

Saints have become better known, and the erroneous idea referred to is giving way before the light of truth. Yet there are still a great many people who would not intentionally do injustice to the Mormons, but who have a very mistaken idea of the religious belief of the latter, and avoid them on that account. These people are further imposed on by the statements of interested schemers, who endeavor to block the way to investigation by asserting that the Mormons are not Christians.

As to this particular point, it may be noted that the very name of the organization commonly known as the Mormon Church proclaims to the world the emphatic Christianity of its members. That name declares the Church to be the Church of Jesus Christ; and the profession of faith of that organization recognizes as an essential to salvation the act of obedience to the laws and ordinances of the Gospel of Jesus Christ, which the Apostle Paul describes as the power of God unto salvation.

As to the organization of the Church, it is set forth by the Mormon, and is the only claim made upon that point, that the Church was organized by command of Christ Himself, and that He is its Founder and Head. There are officers in the Church under Him, from the First Presidency, who are Apostles, down; but He is the Head and Guide of the Church. And upon the matter of divine authority thus set forth, they invite the supreme test of the witness of the Lord Himself, that if any man will do the will of God as it is taught by the Church of Jesus Christ of Latter-day Saints, he will receive from heaven a knowledge of the divinity of the work commonly known as Mormonism.

The Latter-day Saints, or Mormons, believe in God: the Eternal Father, His Son Jesus Christ, and the Holy Ghost; that these three constitute the Godhead; that the Son is the express image of His Father's person, as the Apostle declares in his epistle to the Hebrews; and that the Holy Ghost is a personage of spirit. To Christ the Lord do the Latter-day Saints look as their Redeemer, Savior, King and Lord; that in Him and through Him they receive all things; and that He has spoken and do speak to His Church through His Prophets and by the voice of the Spirit.

The Saints receive as the law of the Gospel every counsel, command and ordinance enjoined and taught by Christ. They believe in the necessity of a living, active faith on Him, manifested by the good works of obedience to the requirements He has made. They believe in the necessity of repentance from sin; of baptism by His authority for the remission of sin, that baptism being the birth of the water which He declared to be essential; and of the laying on of hands of His authorized servants for conferring the Holy Ghost which He promised of those who observe His laws, and which was conferred in ancient times "by the laying on of the hands of the Apostles." They also accept all other rules He gave, to the full extent of His declaration that "he that believeth on me, the works that I do shall he do also."

The organization of the Church in this age came as a special dispensation of divine Providence, foretold in the Revelation of St. John, who beheld an angel "flying in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth." It was the revelation of God, not of man. Holy messengers were sent from heaven, and conferred the Priesthood upon the Prophet Joseph Smith, who was ordained an Apostle by the Apostles Peter, James and John, and thus succeeded to the divine authority committed to the chief of the Apostles in ancient times—this same apostleship being essential to the great work of regeneration in the latter days.

The work of the Latter-day Saints is to preach this Gospel of the kingdom in purity, power, and righteousness, with love for all, for the salvation of mankind. Their aim is to do their part in establishing through the principles of the Gospel that Zion described in a popular Mormon hymn in which occurs the following stanza:

Love and virtue, faith and wisdom;
Grace and gifts were all combined;
As himself each loved his neighbor;
All were one in heart and mind.

In the attainment of this end they invite the fullest investigation, as they have a divine message to commit to the people for their salvation; and in the name of the Lord they seek to perform that labor acceptably to Him.

In doing this there is an intense Christian devotion which has led the Mormons to make many great sacrifices for the cause they have espoused. And they present their testimony to the world with a desire to bless and save, and because the Lord has commanded them to do so.

RELIGION AND SCHOOLS.

Judge Charles F. Grant in a recent number of the *Arena* has some thoughtful remarks on the effects of education not founded on the moral precepts of religion. He points out that the tendency is to confuse education to the domain of mere knowledge, and this is none the less perilous because it is in perfect line with the mercantile tendencies that discard as useless everything that is not "practical" and "businesslike." He asserts that neither the highest intelligence nor mere philosophic morality furnishes any safeguard against crime and immorality, as abundantly proven by the French revolution. In support of this statement the judge quotes the following from Castelar:

The French democracy has a glorious lineage of ideas—the science of Descartes, the criticism of Voltaire, the pen of Rousseau, the monumental encyclopedia; the Anglo-Saxon democracy has for its only lineage a book of a primitive society—the Bible. The French democracy is the product of all modern philosophy, is the brilliant crystal condensed in the alambic of science; the Anglo-Saxon democracy is the product of a severe theology learned by the few Christian fugitives in the gloomy cities of Holland and of Switzerland, where the morose shade of Calvin still wanders. . . . Nevertheless, the French democracy, that legion of immortals, has passed like an orgie of the human spirit drunken with ideas—like a Homeric

battle, where all the combatants, crowned with laurels, have died on their chiseled shields; while the Anglo-Saxon democracy, that legion of workers, remains serene in its grandeur, forming the most dignified, most moral, most enlightened, and richest portion of the human race.

He then asks whether it is not feared that there is a tendency to overturning institutions long established, in a state to which the authority of age is unknown, which cares little for tradition, which is bottomed on the negation of prescription, and where a fast-growing increment of irresponsible wealth is surely sweeping away the safety and security to be found in a well-to-do middle class?

The remedy against any impending danger of this nature the author finds in a return to the inculcation of Bible teachings in the public schools, since the plastic and formative stage of public opinion is to be found long before it wields the ballot. He says:

To him who weighs the profound influence of national recollections upon national character, and who estimates the hold with which patriotism clings to tradition, it will not seem prudent to cast aside the warning of Washington's farewell to his countrymen, that morality abstracted from sound religious principles ceases to be a prop of the state. To the man who reflects that in our courts oaths are constantly taken and appealed to, which without the annexed sanctity of religious belief would be inert and valueless, but upon which depend life, liberty, and property, it must be apparent, I think, that our dearest interests are wrapped up in conserving that sanctity in its purity and usefulness, and thus strengthening the confidence of the people in human veracity, without which no wrong can be righted, no remedy furnished, no justice administered.

It will undoubtedly be admitted, at least by all who are not blind to the teachings of history, that childhood is the period of life in which sound principles can be best planted in the human mind, but whether the mere reading of the letter of the sacred books would have the desired effect is extremely doubtful. The good results produced among the Anglo-Saxon race in earlier days was due to the living interest in the Bible exhibited by the teachers. To them Bible teachings were a reality, and as such they impressed it upon the children. It was the spirit with which they were imbued that was productive of life—not the letter. Our age needs the renewal of a spiritual outpouring, of communication from above, of the recognition of God in human affairs. In that alone is salvation from possible dangers to the state.

LET HIM SEE FOR HIMSELF.

We understand that Rev. Francis E. Clark, a prominent Presbyterian, is to address the assemblage of Christian Endeavorers in the large Mormon Tabernacle in this city, tomorrow, Sunday, afternoon. Mr. Clark is the editor of a weekly religious paper, *The Golden Rule*, and under the heading, "Concerning Mormonism," has this to say, in his paper of June 24:

The visit of the Christian Endeavorers to Salt Lake City will be attended by one