

bound together as a band of brethren—not by the power of man, not by the coercion of man, not by oppression, not by arbitrary rules, but by the spirit and power of the Eternal God sent down from on high, which has been shed abroad universally upon the members of the Church. This is our testimony to the world.

We know that God lives. We know that there are "special providences" of God. We know that this work will prevail. We know that all these adverse plans and schemes of men, either from individuals or from nations, will only tend to roll on this work and bring about the purposes of the Almighty in the midst of the children of men. That is why we have so much confidence. It is not because we think so much of ourselves. We do not profess to be a great people except in our unity—in that we are great—except in our industry, temperance and sobriety, for we are a temperate, sober and thrifty people. Of course there are exceptions to this. There are men and women among us, like there are in all denominations, who will not hearken to good advice and do right. Notwithstanding the promise made by every man and woman that comes into this Church to be holy and righteous, true and faithful, and to avoid sin, there are some who will not be bound by their solemn obligations, nor abide their covenants with one another. And those who will break promises with each other are very likely to break promises made with God Almighty. But as a body we are a united, thrifty, temperate and sober people, and we try to do that which we consider to be right. We may make mistakes like other people; but as a body of people we are on the straight and narrow way, the one path to the celestial city, and we desire to turn neither to the right hand nor to the left. Those who walked in that path in ancient times were told by Jesus Christ that they would be opposed by the world, that the world would hate them. "If ye were of the world the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." We have been called out of the world in the same way. We are called with a special calling, and we have a special mission to perform. There is not a soul in this Church but has a mission. We are called out of the world to be the people of the Lord, to be Saints of the Most High, to consecrate and dedicate ourselves body and soul, with all that we have—the fruits of the labors of our hands, the fruits of the efforts of our minds—to the work in which we are engaged, the work of the Great God in the earth. He using us as instruments. This is the kind of people the world are opposed to.

Now, in regard to that feature of our faith that they make so much fuss about—a right we claim under the Constitution of the United States, and against which laws have been passed in Congress, framed to prevent our carrying out the commandments of God in regard to our family relations—that feature seems to upset the equilibrium of our "Christian" friends. What is the matter? "Why, you believe in men having more wives, than one." Yes, some men, good men. We don't believe that a bad man should have a wife at all. None but the good deserve the fair. And we believe that righteous men, virtuous men, men that would not improperly use any power or faculty of their nature, ought to be permitted to have wives and raise up a holy posterity and train their children in the ways of virtue, honesty and uprightness. We do not believe it is right for men to give way to their animal passions. We do not believe it is right to do so either in plural or single marriage or outside of it. We believe marriage to be an holy estate, ordained of God, with which Congress has not the right to interfere. It is a religious matter with us. It is a holy ordinance established by the Eternal Father. We claim that the women of the Church are the daughters of God, and God has some right as to their disposition. We do not believe it is right for a man to pick and choose where he likes and do as he pleases independent of God Almighty. We read in the Old Testament that "When men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all, which they chose." And it is stated that the iniquity of man was great, and God brought a flood on the earth. Now, to understand that correctly we have to know what kind of position those persons were in, and why they were called the "Sons of God." Those men were in the same position as the Latter-day Saints. They were heirs to the Priesthood. They were the sons of God. They had obeyed the holy covenants. They had received the word of the Lord. They were consecrated to the Almighty. But they went outside of their covenants and their engagement with the Lord, and took wives of the daughters of men that were not in the covenant, and thus transgressed the law of God. The law of God in relation to this has been the same in all ages and has been given to this people—that the sons of Israel shall wed the daughters of Israel, and shall not go out to wed with the stranger. These men did that, and God was displeased, as He is to-day with Latter-day Saints, who are called out of the world to be His servants, to be holy unto the Lord, to be clean because they bear the vessels of the Lord, when they go outside and wed with the stranger. The law is that they shall

not do this, but shall wed under the everlasting covenant and have their wives given them of the Lord and sealed to them by an holy ordinance revealed from heaven, in a holy place prepared for the purpose—sealed for time and all eternity, so that death shall not be able to break the bond of union; that though death may separate them for a little season when they come up in the resurrection there will be no need to marry or give in marriage, because they were married on the earth by authority of God Almighty for time; and all eternity, just like Adam and Eve were, for God gave Eve to Adam before death came into the world. We believe that good men, who have demonstrated their fitness for the responsibilities of holy wedlock, may, under the direction of the Lord, obtain more wives than one, may have them sealed to them by the same covenant and by the same bond, to be their wives in the eternal world; and they expect when they depart hence to go where Abraham is—to that place that is called Abraham's bosom. There they will be in congenial company. They will verify the words of Jesus who said, "Many shall come from the east and from the west, and from the north and from the south, and shall sit down with Abraham, Isaac and Jacob in the Kingdom of God;" while others who supposed themselves to be the children of the Kingdom will be "thrust out." And I am afraid that a great many of our good Christian friends who are so terribly shocked about this feature of our faith, when they get to the door and look in and see Abraham and Sarah and Hagar and Keturah and those concubines given of the Lord to Abraham—when they see them in the eternal kingdom they will want to turn away and go to more congenial company, which they are at perfect liberty to do. If Abraham was on the earth to-day, these same good people would put him in the penitentiary, and yet they call Abraham "the father of the faithful, the friend of God," and want to go to his bosom when they die! If Jacob were here with his four wives, through whom he "did build the house of Israel," the names of whose twelve sons are to be inscribed upon the gates of the holy city, the New Jerusalem, that is to come down from God out of heaven like a bride adorned for her husband—I say if Jacob were on the earth to-day they would put him in jail! Well, this is the consistency of some people who profess to believe in the Bible. Men come here to try and sell the Latter-day Saints the Bible. Why, bless your souls, there are no people on the earth who believe as much in the Bible as the "Mormons." We believe in the Old and New Testament, King James' translation. It was through our belief in that record that most of us became Latter-day Saints; for, being familiar with the Bible, when the servants of God came with the Gospel we found it was the same as laid down in that sacred record, and that induced us to embrace the faith that is commonly called "Mormonism."

Well, now, this feature of our faith to which I have alluded—I have not the time to comment upon it in all its bearings, and a great many people would not understand it if I did—is a divine institution. Let me bear my testimony to this congregation, as I would like to bear it to all the world, that it is a pure and holy institution; not to bring women into bondage, but to place them in that position for which they were created—to give them the opportunity to become honored wives and mothers, so that there might be "no margin left for lust to prey upon," no field for the tricks of the seducer and the adulterer, the corrupt and the ungodly. God Almighty has established this system. It is a religious ordinance established by authority from God, by revelation from on high and administered by religious ceremonies. It belongs to this Priesthood and to none other. We are not seeking to extend it to the world nor to introduce it to other people. It is confined to the Priesthood. It is "a law unto my Holy Priesthood," saith the Lord, and there are bounds, limitations and regulations over which we cannot pass. And it is not for the wicked.

Now, then, in this sense, looking upon this as a religious institution, as a sacrament, as an ordinance of our faith, as a part of our creed, as an establishment of our religion, we claim the right to the free exercise thereof before God and before man. If anybody can prove to us that it is wrong, that it is impure, that its effects are bad for this world or the world to come, that would be another thing altogether, and would have its effect with us, because as members of this Church we are in for truth, for salvation, for the glory of our God. We want to attain to the celestial kingdom. We want to fit ourselves for the society of the holy ones, the society of the best that ever lived upon the face of the earth, and for that we are Latter-day Saints. If men could prove to us that we are wrong, then they might have some chance of converting us. But when they trample upon our inalienable rights, upon our constitutional privileges, upon our religious liberty, why, then, we feel like resisting. But we are not going to fight. We naturally repel the assaults against us, but it is in the way of defence. Our motto, like that of the volunteers in London, is, "Defence, not Defence." We defend our rights and privileges against all attacks, and in doing so we are standing up for the rights of all the people of this great country. For if you tear away the underpinning from the structure the fathers established, the whole institution may come down

with a crash. I tell you we have got to watch for these things, and this is part of our mission. We must preach the Gospel and build up the Kingdom of God and contend for our constitutional rights, because they are given of the Lord. The Constitution of our country was revealed of God. God has made known to us that He inspired the framers of the Constitution and caused that instrument to be brought forth so that all people might be protected in their rights. We claim the same rights as other folks and no more. We have received this principle of our faith in connection with many more, and we claim that if we do not infringe upon the rights of others we should have liberty in the exercise thereof. If a man was permitted to force some woman to be his wife, or to interfere with his neighbor's wife, or infringe upon the rights of another man, then the secular law might step in and interfere. But while the woman is free—no woman among us is coerced, no woman is placed in bondage, every woman is at liberty to marry or not marry—while that is the case we do not think that the law has any right to interfere; and we intend to contend for our rights inch by inch, lawfully, respectfully; but in this we are as firm as these everlasting mountains that are not moved by the blasts of winter or the heat of summer. This is the work of God, and woe! be unto us if we do not preach the Gospel! Woe! be unto us if we relinquish or attempt to sell or barter or compromise one of the eternal principles that have been sent down from the heavens and which we have to carry to the ends of the earth! But if we are faithful to our mission and calling, if we stand firm and true and regard God rather than man, God shall fight our battles. Everything that seems to be against us will be turned for our good. The clouds that overshadow us from time to time will part and roll away, and the glorious sun of prosperity will shine upon us. If we are true and faithful God Almighty will overrule all things for our good and bring us off more than conquerors. And every nation and people and institution and society that fight against Zion shall become like the dream of a night vision—it will pass away; and those men that fight against this work will be, as the prophet said, "Even as when a hungry man dreameth, and behold, he eateth; but he awaketh and his soul is empty: or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite." So it will be with all who fight against this work and try to overthrow it. Not because we are mightier than anybody else, not because we are so numerous, not because we are learned, not because we are wealthy, but because God Almighty has established this work and He will cause it to prevail. I bear my testimony that I know this to be true.

May God bless the Latter-day Saints and unite their hearts that they may be one. May they be able to keep those precious things in earthen vessels that God Almighty has committed to them. If they have found the Pearl of Great Price may they value it above all earthly things, and endure every opposition and every influence brought to bear against them and come off triumphant; and may God bless those who have gathered with us this afternoon and give them a knowledge of the truth of this work, that they may enjoy its blessings with us and be saved in the Kingdom of God, for Christ's sake. Amen.

CORRESPONDENCE.

IN THE LAND OF HIS FATHERS.

Elder Stevenson's Labors in Collecting Genealogy—Changes in 30 Years—Preaching—The Canada Indian Mission.

LEICESTER,
Leicestershire, England,
July 20th, 1884.

Editor Deseret News:

My last communication to you was May 27, 1884, from Komoka, Ontario, Canada, and now I am 3,805 miles from that place, in the land of my fathers. I am succeeding admirably in obtaining genealogy as far back as 1661, though the records from 1700 back are written in Latin and are quite imperfect.

The Parish Church of Ashby, Folville, Leicestershire, where I obtained my genealogy, is of very ancient date with images of the Twelve Apostles, the Virgin Mary and the former Catholic deities, a sight of which sets our minds back into those dark ages. The church with its tombs, gravestones and surroundings, reminds us of this part of our mission—looking after the interests of our dead fathers, our hearts being turned to the work that is to be done for them. While thus engaged, I am also joining the brethren in the interests of the living as well. Elder George Goddard, the President of the branch, and myself obtained the Secular Hall at 75 Umberstone Gate, a prominent lecture hall, and on Wednesday the 16th and Thursday the 17th, we delivered a lecture. Elder Goddard's 20 years experience among the Mormons was advertised by 2,000 dodgers and large bills which were scattered, announcing the lectures. On Sunday last four meetings were held, two in the open air, and two in the meeting room. Last night ten of us walked out into a country village three miles. We sang and notified the people, and 125 attended very attentively and wished us to come again on

Wednesday evening next, also next Sabbath morning at 9 a.m. Our meeting house was as large as all out doors, and very few strangers came to the indoor meetings. At first both in Liverpool and other places it seemed so strange to see a few Saints begin meeting by singing and praying and then begin, the speaker often being almost alone.

Elders Thomas Wright, of Nephi, and L. H. Young, of Salt Lake, are laboring in this Conference, with earnest desires to spread the Gospel.

It is wonderful to see the great change that has taken place in Leicestershire since my last visit 30 years since. Then this was a small hand loom stocking district, and now 135,000 people exist. Should the immense shoe and other factories shut down, three-fifths of the populace in less than two weeks would be in a state of starvation, for according to my own observation, many only live from hand to mouth. It is heart rending to see so many beer saloons and to know that they are so well patronized by both sexes. On Sunday evenings the main streets are crowded with pleasure seekers, and on Monday morning there are sore heads and black eyes, pretty well divided up between the sexes. Many of the church people are adopting out door meetings as the only way of reaching the people. It does seem as though the time has come that people are lovers of pleasure more than of God.

On the 31st of May Elders Spendlove and Fry, missionaries to Canada, arrived at Komoka, Canada, and on June 1st we attended a meeting that was previously arranged in the Town Hall, in which the brethren took part, and we arranged for another meeting the following Sabbath at the same hall. On Monday the 2nd of June the two brethren took their departure to Morrisburg, about 300 miles east to labor in Dundas County, Canada. Soon after I visited two parts of the tribes of Chippewas and Oneida Lamanites, who are located on reservations of very good land on each side of the river Thames, in Middlesex County. The Oneida tribe have a reservation of 5,550 acres, and the Chippewas about 1,300 acres. I remained overnight with them and was very kindly received. They are reading and will investigate regarding the history of their fathers. Chief John Henry is well educated and is teaching school. He is quite intelligent and speaks good English. At last accounts from the brethren who went to Dundas County they were holding meetings, but said that they had to sleep in the school house one night as no one offered to take them home.

Elders Goddard, Wright and L. H. Young join in love.
Your brother,
EDWARD STEVENSON.
MISSIONARY WORK IN MISSISSIPPI.
SHADY GROVE, Jasper, Co., Miss.,
Aug. 4th, 1884.

Editor Deseret News:

The Mississippi Conference is, at present, in a prosperous condition. During the last twenty days we have been enabled, through the blessing of the Lord, to record

SEVENTEEN BAPTISMS,

and bless eleven children. In this work we greatly rejoice. But, as is generally the case with our Elders, we have had some of the bitter mixed with the sweet.

Brother John W. Gailey, of Kaysville, and Joseph Morrell, of Logan, had opened up a new field, north of here, about forty-five miles, and were rejoicing over the prospects of being enabled to spread the cause of truth; when, on the morning of July the 22nd, about 1 a. m., they were awakened by

AN ARMED MOB

with blackened faces, etc., who forced the brethren at the muzzle of pistol and shotgun, to go with them about one half mile from the house, where they were staying, to where the remainder of the crowd were, making in all about twenty in number. After considerable talking, in which the Elders tried to reason with them, to no effect, they gave the latter two days, to get out of their community, telling them if they did not, they would have to bear the consequences. Having two appointments about eight miles distant in another country, the brethren thought they would be safe to fill them, but in this they were mistaken, for on the morning of July the 24th, at 3 a. m. they were again awakened and dragged from the house a quarter of a mile into the woods, where they, after receiving a considerable cussing and threats of hanging, etc., were tied with a rope and each received fifteen or more lashes across the back with a heavy halter strap, double, and were told to get out or they would be hanged next time.

Is it possible that we are living in the nineteenth century, "in the land of the free and the home of the brave?" Or have the wheels of time turned back to the dark ages? Although this is a dark picture, we have friends who always entertain the servants of God. We do not complain of our general treatment, but to the contrary. We feel well in the glorious work of redemption, and proud that we have been able to promulgate the principles of eternal life and salvation to the human family.

JOSEPH F. JOLLEY,
President of the Mississippi Conference.

Another Veteran Passed Away.

Editor Deseret News:

Brother John Moss departed this life on Monday, August 4th, 1884, at his residence, South Bountiful, Davis County. He was taken down with cholera morbus, about ten days previous, which soon prostrated him, but during his entire illness his mind was perfectly clear, as shown by the manner in which he settled up all his affairs, making a fair and equitable distribution of his property to the remaining members of the family, and also by taking each member of the family separately and giving them good and wise counsel. He seemed to know from the first that his earthly career was at an end. He was a true and faithful Latter-day Saint, full of integrity, faith, and good works. He took pleasure in living according to all the laws of the Gospel. He was the father of 20 children and had 27 grandchildren.

Brother John Moss was born in Newton, Yorkshire, England, March 31st, 1820, embraced the Gospel in 1839, at Waddington, England, emigrated to America in 1840, passed through many of the persecutions with the Saints in the early history of the Church, came to Salt Lake Valley in 1848, and settled on their present homestead in 1849, where he has lived and labored diligently for the cause of truth till the time of his death. He leaves a wife and 18 children to mourn the loss of a loving and respected husband and father. To know him was to respect him, and his host of friends will miss him and his fatherly counsel.

The funeral services were held in the South Bountiful meeting house. Apostle Brigham Young preached the funeral sermon which was full of comfort and consolation to the bereaved and edifying to all. Brother John W. Young also offered words of comfort to the living, and President Anson Call and Bishop Brown spoke of their long acquaintance with Brother Moss and of his labors in this settlement, and gave him such a character as any Saint would be proud of. May he rest in peace till the morning of the first resurrection.

R. E. EGAN.

Missionary Report.

ROCKFORD, Wright Co., Minn.,
August 4, 1884.

Editor Deseret News:

About four months ago I came here to the Minnesota Conference, where I was about two years ago. During the interim many Elders have labored here, and from what I can judge they have been very faithful in bearing their testimony, and made some friends. Brother Ferdinand Clark and myself baptized nine of these and blessed seven children yesterday. In some places we still have some friends who we hope will receive the gospel, but in other places the people have hardened their hearts against the truth. The Elders are doing all that lies in their power to spread the truth, and they are mostly young men who have never been on missions before. Some of them are born of Scandinavian parents, but only a few can speak that language, which is a great difficulty, because a great portion of the people here are of that nationality. It would be a great blessing if our young men whose parents are Scandinavians would learn their mother tongue so that they could be able to at least read that language. The health of Brother Ferdinand Clark, my companion, is not very good, but we hope that the Lord will strengthen him in his body that he may be able to fulfill his mission which is his greatest desire.

Your brother,
MADS ANDERSON.

WASATCH QUARTERLY CONFERENCE.

Editor Deseret News:

Our 28th Quarterly Conference, came off on the 2nd and 3rd of August, 1884, in Heber City, Wasatch County, with a general attendance from all the Wards of the Stake. We were visited on the occasion by Apostle A. Carrington, who gave us some of the best and most appropriate instructions that could be given. We were also visited by Bishop Tanner of Payson who assisted in making the Conference entertaining. The Bishops of the several Wards reported the condition of their Wards to be in a good healthy state, and progressing in good works. The Presidents of quorums, the Superintendents of Sabbath Schools, Relief Societies, Young Men's and Young Ladies' Improvement Associations, etc., all reported their societies to be in a flourishing condition. President A. Hatch took the lead in the exercises throughout, manifesting a kind, fatherly spirit and a disposition to take the lead in every thing that tended to the building up and welfare of this Stake of Zion. The local authorities of the Stake were presented to the Conference and unanimously sustained.

On Sunday afternoon the sacrament was partaken of, and the Ward statistics read by the Clerk. The choir rendered excellent music, and the best of feelings prevailed. At the close all departed for their homes feeling well paid for coming together. Respectfully,

CHAS. SHELTON, Clerk.

San Francisco, 11.—Fred Sharon, son of ex-senator, and bride, left this afternoon for the East en route for Europe.