

EXPRESSIONS FROM THE PEOPLE.

THE REST OF US.

"I wish you out there could be like the rest of us."—President Cleveland to Utah Delegation.

SALT LAKE CITY, May 20th, 1885.

This sentiment, uttered by the Chief Magistrate of our Nation, is undoubtedly intended to apply as a whole to the "Christianity" and civilization of the Nation, and it is endorsed by the people—I might say to a unit. Great men, wise men, ministers, lawyers, editors, doctors and judges, with perhaps an occasional exception, are all agreed on this point. Now let us

LIFT THE CURTAIN

a little and take a sly peep at the situation. The people of our nation are divided into a great many different sects and parties religiously, and of the present population, 30,000,000, are professed Christians. It is that we should be like these "Christians," that the people so much desire and that our Chief Magistrate urges upon us.

WHAT IS THEIR CHRISTIANITY?

Let us see, Prof. T. M. Lindsay, D.D. of Glasgow, Scotland, says in the Encyclopedia Britannica, "The Christian religion is the result of two factors, neither of which can be omitted if a true description is to be given. On the one hand there is the objective element which consists in the manifestation and revelation of God to His people for the purpose of salvation; and on the other side there is the subjective element which consists in the appropriation of this manifestation and what it implies by man through faith. Both elements enter into and form the constituent elements of a new life, which all Christians share in common, and which is the essence of Christianity."

So far so good, but now for the reduction of this statement. Where is the Christian sect or party of the world, who accept "manifestation and revelation of God to His people for the purpose of salvation?" True, they profess to believe the Bible and say it is the foundation of their creeds, but claim that with the days of Christ the "manifestations and revelations" ceased. The facts are these, they have no knowledge of God, of His person, or attributes, and will not accept, or permit him to give an account of himself, in this our day and time. They, the whole of them, may be classed with that number, who are worshipping an unknown God and "teaching for doctrine the commandments of men."

Now isn't it very remarkable, if the learned ministers of the day are right, and they have the gospel, that they should be so alarmed about God making known his will, and that they should object to

"MANIFESTATIONS AND REVELATIONS?"

Where is the Christian minister of the nation that dare accept these and retain his standing before the people as a teacher? Echo answers, where! No, they dare not do so, for God does not deign to talk to them. They do not desire, nor will they receive His word; and, as a consequence, the heavens are sealed over their heads.

Can a man satisfy hunger by the rattle of knives and forks on empty plates? Can the soul be satisfied with reading of the manifestations in the days of Christ and being told "these things are no longer needed? Why should partiality exist, and they who lived over eighteen hundred years ago be more favored than we? Why are cause and effect changed? Is there any effect produced anywhere without a cause? Where do all of our ministers obtain their authority for acting in Christ's stead, when they deny His power, "manifestations and revelations?"

To ask the Latter-day Saints to accept

THE RELIGIONS OF THE WORLD

in their enlightened "Christian" sense, is simply asking them to deny God, His power, "manifestations and revelations," and do away with all the principles of our holy religion.

Is it a crime for a man to have the Holy Ghost? to have the testimony of Jesus, and the spirit of prophecy? Is it a crime to believe in the revelations of God? Congress, backed by the "conscience" and "moral sense" (?) of the nation says so; and the man who dares to honor the law given for his salvation, must be arrested, tried, convicted and sentenced, to the full penalty which the "conscience" of the judges will allow.

Now the question is, Can we afford to be like them? Some may shrink and try to be like them, and deny what they once knew was truth, but these exceptions are rare, and the mass of the people of our faith will say Never, no never, will we deny our religion; we know too much; we cannot afford it! We cannot accept Christianity "having a form of godliness, but denying the power thereof." We cannot consent in our feelings to worship a being who cannot hear, talk, walk, nor manifest his power. We prefer to worship the God of Abraham, Isaac and Jacob, for we know in whom we have trusted, and we are satisfied with His dealings towards us. Therefore, in a "Christian" sense, we cannot be

LIKE THE REST,

for their faith is foreign to every principle, revealed and taught for the salvation of man, and for us to do this

would place us in a worse position than many of the Christians of the world are in, for they, in many instances, are honest in their professions, and we would not be; we would be traitors, denying that which we have received and know to be true.

"But," says one, "only so far as polygamy is concerned do we ask you to be like us; put it away and we will let you alone; cease to 'hold out,' your wives as bearing that sacred relation to you and be like us."

What a requirement! God has spoken on this subject, and commanded it, saying "for all those who have this law revealed unto them must obey the same;" and "no one can reject this covenant, and be permitted to enter into my glory."

We accept the issue forced upon us. We do not wish our marital relations to stop at death; we wish to live with our wives and children hereafter. We expect to know them, and they will know us; and the love and union we enjoy here is only a little foretaste of the great love for each other that will exist hereafter; while the people of the world will have no claim upon each other, for their ties and covenants end with death.

What has the prevalent system of marriage done for the world? Look at the statistics of crime, divorce, adultery, prostitution, infanticide, seductions, and all the train of crime following in their wake. Are these the result of Christianity and civilization?

IF THE BIBLE DOCTRINE

was enforced and the seducers and adulterers were to pay the death penalty, how many professed Christians would be living to-day. How many of the learned ministers of to-day have never cohabited with any woman, only their legal and lawful wives? How many of the whole mass who are loudest in their demand for the extinction of polygamy have never cohabited with any woman outside of the marriage relation? Let them answer. Who sustains the social evil, and visits houses of ill-fame and assignation? Is it the Latter-day Saint, or is it the so-called Christian?

Come, now, you moralists! you would-be reformers! If you are without this sensual sin, you can begin to throw stones at us. The situation to-day is, the men who drink the most whisky, who profane the name of the Deity the loudest, who gamble, lie, steal, and commit all manner of abominations, and who sustain the "bawdy" houses, are the loudest in their demands for

THE DOWNFALL OF POLYGAMY.

Shall we accept the life and conduct of this class and their leaders as our example? Let a thinking, moral world judge.

We are not immoral; we demand and sustain the holy family tie, and before the so-called "civilization" made such inroads into Utah, we had no houses of ill-fame; we had no gambling dens nor opium hells; cases of prostitution were unknown, and seductions did not enter into the thoughts of the Elder in Israel. A woman could then go from one end of Salt Lake City to the other at any time of the day or night, and she was safe from insult; but to-day we have the "Christianity" of the world with all its concomitant vices flourishing in our midst. The fine houses of worship erected by various sects, with their tall spires pointing heavenward, cast their shadows upon dens of infamy.

Who brought and introduced this state of things in our midst? not the "Mormons," but

THE GREAT "REFORMERS,"

who now demand that we put away our wives, make bastards of our children and prostitutes of our daughters, and turn virtue into a stream of vice—then we would be like the world. God being our helper, we will never do it.

MARCUS.

THE SABBATH DAY.

"Whosoever doeth work therein shall be put to death." Exodus, chapter 35 verse 2.

In this age of unbelief and skepticism in regard to God and sacred things there is no wonder that the practices of the world should be in keeping with their unbelief. For centuries past both in this as well as in the mother country, the influences of religion regulated to a great extent the conduct of the people and especially was this apparent in the very rigid observance of the Sabbath day; but during the last half century quite

A CHANGE HAS BEEN WROUGHT

in the views and feelings of the people of Christendom, that is very noticeable and can only be viewed with regret and serious forebodings.

Religious influence is no longer the great moral lever regulating the conduct and actions of the people, for the masses have broken loose almost entirely from all religious restraint, and Christian ministers are to-day incapable of instituting any measures that will bring back the power that religion once exercised over the people. (This is easily accounted for, but it is not my purpose in this article to explain.) Many of the ministers of the various Christian sects are sagacious enough to discover the waning power of the church, and in order to preserve intact their individual prestige, pander to the popular taste, and their discourses in the pulpit partake more of

the character of addresses upon popular topics instead of discoursing upon religious doctrines and pointing out the consequences of sin as of old.

ANCIENT ORTHODOXY

'tis true receives a small share of their attention and comment, but it is often referred to and ridiculed as old foggyism. It is only in cases where the most flagrant departures from orthodox principles are reported that ministers are called to answer before ecclesiastical tribunals, and even here such men find in their brother ministers some of the staunchest supporters of heterodoxy, and such councils generally adjourn without taking any action in the case whatever further than a little discussion.

To rebuke sin and sinners openly from the pulpit would involve, in nearly every instance, dismissal and a loss of salary, which is of far more consequence to the modern preacher than the eternal damnation of a whole congregation; consequently, sin goes unrebuked and wrong-doing remains unchecked.

True, there are a few preachers of the mountebank stripe, who will regale their audiences for several consecutive Sabbaths with recitals of the horrible scenes that are being nightly enacted in and around the Five Points and other places in New York City, and will dilate most elaborately upon the degradation to be found in the slums of the principal cities of Christendom; but where is the minister who dares disclose the rottenness and corruption that befoul the atmosphere in and around the marble palaces of the broad and fashionable avenues in these same cities, conscious though he may be that some of his hearers and perchance members are guilty of the sins that he is describing; for do not these very individuals pay the highest price for the pen in which they sit and do they not applaud his rhetorical utterances in which he enlarges upon the crimes of the moneyless and half-starved denizens of these sinks of pollution which the

BOASTED CHRISTIANITY

of the nineteenth century allows to exist under the shadow of its own sanctuaries?

A few unchristian writers have made bold to suggest that the rich church goer, and in some instances church members, furnish quite a percentage of the victims to be found in these places. Oh! hypocrisy, under the garb of Christianity, when will the Almighty tear assunder the gaudy coverings in which you have clothed yourself and exhibit you in all your wicked deformity, imbecility and rottenness as you now appear before God and angels!

Is it any wonder, then, that reverence for the Sabbath day should no longer have a place in the hearts of the people, or that labor of various kinds is performed on this day as well as the other six days of the week? And in some cases where labor is refrained from is not the day spent mostly in the pursuit of pleasure and enjoyment. It is against these influences of modern Christianity that we should warn the people and more especially the youth of Zion.

THE DIVINE COMMAND

to ancient Israel, which was, "Remember the Sabbath day and keep it holy." It is also in keeping with the example set by God himself who "rested on the seventh day from all His work."

The Lord has said in His revelation to us, "That thou mayest more fully keep thyself unspotted from the world thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. For verily this is a day appointed unto you to rest from your labors and to pay thy devotions unto the Most High—confessing thy sins unto thy brethren and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words, that thy joy may be full—And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance—verily I say that inasmuch as ye do this the fullness of the earth is yours; the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth; yes, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses or for barns, or for orchards or for gardens, or for vineyards."

And it pleaseth God that He hath given all things unto man; for unto this end were they made to be used with judgment, not for excess nor by extortion; and in nothing doth man offend God, or against none is his wrath kindled, save those who confess not His hand in all things, and obey not His commandments."

This language is so plain that it needs no comment, but as the season of the year is approaching when

PLEASURE RESORTS

will be the order of the day and will no doubt, as heretofore, be extensively advertised, thus inviting people to partake of that which God has forbidden, I thought a few remarks by way

of a reminder of our duties, as well as our obligations as Saints, would be timely, and I hope acceptable.

We have no factories or other places of labor here where our boys and girls, as well as men and women, are compelled to work ten and twelve hours every day, except the Sabbath, and where the taking of a holiday would involve the loss of a place which, although so poorly paid the employe could not afford to sacrifice. On the contrary, I make bold to assert that there is no place in the civilized world where the masses of the people, young, middle aged and old, can and do indulge in the pursuit of pleasure to the extent that the people do who reside in these mountain valleys, and that too without seriously interfering with or jeopardizing even our business interests or our chances of a livelihood.

There may be a few instances where CONSTANT CONFINEMENT TO BUSINESS.

might be pleaded as an excuse for indulging in pleasure-seeking on the Sabbath day, by way of relaxation, but those instances are very scarce indeed, and I believe, with a little management, could be still lessened.

God has blessed His people abundantly and because of this those who sojourn among us, but who are not of us, have received their full share of the bounties that He has so abundantly provided. While these may desire to spend their substance in the gratification of vitiated tastes and appetites and choose more especially the Sabbath day for that purpose, so as not to interfere with their business pursuits during the week, the Latter-day Saints both young and old if they would retain the favor of the Lord must pursue a different course, for while these pleasures in and of themselves may be harmless and perfectly legitimate, still they are not so if indulged in upon the Sabbath day, because God has forbidden it; and in the language of the revelation

WE OFFEND GOD

when we do not obey His commandments.

What Latter-day Saint is there who would dare to kneel with his family before the Lord on a Sabbath morning, and ask God to bless them during the day and help them to break his law, with an intention in his mind to desecrate the Sabbath? It would be a mockery if he were to do so, for such persons are not entitled even the protecting care of the Almighty, because they willfully trample upon one of his express commands.

How many persons are there who, without any just cause, absent themselves from the house of the Lord Sabbath after Sabbath, and thereby neglect to partake of His holy sacrament, when the Lord has said "But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High," etc.

A sight much to be regretted, but often seen during the spring and summer, is that of whole families, as well as parts of families, wending their way to the adjacent cañons on a Sabbath morning, for the purpose (as they say) of benefitting their health and having a day's enjoyment. In many instances heads of families who have been ordained Elders in the Church set these examples of evil and wrongdoing. Such men may, by and by, find themselves powerless to restrain their children from committing other wrong acts, thus bringing extreme sorrow to their own hearts. I am aware that there are persons who advocate the doctrine that we should view lightly

YOUTHFUL FOLLIES

that are not directly crimes, lest we might by our severity drive them from us altogether. I would answer by saying that our children should be early taught that to break in the smallest degree the law of the Lord or to act in opposition to the counsels of His Spirit must result disastrously sooner or later.

Then again, there are some among us who feel that they must perform a little labor on the Sabbath day—work that is really necessary, and which they have been unable to accomplish during the week. The farmer looks at his grain shaking in the field, or his hay which is exposed to an approaching storm, or some other thing which needs to be done before he leaves home to attend to some business that is imperative, and ventures to use the Sabbath hours to accomplish his object, forgetting in his anxiety that He who commanded him to "do no manner of work" on that day gave a promise in connection, that, "Inasmuch as ye do this, the fullness of the earth is yours—yea, and the herb and the good things which cometh of the earth, whether for food, or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards."

THE JEWS,

who have been deprived of the ministrations of their priests and the fires of whose altars (where atonement was made for sin) have been extinguished for eighteen centuries, have not forgotten the law that was given amid the thunderings of mount Sinai: "Remember the Sabbath day to keep it holy." Neither have they forgotten the terrible penalty to be inflicted upon those who broke it, which read, "Whosoever doeth work therein shall be put to death," which penalty was fully executed upon the man who only gathered a few sticks on the Sabbath day. (See Numbers xv. 32—36.)

This subject appears to be of sufficient importance to be treated upon by

the teacher who visits from house to house, by the Young Men's and Young Ladies' Improvement Associations, as well as in the Sabbath schools and the meetings of the Primaries; for if we would obtain favor of the Lord and deliverance from our enemies, we are only entitled thereto as we observe His law. SABBATARIAN.

CHICAGO LETTER.

THE CHICAGO "TRIBUNE" AND "MORMON" QUESTION—SUCCESS VS. SIMULTANEOUS POLYGAMY—PRISONMENT OF "MORMONS"—REMEDY FOR THE SOCIAL EVIL IN AMERICA—NEW YORK SIGHTS, ETC.

CHICAGO, May 17, 1885.

Editor Deseret News: Utah is once more to the front. The blanket sheets are again unfolded in the breeze. Deliberate falsehood, shallow sophistry and petty, soul-souled casuistry as usual are the striking features of the

ANTI-UTAH EDITORIAL WAR.

Relative to the Utah delegation in Washington, the Chicago Tribune "Statements were made to the press which were notoriously untrue," then it proceeds to show that polygamy laws prevailed in Utah before the "Mormon" settlement, cause Mexican laws then govern. The editorial takes cognizance of Utah question in a general way, maintains that the Edmunds law is intended to check immorality, civiousness, and licentiousness among any person or persons but those nominating themselves "Latter-day Saints." If it were not for the fact the Tribune is the type of a class papers which prate in this manner about Utah, it would scarcely be worth noticing. Its news and editorials may be perused by a few beccies, or by commentators for structive purposes, but it is to advising its present support is owing paper without a principle gets something like the "Vicar of Bray" the end. One day it abuses St. J. for being a prohibitionist and the day ridicules a Congressman for being sold whisky at one time. In page it denounces "Mormonism" immoral, and in the next page it mends an American parson show England. In one column it publishes a sermon, and in the next it says the preachers: "Would the faces of dozen clergymen reveal a compe picture with a kindly eye for the taters and a look betokening that a would be felt for that place offer the largest salary." And yet this per is not edited by Shang Andros of Street Gazette fame, but by orthodox and sanctimonious Grant Medill.

POLYGAMY—SUCCESSIVE AND SIMULTANEOUS.

divorce, marriage, prostitution several other social topics are not ceiving a good deal of attention both press and pulpit. It appears the public meeting held in Utah the address to President Cleveland one cause of the discussion. The cent utterances of Minister Phelps the immorality and alarming plence of divorce, combined with the terance and action of Senator Br of Georgia at the recent Augusta list Convention is another cause of discussion. Senator Brown has ca the Southern Baptist Church adopt some stringent measures

tive to the marriage tie. Out of fifty articles on this topic from O ollic, Protestant and secular papers perhaps about forty-five agree in saying that "successive polygamy" neither more nor less reasonable simultaneous polygamy." While mitting this, they have not a word say of legislation for both alike would appear that American society not to be endangered by lascivious among alleged Christians, while I said simultaneous polygamy in Utah in a fair way to disrupt the family ranagements of 55,000,000 people. Catholic Citizen of Milwaukee "It is a striking commentary on nineteenth century civilization that is making more widows than made in even the bloodiest epoch the dark ages.

GRASS WIDOWS

by the hundred go daily forth for hundred divorce courts. And, as truly remarked, of all the pernicious elements in society, none are dangerous than the wife without a band and the husband without a wife." This is a fair sample what the entire Catholic thinks of Protestant society and of Protestant Christianity. while the laity seems on the increase in Protestantism it counsels severe discipline in its own ranks. Of course it congratulates itself on being comparatively exempt from the divorce pestilence, and it emphasizes the allusions of Minister Phelps and Senator Brown to the wise discipline of the Catholic church.

The Protestant press, while admitting the prevalence and destructiveness of this lax divorce system, seem unwilling or unable to adopt any measures. Their attitude may be represented in the words of one paper, namely, that "the dam leaks in so many places it is beyond remedy." It is strange that the first decided action should come from a layman and be