

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

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IS IGNORANCE EXCUSABLE?

IT is possibly generous, and undoubtedly kind to make the excuse for an erring mortal, when caught in saying, or doing something contrary to truth, "O, he is excusable, for he knows no better;" but is it either kind, or generous when a public man of noted perspicacity of understanding makes a misstatement about something he should be well informed upon, or not say anything about it. As for instance; Rev. Dr. Talmage, in an anniversary sermon, preached in Brooklyn, New York, January 1, labeled "The march of years," of which a copy published in the daily *Mercury*, for January 2, is sent us by Bro. John Smith, of New Bedford, Massachusetts, gets in a fling at Mormonism and the Book of Mormon, which we give below:—

That minister of the gospel did not appreciate the value of time who during a season of illness, instead of employing his time in useful reading and writing, wrote a silly religious romance, which in some unknown way came into the possession of the famous Joe Smith, who introduced the book as a divine revelation, which became the foundation of Mormonism, the most beastly abomination of all time.

One who is acquainted with the Book of Mormon can appreciate the density of Rev. Talmage's ignorance on the subject of that book, from the consideration of two things; first, the Spalding manuscript was not a "silly religious romance;" second, nor was it introduced as a divine revelation by "Joe" (Joseph) "Smith," or anybody else. Besides this, one inclined to

any degree of fairness, or honesty of intention, would not in a public address accuse a man of becoming possessed of a thing in "some unknown way," as the reverend gentleman has done in getting the Spalding romance into Joseph Smith's hands.

Bro. John Smith thinks the church should see that this fling of Rev. Talmage is answered, and he be "given a chance to come down from his high perch." The trouble with all such attacks is that they are made in such ways and at such times that the church cannot reach either the authors of the mischievous attacks, or the hearers of them, by any means now open to our advantage. Rev. Talmage takes shelter under the false presentation of the history of the church as found in the encyclopædias and some of the large family Bibles of the time; and, while sectarian policies shall continue to dominate the publishers, we cannot hope for anything better. Slow-footed truth has but a poor show against swift-winged falsehood; and until men shall cease to "love and make a lie," people that are lied about will need to bear and bide their time.

Reverend Talmage is responsible for being ignorant in this instance, for the reason that a man as widely known as his reputation has made him to be, should scorn to use a meaningless slur like the one quoted from his sermon, about a system of religion that is as active in the field of propagandism as is what he calls Mormonism. The world, including, of course, Rev. Talmage, may rightly charge polygamy, or plural marriage, as found in the development of modern American religions, to the "Mormons" of Utah; but neither he, nor any other can show that Mormonism properly considered is responsible for that system, "beastly" as he chooses to call it. We once heard a Rev. Daley, of the M. E. Church, array the faith of the Reorganized Church as a "beastly system," but his fellow church member and colleague in debate against Brn. E. L. and W. H. Kelley, distinctly averred that the faith of the church as stated in the Epitome, was very commendable and not objectionable; and that the morals of the Book of Mormon were as good, if not better than those of the Bible, as a whole. The difference between these two was that the latter knew from an actual examination, while the other judged from the ill-born and misshapen statements of falsified popular opinion. We think it quite likely that Rev. Talmage would not only not accept a correc-

tion if offered to him, but would resent an effort to correct him as an impertinence. Bro M. H. Bond, it appears, is disillusioned, for he states that it is probable that his confidence in the learned doctor of religious laws as a minister of Christ would have been greater than it now is, had he not gone to his tabernacle and heard him. According to Bro. Bond, Rev. Talmage makes it an easy thing to be a Christian. His creed is that:—

Only two things are needed to become a Christian, or that Christ demands; and they are, to believe that Christ came into the world to save sinners, and that you are one of them.

We have always read that Christ commanded men to "Repent and believe the gospel;" but, Rev. Talmage has climbed to such a height in human renown that he overlooks the straight injunctions found in the New Testament, and has instituted therefor the finely drawn theories of the modern school of sectarian philosophers—if any of them may by any possibility be called lovers of truth. It may fall out that some one of the elders in the East may yet have an opportunity to interview the reverend doctor and aid him to a better understanding of the position occupied by the Book of Mormon and the utter absurdity of attributing its origin to the Rev. Solomon Spalding's ridiculous romance. It might be a fine thing for one of the elders, Bond, Sheehy, or McDowell, to personally present Rev. Talmage a copy of that said romance, with a request to read it.

THE CHOICE SEER.

THERE should be enlightened and righteous unity of sentiment among the Saints as to the official standing, the ministerial calling, the divinely authorized and appointed work of Joseph Smith the "choice seer," for he was the one called, chosen, ordained, appointed, and empowered of God to found, organize, and build up the church and kingdom of Christ in this last dispensation. The Saints, and all serious inquirers, are entitled to know what are his claims as a servant of Christ, and what credentials heaven has furnished touching his claims as a prophet, seer, revelator, and translator. They are entitled to know, so far as possible, the just judgment and high esteem of God and his faithful people as to the work and worth of this seer, for thereby they can form a more correct, a fairer and safer estimate of his ministerial character and administration.

We emphasize the thought that we should seek to learn, not necessarily the private, personal character of Joseph Smith as a citizen, but, rather, his ministerial calling, his official appointment and administration as set forth in prophecy and in the authorized and authentic public history of the church as had by the church up to the time of his death. We repeat it, it is of first interest and importance to know as to his official authority and administration. When we confine our investigation to these points (as we would were we investigating the official work of other prophets and apostles), we thereby simplify it and prevent entanglement and encumbrance with matters not pertinent to the questions in issue. The enemies of Christ and his work were conscious that their success in opposing lay in blinding the masses as to his moral character and that of his people, hence they charged both him and them with every species of iniquity, thereby arousing the fears of the uninformed populace, creating insane prejudice and inciting to unreasoning persecution. This was Satanic cunning,—and Satan is to-day neither dead nor bound.

When the Lord chose Joseph Smith to be his servant to translate the Book of Mormon, he thereby gave assurance that Joseph was invested with official authority equal to that of any other divinely appointed seer, for the character of the work committed to him required such authority. The translation of that book was but one of the preparatory steps essential in opening up the dispensation of the restored gospel in the last days to both Gentile and Jew, and, as a consequence, to the founding, organizing, and building the church and kingdom of Christ. These all are as inseparable as cause and effect. The translation of the Book of Mormon by the seeric powers and gifts conferred on Joseph is in itself proof that he held the highest grade of divine calling and authority ever bestowed by heaven upon man. In proof of this we quote Mosiah 5:10:—

And Ammon said, that a seer is a revelator, and a prophet also; and a gift which is greater, can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God.

Bible history fully sustains this teaching of Ammon, and they, jointly, will aid us in forming a proper estimate of Joseph as a "seer," also as to his relation to God, to the church, and to the world.

We now add what we think to be incontrovertible evidence as to the official calling and the ministerial administration of the Seer Joseph Smith as foreknown, foreshown, approved of God, and as he will be known and estimated by the Lord's faithful, instructed people in these last days. Here is what Joseph in Egypt,

the son of Jacob, prophesied concerning him:—

For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Yea, Joseph truly said, thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. And I will give unto him a commandment, that he shall do none other work save the work which I shall command him. And I will make him great in mine eyes: for he shall do my work. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel. And Moses will I raise up, to deliver thy people out of the land of Egypt. But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord. And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him, shall be confounded: for this promise, of which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled. Behold I am sure of the fulfilling of this promise. And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation; yea, thus prophesied Joseph, I am sure of this thing, even as I am sure of the promise of Moses: for the Lord hath said unto me, I will preserve thy seed forever. And the Lord hath said, I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much: for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him. And the Lord said unto me also, I will raise up unto thee fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it. And the words which he shall write, shall be the words which are expedient in my wisdom, should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith. And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words. Because of their faith, their words shall proceed forth out of my mouth unto their brethren, who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers."—Book of Mormon, 2 Nephi 2: 2, 3.

In the foregoing quotation are many divine testimonials in prophecy as to the authority and work of the "choice seer," Joseph Smith. In the prophecy we learn the judgment of the Lord as to his ministerial standing and worthiness where the Lord says:—

And I will make him *great in mine eyes*; for he shall do my work. And he shall be *great like unto Moses*, whom I have said I would raise up unto you, to deliver my people, O house of Israel.

These are heaven's credentials, given to assure the Lord's people as to the authority, official standing, and ministerial integrity of the "choice seer."

When the Lord says, "And he shall be great like unto Moses," this manifestly relates to his official calling, his ministerial authority, and priesthood work. It does not mean that Joseph would do just the kind of work Moses did, but that he would be "great like unto Moses" in priesthood, as a seer, a revealer of God's word to man, a teacher of that word unto "the convincing" the Lord's people, and be a founder, organizer, and builder of the Church of God.

Of this "choice seer" this also is promised:—

And out of weakness he shall be made strong [in his ministerial calling and work], in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

This was most signally fulfilled; for Joseph Smith was called when young, illiterate, inexperienced in matters of religion, and in the affairs of the world; but he advanced rapidly in every department to which he was called in church work from 1827 to 1844, the seventeen years of his ministry, during which time he, under God, translated the Book of Mormon, founded and organized the church by revelation, conferred and set in order the two priesthoods, corrected, revised, and translated the Holy Scriptures, built a temple by revelation in Kirtland, set in order the quorums by revelation, vision, and commandment, prepared the ministry and the Saints for, and ministered in, an "endowment from on high;" gathered many to Kirtland, Ohio; Independence and Far West, Missouri; also to Nauvoo, Illinois, where he, by direct revelation, laid the foundation of a temple to the Most High in which, when "completed," the Saints were by promise to receive an "endowment with power from on high." All these he did, with a vast amount of preaching, teaching, and administering in the ordinances of the church, till he became, indeed, "strong" as the servant of the Lord.

It is further said in the foregoing quotation (2 Nephi 2:3), "And thus prophesied Joseph, saying; Behold, that seer will the Lord bless; and they that seek to destroy him shall be con-

founded." Now let it be borne in mind that this promise relates to "that seer" as to his official (seeric) calling, and not to the physical person of Joseph Smith. The text relates primarily and directly to the "seer" as such,—“they that seek to destroy” Joseph in his divine calling as this “choice seer,” such “shall be confounded.” Now it is a notable fact that, from the times when the plates of the Book of Mormon were put in the hands of Joseph, every effort possible was made and is yet made to invalidate and “destroy” the seership of Joseph Smith. This has been done by some within the church at divers times, as also by many outside the church. But every effort to in any way “destroy” the seership of Joseph, whether from open enemies outside the church or would-be wise persons in the church, has met with signal failure, and its authors have been “confounded.” This has proved true of those in the church in the case of William E. McLellan, Isaac Russel, David Whitmer, Brigham Young, J. J. Strang, Charles B. Thompson, Granville Hedrick, and many more not needful to mention. These all, at times, either questioned or perverted in divers ways the official calling and authority or work of Joseph Smith as the Lord’s seer, assuming to know better and more perfectly concerning the word and church and priesthood and specific work of the Lord in these last days than did the “choice seer” to whom the Lord committed the keys to translate the Book of Mormon and organize the Church of Christ in these last days. These unauthorized and unwise opposers of the seer, (though pretending to indorse him,) have met or are meeting with merited confusion and defeat, while Joseph, in his seership, stands out more solidly, clearly, and unimpeachable than ever before whether assailed by those without or within the church.

In the quotation (2 Nephi 2: 2) the Lord says of Joseph, “And he shall be great like unto Moses.” To those familiar with the word and work of Moses from the time of his call at “the bush” to the coming of our Lord in the flesh, it may seem needless to say that he was opposed in his work by Aaron and Miriam, and by Korah, Dathan, Abiram, and “two hundred and fifty princes of the assembly, famous in the congregation, men of renown,” and that thereafter, at times, officious priests and would-be wise intermeddlers and innovators perverted the order of service he had established and corrupted the writings he left on record. Jesus indorsed Moses’ official word and work as valid and authoritative for the period for which they were appointed, but he thoroughly denounced those who either perverted or opposed them. By these facts all

should be admonished, lest they be found perverting, corrupting, or in any way opposing the official work and legitimate administration of the “choice seer,” the prophet “great like unto Moses.” It is as dangerous as it is inconsistent, for those professing to believe and indorse the Book of Mormon, to assume that they know better than did the “choice seer” as to his work in organizing the church, and setting in order and instructing the priesthood and the people. The divine credentials of this seer “great like unto Moses” are of such a character as forbid the thought that some conceited party or parties, though they be “princes in Israel, famous in the congregation, men of renown,” should know the word and work of the Lord committed to Joseph the Seer better than himself knew and understood it.

Moses, it is true, “trespassed against” the Lord at the waters of Meribah-Kadesh (Deut. 32: 48-52) and was not permitted of God to go into the land of Canaan, but died for his transgression. Nevertheless, this did not invalidate his official work as a seer and prophet of the Lord. And though it were shown by irrefutable testimony that Joseph the Seer trespassed against the Lord in as great or even greater degree than did Moses, that fact would not invalidate his legitimate work as the Lord’s “choice seer” and the prophet “great like unto Moses.”

Joseph declared that God had called him to translate the Book of Mormon (D. C. 15: 1, 2, etc., etc.), also to organize and establish the church (D. C. 17: 1), also to be in it and to it “a seer, a translator, a prophet, and apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ; being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith.”—D. C. 19: 1. And of his administration as “a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church,” this is said:—

Wherefore, meaning *the church*, thou shalt give heed unto all his words, and commandments, which he [in his official capacity as seer, translator, prophet, apostle, and elder] shall give unto you, as he receiveth them, walking in all holiness before me; for his word [given officially according to the order of God and the authorized and appointed regulations of the church given by and through him, the seer] ye shall receive, as if from mine own mouth, in all patience and faith; for by doing these things, the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good and his name’s glory.—D. C. 19: 2.

In view of the foregoing facts, it is not at all surprising that Joseph the Seer claimed to organize the church, set in order and instruct the quorums in respect to their rights, powers, and duties, and all by “revelation,” “com-

mandment,” “vision,” and divine “pattern;” and it is not at all surprising that he warned the Saints in September, 1837, in these words:—

Beware of all disaffected characters, for they come not to build up, but to destroy, and scatter abroad. Though we or an angel from heaven preach any other gospel, or *introduce an order of things* other than those things which ye have received, and are authorized to receive from the First Presidency, let him be accursed.—*Mill. Star* 16: 76.

Joseph said, April 28, 1842, that the Lord had “appointed him and chosen him as an instrument to lead the church. . . . Why stand in the way when he [Joseph] is appointed to do a thing.” Does it not therefore become all Latter Day Saints to pause and consider well before they oppose, or treat lightly, the authentic official teachings and administrations of Joseph Smith the Seer? Is it not far more likely that his knowledge, and wisdom, and understanding, concerning the word and work of the Lord, committed to his care are more correct and reliable than that of his unfriendly critics or officious and intermeddling friends? We repeat it, God has assured us of the work and official standing of Joseph the Seer, and we should be faithful to honor him according to his divine credentials.

Whoever is thoroughly conversant with the history of Joseph the Seer, from his boyhood to the horrid tragedy at Carthage jail, cannot fail to see that, in his official work, he was all that was predicted of him by Joseph in Egypt. Those not well posted in that history are not fully prepared to judge him nor his work, yet they should gather from the chief quotation in this article much by which to measure his ministerial standing and official qualities. No one without the historical facts of his administration can judge righteously and safely as to his interpretation of God’s word, his application of that word, nor as to the correctness, wisdom, and fitness of his official teachings and ministerial methods touching the church, the priesthood and their quorums, whether in conferences, in Grand Councils, in General Assemblies, in High Councils, in the quorum of the First Presidency, or through the pulpit or the press. We repeat it—No one lacking a knowledge of the genuine historical facts of the official ministrations of Joseph the Seer is competent to judge of him as to his ministerial work, nor as to the correctness of his teachings and doings in respect to offices, quorums, councils, conferences, or the church. And yet there is a proneness on the part of some (who unfortunately know little, or perhaps nothing of the seer’s official administration) who do not scruple to jump to conclusions which prove to be in direct conflict with his administration of the word and ordinances of

God. Such parties need to remember and profit by this stanza:—

"A little knowledge is a dangerous thing;
Drink deep or taste not the Pierian spring.
For shallow draughts intoxicate the brain,
But drinking deeper, sobers us again."

Whoever learns fully and thoroughly the unvarnished facts of the administration of Joseph the Seer, as they may be gleaned from the Book of Mormon, the Nauvoo edition of Doctrine and Covenants, and the authentic history of his life and ministry, they, and they only, if unbiased and honest, can judge correctly and justly of that seer and his official administration. Persons lacking these essential qualifications should be cautious and slow in forming opinions and theories on these matters, and they should utterly avoid parading or teaching their theories lest such be found faulty, and themselves be ranked in that class who are engaged in work conflicting with the seership and official ministrations of the Lord's "choice seer."

UTAH AND STATEHOOD.

THE question whether Utah should be now admitted to Statehood is being earnestly considered in Utah; and is attracting much attention out of that Territory.

The Salt Lake *Tribune* of February 2, has the report of certain questions which were presented to the authorities of the church in Utah, and answered by their representatives John Henry Smith, Francis M. Lyman, of the Twelve, and Bishop H. B. Clawson, by an agreement made between the *Tribune* management and the leading men of the church there. We give these questions and answers as they appear in the *Tribune* of the date given above.

Question 1.—Is it true that your sect has always taught that the kingdom it is trying to build up is the kingdom of God on earth, not in the heavens—not in the sea, but right here?

Further, That to this kingdom the feelings, desires, faiths, affections, and every act of life properly belongs, that there may be a perfect sealing spiritually and temporally?

Further, That the Saints are called to establish this Kingdom of God literally, and that yours are a distinct and peculiar people?

Answer.—It is true that our elders have taught that we are trying to build up the Kingdom of God on earth. It is also true that they have taught that the rule of that kingdom would not prevail until Christ should reign as King of kings and Lord of lords. The people have been taught to believe in the revelation of God which says: "Wherefore be subject to the powers that be until He reigns whose right it is to reign and subdues all enemies under his feet. Behold the laws which ye receive are the laws of the church, and in this light shall ye hold them forth."—Doctrine and Covenants, section 101.

We do not know that it has been taught that "to this kingdom the feelings, desires, faiths, affections and every act of life properly belongs, that there may be a perfect sealing spiritually and temporally," nor that "the Saints are called to establish this Kingdom of God literally," except as indicated in the fore-

going answer. It has, however, been taught that every act of life should be performed with an eye single to the glory of God, and with a view to preparing the individual for his glorious coming, and in this respect we are perhaps "a distinct and peculiar people."

Question 2.—If you had the full power which Statehood would confer, would you not hold that all who opposed your faith, and interfered with the preparations of your people to fit them for this kingdom, as undesirable neighbors?

Answer.—We would not hold that because people merely opposed our faith they were therefore undesirable neighbors. Of course, the interference of one individual with the rights of another would be objectionable to us, as individuals, and such a person would not be a desirable neighbor. It is not fair to presume that anyone would interfere with the preparation of our people to fit themselves for the coming of Christ and the Kingdom of God, so long as their own rights and privileges were respected. We would not think it right to discriminate in any way against such people, if any there were, but should claim an equal standing with them before the law.

Question 3.—If they, in their disbelief in your creed, spoke jestingly or deridingly of your faith where your young men and women could hear them, would you not stop them, if necessary by ordinance or statute?

Answer.—No. While such conduct would be deserving of the contempt of all respectable people, it would not justify an infringement of the sacred right of freedom of speech, guaranteed by the Constitution.

Question 4.—In your protest to President Cleveland, you asserted that your people believed in daily revelations to the head of your creed, that these revelations come from God. Is not every member of your organization bound to obey any command so delivered?

Answer.—Every member of the church is a free agent, and is accountable to God for his actions. He is free to either accept or reject any command that may be given; and every member of the church has the right to know for himself, by the testimony of the Holy Spirit, whether a commandment emanates from God or not.

Question 5.—If your answer is "yes," then is not any pledge that you have made or may make, necessarily subject to any such command that may be received?

Answer.—The preceding answer disposes of this question.

Question 6.—With full power given you, what material changes would you make in the conduct and rules now controlling the public schools?

Answer.—We do not know that any material changes would be desirable in the conduct and rules now controlling the public schools. We consider the present system an excellent one.

Question 7.—Is it true that your church authorities have retired as priests from politics and have ceased to seek to influence voters through their religious beliefs and through the obedience of the rank and file to their priestly superiors?

Answer.—We reiterate what we have repeatedly said, that "as officers of the church we disclaim the right to control the political actions of the members of our body." "The members of the church are entirely and perfectly free in all political affairs."

Question 8.—You emphasized the need of obedience on the part of your people, even at the last conference. Is it not true, then, that your belief and government is a theocracy, where one is inspired and absolutely rules and the rest obey; that your faith is that *vox Dei* must be *vox populi*?

Answer.—No. Our government is not a theocracy. Joseph Smith, the Prophet, said he taught the people correct principles, and they governed themselves. The people do not govern themselves in a theocracy, but receive the law by direct revelations from God. It is not claimed by our church that the laws of the Lord, as revealed through his servants,

supersede the laws of the land or control the civil conduct of its members in opposition thereto. The people are taught to obey the laws of the land. All things in the church are done by common consent.

Question 9.—With power fully returned, would there be any essential modifications of what your control was between, say 1880 and 1885; or, rather, what it would have been had there been no governor's veto, no indirect supervision by Congress, and no courts independent of local control? In this last question no reference to polygamy or complications arising out of it is intended.

Answer.—Conditions have materially changed in this Territory since the time you mention. The intense feeling then existing between members of the church and their opponents has subsided and given way to the sentiment of mutual forbearance and respect. The animosities of the past are fast being forgotten on both sides. The different elements of the community are coming to understand each other better and recognize hidden virtues in their former opponents. There is an almost universal desire for harmony and good feeling among all classes of the community. We would not turn back the wheels of progress, nor in any way delay the desired consummation.

Question 10.—With full power in your hands, would you guarantee that Utah would be a full and free American State in the Gentile sense; namely, where no law should discriminate against any individual or class, and where every man should stand exactly equal before the law?

Answer.—If we had that power we would guarantee that Utah would be a "full and free American State," and that "no law should discriminate against any individual or class, and that every man should stand exactly equal before the law."

This question is of grave import both to the Utah Church and to the Government; for the reasons that political moves of the nature of admitting a Territory into the union of States, with an independent government, like revolutions, never go backward. Work of that sort once done is done for all time. It ought not to be done hastily, nor without the most careful consideration.

If the people of the Utah Church are sincere in the abandonment of the practice of plural marriage as it is understood out of the Territory they have done, we see no valid reason why they may not be given Statehood. And, if the answers to the questions stated above are straightforward and true answers and what is stated in them is fully meant, it certainly reflects an earnest intention upon the part of the leading men, among whom J. H. Smith, F. M. Lyman, and H. B. Clawson are fair representatives, to keep the promises couched in the manifesto of Pres. W. Woodruff as indorsed by the subsequent vote in the Tabernacle, in good faith.

One of the replies given deserves a passing notice. In the first sentence of the second clause in the answer to question four it is stated that every member "is free to either accept or reject any command that may be given." It so happens, however, that neither at the promulgation of the plural marriage dogma, August 29, 1852, nor at the promulgation of the manifesto when it was presented to