

asked him to do an errand. He always acted as if he felt if he did not say, "I don't care for my mother." Well, George is dead, too. He became dissipated, lost his character, and died a miserable death.

Herbert was much like William and George—worse if any thing. He not only did not care for what his mother said, but used to ridicule her before the other boys. He used to do it, to be sure, in a good humored way, but after all, it was a great way off from the respect that was due to his mother. And what do you suppose became of Herbert? His end was more miserable than that of William or George. I shall not tell you exactly what became of him, for it is a more dreadful story than I love to relate. But I can never think of him without remembering the text, "The eye that mocketh at his father, and despiseth to obey his mother the angels shall eat it." Prov. xxx. 17.—S. S. Journal.

Selections.

FURTHER DEVELOPMENT OF MORMONISM.—The last number of the *Deseret News* received by us, thro' a much esteemed correspondent, contains not less than ninety-six columns of a report of a Spiritual Conference lately held by the Mormon Elders in Salt-Lake City. The report is astounding: more bold in style—more blasphemous in expression—more triumphant in conclusion, than any of its predecessors. The chief personages present were Brigham Young with two co-adjutors: Presiding Patriarch Smith; the "twelve apostles," the first Presidents of the Seventies; Presidents of High Priests' Quorums; Presiding Bishop; and a body of two thousand Elders. An abstract of the proceedings will give a sufficiently faithful and a certainly painful idea of the progress of this most devilish imposition.

President Kimball commenced the day's proceedings with a braggadocio speech which he wound up with the following post-horn-gallop sort of blast in praise of the "Smiths," and the successor of Joseph, Brother Brigham Young:—

"I can say it with truth that Joseph Smith was a Prophet of God, a Seer, a Revelator, an Apostle of Jesus, and was ordained directly under the hands of the Apostles Peter, James, and John; and he died a prophet; and Hiram died a patriarch of Jesus, a father in Israel. Brother Brigham Young is the successor of Joseph Smith. Jesus sought to do the will of his Father in Heaven—so it was our duty to do the will of Joseph; and now it is the duty of us all to do the will of Brother Brigham, who reveals to us the will of God, which is his will. We will do his will as an Elder, as a Prophet, as an Apostle of Jesus Christ, holding the same keys that Peter of old held—the same that Joseph Smith held as an Apostle. You all believe this don't you, without an exception? Well: if this is your faith, if this is your determination, I want that you should manifest it by raising your right hands and saying *aye*. [A literal forest of hands was the result of this call, and the spacious hall trembled when a simultaneous *aye* burst from the mouths of over 2,000 persons]. There it is, it cannot be any other way!"

The *San Francisco Herald* of March 16, commenting on this opening speech, says, in reference to Brigham Young, that he is "an illiterate humbug, chiefly distinguished for threatening to cut the throat of the United States judicial officers for carrying out the laws of Congress without paying obeisance to his apostleship, and for the immense train of wives and babies that follow him when he moves abroad. The officers aforesaid say that the reverend brother swears like a trooper in his sermons."

To advert again to the report, we learn from it that Brother Benson followed Brigham Young. This reverend gentleman uttered a world of nonsense in praise of the new religion, and ten times more in laudation of his own personal prowess. Here is a specimen of the drum-ecclesiastic thrashed by this strong-sinewed apostle:—

"I can bear testimony that God has been just with me. Why? Because I have gone and done just as I have been told. It is because it was my determination, my will, and my desire, to do the thing I was sent to do. We had little to do with mobs it is true. They undertook to mob me a little, and Brother Grant said, when he heard of it in Washington, he was glad of it, [A voice in the stand, 'And so I was!'] I was too, because I felt when they were trying to mob me, and seek my life, I was better than they were: if I had not been, they would not have tried to destroy me from the earth. They ran me into Brother Farnsworth's potato-hole: to be sure, I ran in there, and I thought it was a first-rate place to hide. I stayed, there a couple of hours, and

reflected upon mobs, upon the things of the kingdom, and called upon my Father in heaven, by the authority of the holy priesthood, and felt as though I could whip all the mobs in Missouri: if it had been wisdom to do so, and the best course for me to take, I would have gone out and whipped the whole posse of them. [A voice from the stand, 'Yes, after they had gone away!'] Many in Kanessville wanted me to wrestle with them: I said, I don't wrestle with any except from Salt Lake; but I can tap you on the head as I would a little boy, if that will do you any good; but when I see a man from Salt Lake full of good works, I consider it an honor to wrestle with a man of that class; but I don't have anything to do with the low, degenerated characters who do nothing else but wrestle and gamble; but I said, if you don't believe I can wrestle, try me, and I will end you up a few times. They thought I was a very stout man, and it passed off just as well as though I had tried my dexterity upon them. To close up the whole matter, I feel thankful to God that I am here. I am blessed; and the people here, and that are on the road are blessed."

Hour after hour this pious pugilist preached to his dupes and confederates, winding up thus characteristically, with an assurance that he 'would preach down in the bowels of hell the same as he did there. His story would be all the time, Hurrah for Mormonism!' Brother Benson added a rider to his speech, and touched on the delicate question of polygamy. He did not jump at the matter at once, but he thus prepared the ground for the great apostle that was to follow:—

"I only throw out these few hints, that you may be prepared to act, when you receive the proper instructions from your president. There are musicians coming who will perform upon almost all kinds of musical instruments; the lame are coming; the blind, and the widows and the fatherless. I did not stop to make any selections; but I said come on all of you. We have among them big men and little men; big women and little women; grandfathers and grandmothers, and for aught I know great grandfathers and great grandmothers; but if they are not of them they will be when they get here; for we have the name of raising the most children, the best on earth; and it will be very curious if we do not carry out what they all say we are guilty of."

The great apostle to whom we have above alluded was Orson Pratt. He advocated polygamy, and gently reproached the nations who did not follow the practice. He laid all objections to the practice as mere prejudices which time and common sense would assuredly sweep away. Polygamy, he argued with the shrewdness of a knave, is part of the Mormon faith. The constitution, he added, guarantees to the Mormons uninterrupted enjoyment of their faith in all its adjuncts and developments—*ergo*, a plurality of wives among the Mormons is perfectly legal, to say nothing of its being highly religious! The patriarchs had many wives—why therefore should not the Latter-Day-Saints? If the constitution of the States would permit the Thugs were they to emigrate to America, to carry out their religious ceremonies and duties—even to strangling which is one of them—why should the Saints not enjoy any number of wives they liked if religion bade them, as it did, to submit themselves to so much of suffering and affliction? Abraham was told that his offspring should be numerous as the sand. But says Apostle Orson Pratt:—

"It would have been rather a slow process if Abraham had been confined to one wife, like some of those narrow, contracted notions of modern Christianity. I think there is only about one-fifth of the population of the globe that believe in the one-wife system: the other four-fifths believe in the doctrine of a plurality of wives. They have had it handed down from time immemorial, and are not half so narrow and contracted in their minds as some of the natives of Europe and America, who have gone away with the promises and deprived themselves of the blessings of Abraham, Isaac and Jacob. The nations do not know anything about the blessings of Abraham; and even those who have only one wife cannot get rid of their covetousness, and get their little hearts large enough to share their property with a numerous family. They are so penurious and so narrow and contracted in their feelings, that they take every possible care not to have their families large; they do not know what is in the future, nor what blessings they are depriving themselves of, because of the traditions of their fathers. They do not know that a man's posterity in the eternal world are to constitute his glory, his kingdom, and his dominion!"

Ten solid columns of argument, like this, succeeded to the examples we have given above, and which will probably satisfy our readers. It had been revealed to him, said Orson, "that all the other nations of the earth were soon to be cut off, and the Mormons alone left, and that they should therefore increase and multiply as fast as possible, that they might be strong when the general rearing-up came. Therefore, a man ought to

have as many wives as he wanted; and therefore, brother Brigham Young was right in parading through the streets with a great van filled with wives and children."

Three hours longer he proceeded in this strain, and ended at length with the following appropriate conclusion:—"We can only touch here and there upon this great subject: we can only offer but a few words with regard to this great, sublime, beautiful, and glorious doctrine, which has been revealed by the Prophet, Seer and Revelator, Joseph Smith, who sealed his testimony with his blood, and thus revealed to the nations things that were in ancient times, as well as things that are to come." Brother Zera Pulisphor then gave the benediction—in what fiend's name is not vouchsafed to us. The report simply adds that the assembly separated "highly edified"—"confoundedly edified" would have been a happier reading.

GOD IS LOVE.—Let us "repose the aching heart on these declarations, so copious, so unequivocal, so interwoven with the whole scheme, structure and system of our faith, which concur in assurance to us that God is love.—Sir J. Stephens' Essay.

Correspondence.

SONGS OF THE CHURCH.

No. 38.

MONDAY IN WHITEWEEK.

HOLY BAPTISM.

"Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts ii, 38, 39.

BORN to a world of sin and woe,

The heritage of shame;

'Tis sweet midst changing scenes to know,

Thou, Jesus, art the same.

'Tis sweet to know thy promised love

Is to our children given,

With all the signs and means to prove

Inheritance in heaven.*

'Tis sweet before the sacred font

To take the Sponsor's post,

And know Thou wilt as Thou art wont,

Pour out the Holy Ghost.

Buried with Thee, then clothed anew,

With Thee to life we rise;

Planted like Thee, with likeness true,

We meet Thee in the skies.†

And as the sacred waters flow,

Illume the heavens above,

And round the precious offering throw

The shadows of the Dove. W. B.

* Article xxv.

† Rom. v. 4, 5.

FOR THE CHURCH TIMES.

MR. EDITOR,—

Your correspondent is undoubtedly zealous, and in charity I am bound to believe that he means well, but I question his skill to stand at the helm: I do not mean to take it myself, but I think both sides should be heard. He, or I must be dull of perception; to me he seems to call out to us to unite to oppose union, he thinks if we meet we shall not only dispute, but divide. I have always been told that union is strength, if we dare not meet how are we, to unite. We do not need a Convocation to teach us doctrine, we have the Bible, the Articles, the Liturgy, and the Homilies. That we do need some better defined discipline, and it appears to me to be a total impossibility that the Church of England can make all the bye laws that are necessary for a Church that is spread abroad, east, west, and south as far as the sons and daughters of Adam. I would ask where is the society or corporation that does not make its own bye laws; I fear that we are afraid of something too bad to name, i. e. that it will touch our pockets. Is not this our dear zealous brother, who has the good of the Church, so much at heart sharp sighted enough to watch the strings of her purse too close to let the postage of a letter escape. I think that we are afraid to try to go at all alone, for fear that Mother will tell us to try our own strength, while we know well that she has many younger children that are much more in need of her aid. I may be wrong, but I think that a meeting of the clergy and laity to make bye laws (or set in order the things that are wanting) would be for the benefit of the Church. If we are to touch money matters (and I do not see how to avoid that) the lay element is indispensable, and I (but I do not set my judgment for a rule) am forgiving the Bishop a veto. I do not wish to increase his authority nor to diminish it, but to define the power of each party, and by no means to alter doctrine in the least. Our brother says, "It is in the nature of such assemblies themselves that the great objection lies." Now, we certainly do not see thro' the same glass. I was born and bred a Dissenter, and joined a Baptist church. After I was married I had three children. I then thought of the Church and how it was constituted, and how it had progressed. I have heard of the Methodist