



Type: Magazine Article

---

## Editorial Thoughts

Author(s): George Q. Cannon

Source: *Juvenile Instructor*, Vol. 10, No. 25 (11 December 1875), pp. 294–295

Published by: George Q. Cannon & Sons

---

**Abstract:** Discusses Korihor and refutes his anti-Christ methods and doctrines. Relates and compares anti-Christ teachings to American popular opinion, concluding that Satan has not changed his tactics through the centuries.

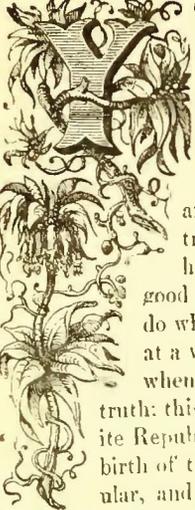
---

## The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SATURDAY, DECEMBER 11, 1875.

### EDITORIAL THOUGHTS.



YOU who have read the Book of Mormon doubtless remember Korihor, a man who is called in that Book, Anti-Christ. We are forcibly struck with the character of his teachings, they are so similar to the doctrines believed in and taught by many people in these days. Korihor's doctrines are, many of them, the most popular doctrines in the United States to-day. Were he alive to-day, he might be able to get a good living from his followers, as many others do who believe and teach as he did; but he lived at a wrong time for this. He lived at a time when the majority of the people were for the truth: this was in the seventeenth year of the Nephite Republic and about seventy-five years before the birth of the Lord Jesus. Instead of becoming popular, and being rich and honored, he was struck dumb and became a beggar, and, finally, died a miserable death. To teach false doctrines, to revile the truth and to attack the priesthood and gospel did not make him popular or bring him much favor. That was a different time and age, and though there was wickedness then and many of the people were weak and foolish, yet it was a far better and purer period than this in which we live. The history of Korihor illustrates one great fact: that though nineteen hundred and fifty-one years have passed since he taught his doctrines, Satan has not changed his methods of leading people to fight against the Lord and His truth. He tells the same old lies to those who will listen to him as he told to Korihor, and when he gets them in his power and has used them as long as he can, he leaves them in the lurch as he did that poor wretch.

One of Korihor's doctrines was that there would be no Christ. The reasons he assigned for this were: that no man could know any thing concerning the future: that men could not know of things which they did not see, therefore, they could not know that there would be a Christ. It was true there were what they called prophecies; but he ridiculed them. They were not to be relied upon. He called them foolish traditions, unreliable and unworthy of credence. How could there be an atonement made for the sins of men? How could one man die for another, as the Elders taught the people Jesus Christ would die for us? He declared all these teachings nonsense. It was ridiculous to think that God's son would be born of a virgin and that he would be slain, and that, through his death, mankind would be redeemed.

One can imagine how he would laugh and scoff at these ideas, and call them the foolish dreams of the Elders, and that they taught these things to keep the people under their influence, that they might have power over them. One can imagine all this, because there are very many people who talk and reason in this style now. Korihor's arguments can be heard all over the land to-day. Thousands use them and pretend to believe them, and think themselves wonderfully smart because they have rejected what they call, as Korihor did, "the foolish traditions of ancient priests."

Korihor said: "Ye look forward and say that ye see a remission of your sins." How could sensible men expect such a result as that? Why, said he, that is all imagination. There is no such thing as a person receiving the remission of sins or knowing anything about it. Said he: all this "is the effect of a frenzied mind." You are led into this belief because of the teachings you have received and the traditions of your fathers. But these things are not so, and you are foolish to believe them.

Then he told them what he believed. "Now," said he, "you are all in bondage, because you are bound down under foolish ordinances and performances taught by your priests. They say that, because of the transgression of a parent, you are all a guilty and a fallen people. But I say a child is not guilty because of the acts of its parents. They say that Christ must come to die for your sins and the sins of the world. I say that this is not necessary, and that they know nothing about it. But they have an object in making you believe these things. They want to keep you in ignorance, to live upon your labors, to make you look up to them and to obey their counsel and to do with your means as they tell you. You dare not do as you would like with your own. They have brought you to believe in their traditions, their dreams, their visions, their whims and their pretended mysteries; and if you will not do so, they say that you will offend some unknown being, whom they call God! And who is He? A being who has never been seen or known, who never was nor ever will be. Yet they say that you are a free people; but you are not, you are in bondage."

These were the doctrines of Korihor. They led men to reject that which they could not see or comprehend with their physical senses. Korihor said that he could not see God, therefore, said he, "there is no God!" What degraded narrow-minded folly! As well might the blind man, who has not any sense of sight, say there is no sun, because he has never seen it and never been dazzled by its rays. Cannot he feel its heat? Shall he deny that its rays warm his body? Yet there are many thousands of people in the United States who reason in this manner now. In Utah Territory, also, there are many who have the same spirit as Korihor had. They rail against God and godliness, against the gospel and the priesthood and against their influence and teachings. If they could, they would destroy all faith. Like Korihor, if they had the power, they would have the people believe that every man fares in this life according to his management; that every man prospers according to his genius, and every man conquers according to his strength. They desire the children of the Latter-day Saints to believe these soul-destroying doctrines. They deny the Holy Ghost, and say it is foolish to believe that any one received it. When the Elders teach that people should live so as to have the Holy Ghost, they ask: "who ever saw the Holy Ghost?" When the Elders prophesy, they say: "no one can foretell future events." When they teach people to contend for the gifts of the Spirit, they say: "there are no gifts of this kind, they only exist in your imagination." When they urge the people to obey counsel, they say: "be independent, act for yourselves, do not be governed by what they say." And thus they would persuade the people to be full of unbelief like themselves, and especially do they desire to have the children grow up infidels and scoffers.

The same results attend their teachings which attended those of Korihor. Those who believed in his words became wicked. They had no fear of God. They broke His laws. They sneered at holiness and purity. They followed all the inclinations of their own hearts and gratified all their desires.

But a true Latter-day Saint knows that God lives. He feels His Spirit. It fills him with peace and joy. He rejoices in its

gifts. He is led to do good, to put away evil, to conquer every carnal desire, to submit himself to the will of God in all things. If a man say to him: "there is no God," he knows that he is a liar and the truth is not in him. He might as well try to make him believe that there is no sun, or moon or stars, or any earth, or that he himself is not alive. He knows that God lives, because He hears his prayers. He has asked God for things that he wanted, and God has heard him and given them to him. He knows every day that God lives, because every day, as he prays to Him, He gives him His Spirit.

Suppose a child has a kind father, who gives him food and clothing and other things, and whenever he asks him for anything that he should have, he receives it. Do you think that any man could persuade that child that his father did not live and never had lived?

A thousand Korihors may say the Latter-day Saints are deceived; but does this make it so? If we know a thing to be true, does the ignorance of others concerning it make it untrue? Certainly not. The prophet Joseph saw the Father and the Son. The world said it was not true. They had not seen God, and because they had not seen Him, they argued that he could not have seen Him. But was this correct? Certainly not. The Father and the Son had been revealed to Joseph, he had beheld their forms, had heard their voices, and though all the world denied it, it was none the less true.

How important it is, children, that you should seek unto God for a knowledge of Him! He will make Himself known to you. But do not imagine that the only way to know that He lives is to see Him. He has other ways, besides this, of revealing Himself. It may not be His will at present to show Himself bodily unto you as He did unto the prophet Joseph; but, of this be assured, it is His will to give you His Spirit, if you will seek for it aright, and to hear your prayers, if you ask in faith for what you really need.

### OLD-TIME CUSTOMS.

In the fourteenth century it was the fashion to carry tooth-picks of silver, which were suspended round the neck by a chain, sometimes together with a seal. The seal was a very important article in days when letters were fastened together with wax, and the seal of a document was regarded as even more essential than the signature. A man could seal when he could not write. The Arab sheiks of the present day carry about with them a signet-ring, carefully wrapped up in a piece of rag. In the same century it was also the fashion to decorate gloves with gold and silver. In the inventory of effects belonging to the Bishop of London are a pair of gloves, decorated with goldsmith's work and enamel, worth sixty pounds, which is equivalent to three hundred dollars at the present time.

In Venice there was a curious custom respecting the women. They were obliged whenever they went out into the street to wear pattens two feet high. When a foreign ambassador once remarked that in other countries low slippers were found more convenient, an austere Senator replied, "*Par troppo commodi*," (only too convenient).

This custom had the effect intended, of keeping the ladies very much at home. It was too much trouble for them to gad about for gossip on the unwieldy pattens, and consequently they had nothing to do but sit in the balconies of their houses and bleach their hair by wetting it and then exposing it to the sun.

For this purpose they would sit still for hours, wearing hats without a crown. The light yellow hair thus produced was very much admired, and may be seen depicted in Titian's pictures of the beauties of his time.

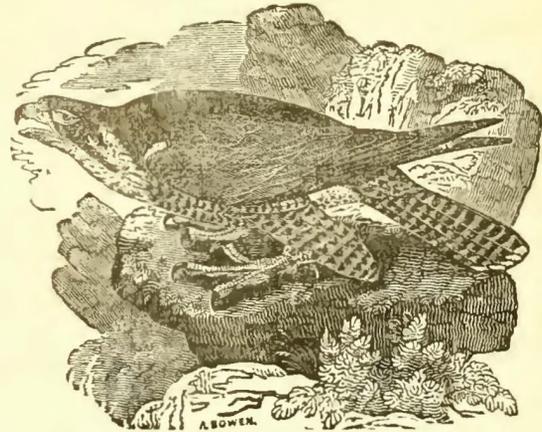
## Our Museum.

BY BETH.

### THE FALCON.

THE small but brilliant Black-winged Falcon is a native of Africa, but is found in nearly all temperate portions of the Old World. It has also been seen in New Zealand and Java. It is a fierce and daring little bird, striking so sharply with beak and claws that even when wounded it cannot be approached without considerable precaution. It is generally to be seen perched on the extreme top of some lofty tree, and while looking out for prey or engaged in active pursuit, pours forth a succession of ear-piercing cries, earning thereby from several ornithologists the specific title of "vociferus." Besides insects, it also feeds upon snakes and various small reptiles, and will sometimes, though but rarely, kill small birds or mice.

The family of the Falcon is very numerous on this continent. We frequently see the golden eagle and more rarely the "bald eagle," but by far the most interesting of the Falcons is the



pretty, little, daring fellow so often captured by our boys, the "sparrow hawk" (*Falco Sparverius* Linn). This handsome bird may be kept in confinement without sustaining any inconvenience, apparently, if well fed. The Prairie Falcon is said to be most like the Lanier Falcon of the old world, as represented in the picture;

### THE VULTURE.

The King Vulture has gained its regal title from a supposition which is prevalent among the natives of the country which it inhabits that it wields royal sway over the aura, or Zepilote Vultures, and that the latter birds will not venture to touch a dead carcass until the King Vulture has taken his share.

There is some truth for this supposition, for the King Vulture will not permit any other bird to begin its meal until his own hunger is satisfied. The same habit may be seen in many other creatures, the more powerful lordling it over the weaker and leaving them only the remains of the feast instead of permitting them to partake of it on equal terms. But if the King Vulture should not happen to be present when the dead animal has reached a state of decomposition which renders it palatable to vulturine tastes, the subject vultures would pay but little regard to the privileges of their absent monarch, and would leave him but a slight prospect of getting a meal on the remains of the feast.