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THOUGHT'S MARTYRDOM.

What is it to be gifted? Sons
Of science, or of song!
Ye whose brows are crowned with laurel,
Ye to whom the wings belong
Of fancy's eagle, upward soaring
Past the regions of the sun,
Or downward piercing thought's deep caverns,
Whither, erst, had ventured none.

Answer:—Is it not to suffer
Pangs to lesser souls unknown;
Pine 'mid earthly throngs, an exile,
No'er, as then, so much alone?
Is it not to feel more keenly
Censure's breath, or sorrow's dart;
To feel fame's flicker, flickering flambeau
With blood from passion's breaking heart?

Kindling high hope's radiant ideals
On life's dark and craggy coast.
The while, below, the real lies weltering
Amid the white waves, tempest-tossed.
Torches that light the way to glory,
Consuming swiftly as ye shine;
As burned tell Nero's victims, dying
To illustrate a truth divine.

Such thy meed, and such thy mission,
Child of genius, choice of God!
Through thee—a cloud by lightning riven,
The sunbeam e'er must seek the sod.
Prophet, poet, seer or savant!
Thine to nobly do and die;
Martyrs elect to man's promotion,
God's great name to glorify.

O. F. WHITNEY.

IDEAS OF GOVERNMENT.

IT HAS been repeatedly shown in these columns, as well as on the public stand, that the "Mormon" Church contains the theocratic and democratic elements in its system of government. They are nicely balanced and in perfect harmony, in that form presented by divine revelation to the Saints. God speaks, the people say "Amen," and thus Deity and humanity agree, authority and liberty unite, the voice of God and the voice of the people are one, and the result is joy and peace and power.

In this system the agency of man is freely exercised on the one hand, and the benefits obtained from seeking the wisdom of God are fully recognized on the other. There is no compulsion and no rebellion. Free-

dom to receive or reject is allowed to the individual, who, of course, in the nature of things must reap the fruits of his own planting, receive the results of his own acts. It is presumable that if he believes the word or plan or principle to be from God, he will voluntarily receive and practice it. Still, it is possible for a person to believe a given thing to be right and divine, and yet refuse or neglect to be governed by it. Many people, whose lives are anything but commendable, will acknowledge in moments of humility and penitence that they know better than they act, and that their doings are in violation of divine commands.

Man is left free as to his actions. His course is a question of understanding and desire. If he wishes to know what is right and to do it, there remains no difficulty. Access to divine light is open and free, and the power to do good or evil is inherent in the creature. In the Church, union of understanding may be reached by the members through possession of one spirit. Unity of effort is then easy to those who are rightly disposed. If they agree that a measure is from God, they will unite to make it practical, unless individual desires and projects are made superior to divine revelations. When that is done confusion ensues, darkness overshadows, and disaster must be the inevitable consequence.

The Eternal Father has ever respected the freedom of His children on this earth. He compels no one to obey His laws, whether they are revealed in nature or by oral or spiritual communication. He forces no man to heaven. He prevents none who wish to come to Him. Good and evil are ever before mankind. The choice is their own.

In the Church which He has established He has given a form of government to which the members voluntarily assent. It largely springs

from themselves. They have a voice in all its affairs. The presiding officers, general and local, are voted into their respective positions by the members, each having an equal vote, whether male or female. It is in the power of the people to receive or reject any nomination that may be made. That is pure democracy. In the same manner they can accept or repudiate any doctrine, or measure, or plan that may be presented to them. Can anything be more democratic than this?

The unanimity with which propositions are usually received, and officers are commonly sustained by popular vote in the Church, gives occasion for the objection of opponents that the assent of the members is a mere matter of form. But this is an error. That assent is a reality. It is the result of a union of belief and purpose. It may be to some extent the result of dislike to anything discordant. But the members who think, know that in voting upon any measure or man they are exercising a sacred right, an important prerogative, and that their sanction is essential to make the matter valid and perfect before the heavens.

Whenever hands are raised for or against anything presented to the body of the Church, without reflection and the full action of the mind and understanding, the divine plan falls short of accomplishment. Everything is to be done "by common consent, with much prayer and faith." All things are to be done in faith. The uplifted hand is an outward sign of an inward and living belief in and assent to the matter proposed. It pre-supposes thought, understanding and accord, or, if against the measure, intelligent conviction that it is wrong. It is not designed that the body should be a mere machine moved by the will of one who presents a motion, or an imitative mass without reflection and without individuality.