

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

IT WILL ALL COME OUT RIGHT.

Whatever is a cruel wrong,
 Whatever is unjust,
 The honest years that speed along
 Will trample in the dust.
 In restless youth I railed at fate
 With all my puny might,
 But now I know if I but wait
 It all will come out right.

Though Vice may don the Judge's gown
 And play the censor's part,
 And Fact be crowned by Falshood's frown
 And Nature ruled by Art;
 Though Labor toils through blinding tears
 And Idle wealth is might,
 I know the honest, earnest years
 Will bring it all out right.

Though poor and loveless creeds may pass
 For pure religion's gold,
 Though Ignorance may rule the mass
 Whole Truth meets glances cold—
 I know a law complete, sublime,
 Controls us with its might,
 And in God's own appointed time
 It all will come out right.
 —Ella Wheeler Wilcox.

Exchange.
 If you've anything good to say of a man
 don't wait till he passes away.
 Don't wait till he's left us and pitched his
 tent in the land that is fairer than day,
 Don't wait till his spirit has crossed the
 stream to the beautiful evergreen
 shore,
 But say your nice things while he's here in
 the flesh; he'll enjoy them consider-
 able more.

OUR CONFERENCE PRESIDENTS.

President Samuel B. Thatcher.

This week The Star presents, under "Our Conference Presidents" Elder Samuel B. Thatcher, who presides over the East Tennessee conference.

President Thatcher was born on the 11th day of January, 1872, at the beautiful city of Logan, where he acquired a good education, and at the time of his call to preach the gospel, held the position of deputy treasurer for Cache county, under the Hon. A. F. Farr.

Elder Thatcher has had a share of the gloom that seems to be the part and portion of mankind, having had to part with his beloved wife in May of 1896. He left home on March 15, 1895, and on his arrival in the south, was assigned to labor in the Virginia conference, where he remained until taken down with a severe attack of malarial fever, necessitating a return home, where he remained until June 15, 1897, when he again left home

for the mission field. Arriving here he was then sent to the East Tennessee conference where he has continued laboring in various capacities until the annual conference of Aug. 27, 1898, where he was selected to preside over the conference, which position he has filled with signal credit to himself and all with whom he comes in contact. His methods of business are excellent, showing great promptness in making reports or other matters pertaining to his conference. The reports from his conference also indicate good judgment in organizing his force to the best possible advantage. His faculty



ELDER SAMUEL B. THATCHER,
 President of the East Tennessee Conference.

to make and hold friends is par excellence and in view of the time drawing near for his return home to loved ones his many friends are sorrowful. President Thatcher will leave for home about March 1, and will be succeeded by Elder W. E. Dawson, who, with F. B. Hammond, have labored in the capacity of counselors.

The conference reports as published weekly indicate that the East Tennessee conference is in the front ranks in every respect, and much credit is due the retiring president for this condition. May she so continue is the wish of The Star.

History of the Southern States Mission.

Having completed the history of the Martyrdom of Joseph Standing, as written by Elder John Nicholson, we will proceed with the history of the Mission from our own records.—Ed.

January, 1880, President John Morgan made a trip through Kentucky into Virginia, visiting the Elders and Saints in the various branches en route. During this month an attempt was made by certain enemies of the work to induce the Governors of Mississippi and Alabama to force the Elders to leave the states over which they presided, which was unsuccessful.

Elders from Virginia, Georgia and Mississippi reported new districts covered by them with considerable success.

February, President Morgan and Elder Mathias F. Cowley made a trip into North Carolina from Virginia, arriving at Mt. Airy on the 18th inst., and held a series of well attended meetings resulting in much good.

Elder Franklin Spencer reported the conversion and baptism of five persons at the Cane Creek branch of the church, and that a general good feeling prevailed throughout the conference.

During this month Elder Charles H. Bliss reported success in obtaining the court house at Columbus county, Ala., for meetings, but that some enemies had disturbed them by turning off the gas, and had created a very offensive smell, which was diffused throughout the hall. The means being accomplished by the aid of sulphate of Hydrogen.

March, Elder Alexander Spencer reported a visit into Patrick county, Virginia, opening up a new district in which the court house had been secured and meetings held during which one convert was baptised. Elder J. H. Moyle also reported a successful trip through the interior of North Carolina, into fields not before visited. Reports from Fannin county, Georgia, by Elder Howard and Edlefsen, indicated the baptism of three, and a general spirit of earnest inquiry, and Elder Mathias S. Cowley reported the baptism of seven persons in Virginia.

On the 22nd of March a colony of

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Saints from Georgia, Mississippi, Tennessee and Kentucky were gathered to emigrate to Colorado; they were accompanied as far as Cincinnati by Elder Frank MacDonald and Levi P. Helm, who parted from them at Cincinnati and proceeded to Muhlenberg county, Kentucky, to open up a new field.

April, 1880, in addition to reports of the distribution of many tracts, meetings held, and miles traveled in promulgating the Gospel—another company of Saints left for Colorado, leaving Chattanooga on the 23th inst., and arriving safely at their destination. They were accompanied by President Morgan and Elder H. W. Barnett, who were joined at St. Louis by Elders Cowley and Spence, they having been honorably released to return home.

During the month of May Elders Hyrum Belnap and George H. Carver had the pleasure of baptizing seventeen persons who had listened to the preaching of a mysterious Mr. Edge, who appeared in Henderson County, Tennessee. He came during the month of April, 1878. No one knew where from nor where he went, except that he preached the same doctrines as those taught by the Latter-Day Saints, but steadily refused to officiate in the ordinances thereof, telling the people that an opportunity would soon be given them to embrace the Gospel in its fulness; that those having the authority to officiate in the Gospel ordinances would soon be along.

As will be noted in the story as told by Elder Bench, Mr. Edge inaugurated a three days' fast; promising those who maintained it they would remain faithful till the opportunity was presented. And, as a matter of fact, these seventeen persons did keep the fast; and when Elders Belnap and Carver preached in the county it was universally conceded that the doctrines as taught were identical with Mr. Edge, and the looked for opportunity had arrived at last; and these seventeen quickly embraced it.

Just prior to Elder Bench's return home to Fairview, Utah, last December, he told the Star man the following story, which digression, it is hoped, will be pardoned, as it seems to be very properly a part of the history of the Southern States Mission. This is what he told the Star representative:

While in Madison County my companion and I, Elder Ray Wentz, of Provo, Utah, met with an experience that will interest Star readers. One evening, about sundown, on December 10th, 1886, we came to a house near the county line of Madison and Henderson, midway between Jackson and Lexington. We were very tired and had intended to solicit entertainment at this house, which appeared to be a well-to-do farmer. As we approached the house we were greeted with, "Go right in, men, I'll be in a minute," from a tall stately looking man who was feeding some stock. This cordial welcome rather surprised us, as the neighborhood was very bitter and it was difficult to find any friends.

We promptly done as we were bid and when our host came in he said to us: "You're Mormons, aren't you?" After responding to him in the affirmative he remarked: "I thought you were; I entertained one of your men about fourteen years ago—a man named Robert Edge."

Being tired we were indeed grateful to find a friend and what was our surprise

to find we were given the same bed that the famous Robert Edge had used so many years before. Mr. J. W. Sweet, the kind-hearted farmer soon had us feeling thoroughly at home and during the evening the following description of this mysterious individual was secured and jotted down in my journal. It is as follows: "Mr. Robert Edge was somewhat poorly clad; a black suit, with sack coat, woolen shirt, soft felt hat; this constituted his appearance with a bible and some writing material tied up in a red bandana handkerchief. He was a short, heavy set man weighing about 135 or 140 pounds, long, black wavy hair, black eyebrows, and full, but medium length beard, blue eyes, height about 5 feet 6 or 7 inches, age between 35 and 40 years, well versed in scripture, being able to prove all he taught."

Mr. Sweet is and was at the time of his meeting with Mr. Edge, a Christian or Campbellite preacher, and freely acknowledged that his earlier visitor could completely master any arguments he might advance against what Mr. Sweet called "Mormonism," nor has he any desire to cross swords with any Mormon Elders.

Mr. Edge preached at Lexington about a week and it is said converted fully thirty people by his forcible exhortation and while here, at Mr. Sweet's neighborhood, instituted a three-day's fast promising those who maintained it they would have an opportunity of embracing the gospel. Seventeen of them did so, and eventually became members of the church, some of whom emigrated west, locating in Colorado.

Another peculiarity of this Mr. Edge; he was a strict abstinent, not eating any hog meat, nor drinking any kind of stimulating liquors. His fame was quite widespread throughout all Madison, Henderson, Decatur and Perry counties.

Legal Aspects of the Case.

In response to the request of an Ogden correspondent for the legal aspect of the Roberts case the opinion recently published by the Edward Thompson law book company in their "Law Notes" is given. It is a clear and common sense article and certainly an able presentation of the law bearing on this case.

It reads as follows:

Concerning the qualifications of Mr. Brigham H. Roberts as a member of the house of representatives, it seems to us that a great deal is being said and written which is irrelevant and wide of the mark. Whether or not polygamy is immoral, and whether or not it is prohibited by the Bible, we will leave for others to discuss; as we will also the question whether polygamy is, in itself, pernicious. And we will not attempt to say that congress cannot, upon admitting a territory into the union, require that it shall adopt into its constitution restrictions upon its sovereignty not contained in the constitution of the United States, which restrictions shall be irrevocable, though we have grave doubts as to the binding effect of such limitations. Mr. Roberts is a polygamist, and is now living with several wives as their husband. Some years ago in Utah territory, when and where it was not unlawful for him to do so, he married several women, and he is still continuing the relationship to them

which he then entered into. The only statute in Utah against polygamy provides simply that "every person who has a husband or wife living, who hereafter marries another," is guilty of polygamy; and the constitution of that state provides no more than that "polygamous or plural marriages are forever prohibited." Mr. Roberts is violating no statute of the United States, because the Edmunds act applies only to "a territory or other place over which the United States has exclusive jurisdiction," and congress has no power of which we have ever heard to prohibit polygamy in a state. The enabling act of Utah, if binding in this particular upon the state of Utah, provides simply that a constitutional provision shall be adopted by which "polygamous or plural marriages" are forever prohibited.

Each house, the constitution of the United States provides, shall be the judge of the qualifications of its own members. But the constitution provides also what shall be the qualifications of a member of the house of representatives, and what shall disqualify a person from being a member. We suppose, and we dare say, that all writers upon the constitution agree that the power of the house of representatives to judge of the qualifications of its members is more than the power to decide whether or not one elected as a member has the qualifications required by the constitution. No one would pretend, to take an extreme case, that it would be unconstitutional for the house to refuse a seat to a man who is discovered to be a leper, for its own self-preservation would require his exclusion, although the constitution does not say that no one shall be a representative who has the leprosy. But all will doubtless agree that the house should be chary in declaring a man disqualified for reasons not found in the constitution. To authorize the house in refusing a seat to a man upon grounds not within the terms of the constitution, an extraordinary exigency should exist, and the house should be acting only for its own protection, and for the purpose of enabling it to perform its high powers. The house should not inquire into the morals of any one of its members, because by doing so it would be, in a measure, adopting for the state which he represents, and enforcing, a code of morals for the state—thereby unwarrantably interfering with its sovereignty. When John Randolph was elected to congress he was not 21 years old, and when the house inquired his age he told its members to ask the people of Virginia. With much more reason might Mr. Roberts, when he is questioned as to whether he is a polygamist, say: "Ask the people of Utah." We are aware that the house has the power to refuse a seat to a man because his hair is red, or because he does not wear patent leather shoes, and that he would be without redress were it to do so, but we deny that it has the constitutional right to so act, or that any member could vote for his exclusion on such grounds without violating his oath of office. As well might a member from Maine, in which state the sale of intoxicating liquors is prohibited by the constitution, and is supposed to be immoral, vote against seating a man because he is a liquor dealer, as vote against seating Mr. Roberts.

Mr. Roberts is not violating the constitution of either the United States or Utah,