colors intermixing by having been printed over each other. The idea, long entertained and prosecuted by Albert, to photograph colors may no longer be considered as not feasible."

If the process described above proves to be really successful it may be an important step towards the perfection of the art, the introduction of a method by which pictures may yet be taken, instantaneously, with all the tints and shades which Nature uses, and with which she clothes the universe in beauty. Such a consummation is "devoutly to be wished."

"GOOD BYE, FOREVER."

THE last words spoken by the celebrated actor, Edwin Adams, were addressed to his wife. "Good bye, Mary," said he, "good bye, forever!" Can there be anything more dreadful for two loving hearts joined together in the struggle of life to contemplate, than final and eternal separation? Death, to those who have no assurance of the life beyond, must be indeed awful, and its advent must bring the horror of dark despair. Its terrors can be little less to those who believe in the life to come, and yet have neither promise nor prospect of reunion and the restoration of the fond delights of true marriage, perfected and perpetuated in immortal existence.

To bid our friends and relatives a last farewell is food enough for bitter anguish. But to look upon the face of husband or wife with the conviction that we shall see it no more, that when our eyes close in the darkness of the sleep of death we shall never wake again; or that, waking, the joys and tender emotions, the exquisite sympathies, the loving responses of heart to heart and soul to soul shall never be renewed; that the partner of our ripened being, a portion of our very life, is henceforth to be rent from us for ever; that the grave-cloths shall be a wall of division between us which can never be thrown down; and that through all the eternity to come we shall

remain separate, single and unsexed, is a thought sufficient to clothe Death with terrors appalling to a stoic heart, and justify the deepest mourning and the wildest grief.

And yet what promise, apart from the revelations of the latter days, is given to any, of a different future? The whole world was in darkness on this momentous question, until the light of eternal life beamed down from the Sun of Righteousness and was reflected upon the earth through the Prophet and Seer, Joseph Smith. The doctrine of celestial—or eternal—marriage, dissipates the gloom and dispels the horror which surround the death bed and the parting of twain that have been made one, and brightens the sepulchre with such tokens of coming joy that present sorrow gives way to the assurance of future union, and the tears of mourning are chased by the smile begotten of faith and quickened by the spirit of heavenly promise.

There is nothing in all the vast fund of truth revealed of God to man which embodies such a wealth of pleasure, and opens up such an avenue to a comprehension of the mystery of the great beyond, as that one chapter from the book of life. Marriage in its fullness is here made plain. It is ordained of God. It is not designed simply for time, but reaches into eternity. It is not merely for the body, but for the whole being, body and spirit. It is not designed for temporary or temporal convenience, but for everlasting purposes, glorious and divine. It is the basis of an immortal structure; the beginning of an endless kingdom, the commencement of a deathless dominion over an ever increasing posterity. Its essential ceremonies are divinely ordained, and when administered by legitimate authority, what is sealed on earth is sealed in heaven. And those who are faithful to its conditions have a mutual claim, each upon the other, for time and for eternity. Death may intervene and lay its cold hand upon either or both partners to the everlasting union, but their separation is but for a moment when compared with the ages before them, in which, by virtue of the bonds of the everlasting covenant, they are joined together as one flesh, to triumph over death, hell and the grave, and enter through the strait gate into the upper chamber of the Holy Ones, to mingle with that society in which "the man is not without the woman nor the woman without the man."

The grand object of the union of the sexes is here set forth; and those who receive of the spirit of that revelation can look through the dark shadows of the tomb, and discern the glories and beatitudes of that life and immortality which this gospel brings to light. With them there is no "good bye, forever." The future is but half concealed, and its realities press so closely and vividly upon their inward senses that doubt is banished, to-day is but a measure of the eternity for which and in which they live; and the dissolution of the body and the momentary separation from family and kindred effect no disruption of the ties which hold them together in everlasting compact. Instead of moaning, "good bye, forever," they can feel and say, "farewell for a little season; I go to prepare a place for you, that where I am ye may be also." And this is just as much a matter of fact with them as the sweet "good night" when darkness and rest arrive, uttered in full expectation of saying "good morrow," when the rising sun brings light and life again. And to none but the wilfully corrupt and evil, who love the darkness rather than the light, who deny the truths which have been made plain to their understandings and are found fighting against God and His Christ, need they ever express those sad words of final parting, "good bye, for ever."

ANOTHER NEW SECT.

A NEW sect has lately been organized in Pennsylvania. It is called the "Body of Believers," or the "Church of God." It claims the Bible alone as its creed. Its members believe that by repentance and faith in Jesus, and being baptized in His name, they become inheritors of the promises made to Abraham, Isaac, and Jacob and of the priesthood after the order of Mel-

chisedek. They believe in the second advent of Jesus, and in baptizing use only his name, contending that as He was born, died and ascended and will return as Jesus, by being baptized in that name, only, they become a part of it. They deny the doctrine of an intermediate state, but claim that the whole being dissolves at death, and that when Christ comes he will raise them to immortality, will overthrow all human governments and establish His dominion. Man, they say, is mortal and will have no immortality until the resurrection, and not then without acceptance of Jesus and baptism in His name.

There are many denominations who claim to receive the Bible as their only creed. Yet they differ from each other very materially, and come into violent collision, with the Bible in their hands and anger in their hearts; because they each believe it according to their own interpretation, and have no other guide but the dead letter, which cannot expound itself.

The "Body of Believers" have fallen into some gross errors in making up a creed culled from the writings in the Old and New Testaments, and arranged without divine direction or authority into a set form of doctrine. For instance they seem to have passed over the plain instruction of Jesus to his Apostles: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." *Matth. xxviii. 19*—Baptizing in the name of Jesus alone is, thus, according to their announced standard, incorrect and contrary to the commandment of the Being whose name they take in vain. Then they fail to show how they obtain the right to use the name of Jesus or administer any ordinance in His behalf. Conferring this right upon twelve men, many centuries ago, does not bestow it upon them any more than the commission of Pontius Pilate from the Roman Government gives one of their ministers the right to govern Judea today. And the Bible is their only authority; they have no further communication or revelation from God.

Their notion, too, which is becoming very popular among a certain class of Bible students, that there is no separate existence of the spirit from the body, is in opposition to many plain declarations of Holy Writ. The mission of Jesus to the spirits in prison during the period between his death and resurrection, He being "in all points such as we are, except without sin;" the promise to his disciples that He would go and prepare a place for them, that where he would be they might be also; the teachings of Paul in relation to the conflict between the spirit and the body; his vision of the third heaven, in which he was in doubt whether he was "in the body or out of the body;" his saying of "absent from the body, present with the Lord;" the revelation to the Apostle John, in which he saw, under the altar, "the souls of them who had died for the witness of Jesus;" the declaration of Jesus in relation to Jehovah being "the God of Abraham, Isaac and Jacob," that he was "not the God of the dead, but of the living, showing that those worthies were alive in the spirit though their bodies had crumbled back to dust, spoken as it was to the Sadducees, who like the "Body of Believers" denied the separate existence of the spirit of man; all this and much more that could be cited from the Book they claim as their only creed, shows that they have on this point adopted an anti-Christian and anti-Scriptural doctrine.

We do not deny that many passages from the Old and New Testaments can be quoted, which, with a little bending towards an idea already accepted, can be made to appear in support of this Sadducean dogma. And this brings us to the main point which we desire to present in this connection. That is, that the Bible alone is not a sufficient guide to a correct understanding of the things of God. And herein is seen the necessity and benefits of the revelations of the Almighty through the Prophet Joseph Smith, in which the points of doctrine which have been in dispute for ages are settled and made plain, through the light that has been communicated from the Centre of Knowledge and the Manifestor of Truth.

Without the living oracles, the authorized exponents of revealed doctrines, mankind are ever likely to go astray and to substitute their own notions and vagaries for the principles of eternal life and the laws and teachings of the Eternal Father.

Books are insufficient, because of the varieties of mind that exist, and because the dead word cannot explain itself, and because of the mutations of language in centuries of time and through various translations and modifications. The living word of God, spoken by authorized agents, can alone give to mankind the doctrines of salvation, unadulterated and unclouded by human folly. And without the Spirit of Truth, by which the Scriptures handed down to modern times were written in past ages, the people of the nineteenth century will be "ever learning and never able to come to the knowledge of the truth." And sects will multiply, and self-constituted ministers will contend over simple tenets, while darkness remains upon their minds and gross darkness envelopes the people. The Latter-day Saints have reason for ever increasing gratitude for the knowledge of divine truth, which which has given them a correct understanding of principles about which thousands are in conflict and over which the learned and wise are sorely puzzled and perplexed.

THE BLIND LEADING THE BLIND.

MR. MOODY, the revivalist, who has made so many temporary religious excitements in England and the United States, while officiating at Northfield recently, invited all to come forward and partake of the sacrament. No matter whether they belonged to any church or not, it made no difference, he said. "Baptism," he exclaimed, "is not important, the Lord's supper is all important."

Thus do all unauthorized representatives of Jesus Christ pervert His doctrines and lead mankind astray. The substance of Moody's discourses and that of all the sermons and exhortations of "Christian" evangelists is, "Come to Jesus." Yet when the repenting hearer attempts to follow their advice, he is at once turned from the path pointed out by the Savior Himself, and the ordinances instituted by Him for the purification and redemption of mankind are pronounced "unimportant."

It is singular that any person professing to rely upon Jesus as the Savior of the world, should presume to set aside any rite or ceremony which He established, or treat with indifference any of His sayings. The common title bestowed upon certain ordinances commanded by the Master, that of "non-essentials," appears like a denial of His authority, and an assumption of wisdom superior to His. That baptism or any associate ceremony of the gospel should be despised by those who have no belief in Christ, is not to be wondered at. But the indifference or hostility to those ordinances by professing "Christians," and particularly of "Christian" ministers, is positively insulting to the Being whom they exalt in word as God incarnate.

Moody's course and teachings are entirely opposed to those of the true Apostles of the Savior. They commanded all people to repent and be baptized for the remission of sins; and there is no evidence in the Scriptures that they, or the Savior himself, ever administered the Lord's Supper to any but members of the Church.

Jesus submits to baptism at the hands of John in order that he may "fulfill all righteousness." He tells Nicodemus that "Except a man be born of the water and of the spirit, he cannot enter into the kingdom of God." After his resurrection from the dead, when holding "all power both in the heavens and on the earth," in sending his Apostles to preach to all the world he says, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." But Moody who professes to be His servant, says, in the face of these facts, "baptism is unimportant."

There can be no "non-essentials"