

"I would not change my blest estate
For all the world calls good or great."

I see there is a great work for me to do, and a short time to do it in. I see, as every other reader of the Bible must see, that the end of this dispensation is drawing to a close, and that the great and terrible judgments foretold in the Bible will soon overtake the wicked. I see that it is my duty, by the help of the Holy Spirit, to use all the influence and power I have in disseminating the truth, and to make good use of the talents with which I am entrusted. I have had ample experience in other churches to know that the Latter-day Saints are the only people with whom I can work; and although the scoffs and jeers of Christians (so-called) already assail my ears, and I have proved the truth of the Savior's words, "Ye shall be hated of all men for my sake," it is my desire, with God's help, to go fearlessly forward, and in my humble way to make known the truth wherever I have an opportunity. I have lost much time which I cannot recall, and I deeply feel the necessity of making the best use of the little that remains to me; and now that I have found the truth, may the Lord help me to publish it abroad, and seek to win others to a knowledge of the same. It has been clearly revealed to me by the Holy Ghost that this people have the true Gospel, and this, and this alone, has induced me to become a Latter-day Saint.

By taking this step, I shall lose friends who were dear to me as my own life. Strong ties will have to be severed which will cause many a pang on both sides, but I dare not wish it otherwise. It is a consolation to feel that my Father knows all about it, and will help me through. I have unlimited confidence in His wisdom, His power, and His love, and sooner will the pillars of heaven be shaken than His love for His Saints grow cold. Since my name has been cast out as evil, I have more peace and joy in my soul than I have ever experienced before, for the Holy Ghost, the Comforter promised by Jesus, comes to comfort my heart, and I know that I shall have His abiding presence so long as I continue in the faith, which the Lord knows is my most earnest desire. "My witness is in heaven and my record is on high." I know whom I have believed, and that He is able to keep that which I have committed unto Him against that day. I earnestly wish you would study the subject for yourself with an unbiased mind, for the time is fast approaching when those who are not Latter-day Saints will wish they were.

You have now some of the reasons why I am a Latter-day Saint, and I hope to remain one as long as I live.

MARY Y. CORBY.

THE BOOK OF MORMON.

AUTOGRAPH LETTER OF ORSON PRATT.

A CORRESPONDENT to the *Deseret News* who resides in Bingham informs that paper that, becoming interested in the doctrine embraced in the faith of the Latter-day Saints about seven or eight years ago, he wrote a letter to the late Apostle Orson Pratt, inquiring about the authenticity of the Book of Mormon. He received the following characteristic reply, the letter being autographic, will probably be read with some interest by many of our readers:

Historian's Office, Salt Lake City, May 2, 1876.

Mr. W. P. Edwards:

Dear Sir.—Your letter of inquiry, concerning the divinity of the Book of Mormon, and of the religion of the Latter-day Saints, reached me this morning. In reply, I can testify to you with all sincerity and truthfulness, that the Book of Mormon is a divine revelation. It was translated by inspiration, through the aid of the Urim and Thummim. It contains the fullness of the everlasting Gospel, as taught by the resurrected Savior to the ancient Nephites, (a remnant of the tribe of Joseph) who inhabited this continent. It was brought to light by an angel from heaven, and confirmed unto chosen witnesses in the same manner. Authority to minister Gospel ordinances was

also sent down from heaven, and conferred on man by the hands of angels. Thus the Latter-day Church of Christ, called the Kingdom of God, was set up on this earth for the last time, that all who will repent and turn unto the Lord, may have the privilege of entering the same, and thus prepare themselves for the great day of His coming.

To believe the truth is one thing; to know the truth is another. We can and ought to believe on good, sound, reasonable and substantial testimony. Such faith or belief ought to lead us to good works, to reformation, to obedience to the Gospel ordinances; and thus our faith is made perfect by the right kind of works; and the promised blessings are sure to follow, namely: Remission of sins, the baptism of the Holy Ghost, and a *knowledge* of the truth. To obtain faith or belief in the truth, is certainly a very great blessing; but to obtain a knowledge is a still greater blessing. It is your privilege, and the privilege of all mankind, to eventually arrive at a full knowledge of the truth. But faith precedes knowledge. As obedience follows faith, so knowledge follows obedience. Whatsoever is good is of God; whatsoever is evil is from beneath. All the revealed doctrines in the Book of Mormon are good, and if practiced will injure no one, but will make all who obey them better men and better women. He who obeys its heavenly precepts will receive the Holy Ghost; and through the Holy Ghost he may know for himself that God is indeed the great Author of this work. The Holy Ghost will manifest the truth of all things which are of God. And blessed are they who receive this heavenly gift, and continue in the light thereof to the end of their days, for such shall be saved.

If you will sincerely and earnestly ask God concerning these important matters, He will greatly enlighten your mind. This shall be a witness to you: when you, through humble prayer, believe in that sacred book and desire to obey the same, you shall have great joy; but when you doubt its divinity, and have a feeling to reject it, you shall have great darkness of mind and sorrow of heart, and the spirit of prayer will leave you.

Yours in kindness,

ORSON PRATT, Sen.

CONSECUTIVE POLYGAMY.—The New York *Mail and Express* says: "Consecutive polygamy" is a growing evil in Massachusetts, as well as in Connecticut, where New Yorkers mostly go for easy divorces. The forty-first official registration report of Massachusetts presents a fearful array of statistics, which are thus summarized: "In 1863 there were 10,873 marriages; in 1882, 17,684, an increase of 62.6 per cent. The number of divorces rose from 207 to 515, or 147.6 per cent, with an estimated increase in the population of 53.4. Reckoned from 1870, in which year the nine causes were legalized, it appears that marriages increased 20.1 per cent., while divorces increased 35.9 per cent. During the last ten years the ratio of increase in marriages has been 7.6 per cent., against 14.7 per cent. for divorce. War against 'consecutive polygamy' would seem to be a first duty of Massachusetts preachers and moralists."

If the advice here given were taken, not only in Massachusetts, but in other parts of the Union where similar evils abound, the officious and meddling classes known as "preachers and moralists," would find less time to exercise themselves over imaginary evils in far off Utah.