

those who have been in the House of the Lord, received the holy endowment and made covenants of chastity. If they commit the sin of adultery it is "a sin unto death," and they are much more deeply guilty, than the parties to the case first supposed. The enormity of the sin and the extent of its punishment is illustrated in the case of King David, as described in the Bible and in the Revelation on Celestial Marriage. While he was a man after God's own heart the Lord blessed him and gave him "wives in to his bosom." But when he sinned by taking another man's wife, and added crime to crime in striving to cover up his iniquity, the Lord cursed him by taking his wives away and it is declared in the revelation named, "therefore he hath fallen from his exaltation and received his portion; and he shall not inherit them [his wives and concubines] out of the world, for I gave them unto another, saith the Lord."

The case of David clearly shows the great distinction, which many people who oppose plural marriage do not perceive, between polygamy and adultery. It is written that "no adulterer shall enter the kingdom of heaven." It is also written that many shall come from the east and the west, the north and the south and sit down with Abraham, Isaac and Jacob in the kingdom of God. God gave wives to Abraham and to David. But David took another man's wife, and so, while Abraham is called the "father of the faithful" and "has entered into his exaltation," the rest of the righteous in Paradise being called Abraham's bosom, David hath fallen from his exaltation and lost his glory and dominion in the eternal world.

It should, then, be well understood that the Church of Jesus Christ of Latter-day Saints is opposed to all unchastity. That its laws and discipline are strict in the extreme in relation to sexual sins. That men are required to refrain from licentiousness as well as women. That adultery is ranked next to murder in its catalogue of crimes. That while mercy is shown in its creed to the repentant sinner, it proclaims, "God cannot look upon sin with the least degree of allowance," and directs its officials how to proceed with transgressors, requiring them to "see that there is no iniquity in the Church." If its rules are not properly enforced, the fault is not with the Church, but in the delinquent officials who fail to perform a sacred duty.

We have always regarded the pure and holy injunctions of this Church in regard to personal chastity as among its chief beauties and proofs of divinity. And we know that those who have preserved themselves from the sins which grow out of lust conceived in the heart, enjoy in a rich degree the Spirit which characterizes this Church, while those who have corrupted themselves and broken their solemn covenants have lost the spirit and gone into darkness, unless through earnest repentance and a great struggle they have fought their way back into the strait and narrow path.

We commend the remarks of President Taylor to the attention of all in authority in the Priesthood, and suggest to fathers and mothers in Israel that the glory of virtue and the infamy of vice should be impressed upon the young men and maidens of our people, in such a way that we may indeed raise up "a holy seed unto the Lord," and that we may truly establish that Zion which is to be "the pure in heart."

THE UTAH ELECTION.

THE following article is clipped from the editorial columns of the Omaha Bee, and gives a pretty correct idea of the situation here. If the term "People's Party" were substituted for "Church" and "Mormons" it would be more exact. But as the "Mormon" people belong to the People's Party, the Bee no doubt thinks the terms synonymous. Still it ought to be understood that the Church does not figure in the politics of this Territory, and that the People's Party, which manages the political affairs of the great majority of the citizens, is an organization in and of itself and distinct entirely from the Church of Jesus Christ of Latter-day Saints:

Returns from the general election which took place on Monday, in Utah, proves that in spite of the machinery of the Edmunds commission and the disfranchisement of all polygamists, the Church is still politically supreme in the Territory. With a single exception the Mormon ticket was elected in every county by overwhelming majorities. Salt Lake gave four Mormon votes for every Gentile, and the proportion holds good in many of the other voting districts.

If the Edmunds act was intended to wrest the political control of Utah from the hands of the church it has signally failed. The useless and expensive commission which was created to pension off a few chronic office-seekers and throw a sop to that portion of the party which demanded that the Mormons must go, have now performed all the duties required of them under the law. They have put in several months work through their secretary and clerks, in revising the registration lists and guaranteeing a fair election to the Gentiles. According to their report every polygamist has been disfranchised and the legislative and territorial officers who were elected on Monday receive their offices at the hands of law-abiding citizens of Utah and the United States.

The commissioners have done all that was required of them under the law. So far as meeting the demands of the Mormon-haters is concerned, they have accomplished nothing. The Territory is as thoroughly Mormon to-day as it was before the election. The polygamists may have been driven from office, but their places are filled by men who, if not themselves law-breakers, are ardent supporters of the right and duty of plural marriage. The influence of polygamy is as supreme in Utah as it ever was and it cannot be eradicated by commission or suppressed by law.

It is difficult to say what the next step will be towards suppressing Mormonism. The abolition of polygamy is only a peg upon which the Mormon-haters hang their hopes of taking the entire territory out of the hands of the men who have reclaimed it from a desert and made a garden out of a wilderness. No one who knows the intense hatred which exists between the Gentiles and the Mormons believes for a moment that if every polygamist were excluded to-day from Utah that matters would be much helped. The Gentile looks upon the Mormon population as a foreign element, recruited from the slums of Europe, controlled by ignorance and priestcraft, and dangerous to American institutions; and the Mormon considers the Gentile an intruder in Zion, and an obstacle to the full development of the Church on earth. As Utah is overwhelmingly Mormon and is receiving constant additions to its saintly population, the church holds a position of vantage from which it will be an exceedingly difficult matter to dislodge it. All the commissions created by congress and the acts passed by that body cannot eradicate a religious sentiment. In Utah politics are so closely entwined with religion that it is difficult to separate them. It is hardly probable that congress will feel called upon to adopt Senator Paddock's radical programme of a territorial government, in which every office shall be appointive, and it is scarcely likely that if it did that the disfranchisement of Utah would break the back of the Mormon theocracy or stop that spirit of religious proselytism which is yearly bringing thousands of emigrants from Europe and transporting them across the continent to the hills and valleys of President Taylor's modern Zion.

THE AMNESTY OATH FOR REPENTANT POLYGAMISTS.

UNDER the operations of the Edmunds law and the rulings of the Commission which it created, a person who has been a practical polygamist but has abandoned plural family relations, or has from any cause ceased to practise polygamy, is in the same condition of political non-entity as one who continues his plural family relations and has neither repented, recanted nor changed his mental condition in any way. Thus the present monogamist who has "gone back" on polygamy, is no better off politically than the polygamist who has remained true to his convictions and his family contracts. The law therefore, as at present construed, offers no inducement for persons in plural family relations to change their mode of life.

But, it may be said, the law authorizes the President of the United States to grant amnesty to offenders before the passage of the Act, on such conditions and limitations as he may think proper. Just so. And it has been quite a question as to what conditions and limitations the President might require of applicants for amnesty. This is now settled, and the form of an oath to be taken by such applicants for pardon has been prepared. It was originally framed, so we are credibly informed, by District Attorney P. T. Van Zile, but was modified by the Attorney-General, and is now ready for use in the form annexed:

TERRITORY OF UTAH,

COUNTY OF.....

I,..... being first duly sworn, do depose and say: That I have not been in the practice of bigamy or polygamy since the..... day of..... 18.....; that I am not now a bigamist or polygamist, that I have not since the..... day of..... 18..... nor do I now believe in, advocate, or in any way uphold or countenance the practice of bigamy or polygamy, and that in the future I will do all I can to oppose the Mormon church in its efforts to oppose the laws, and obstruct the due course of justice, and that I will not violate any law of the United States.

Subscribed and sworn to before me, this..... day of..... A.D., 188.....

We recommend the above named..... as a proper person to receive amnesty under the sixth section of the act entitled, "An act to amend section 5552 of the Revised Statutes, in reference to bigamy, and for other purposes."

..... Governor.
.....
..... Judges of Supreme Court.

I, Arthur L. Thomas, Secretary of Utah Territory, do hereby certify that the above is a true and correct copy of the oath subscribed and sworn to by..... day of..... 188..... and filed in my office the..... day of..... 188.....

Attest my hand and the Great Seal of the Territory of Utah, this..... day of..... A.D., 188.....

..... Sec'y of Utah Territory.

It will be seen that the person who craves forgiveness must in the first place have ceased the practice of plural marriage, at least since the passage of the Edmunds law, for the power of the President to grant amnesty only extends to those "guilty of bigamy, polygamy or unlawful cohabitation" before the passage of that act. This is rather funny, as the offences of polygamy and unlawful cohabitation were for the first time constituted crimes under the laws of the United States by that very Act, and were therefore not crimes until after its passage. The Act of '82 was against "bigamy," and the Act of '82 says that those who "hereafter" do thus and so are guilty of "polygamy" or "unlawful cohabitation," as the case may be. Section Six, which provides for amnesty to those who were guilty before the passage of the law, thus contradicts Sections One and Three, which define the offences named, make them crimes and provides for their punishment.

After the applicant has sworn that he has not been guilty of a practice since the day it was made criminal by law, he must next swear that he does not "believe in, advocate or countenance the practice of bigamy or polygamy." This is a plain and direct interference with that freedom of opinion and of speech which is guaranteed to all people under the Constitution, and has been supported and maintained by the Supreme Court of the United States. In the famous decision on the Reynolds case, that Court declared that even the "Mormons" had the right to believe in the doctrine of plurality of wives, that no law could be passed infringing upon that right, and that it was only when their belief broke out into "overt acts against peace and good order," that the secular law could interpose restraint.

But this is not all; the suppliant must then swear that he will "do all he can to oppose the Mormon Church in its efforts to oppose the laws," etc. What this means it is not very easy fully to define. But the spirit of the intent is obvious. It is designed that the person suing for amnesty shall become an apostate from his former faith, if he is not one already, and shall join with the enemies of his former friends and associates in their political and other schemes against the majority of the people of this Territory.

After all this, the pleader for par-

don, not having yet eaten quite enough dirt, must obtain the royal sanction of His Excellency Eli H. Murray the First, the monarch of mathematics, who can make 1,865 count more than 18,567 when political exigency requires, and the judicial endorsement of the three Federal Judges, or all his groveling in the dust will be in vain.

It is very evident that this form was fabricated for the express purpose of relieving a few "Liberal" apostates from the condition of disfranchisement, and shutting out all "Mormons" from the benefits of the amnesty. It is just suited for some of the former class. But there are others among them whom we think cannot get down quite to that level, and as for the "Mormons," no matter what might be the temptations offered or the penalties threatened, they would as soon think of putting their right hands into a furnace of fire as subscribing to an oath against their belief, to say nothing of the other humiliating and arbitrary requirements. We know of one case in which the oath is likely to be taken if it is not already on file. The cringing pleader for pardon has a legal wife living in a distant town and cohabits with another. He just aches for an office, and knowing that he cannot gain the support of those whom he once called brethren, he is ready to do anything for the support of the so-called "Liberal" faction in hopes of support from that quarter. He is just the kind to come down upon his abdomen and take an oath that will be false in spirit if it can be made to appear technically correct.

We commend this form for begging for amnesty to the consideration of all candid people. And those who cannot see that it has been carefully prepared with a view to preventing every decent "Mormon" from gaining the benefit of the Sixth section of the Edmunds law, must be suffering from some disease of the visual organs. However, it does not make much difference either way, but only manifests one more of the many inconsistencies of anti-"Mormon" legislation.

A SENSIBLE VIEW.

A very sensible view of the stupid agitation over the immigration of believers in the "Mormon" creed to this country, and the opposition to Utah's Statehood, is taken by the Alexandria (Va.) Gazette, which says:

"If the Mormons make the better class of residents of one of the rapidly growing cities of the country, sensible men see no more reason for the opposition to Mormon immigration than that of any sort of people, nor do they see why a Territory with a sufficient number of inhabitants to entitle it to State government should be denied that privilege solely because a majority, and the better class of its population, belongs to the Mormon Church."

A "MEDICAL" FRAUD.

FROM friends in Pennsylvania we learn that a person calling himself Dr. G. Byron Morse has been raising money in that State for the pretended purpose of establishing a medical dispensary in Salt Lake City. He has adopted the tactics of certain religious mendicants, who have passed round the plate in Eastern churches, after telling atrocious falsehoods about the "Mormons," their doctrines and doings, and urging the need of funds to promote the work of "Christian" reformation in Utah. The annexed clipping from a Germantown paper indicates his line of proceeding:

Dr. G. Byron Morse, Medical Missionary of Salt Lake City, spoke of the immorality of Mormonism on Friday night at the First Baptist Church, and criticised the sect severely. A young man in the audience desired to say a word in defense of them and the speaker assented, but one of the pillars of the church arose suddenly and forbade such a desecration of the house of worship.

This is the first we have heard of G. B. Morse and his medical mission from this city. Who knows anything about him? What society does he represent? Have any of our medical practitioners deputed him to speak for them? Who has ever heard about the "medical dispensary" for which money is asked of the credulous and benevolent?

The burden of his harangues is the disloyalty of the "Mormons," their silence on the subject of polygamy when making converts, their attachment to the Democratic party, and so forth. What all this has to do with the establishment of a medical dispensary in Salt Lake City and the need of contributions for the purpose, we fail to discover. But the man Morse has doubtless taken a leaf out of Methodist and Presbyterian begging books, and noting the success of mendicants of those denominations in gathering cash on the strength of anti-"Mormon" romances, he has copied their tactics with a little variation as to the pretended object; they ask for money for schools, he calls for it for a medical dispensary.

The man is evidently a fraud. Our only object in mentioning his existence and his proceedings is to warn the public against being victimized. There are so many poor and sick people who need help in the great cities of Christendom, that it seems a shame to have a dollar diverted from the means of relief that are wanted there and are not necessary here, and particularly when it is sure that the funds collected by G. Byron Morse will go no further than to subserve the personal interests of the vagabond, who is pulling the wool over the eyes and drawing money out of the pockets of the pious and charitable.

SEEK

health and avoid sickness. Instead of feeling tired and worn out, instead of aches and pains, wouldn't you rather feel fresh and strong?

You can continue feeling miserable and good for nothing, and no one but yourself can find fault, but if you are tired of that kind of life, you can change it if you choose.

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Mansfield, Ohio, Nov. 26, 1881.

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JOHN K. ALLENDER.

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