

upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvelous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me calling me by name, and said (pointing to the other) THIS IS MY BELOVED SON, HEAR HIM.

"My object in going to enquire of the Lord; was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong), and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in His sight; that those professors were all corrupt, they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.

"He again forbade me to join with any of them; and many other things did he say unto me which I cannot write at this time. When I came to myself again, I found myself laying on my back, looking up into heaven."

Here is the testimony of one who actually saw the Father and the Son. They were as described by all who have seen them—literal personages, personages with tabernacles, the Son being the express image of the Father. John the Revelator also saw one that was like unto the Son of Man. He describes his person. You remember that he fell down and worshipped an angel upon one occasion thinking it was the Lord, and the angel forbade him doing so, told him that he must not worship him, that he was one of his fellow-servants, the prophets. John, however, had a correct conception of the great truth that the Son was in the exact image of his Father.

Now, not only have we this testimony, but we have the testimony of others concerning this matter. Doubtless you will remember, my brethren and sisters, what is said respecting this in the vision that has come to us. It was a vision that was seen by Joseph Smith and Sidney Rigdon. To them was revealed the eventual fate of the various inhabitants of the earth, the various glories and kingdoms which our Father and God has in reserve for His children. Now, say they:

"And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about;

"And we beheld the glory of the Son, on the right hand of the Father, and received of his fullness;

"And saw the holy angels and they who are sanctified, before the throne, worshipping God and the Lamb, who worship Him for ever and ever.

"And now, after the many testimonies which have been given of Him, this is the testimony, last of all, which we give of Him, that He lives;

"For we saw Him, even on the right hand of God, and we heard the voice bearing record that He is the Only Begotten of the Father—

"That by Him, and through Him, and of Him the worlds were and are created, and the inhabitants thereof are begotten sons and daughters unto God."

These two men of our day (fifty-two years ago last February) beheld the Son of God—Jesus, the Only Begotten—and they saw Him at the right hand of the Father, occupying the position that has always been assigned to Him, and in the express image of His Father's person, as He is described by all who have seen Him. After this, Joseph Smith and Oliver Cowdery both saw the Savior and both testified as to His person. This was on April 3rd, 1836, after the completion of the Kirtland Temple.

"The veil was taken from our minds," say they, "and the eyes of our understanding were opened.

"We saw the Lord standing upon the breastwork of the pulpit before us, and under His feet was a paved work of pure gold in color like amber.

"His eyes were as a flame of fire, the hair of His head was white like the pure snow, His countenance shone above the brightness of the sun, and His voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying—

"I am the first and the last, I am He who liveth, I am He who was slain, I am your advocate with the Father."

Oliver Cowdery, as well as Joseph Smith, saw this vision, they beheld this glorious personage, even the Son of God, when He accepted the Kirtland Temple after its dedication. These witnesses are also supplemented by hundreds of others who have beheld in vision and otherwise glorious personages in these last days. There are men alive who have beheld the Son of God, who have heard His voice, and who have been ministered unto by Him in this our day and generation. In the face of these testimonies, which cannot be impeached successfully, is it any wonder that faith grows in the

hearts of the people of God, the Latter-day Saints? That notwithstanding the growth of scepticism outside of this Church, faith continues to manifest itself and find lodgment in the hearts of the Latter-day Saints? But just as faith grows among the Latter-day Saints, as a natural consequence faith will decrease in the hearts of those who reject the testimony concerning the truth. This was the crime, the great sin, at least, of the Jewish nation. Light came into the world, but men chose darkness rather than light, therefore the light that was in them became darkness. The Jewish nation became abandoned to hardness of heart and unbelief. They were left to be a prey to that spirit of unbelief which they encouraged, until they rejected God, until they rejected the Son of God, with all His divinity, with His great miracles, with His mighty power, with His pure and spotless life—they rejected Him, they slew Him, and the light that was in them became darkness. He bestowed remarkable power upon those who received His word and they increased in faith; but those unto whom they preached, those who heard their testimony and rejected it became a prey to that other influence, the power of darkness, the power of Satan, and they shed the blood of innocence, and I am sorry to say that this is the case at the present time with our own nation. The blood of righteous men has been cruelly, inhumanly shed upon this free soil. This man who beheld these visions; this man, the first for hundreds of years who described, who could describe the personage of God, who could say that he beheld Him, who arose as a mighty witness in the midst of this generation to say of a truth that God lived, that Jesus lived; this man was cruelly, treacherously and inhumanly murdered; and murdered, too, under the pledged honor of one of the sovereign States of this our nation; the Governor of the State himself pledging his own honor and the honor of the State that he (Joseph Smith) should be protected, but he was cruelly slain like the prophets who had gone before, who had borne a similar testimony. He sealed his testimony with his blood, declaring to the very last that which he had testified of was the truth, willing to die if it were necessary, to seal his testimony and render it so unimpeachable that it never could be questioned from that time forward. This man was thus slain, and who is there that has been punished for it? No more than the murderers of the Prophets were punished in ancient days, no more than the murderers of our Lord and Savior Jesus Christ were punished, no more has it been the case in this instance. No, his blood still stains the soil, still cries, with the blood of all the martyrs, unto God in heaven for vengeance on his guilty murderers. And the testimony that he bore has been borne by others, and in like manner others have shared that fate. Our revered President, who sits to-night in this place, his blood too stains the same soil. He himself narrowly escaped the same fate. In the providence of God he was spared for a wise purpose, and has lived among us till this day—a living martyr, a living witness of the cruelty of man towards those who testify that God lives.

My brethren and sisters, the faith that we have received has cost the best blood of this century. The faith that we have received cost the blood of the Son of God when He taught it to men upon the earth. The faith that we have received cost the blood of Isaiah, of Jeremiah, and of others of the prophets who were slain for the truths that they declared. It has always been a costly sacrifice, this teaching of the truth unto the human family. The adversary has been determined that a knowledge of God shall not spread among the people if he can prevent it. He killed Jesus, he killed every one of His apostles that he could, until throughout the wide earth there was no man who could stand up and say to the people "Thus saith the Lord," or who could stand up in the authority of the Priesthood of the Son of God and say, "I am God's servant, and this is God's will, God having revealed it to me." They stopped the mouths of all such. They closed them in death. No one was left that they could reach. Then, when the heavens became as brass over the heads of the children of men, a church arose having a form of godliness, but denying the power thereof, until to-day throughout Christendom men who profess to be ministers of Jesus Christ do not know anything about Him, have no communication with Him. A king with ambassadors here, and these ambassadors receive no communications from the court which authorizes them. What nonsense! Whoever heard of such a thing? Is there anything in this book (the Bible) which hints at such a thing? Who ever heard of a servant of God having no knowledge of Him, no revelation from Him? There is no such thing in this book. It is reserved for men in the nineteenth century, and preceding centuries, to arise and make such claims as these, and who can believe them?

Now, God has restored the everlasting Gospel to the earth. He has told the children of men that if they will come unto Him and obey His commandments they shall receive a testimony of the truth of this work, as in times of old, through the gift and power of the Holy Ghost. They do not need to depend on Joseph Smith if he were here, or Oliver Cowdery, or Sidney Rigdon. Others have been administered to. Others have received the Holy Ghost. This is the privilege of every human being who will keep the com-

mandments of the Almighty. It is not the privilege of all to see the Father at present, or to see the Son. Our faith is not strong enough, but it is growing. But it is the privilege of every human being to receive the gift of the Holy Ghost, if he or she will obey the commandments of God. This is a privilege that is universal. It is like the air that we breathe. It is like the light that illumines our eyes. So with the gift of the Holy Ghost. It is given to every soul that will bow in submission to the will of God, keep his commandments, and have the ordinances administered by one whom God recognizes as His servant. It is this, my brethren and sisters, that is the glorious feature of the work in which we are engaged. It is this that should stimulate us and fill us with faith. Let men do as they please concerning this work of our God, God has made promises concerning it. His word cannot fail. He hears and answers the prayers of His children. He is near at hand and not far off, and he will interpose by His wonderful providence, invisible to those who do not see his hand and do not have His spirit, but visible to those who are enlightened by His spirit so that they can see and acknowledge the manifestations of God in their behalf. And thus are we led and thus we shall be led until, emerging from this darkness, emerging from this unbelief, we shall be ushered into the fulness of the glory of our God and dwell with him eternally, if we are faithful to the covenants which we have made, which I ask may be the case in the name of Jesus, Amen

[From the Boston Index.]

GENTILE TESTIMONY TO MORMON WORTH.

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It is a great satisfaction to find the Index, at this test point of the Mormon question, acting in complete harmony with its professions as the organ of free thought, by giving to each side of it a fair and equal hearing. A few years ago, it was almost impossible to get a word into an Eastern journal aiming to solve it on any broad and generous principles, even our well-known Unitarian paper, preeminent for its general fairness, refusing, after printing columns against the Mormons, to give on the other side the testimony of the United States Census and of such men as Bishop Tuttle, Chief Justice White, and the Hon. Hugh McCullough, simply correcting its own mistakes. It is not by any means the greatest question before the public, but it is one which touches some points of religious freedom and of its relation to moral judgments more deeply than any other. And it is one which, not only on its own account, but in the interest of all religion, needs full and frank discussion.

The first step in this, as in all such questions, is to do justice to the Mormons themselves, recognize all that is worthy and good among them, and then, from the vantage-ground of this justice, assail what is wrong and bad. Mr. Potter speaks of the difficulty of getting at the exact facts with regard to their condition, such contradictory stories are told about them, and ascribes the good said of them to the circumstance that visitors in Utah for a short time see only the surface of things, and are so dazzled with its material prosperity as to make their testimony of but little worth. This may be true in some cases; but, on the other hand, it is to be remembered that the bad which is told of them is quite as likely to rise from the prejudice, narrowness, and conflicting interests of those who are at their very doors. Nearness of residence, where these qualities exist, is very far from increasing the value of a person's testimony. Who has implicit confidence in a Californian's denunciation of the Chinese, or in a Western squatter's diatribe against the Indians, or in a Protestant theologian's strictures on Roman Catholicism? So with the criticisms of Utah Gentiles on their Mormon neighbors. The religious prejudice against them is immense,—a prejudice which is aggravated still more by the sight of the material prosperity, and also, it must be confessed, by their aristocratic bearing and their social exclusiveness. And it is wonderful how this prejudice blinds the eyes of otherwise sensible people to some of the most common things about them, one writer from Salt Lake City to the *Christian Register* betraying an ignorance of their family customs that almost every casual visitor is sure to see, another testifying to a prevalence of ignorance and drunkenness among their young that the slightest examination of local records would at once have disproved, and another being apparently unacquainted with the fact of a trial which must have taken place under her very ears.

Then, where this prejudice does not exist among the observers themselves, the fear of it in others is often a cause of the difficulty there is in getting at the exact facts. Shortly after my own visit to Salt Lake City, I fell in with a Baptist minister who had spent several months there for the benefit of his health. We naturally compared notes about our experiences; and he told me of the dislike and misconception, gathered up at home, with which he had gone to the place, and how little by little they had been melted away, and his dislike turned to admiration. I asked him why, for the sake of justice, he did not publish in some Eastern newspaper the result of his observations.

"Oh," he exclaimed, "it would not do. I should only ruin my own reputation, and nobody would believe me. I should either be accused of having become a convert to polygamy or else of being a credulous fool whose eyes a little Mormon flattery had blinded to its enormities." The editor of a popular magazine, returning to its writer an article on Utah that from the literary standpoint, gave a genial description of Mormon social life, said, "I have no doubt that what you say is all true, but it would ruin us to publish it." And two ladies awhile ago, travelling all the way from Salt Lake City to attend a Woman's Suffrage Convention, were not allowed to present the result of the suffrage experiment in Utah, because their recognition, as they were told, would compromise its friends too much here at the East.

But, in spite of all these difficulties there are Gentiles who have had the largeness of vision to look at Mormonism as they would at any other religion, and the courage to present what they have seen fairly to the public. Some of them are men who have lived in Utah for years in daily contact with its people, so as to know for certainty whereof they speak; while others, though visitors, were travellers, and public men of that world-wide experience which precludes all thought of their having been dazzled or fooled by any flattery or outside glitter. And, as helping to throw reliable light on this question of what the Mormons really are and to sustain what Mr. Curtis and others of us less known have said from our own observations, let me quote briefly the testimony of these indisputable authorities.

Rev. D. S. Tuttle, bishop of the Episcopal church in the Utah Diocese, and a resident for twenty-five or thirty years in Salt Lake City, a man whose opportunity and capacity for fair judgment no one can question, says of them in a lecture delivered in New York and published in the *Sun* of November, 1877: "I know that the people of the East have judged them unjustly. We are accustomed to look on them as either a licentious, arrogant, or rebellious mob, bent only on defying the United States government and as deriding the faith of Christians. This is not so. I know them to be honest, faithful, prayerful workers."

Hon. Hugh McCullough, ex-Secretary of the United States Treasury, writes in the *New York Tribune*, of March 29, 1877: "The people of the United States are under obligations to the Mormons. One can hardly repress a feeling of admiration for their courage, patience, and power of endurance. They have opened and improved a region which, but for them, would have been neglected. They have brought to the country many thousands of industrious, peaceable, and skillful people, and added largely to its wealth. Good judges and honest officials should be sent them; and, in other respects, the federal government should let them severely alone. Their history will afford abundant materials for philosophical speculation, but there is no danger of their being a political or social disturbance."

Bayard Taylor says: "We must admit that Salt Lake City is one of the most quiet orderly and moral places in the world. The Mormons, as a people, are the most temperate of Americans. They are chaste, laborious, and generally cheerful."

Dr. Miller, editor of the *Omaha Herald*, says: "To the lasting honor of the Mormon people and system, for twenty-five years such machines of moral infamy as whiskey-shops, harlotries, farobanks, and all the attendants of vice and iniquity, were totally unknown in Utah. But, now, these hydra-headed monsters are gaining foothold in Salt Lake City; and the damning fact is that it is only by the surreptitious evasion and overthrow of Mormon authority that these and kindred curses now invade it."

Mrs. Emily Pitt Stevens, editor of the *Pioneer*, a woman's journal, says, "In Salt Lake City there is less rowdyism, drunkenness, gambling, idleness, theft, conspiracy against the peace of society, and crime generally than in any other city of the same population in the country, if not on the globe."

Elder Miles Grant, the well-known Adventist preacher, says, "There is less licentiousness in Salt Lake City than in any other of the same size in the United States; and, were we to bring up a family of children in these last days of wickedness, we should have less fear of their moral corruption in that city than in any other."

Gen. Thomas L. Kane, of Pennsylvania, Governor, after four years experience among them, says: "I have not heard a single charge made against them as a community—against their habitual purity of life, their willing integrity, their toleration of religious differences, their regard for the laws, their devotion to the constitutional government under which we live—that I do not from my own observation or from the testimony of others know to be false."

R. N. Baskin, Esq., United States Prosecuting Attorney in Utah, and a strong anti-Mormon, testified before the Committee on Territories of the United States House of Representatives: "I have been for five years past a resident of Utah. I must do the Mormons the justice to say that the question of religion does not enter into their courts in ordinary cases. I have never detected any bias on the part of jurors there in this respect, as I at first expected. I have appeared in cases where Mormons and Gentiles were opposing parties, and saw, much to my surprise, the jury do what was right."—a sworn statement of a United

States officer, which may well offset the assertion of a recent writer in a religious newspaper that "nine-tenths of the people of the Territory and pledged to defeat the ends of justice," yet one which as a reply that newspaper refused to print.

A special committee of the Nevada State Senate, appointed to report on the question of annexing Utah to Nevada, say: "Utah is without a territorial or county debt. The traffic in spirituous liquors is under complete control. Gambling and houses of ill-fame are not tolerated. Its school system is unsurpassed in its adaptation to the wants of the masses,"—an official document which surely is of more weight than the assertion of Prof. Marden in the *Christian Union* "that non-Mormon teachers are excluded from their system of schools, and that Mormon doctrines are assiduously taught."

Chief Justice White, of the United States Bench, in charging the grand jury, February, 1876, in the famous Mountain Meadow Massacre trial says: "No matter how much I differ from them [the Mormons] in belief, nor how widely they differ from the American people in matters of religion, yet testing them and it by a standard which the world recognizes as just, they deserve higher consideration than has ever been accorded to them. Industry, frugality, temperance, honesty, and, in every respect but one,—the legislation against polygamy,—obedience to law are with them the common practices of life. This land they have redeemed from sterility and made the habitation of a numerous people, where a beggar is never seen and where almshouses are neither needed nor known.

With regard to the complicity of the Mormons in the Mountain Meadow Massacre,—a crime with which they are continually charged at the East,—the United States district attorney who had charge of the case said, in his plea at the trial: "I have been engaged constantly during the last three months in sifting facts and everything related to or connected with the massacre; and I have given the jury unanswerable documentary evidence, proving that the authorities of the Mormon Church knew nothing of the butchery till after it was committed. I have had all the assistance—from the Mormons—any official could ask on earth in any case." (See report of the trial.) How could any testimony be more implicit or authoritative? And yet I could not get these words inserted in a professedly liberal religious paper at the East as an answer to a charge already made in its columns that the Mormons were guilty of the outrage, the exclusion being as a peremptory and complete as any facts bearing on the anti-slavery side in a case before United States court would have been from the most one-sided pro-slavery journal at the South before the war.

Capt. Burton, in his *City of the Saints*, published by the Harpers in 1862, a very minute and impartial work, says, among a multitude of other things: "Mormonism is emphatically the faith of the poor." "I cannot help thinking that morally and spiritually as well as physically its proteges gain by their transfer from Europe to Utah." "In point of mere morality, the Mormon community is perhaps purer than any other of equal numbers." "The penalties against chastity, morality, and decency are exceptionally severe." "I was much pleased with their religious tolerance. The Mormons are certainly the least fanatical of our faiths, owning, like the Hindus, that every man should walk his own way, while claiming for themselves superiority in belief and practice."

Among the more recent testimonies in the same direction is that of James W. Barclay, M. P., an English visitor of fair and temperate judgment, who says in his article, "A New View of Mormonism," published in the January number of the *National Quarterly Review*: "The Mormon community is an enlarged family bound together by privileges and duties, one principle duty being to care for the helpless and needy. At the same time, every individual has full freedom of action. There is no compulsion on any Mormon beyond the public opinion of his fellows, and none is possible. All are equal. There is no special or privileged class or caste. The people in the fullest sense govern themselves,"—statements especially to be commended to the attention of those who, in default of anything else, charge Mormonism with being a vast and rigid hierarchy, under which no one is free.

"I apprehend that the animosity to Mormonism is principally due to the efforts of the hosts of hungry office-seekers who would find lucrative posts in Utah, were the Mormons disfranchised; and to the missionaries from the Eastern States, who come to turn the Mormons from the error of their ways, and whose income depends on the strength of the feeling they can excite. If the Mormons could be disfranchised in a body, five hundred lucrative posts in Utah would be open to Gentile office-seekers,"—and does Free Religion want to play into such hands? "It is a mistake to suppose there are no educated Mormon women. Some of them have written with ability in defence of polygamy. The young ladies appeared as free and independent as in other parts of the United States." "The men of position correspond favorably with the same class in the Eastern States. I was much impressed by their ability, courtesy, and general intelligence. They have a quiet, self-reliant, gentlemanly bearing." "In morality, the Mormons greatly excel the Gentiles in their midst. The figures conclusively prove that the Mormons are a sober,