

plety and Christian character. It will take a great many such certificates to offset these falsifications, and no number of them will count when every soul must appear for trial before the bar of Eternal Justice.

In her first statement, quoted above, Mrs. Newman endeavors to place Mr. Caine in a false light, by repeating one phrase from an argument he made some time ago before a Congressional committee, and coupling it with something that had no proper relation to it. Mr. Caine was speaking in reference to new polygamous marriages; the men to whom Mrs. Newman says she spoke were not imprisoned for that offense but for another and different offense. Mr. Caine spoke the truth; Mrs. Newman's statement has the taint of falsehood. Her own remark that these men were incarcerated for a term of six months proves that their cases were not similar to Roger Clawson's, the penalty for which is a much longer term of imprisonment. This attempt to malign Mr. Caine is just as contemptible coming from a "Christian woman" as if it were from an unregenerate man.

The second statement is also worded to carry a false impression. The implication is that the six women mentioned were all in polygamous relations and that three of them were plural wives committed for contempt. She says she found them there. The Marshall's statement contradicts her's and his is taken from the record.

But the third statement is a whole cloth and wilful falsehood. If Mrs. Newman was told this story by some malicious person, why did she not say so? The plain inference is that she "found" these two imaginary young girls in another cell. And she makes the statement of herself and over her own signature. She has repeated a great many monstrous exaggerations about the "Mormons" on hearsay, at different times, but this caps the climax of malicious misrepresentation.

In the same memorial Mrs. Newman quotes from an alleged authority on Utah affairs and makes further misstatements. The person whose name she gives is not an authority, but has written a great deal of nonsense on this subject showing his consummate ignorance of the principles and facts of "Mormonism." But the wicked falsehood about the two girls is not cited as coming from any authority save her own. And all this misrepresentation is made to Congress "in behalf of the Association" and as "The memorial of the Industrial Christian Home Association of Utah." Is not this a very "Christian" method by which to draw \$80,000 from the Treasury of the United States?

There are many misrepresentations in the documents presented to Congress in connection with this matter, but we do not wish to enlarge upon them. We would be glad to think that the author or endorser of them was simply misled. But there runs so full a vein of evident malice and cunning distortion of the truth through the whole body of her printed matter, that we are prevented from covering it over with the mantle of charity. Plain truth, plainly told is the only present available antidote to the poison of anti-"Mormon" falsehood.

CORPORATIONS.

A CORRESPONDENT writing from Bluff, San Juan County, states that a shareholder in a corporation organized there wishes to sell his shares to the corporation, and wants to know whether the corporation may lawfully purchase the shares. The answer is, yes. A corporation, through its directors, trustees, or executive officers, may, if it sees fit, purchase, own and hold in its treasury, the shares of any stockholder; and it may again sell those shares. The latter are personal property which the corporation may buy and sell as it would other kinds of property. This is the general rule and would always apply unless some unusual circumstance existed in connection with any given case, affording a reason why it should not.

BAPTISM AND "CHRISTIAN LIBERTY."

WILL you kindly give me some light on the question of baptism as an ordinance of the church, commanded by Christ? I am not a Greek or Hebrew scholar, and am unable to translate the original. Does the word authorizing the ordinance mean to dip or plunge, and was this the Apostolic mode?

Thayer's "Greek-English Lexicon of the New Testament"—the latest authority—thus defines it: "Christian baptism, according to the view of the Apostles, is a rite of sacred immersion, commanded by Christ," etc. So Smith's "Bible Dictionary," article "Baptism," Stanley ("Christian Institutions," p. 22) says: "The practice of immersion, though peculiarly suitable to the southern and eastern countries for which it was designed, was not found seasonable in the countries of the north and west. By the general sentiment of Christian liberty this remarkable change was effected." Speaking generally, the Christian civilized world has decided against it. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom.

The foregoing is taken from the Christian Union. It affords a striking

illustration of the tendency of what is called "Christian civilization," and the latitude of that which is boasted of as "Christian liberty." It is clearly opposed to a commandment of Christ. That is, so called "Christianity" is antipodal to Christ. If baptism is "a rite of sacred immersion commanded by Christ," then the institution of sprinkling established and authorized by modern "Christianism" is not baptism and is anti-Christian. This "Christian liberty," then, is anti-Christian license, a substitution of a human ordinance for a sacred rite.

The excuse offered for this radical departure from a divine institution is that it was "designed" for the "Southern and Eastern countries," to which it was "peculiarly suitable," and that it was "not found seasonable" for the North and West. What a paltry plea is this for changing a sacred ordinance! Why is not immersion in water suitable for the countries which have adopted sprinkling in lieu of baptism? Do not the people in those countries ever bathe the whole body? Will any truthful person pretend that in Southern Europe where the Romish Church first cast aside Christ's sacred rite and introduced a priestly form in its place, it was too cold to baptize repentant believers? Or will any rational person claim that it is too cold in any part of the inhabited world, for people who live there, to be immersed in water in the name of the Trinity? Experience has demonstrated to the contrary. Men and women have been baptized according to Christ's command, from Iceland to the Equator, "from Greenland's icy mountains to India's coral strand," and no ill effects from it were ever known.

But is it not a fact that the introduction of the heresy of infant baptism was the precursor and primal cause of the further heresy of sprinkling in lieu of baptism? Submerging babies publicly in water would naturally become objectionable to parents, and lead to a more convenient and less obnoxious method. One change would suggest another. A departure in this respect would pave the way for a further stride away from the Gospel path. The "Christian liberty" taken in administering an ordinance which required faith and repentance, to an infant incapable of believing and having nothing to repent of, would open the way to still greater "Christian liberty," in the substitution of the application of a little water, for baptism therein. "So sure it is that one false step will ever lead to more."

But whatever we may think on this point, it is evident that the Author of the Christian religion intended the baptism which he enjoined for all nations. He that commanded it said: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." If it be argued that the Apostles only went to "the countries of the South and East," the answer will be, those who succeeded them and went to other countries were only authorized to observe the things which were commanded of the Apostles. They had no authority to introduce another ordinance for that which Christ directed, and for which He set the pattern himself when baptized by John in Jordan.

It will be said that it is a trivial matter as to the quantity of water used or the manner of administering it. But that is only a flippant manner of evading a disagreeable conclusion. The Almighty does not consider any of His commandments trivial. "See that thou doest all things as I showed thee in the Mount," was His injunction to Moses. And Jesus declared: "Whoso breaketh the least of these my commandments and shall teach men so, the same shall be called least in the kingdom of heaven." It might be as well argued that the burial of a man is performed by sprinkling a handful of dust upon the body, and that an objection to this is trivial, as to say baptism is effected by sprinkling and objection to that is trivial.

"Christian liberty" has entirely changed the form, method, purpose and effect of Christian baptism. It was ordained for penitent believers. "He that believeth and is baptized shall be saved." "If thou believest with all thine heart thou mayest." It was a burial and a birth. Paul said to the Romans: "Therefore we are buried with him by baptism into death." Jesus said to Nicodemus: "Except a man be born of water and of the spirit he cannot enter into the kingdom of God." When Philip baptized the eunuch, "They went down both into the water both Philip and the eunuch and he baptized him." It was for the remission of sins. "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." Peter said on the day of Pentecost: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."

The so-called "Christian civilized world" have put in the place of this sacred rite commanded by Christ, sprinkling of infants, without faith, without repentance, without a burial with Christ, without a new birth, and without remission of sins, but simply for a form to give them a name; and as an "outward sign" of an assumed "inward grace" that is wholly imaginary and utterly unwarranted by any Divine institution. Is not this "a striking example," not of "common sense," but of priestly assumption and impiety, which put man's "convenience" higher than Christ's commandments, and a

"form and custom" of human contrivance above a sacred ordinance instituted for "every creature" who hears and believes the gospel?

It is this "liberty" taken with the laws and ordinances of the Almighty which has brought Christendom to its present condition of strife, uncertainty, sectarianism and decay. Without divine authority, spurning present revelation by which only it can possibly be restored, it is subject to the whims and notions of those who teach with "the enticing words of man's wisdom." "They have transgressed the laws, changed the ordinance, broken the everlasting covenant," and therefore spiritual darkness has come upon them. And until they repent and are baptized with the baptism of Christ for the remission of sins, their "Christian liberty" will be the bondage of sin and error, and they cannot come to the knowledge and power of the truth.

THE IDAHO DECISION.

The decision of Judge Berry on the mandamus case in Idaho will prove a great disappointment to the supporters of religious liberty and admirers of judicial independence. It must be evident to everybody that the gist of the objection to "Mormon" voting under the Idaho statute is their alleged belief in a certain doctrine. The test oath requires the voter to swear that he is not a member of an organization that practices polygamy or that teaches and counsels its members to practice plural or celestial marriage as a duty arising from their membership.

It was shown in evidence that polygamy, that is marrying more wives than one, is not practiced in Idaho at all; and that during the last two years, the doctrine of plural marriage has not been taught by any of the "Mormons" in Idaho, also that it has never been required as a duty arising from membership, which is proven by the fact that less than one per cent of the "Mormon" population in Idaho have been in the practice of plural marriage, the other members of the Church never having engaged in its practice.

The court was bound, of course, to respect the decision of the Supreme Court of the Territory in regard to the constitutionality of the law. But that was not the question before the court. The question was as to whether a registrar was bound to register an applicant who was ready to take the oath required by the law. The proposition was simple and the conclusion clear to any one capable of understanding a logical and legal proposition.

What the "Mormon" Church outside of Idaho has done, or not done, has nothing to do with the demand for a mandamus to require an administrative officer to perform his sworn duty instead of setting himself up as a judicial officer. A judge has no right to expect any church to take action upon one of its doctrines, nor any right to find fault with a church for not taking action according to unauthorized anticipations.

It is easy to see that the decision turned on the question of BACKBONE. There are but few men who are brave enough to stand for the right when it is contrary to a very strong "public sentiment." The administration of the law when it affects "Mormons," is expected to be different to its administration in those portions of the United States where "Mormons" have no influence. It is a lamentable thing but a fact that is palpable.

However, the end is not yet. We advise our friends in the North to still struggle for their rights by every legitimate method, and never cease until they are legally delivered from the shameful bondage that has been imposed upon them.

SEWERAGE AND THE COUNCIL.

The absorbing subject of sewerage came prominently before the City Council last night. The reading of the protest of Elias Morris, which we believe has an overwhelming popular endorsement, brought Alderman Riter, the most indefatigable champion of sewerage, to his feet. He made an earnest endeavor to eradicate a deep and widespread impression that exists in the minds of the community. His success in that direction may well be doubted.

The first aim of the Alderman was to remove the general opinion that the system of sewerage proposed will benefit a few while the great bulk of the citizens receiving no benefit would have to contribute largely towards its establishment and maintenance. He held that no improvement could be made that all did not receive some benefit from, either near or remote. In this instance the remoteness is at once admitted. Take for instance that large sweep of the city below Fourth South Street, and around into the Nineteenth Ward, and the remoteness of benefit is so great as to be conspicuously apparent, while that associated with the remainder of the municipality is proportionately so.

The Alderman made a parallel of the Jordan Canal, which cost \$250,000, and stated that although Sewer District No. 1 had received little or no benefit

from it, it paid 65 per cent of the taxes of the city, including license fees.

It is hardly fair to include the license fees, a large proportion of which comes from the liquor business, the high rate being based on the fact that it is required to meet the expense to the community in regulating the evils growing out of that traffic, and the entire license revenue comes from the body of the people indirectly. Minus the license revenue, the taxes paid by Sewer District No. 1 fall below 50 per cent. Besides, the benefit to the district from the canal is neither indirect nor remote, but continuous and extensive—much more so than to a very large portion of the city, including the dry bench, where the poor generally reside, a locality which appears to be the subject of a great many dry and unfeeling thrusts. The sewer district is under the canal and receives service from it through its ditches and sprinkling carts.

The waterworks system constructed for the dry bench was also used by Mr. Riter as a parallel, but the gentleman fails to recognize the fact that this is not an instance of exclusive benefits, as the service is being extended down to Second Street, far below the water line, and it is intended to carry it around east and southward. That fact wipes out as an argument the alleged ten per cent proportion paid for the expenditure of the \$30,000. Besides, water for culinary purposes is an imperative necessity, which no humane person will deny, its possession being a matter of life or death. And in order to show that the sewer district has not been oppressed in this line, it should not be forgotten that those who receive service from the waterworks referred to are compelled to pay a heavy and burdensome frontage tax for the laying of the mains, while those for Sewer District Number One were laid at the expense of the general public, and the residents enjoyed the benefits thereof for many years while many of the people of other sections were gaping from thirst.

The statement—considered in the light of the large service from the chief works, the ditch service and the street sprinkling—that the sewer district is using less water than it is legally entitled to is extraordinary. If the Alderman wishes to be convinced that irrigation—which properly includes sprinkling—has not been abandoned, let him take a drive over the district. Main Street is only a portion of the district. An investigation would doubtless show that no use of water has been abandoned, coming down to mathematical correctness.

Alderman Riter wound up with a plea to the effect that Sewer District Number One had not had a just part of the benefits of improvements in proportion to the amount of taxes paid by it. This would be a questionable statement even if the proportionate payment of taxes as stated by him be admitted, including the license fees—which latter are of doubtful admissibility. The district has had almost the exclusive benefit of a costly water system for a long series of years that was paid for from the general fund, and when the service was extended beyond those who received it had to pay for the mains. It has probably ninety per cent. benefit of the fire department, located within it. Its streets have been graded and kept in repair to an extent that bears an immense proportion in comparison to any other part of the city. It has, as is well known, almost a monopoly of the police service, except that which is given at the railroad depots. Neither should it be forgotten that but for the people at large Main Street, which is the head and front of the sewer district, could not exist as a business centre. It is sustained by their money, which goes into the pockets of those who are located there, enabling them to meet demands for improvements to benefit themselves exclusively.

Taking it all in all, we adhere to the proposition that the protest of Elias Morris commands itself to the fair-minded and considerate. It does not partake of that genius—dangerous to the public weal—which causes the trend of legislation to run in favor of the rich as against the poor.

Railway Notes.

The Northern Pacific has purchased the entire system of the Cœur d'Alene Railway and Navigation Company, Idaho.

Governor Adams, of Colorado, has offered a reward of \$250 for the murderer of the three Mexicans in a box car at Pueblo, a short time since.

The Oregon Short Line seems to be playing in hard luck lately. The latest is the report of a wreck about two miles east of Crater, which occurred Wednesday morning about 11 o'clock. The engine and five cars went in the ditch. A brakeman by the name of Chamberlain jumped from the train, breaking his leg. The wreck was caused by the section men taking up a rail and placing out no signal. It was a freight train running on special orders.—*Eagle Rock Register.*

Several thousand sheep are in the vicinity of Park City, awaiting shipment east, where they will be converted into mutton. A scarcity of railway cars has caused their detention. A special train of eleven cars will be started to Chicago probably today in charge of Charles Rasband, of Rasband Bros., who, with White & Sons, are making this shipment, consisting of 2,200 head

of mutton. As soon as more cars come, Hall & Smith will make a very large shipment. Agent Nichols says that sheep and cattle men are beginning to realize the advantage of shipping over the Echo and Park City and Union Pacific and that Park City is destined to become a regular shipping point of no little importance, it being tributary to a large stock raising country.—*Record.*

The Burlington will build to Utah. Within six months the company expects to have a line to some of the large coal fields in the western part of the state, and then later to push on to Salt Lake City. This is no rumor, but comes from good authority. The Burlington has several surveys in western Colorado, and at the present time it is hardly known which route they will build, but it is supposed it will be into the White River country. A gentleman claiming to know what the intention of the company is, says that within a very short time work will begin on the new line. It is the intention of the company to build on to the Pacific Coast, but it is positively stated that the main line will not be through Salt Lake City, but about 100 miles south of that place. The trans-Mississippi lines centering in Denver will be compelled to build on to the Pacific Coast, and the Burlington seems determined to take the initiative. The road now claims to be doing a fine business, shipping on some days 200 cars of coal, and the other day shipped 100 cars of cattle. It is now running through free chair cars to Chicago.—*Denver Republican.*

The Burlington company has posted notices in its Denver offices announcing a restoration of the original Missouri River rate on and after the 22d inst. The required ten days' notice of advance has been forwarded to the Inter-state Commission, and at the expiration of the designated time the Burlington will sell tickets to Omaha, St. Joseph, Kansas City and other Missouri River points at \$18.15. In view of the declaration of the Missouri Pacific, Rio Grande and Panhandle routes that they do not intend acting with the Burlington, the existing rate of \$12 is likely to remain in force much longer than the latter company expects, since it will be manifestly impossible for a single line to restore the old figures while competitors are carrying passengers to common points for one third less fare. The Union Pacific, whose revenue suffers to a greater extent than any of the other roads on account of having two distinct lines to the Missouri river, is not averse to joining the Burlington in getting back to old rates, but is prohibited from making a decisive move because of the reluctance of competitors to give their adhesion to the scheme.—*Denver News.*

News Notes

Citizens of Evanston, Wyoming, exercised over the unaccountable rise of surface water in their town. Although the ground itself is dry and the river low, the wells and low places are filling so rapidly as to cause alarm.

A section man known as Pete was run over and killed at Palisade, Nevada, Saturday night. He had been at work on the Eureka & Palisade Railroad, and it is supposed that he was attempting to board the train while in motion when killed.

A strange disease is raging in one Nevada neighborhood among the cattle. It is estimated that two hundred have gone blind within the last month. There is also a disease among the horses which effects them similarly as did the epizootic. Only a few have died as yet.

Wheeler, a member of the 25th Infantry band, stationed at Fort Missoula, Montana, was shot and killed by Charlie Fisher near that post on Saturday last. Fisher pointed a loaded shotgun at him and without knowing that the weapon was cocked he discharged it with fatal effect.

Hugo S. Miller, while making the journey from Ogden to Lander, Wyo., on horseback, was thrown from the saddle when some twenty miles from South Pass by his horse falling. The animal came down on Miller's leg with all its weight, and caused a painful sprain to his left ankle.

Last Thursday night a man named Robinson was seriously injured at the depot at Missoula, Montana. It seems that he was drunk, and had staggered around the track and at last lay down in a drunken sleep on one of the slide tracks. A switch engine came along and the engineer not noticing the sleeping man, the engine ran over him, cutting off both his legs. He was taken to the Northern Pacific hospital. The chances are that his injuries will prove fatal.

BUCKLEN'S ARNICA SALVE.

THE BEST SALVE in the world for cuts, Bruises, Sores, Ulcers, Salt Rheum, Fever Sores, Tetter, Chapped Hands, Chilblains, Corns, and all S-in eruptions, and positively cures Piles, or no pay required. It is guaranteed to give perfect satisfaction, or money refunded. Price 25 cents per box. For sale by A. C. Smith & Co.

RICHLY REWARDED are those who read this and the act; they will find honorable employment that will not take them from their homes and families. The profits are large and are now making several hundred dollars a month. It is easy for any one to make \$5 and upwards per day, who is willing to work. Either sex, young or old; capital not needed; we start you. Everything new. No special ability required; you, reader, can do it as well as any one. Write to us at once for full particulars, which we mail free. Address: Bickens & Co., Portland, Maine.