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"I WONDER IF EVER!"

I wonder if ever the children
Who were blest by the Master of old
Forgot He had made them His treasures,
The dear little lambs of His fold?
I wonder, if angry and wilful,
They wandered afar and astray—
The children whose feet had been guided
So safe and so soon in the way?

One would think that the mothers at even-
ing,

Soft smoothing the silk-tangled hair,
And low leaning down to the murmur
Of sweet childish voices in prayer,
Ort bade the small pleaders to listen,
If haply again they might hear
The words of the gentle Redeemer
Borne swift to the reverent ear.

And my heart cannot cherish the fancy
That ever those children went wrong,
And were lost from the peace and the shel-
ter,

Shut out from the feast and the song.
To the days of gray hairs they remembered,
I think, how the hands that were riven
Were laid on their heads when He uttered,
"Of such is the kingdom of heaven."

He has said it to you, little darling,
Who spell it in God's Word today;
You, too, may be sorry for sinning;
You also believe and obey.
And 'twill grieve the dear Savior in heaven,
If one little child shall go wrong—
Be lost from the fold and the shelter;
Shut out from the feast and the song.
—The Child's Paper.

"MORMON" MOTIVES.

The environment of a people, their incentives to action, and the object they are striving to accomplish, should be important factors in our estimate of their characters. The first may be arrived at by an open judgment; but no correct estimate can be formed of incentives and objects, without thorough acquaintance with those upon whom we assume to sit in judgment.

To form, approximately, a correct idea of a people, we need to see them from their own standpoint. We should, for the time being, see the Deity they worship, as they see Him. We should believe in the origin of man, in the purposes of

his present existence and in his future destiny as they believe. We should open their sacred records and study their theology with their inspirations, and understand the rules they have adopted to guide them in the varied relations of life; failing to do this, we should heed the admonition of the Great Teacher, "Judge not, that ye be not judged."

A comprehensive charity, a feeling of kindness and good will, a desire to see all that is good, and a tardiness to condemn that which may, at first, have the appearance of evil, should characterize our investigations, lest we allow our prejudices to bias our judgment, and thereby do a wrong, that we cannot repair. Keeping in view these admonitions, let us examine the character and some of the policies of the Latter-day Saints, in the light of facts of their history, and of the teachings of their sacred records.

Their God is a sanctified, exalted Being, out of whom has been eliminated the baser passions of a once fallen condition. Created in His image, men are His children. To become like Him they must follow the precepts He has given. These are contained in the Bible and other sacred records. Could they have a higher standard of excellence to stimulate them to the attainment of all that is good and great? Man was first a spiritual being; intelligent, active, and progressive. This spiritual education fitted him to become a dual being, spiritual and temporal. Through obedience to the laws of this dual existence, a glorious future awaits him. Like his Father, he will be clothed with majesty, justice, mercy and judgment. Is not that a grand destiny? Is there any other religion that stimulates man to aim so high? Their standard of ethics is the decalogue; their theology is embraced in

the Gospel of Christ, as contained in the New Testament, and as elucidated in the teachings of living prophets and apostles, knowing that they are clothed with the imperfections and follies of humanity; by these they strive to regulate their lives. Can mortals do more?

Their Church being organized on the primitive Gospel plan, they consider themselves entitled to be called Saints. No one has successfully questioned their right to the name. Their apostolic Gospel of "One Lord, one faith, and one baptism," as an embodiment of the principle of unity, comes in direct antagonism to the fractionized Christianity of the age. Can the right to enjoy the blessings of this unity be questioned? Can it be shaken by Gospel weapons, "The sword of the Spirit and the sword of God?" They are accused of being licentious in principle and corrupt in practice. Were this true, their cities, villages and country residences would not swarm with bright, healthy children; day and Sabbath schools would not be crowded to overflowing, and increasing numbers would not constantly demand more room. Church statistics, made up every three months and read in the local conferences, would not establish the fact that one-third of the "Mormon" population of Utah are under eight years of age.

Many are accused of being ignorant. The schoolhouse in every hamlet, their higher institutions of learning, and the returns of the last census prove the incorrectness of the charge. An ignorant people, living in antagonism to the laws of life and progress, could not contend with a barren soil, people a desert and turn it into an abode of civilization and refinement.

The Saint, in the broadest sense, is cosmopolitan. To be a lover of