ANTI-MORMON SLANDER

Reluted by an Rider in the Mis sionary Field.

FAVETTE CITY, Fayette Co., Pa., August 24, 1888 Editor Deseret News:

August 24, 1888.

Since leaving my mountain home, inturating my mountain home, inturating as a missionary in the "Keystone", State. I have found with man of the so-called ministers of the capel and the would-be pious people split which is quite adverse to the split of Christ. When "Mormon' Edders appear in their midst, they are moust at once to anger; and though may times these people are at varance among themselves over religious differences, they are now willing to platowither and use every-effort to this the "Mormons" out.

This spirit has of late been manifestedly some in the lower part of Fulton Denty, of this State. Last winter Edder N. C. Christensen and mysell rent into that part, held a number of peelings, and made many kind friends, one of whom were willing to investigate the principles of the Gospel as mught by the Latter-day Saints, not-spirit they had heard about us. About the middle of June lass in connection with Elder W. R. Stevens, I again went that to that place, held a few more meetings, and made more friends. This seemed too much for the reverdence that the place, held a few more meetings, and made more friends. This seemed too much for the reverdence that the place, held a few more meetings, and made more friends. This seemed too much for the reverdence that craft was in danger," so they began preaching against "Mormolsm," neing Beadle's works as their cuide, instead of taking "the worl of God" (the Bible). Since then many of the papers, in this and other Sates, about the alleged action of the many which were published about as as it appears in the Puttsburg Lader of July 29th, 1888. of the many which were published shoutus as it appears in the Pittsburg Lealer of July 29th, 1888.

"LED ASTRAY BY A MORMON ELDER.

"BUNTINGDON, July 23.—Just across the me separating this from Falton County a suple of Mormon missionaries have been reaching their obnoxious doctrine, and for serai months have been adding members the faith. They are rather prepossessing appearance, and by smooth and persunser bearing and and persunser bearing and and persunser bearing and and and persunser bearing and the valley in winning superiors doctrines which they advanced. But among a superior and others, in spite of the dagrous doctrines which they advanced four names are Henry Shore and DavidjT. Ising, and neither of them is over forty, year of ago. They are the same particle to aroused so much indiguation in West limits a few months ago by their discrete and of the wishes of the people sers who failed to take any stock in his presenting, and who, accordingly, waned them to leave the country. They endently concluded to leave some distance laws their former unprofitable pastures slove again settling down, so they finally stemined to try their powers of persuasion on the artless and unsophisticated inhibitate in the upper end of Falton County, which stands alone in the Keystone state its boast of having no railroad line with his borders. It is said t at many of the people among whom these Mormon missions are located have not yet learned of the great national political event which is bond to stir up the whole country, and such the industry of the profits and an arrest special parties. In their primitive with the made at tempting halt for the artial Mormons, who took advantage of this political event which is then they made a tempting halt for the artial Mormons, who took advantage of this molitical parties. In their primitive we then atomic parties. In their primitive with the made at their how his home of their meetings. By made their arresting and other extended in which to spread their reddon determine the story of the warmed their traveling and other extended the market was promptly ejected from the fast, and up to the profits of internation and the

within your prerogative as county superin-tendent to sound a note of warning hrough the county in regard to the matter. "Fraternally, REV. W. T. ROBERTS."

Fraternally.

"Fraternally.

REV. W. T. ROBERTS."

Within the past two weeks these Mormon Exicers have allowed the shadows of their natures to east takef over a portion of the community in which they have been so zealously laboring for converts. A fortnight ago they secured lodging and hearding at the house of Farmer William Fry, a very reputable and worthy member of the Presbyterian church. It was principally through the efforts of his pretty eighteen-year-old daughter, ida, that the honest farmer consented to receive the Mormons as boarders. Miss Ida had been attending the varieus meetings of the disciples of Brigham Young, and hecame an ardent believer in their teachings, and, it is alleged, a secret admirer of Eider Shore. On every favorable occasion be would escort feer home, until their intimacy became the talk of the community. This intimacy was observed long heiors the two elders were taken as boarders into the Fry household, and the result is that Miss Fry's character is gone forever, intismuch as she is soon to become a nother. Until yesterday all the efforts of her parents to discover the author of her shame were fulle, then breaking down completely she reluctatly disclosed the name of Elder Henry Shore as that of the person who had accomplished her rain. Additional interest attaches to the case from the fact that Miss Fry bad annulled her engagement with an eligible young gentleman named William S. Rhodes when she fell into the ruinous grasp of the hypocritical disciple of the Mormon faith. It is said that Shore has three wives living in Utah. The indignation of the citizens in Buck Valley over the terrible disclosure of his duplicity is unbounded, and steps have already been taken to bring the calprit to a condign punihment. The simple minded folks who have become converts to his faith show a surprising desire to support him, even in the face of overwhelming cridence of his guilt. The more enlightened portion of the community are wrought up into a perfect freuzy over the affair, and summary vengenc

Such articles as the above, are written for no other purpose, than arousing the indignation of people in other parts, against "Mormon" Elders should they make their appearance in their neighborhood; and through such abusive falsehoods, we are many times driven ont of places, without ever being heard. To the Latter-day Saints, and those who live where we travel, such things need no rejutation, but that the honest in heart in other parts, who may read such slanderous lies, may know the truth of these things, and also understand the spirit which actuates the parties in writing such falsehoods, and that they may not be ready to believe the many similar pieces, which are so often appearing in the journals of the day; I here give a statement of the facts, in relation to this article.

There have been no Elders in Fniton County by the name of Heury Shore and Dayid T' Ewing, but suppose the Such articles as the above,

There have been no Elders in Fulton County by the name of Heury Shore and David T. Ewing, but suppose the writer used fictitious names, to prevent him from being sued for libel; neither were the Elders who were there the same parties who were in West Virginia and "warned to leave the country."

The 200 proselytes there spoken of,

West Virginia and "warned to leave the country."

Ine 200 proselytes there spoken of, is another of the false statements, for is yet not one has been united with the Latter-day Saints, or "gone to the western meca of Mormonism," aence the "two missionaries" have had no need of paying the traveling and other expenses of a number of "young girls."

In relation to Rev. D. R. Warne being interrupted by one Cecil U. Barnardt, I here give an account of thatas I learned it from the parties present On the Sunday named the (so-called) Rev. Warne was in his church delivering a sermon (as he called it) about "Mormonism." While doing so, the young man in question, destring an explanation on a passage of Scripture reterred to ny the Rev., arose to ask in ae would please explain further, but before he had time to ask him, he was told by the Christian clergyman (?) to stid down or he would put him down At this point, the young man quietly ook his seat and remained until the fivine service (so called) was over, and was not, as the paper stated, "promptly ejected from the church."

Rev. Warne was not satisned with abusing the "Mormons," but went so far in his offensive harangue as to insult and slander all wno had even treated the "Mormons" kindly. But

salt and slander all who had even treated the "Mormons" kindly. But before his sermon was ended, about two-thirds of his congregation had left the house.

In the latter part of the article it says the two "Mormon" Elders were taken in as boarders at Farmer .Wm. Fry's, principally through the efforts of his pretty daughter ida; also serious charges are made against Elder Shore, etc., the whole of which is as of his pretty daughter Ida; also serdances if much longer persisted in. While
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speak favorably. Not long since Elder Heber Bennion held a meeting in a small room, at Reynoldton, and had about 25 hearers, and the following day the papers in McKeesport and Pittsburgh devoted nearly a column, giving an account of his meeting. Said there were about 400 people present, and gave quite a lengthy conversation, which they said took place at the meeting between Elder Bendion and an old lady, while there was not a word of truth in it; still all was favorable for the "Mormon." I presume they tried to tell the truth, but as it is so seldom they try, I gness they have forgotten how; so let us bave charity for them.

During the past two weeks, Elder Stevens and I have been visiting among the branches of the Chnrch in this State, holding a few meetings with the Saints, some of whom are feeling well, and are try ing to live the Gospel, and keep the commandments of the Lord. Many of the Saints here realize that the hour is at hand when judgments are to come upon the inhabitants of the earth; they feel a desire to gather with the Saints in the valleys of Utah, and are laboring hard to accumulate means for that purpose.

I will conclude by saying, I am feeling

purpose.

I will conclude by saying, I am feeling well in the work of the Lord, and my desire is to press forward, and continue to the end.

Ever praying for the interests of Zion and the welfare of her people, I remain your brother and co-laborer in the ceve of truth

the cause of truth,
A. H. WOOLLEY.

SATURDAY AND SUNDAY,

Which is the Sabbath During this Dispensation?

BY J. M. S.

The question whether Saturday, the seventh day of the week, or Sunday, the first day, ought to be observed as our "sabbath" has lately made some stir among the "Christians" of the world. The se-called "Seventh-day Adventists," headed, i believe, by an old lady who claims to have visions, nave within the last thirty years or so made the question a, sort of casus belli, and hurled the accusation against their fellow sects that they all are members of the great Apocalyptic beast because they keep Sunday holy instead of Saturday. These people claim to have the third and last angelic message to the world (Rev. xiv, 9-11), which message, according to their representation of it, is that men shall keep Saturday holy as the preparation for the coming of the Son of God. And they have advertised their little business quite heavily in some quarters, distributing tracts, pamphlets, periodicals and pictures of in some quarters, distributing tracts, pamphlets, periodicals and pictures of every description. As a consequence quite a number of persons, even in our own community, have commenced to ask: Which is the "Sabbath" Satur-day or Sunday?

THE JEWISH SABBATH.

During the Mosaic dispensation, the seventh day of the week was appointed to be the sabbath. On this part of the juestion there can be no difference of opinion.

The reason why God on Mount Sinal set this day apart as a sabbath, Moses gives in the following words:

"And God blessed the seventh day, and sanctified it: because that in it be had rested from all bis work which God ereated and made." Gen. it 3 See also Ex. XX. 11.

Israel should rest on the seventh day in commemoration of the completion of God's work in the creation.

What this consecration of the seventh day meant to Israel, must be gathered from the law. No work could be done on the Sabbath, not even a fire be made. And capital punishment followed the violation of this law.

"On the seventh day there shall be to you a hely day, a sabbath of rest to the Lord-whoseever doeth work thereinshall be put to death. Yo shall kindle no fire throughout your habitations, upon the sabbath-day." Ex. 35, 2, 3,

The distance a Jew was permitted to travel during the sabbath-day is also marked very clearly. This distance was called a sabbath-day's journey (Act 1: 12) and was 2,000 cubits, a little less than an English mile. It was the space between the tabernacle and the extreme point of the camp, while the people traveled through the wilderness.

derness.

It is remarkable that the Jewish

"At that time Jesus went on the Sabhath day through the corn, and his disciples were hungry and began to pluck the ears of corn and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabhath day."

To this, from a Messic point of view, very reasonable objection our Lord gives the following remarkable reply:

"The Sahbath was made for man, and not man for the Sabbath. Therefore, he Sou of Man is Lord also of the Sabbath." Matt. xii: 1-12, Mark ii: 27.

The teacuing conveyed here, our Savior always illustrated by his works

As or instance:

As or instance:

"The Jews therefore said unto him that was cured, it is the Sabbath day; it is not knwful for thee to carry thy bed. But he answered them, He that made me whole, the same said unto me. Take up thy hed and walk. Therefore the Jews nid persecute Jesus and sought to slay him, because he did these things fon the Sabbath day. But Jesus answered then, My Father worketh hitherte, and I work, etc. John v. 10-18; Comp. vii: 22, 23.

"And it was Sabbath day when Jesus made the clay and opened his (the blind man's) eyes. * * Therefore, said some of the Pharisee, this man is not of God, because he keepeth not the Sabbath day." John ix: 14-16.

These quotations are very instructive. We see that benevolence was one prominent feature of our Lord's Sabbath days. He kept them holy, serving God by serving God's children, not by seeking His own pleasure or comfort. Furtner, since the Son of man is the Lord also over the Sabbath, He can, of course, by the mouth of His iuspired servants give such instructions to His people concerning this day as shall be suitable under all conditions and circumstances during all times. and circumstances during all times. This we must bear in mind in order to a right understanding of this question.

OUR LORD'S DAY.

As long as the Jewish state existed and the beautiful Herodian temple lifted its golden spires towards the sky, the Christians in Palestine seem to have kept the seventh day of the week boly in common with the Jews. This was very natural. On that day only, the Jews gathered for worship, and the Christian missionaries had to seek the people at their places of gathering, the precincts of the temple and the synagogues. But in no place in the acts or the Epistles do we find that the Christians kept the seventh day as a "Sabbath" in the strict "Mosaic meaning of the word.

But we discover in several places that the itrst day of the week had been set apart as a day of gathering for the Christian churches.

"And upon the first day of the week.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Acts xx:7 com. I Cor. xvi:2.

This day the first of the week, is called in the New Tes ament The Lord's day, while the seventh day is the Sabbath. The Sabbath is never in the Bible called the Lord's day. Hence it is evident that John on Patrana Called the first day of the mos celebrated the first day of the week, for we read: "I was in the spirit on the Lord's day," and on this day he had those gloriously islons and revelations, which like a light have been shining through the long, dark night of

ing through the long, dark night of ages.

The reason why the first day of the week has been called the Lord's day, is very obvious. On that day our Lord broke the fetters of the grave and rose triumphast. This was the day upon which He, so to speak, rested from His work of redemption and atonement, as God in the beginning had rested from the work of creation. On this day particularly Jesus ravealed Himself to His disciples after the resurrection.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst."—John 20—19.

"And after eight days again his disciples were within . . . then came Jesus."—John 20, 26.

THE CHANGE.

It is impossible to read the New Testament carefully without noticing that a great change has taken place in the Christian dispensation with regard to the sabbath question. The worship of God is enjoined upon men in this dispensation just as much and on the same grounds as in the Mosaic dispensation. But the importance of days seems to be less during the apostolic age.

apostolic age.
Paul speaks of the Mosaic ceremonial law (of which the Sabbath
and was a part) very plainly. ordinance was a part) very plainly. He calls it "the ministration of death, written and engraven in stones;" "the ministration of condemnation," and "that which is done away." See 2 Cor. ill: 7—11. Speaking of the Galatians, how they observed days, the same apostle exclaims; "I am attaid of you, lest i have bestowed upon you labor in vain." Gal. iv: 10, 11. Also the Colossians were cautioned against the Phartials notions concerning days: the Pharisaic notions concerning days

'Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath day, which are a shadow of things to come; but the body is Christ." Col. lii: 18, 17.

Thus it will be seen that the idea of "Sabbath" as held by the Jews at the time of Christ, found no room in the apostolic teachings. And it could not. The Jewish "Sabbath" was, if anything at all, a national festival in commemoration of the creation and above all of the deliverance from Egypt; the Christian system could have no room for anything that was

purely national, because it was a message in which all nations, kindreds, tongues and people were equally interested. Hence while every leaf of the writings of the Apostles contain injunctions to all men to worship God, any special day for such worship is hardly touched upon, beyond showing us that the first Christians chose the Lord's day in preference to the Sabbath as their day of gathering. day of gathering.

THE SAINTS' SABBATH.

The Latter-day Saints bave not been The Latter-day Saints bave not been left in doubt about what God requires of them in this particular. I think there is no doubt that the Prophet Joseph and the Saints gathered around him in Zion, in Jackson County, Missouri, in the year 1831, used to keep the first day of the week as their sabbath." To this day, therefore, and to no other, the following revelation must refer, and settle the question beyond controversy. beyond controversy.

beyond controversy.

And that thon mayest more fully keep thyself unspotted from the world, thou shalt to to the house of prayer and offer up thy sacraments upon my holy day; for verify this is a day appointed unto you to rest from your labors, and to pay thy devotions to the Most High; nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most inductions and thy sacraments unto the Most made 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 tasting may be perfect, or, in other words, that thy joy may be full. Verify, this is fasting and prayer. Book of Doc. and Coy. Sec. lix, 9-11.

Prominent in this beautiful revela-

Prominent in this beautiful revela-tion are the following points: (1) The first day of the week, "the Lord's day" is the "sabbath" of the

Lord's day" is the "sabbath" of the Saints;

(2) This day must be given to devotion, rest and nois joy, and

(3) That this sabbath is given for the spiritual perfection of the Saints. Let those who sleep their sabbaths away, or waste them in worldly pleasures, or pollute them by a mixed service of God and the devil remember, that in so doing, they comtemptuously throw away one of God's most precions glits to them, a glit intended for our salvation. And let those who-thus show contempt for God's gifts never hope to gain His favor, for they never will, except they repeat.

Another Account.

Another Account.

About two weeks ago a little girl named Lizzle Wilson was brought before Justice Pyper on a charge of larceny. From the account given then by those who knew her, and by the girl herself, it would appear that she had not received the careful attention a child ought to from parents. Her father, who resides at South Cottonwood, says that the statements then made are incorrect. He says the girl was barefooted and not properly dressed to appear in a public place like the court room because the storekeeper seized her in the house and dragged her off without giving her time to change her clothing; that he would not even wait for her to get her hat, but that her grandmother had to run down the street after her with it when she was being taken to the court. The father of the child further says that he has a good home for her, but had allowed her to live part of the time with her grandmother, who is aged, to keep the latter company. He says he had no idea that the child had ever stolen anything. She had been taught to the contrary, and her parents are strongly opposed to dishogesty. We give the statement of the girl's father in justice to him, as we have no personal knowledge of the controversy. controversy

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If said animal is not claumed and taken away within lifteen days from date, it will be sold to the highest cash bidder, at the Manti Estray Pound, Tuesday, September 18, 1888, at 1 o'clock p. m.

A. J. MOFFIT.

Poundkeeper of said Frecinct.

Manti City, Utah, Sept. 3, 1888.