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GEORGE Q. CANNON, - - - EDITOR.

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EDITORIAL THOUGHTS.



PROBABLY no event that has happened since the death of President Brigham Young has produced so profound a sensation among the Latter-day Saints as the excommunication from the Church of Elder Albert Carrington. A man high in authority, venerable in years and long and intimately associated with the leaders of Zion, the news of his fall shocks every one who entertains respect for the Priesthood or who offers prayers for those who bear it. Had it been the announcement of his death, the news would have produced sorrow for his loss, but it would have been heavenly joy compared with the feeling caused by the publication of his severance from the Church. There are many events which may happen to men that are far worse than death. We mourn for the dead; but if they died faithful to the truth, there is mingled with our grief a sweet satisfaction, a heavenly consolation, that the separation is but for a little while. But what ray of hope can penetrate the sombre gloom of the abyss into which one falls, when cut off from the Church, who occupied so exalted a station as did Albert Carrington!

Perhaps it is not too much to say that no man in the Church has had better advantages in many respects for the time he has been a member than has Albert Carrington. He was a college graduate, and he joined the Church at a time when men possessing such advantages were not so common as now. He came here with the Pioneers, and his education enabled him to take a prominent part in public affairs. President Young showed him great confidence, and their association was long and intimate. He cannot, therefore, plead ignorance as an excuse for his wrong-doing. The acts for which he has been dealt with were the deliberate violations on his part of principles and laws which he has heard taught by the lips of inspiration ever since he gathered with the Saints, and in direct conflict with every example which he has seen on the part of the leaders of Israel.

We do not think it necessary to dwell at any length in this article upon his case; but there are a few thoughts which it suggests. The Church has been taught from the beginning that no amount of talent, no number of gifts, no eminence in the Priesthood were sufficient to save a man, or to keep him in the Church, without personal purity. The case of Oliver Cowdery illustrated in the most striking manner this great and important truth. Chosen to be one of the three witnesses to the Book of Mormon, he beheld an holy angel, who turned over the metal leaves of the record in his presence, and bore testimony in his hearing to their truthfulness. After this, in company with the Prophet Joseph, he was visited by John the Baptist and ordained under his hands to the Aaronic Priesthood; and, subsequently, was ordained, with the Prophet

Joseph, under the hands of Peter, James and John to the Apostleship. Again, in company with the prophet he beheld the Lord Jesus, and directly afterwards beheld the prophets Elias, Moses and Elijah.

It might be thought that after receiving the ministration of heavenly messengers and beholding the face of the Redeemer, there would be no danger of his falling: but, alas! he transgressed the law of God; he committed adultery; the Spirit of God withdrew from him, and he, the second elder in the Church, was excommunicated from the Church.

After such an example who could expect any transgressor of the laws of God to stand? Can any one imagine a stronger illustration of the damning effects of impurity than this case of Oliver Cowdery's furnishes? Ought it not to be a warning to all? But from his day down to the present there have been innumerable instances of the same character. Eloquent men, strong men, prominent men—men who have been the means of bringing many souls into the Church of God, and who seemed so entrenched in good works that they would be sure to endure to the end, have, through unchastity, disastrously and ignominiously fallen and lost their standing in the Church. They transgressed the laws of God, and like a thrifty plant smitten by a blighting frost, they withered and died.

Men may conceal their wrong-doing; it may be so covered up that no human being, except those who are guilty, knows anything about it; but God knows it all. His all-piercing eye penetrates the hidden recesses of every heart, and his Holy Spirit shrinks from the touch or the thought of defilement. Sooner or later the sins of the transgressor will be brought to light. But suppose he should die in his sins and as a nominal member of the Church of Christ, will that help his case? Can sinners escape the just punishment of an offended God? He who thinks so deceives himself. For it is an eternal truth, that for every sin which man commits, and of which he does not repent and obtain forgiveness, he will be brought to judgment.

READERS of the JUVENILE INSTRUCTOR, profit by the lessons these cases furnish you. Never allow yourselves to be deluded into thinking that you can be Latter-day Saints and sinners at the same time. God's Spirit will not dwell in unholy tabernacles. If, therefore, you would stand in the Church of Christ, you must be pure in thought, word and deed. Those who are impure are like salt that has lost its savor.

ROCKVILLE, Oct. 17, 1885.

President G. Q. Cannon,

DEAR BROTHER.—Will you be kind enough to give your views to the public, either through the JUVENILE INSTRUCTOR or some other way, on the policy of pleading guilty to the charge of unlawful cohabitation, now almost universally adopted by our brethren who are indicted. It seems to me that to plead guilty takes off the blame from the Grand Jury, who finds the indictment and from the Judge who passes sentence (except in the exercise of his discretionary power), for when a man says he is guilty the trial jury can only indict and the judge pronounce sentence, unless they violate their oaths.

Now as it is not right for our brethren to be incarcerated for obeying the commandments of God, there must be blame somewhere; on whom does it fall?

Then, again, if the reason of the plea of guilty is, that our brethren are anxious to save their wives from insult in the Courts, although very considerate and tender of them, does it not deprive their wives of the opportunity of proving to heaven and earth their integrity and faithfulness to the principle they have acted upon? If a man has passed through life faithfully and has stood every test, will it not greatly enhance his pleasure and satisfaction

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