

lar, to prevent the introduction into their homes, and the perusal by those who are under their care, of those foul, unnatural and noxious works which are scattering seeds of vice and crime throughout the broad domains of Christendom.

EXPULSION OF DISSENTERS.

CASES of so called heresy, in the various religious denominations, are becoming very frequent. Eminent men break loose from the formulated tenets of these ecclesiastical societies, and teach for doctrine their own opinions and conclusions. The consequence is schism. And, in self-defence, the churches aggrieved, through their authorized representatives expel those heretical ministers, who generally start new churches, independent of association with others, and thus the number of sects is multiplied in the earth.

We notice that when such occurrences take place, many of the leading papers of the country espouse the cause of the dissenting preachers, and berate the societies which have repudiated them as intolerant and unwise, and the idea is conveyed that there is room in each of the denominations for the most radical differences of religious belief, and therefore the expulsion of the unorthodox is wrong and unchristian.

We do not agree with this view of the question. An organized "Christian" church takes the position that it is an authorized expounder of correct doctrine and administrator of divine ordinances. It does not affect the argument whether its pretensions are well founded or baseless. It stands separate and apart from other ecclesiastical organizations, on the ground that its creed is nearer the truth than any other. Those who unite with it in fellowship accept the principles of that creed, in that light. Its preachers are chosen for the purpose of expounding and propagating that form of faith. In taking the position of ministers in and for that particular church, they place themselves under obligations to teach and administer according to its tenets and ritual. The church has the right to expect this of them, and they are in duty bound, while remaining in that calling, to act and speak according to its requirements.

But if, from any cause, a minister of any denomination changes his views in regard to doctrine or ceremony, so that they differ essentially from the established and recognized creed and formula of that society, he has no right either religiously, morally, or in any other sense, to preach his opinion as the doctrines of that denomination or act as one of its authorized representatives. And if he persists in doing so, the society clearly has the right, if its views are not also changed to correspond with his, to remove him from the position of one of its ministers, and withdraw from him the hand of fellowship.

Indeed any church would be exceedingly inconsistent in taking any other course. To retain the heterodox minister and still maintain the correctness of its creed would be contradictory and absurd. And no preacher who finds himself in discord with the established principles of the church which he is expected to represent, can reasonably wish to remain in such a position. He has the right, like every other man, to his own belief, and, in a legitimate way to endeavor to make others see as he sees. But he must do so on his own responsibility and not as the minister of the church whose creed he no longer sustains.

And it is the height of folly for journalists to make a martyr of such a man, and to ridicule or condemn the dignitaries of any church who withdraw their fellowship from him. The dissident may start another church or unite with one whose tenets he can endorse, if he so desires, but cannot and should not be forced upon a society with which he is in direct antagonism.

The "Mormon" Church has been charged with intolerance for excommunicating individuals avowedly hostile to some of its essential principles. But its leaders would be derelict to their duty, and devoid of good judgment, if they suffered

men to remain clothed with the authority of its priesthood, whose influence and faith were in opposition to it. Consistency, the positive teachings of scripture, the spirit and covenants of the Church, require the withdrawal of fellowship from such persons, but not their personal injury in any way, except such as will be the natural result of separation from the Church of the living God.

Any man or woman who secedes in sentiment, faith and action from the principles, forms and rules of any society with which he or she may have been connected is very unreasonable, in objecting to expulsion therefrom, and those papers or persons who raise a great outcry over it, and take the position that seceders should be retained in fellowship, argue virtually that elements of discord should be fostered, that strife should be encouraged, schism promoted, and dissolution invited, and thus depart from the plainest dictates of good common sense.

EDITORIAL NOTES.

A French alphabet with twenty-six illustrations, is announced as one of the prominent features in the forthcoming October number of *St. Nicholas*.

Prof. W. G. Sumner, of Yale College, will have an essay on "Socialism" in the October *Scribner*, discussing its history, fallacies and methods in a vigorous manner.

The *Great Eastern* steamship, which through her immense size has been for a long time practically useless is talked of as a cattle transport between the United States and Great Britain. She'll do.

The City Council of Oakland, Cal., have adopted the Moffet bell punch, and toppers in the beautiful city by the bay, will hereafter "smile" only at the tinkling of the bell.

The Czar of Russia wants to borrow a little cash. Here is a chance for the money lenders. But as that ambitious monarch already owes the snug little sum of \$2,500,000,000 perhaps professional usurers will not rush forward very hastily with their money-bags.

One of the dire effects of the famine in India is the loss of agricultural cattle. In Bengal they die by the hundreds daily. The consequence is that there is less ploughing, and that which is done is shallow. Thus the famine threatens to perpetuate itself in that afflicted land.

Vosburgh, the pastor of Bergen Baptist Church, Jersey City, who was tried and acquitted for the attempted murder of his wife by poison, has been separated from his other half and has resigned his position in the pulpit under the plea of "impaired health." Unkind people will interpret that to mean "impaired reputation."

Be careful how you handle matches. A young man in Paris lit a match by scratching it with his thumb-nail. A particle of burning phosphorus lodged under the nail, and, though instantly quenched, communicated poison, which soon extended to the arm. Amputation was advised, but delayed until it was useless, and the young man died in great agony twenty-seven hours after the burn.

Two French chemists have discovered a process for the manufacture of rubies, sapphires and emeralds, from clay and red lead, the crystals developed by heat being colored with mineral combinations, as required for each kind of gem. Are we approaching the time when the baser metals will be transmuted into gold? Perhaps the alchemists hope was not altogether a dream. Who knows?

That frightful disease, the glanders, is committing terrible havoc among the horses in California. One or two men have died a horrible death, also, by becoming infected through scratches on their hands. We hear of one horse case in Davis County. A fine animal died on Sunday last, at Farmington, with all the symptoms of glanders. Let everybody be careful of handling a horse under such circumstances. We hope the Farmington case will prove exceptional.

A new paper is about to be started in the British metropolis, in the interest of the socialist movement.

It will be printed in French and Italian, and called *La Guerre Sociale*. Its prospectus designates its mission as "revolutionary," and the overthrow of wages, inheritance and usury—the three elements of capital. It boldly avows itself "an enemy to God," which it declares is "a monstrous metaphysical creation." Frankness appears to be its chief merit. It is not likely to live long in the capital of England.

Mr. Shaffer, one of the proprietors of the *Evanston Age*, the *Rocky Mountain Courier*, and the *Carbon County News*, has recently paid a visit to this city, and writes up an account of it in the *Age*, under the heading of "The Land of Fruits and Flowers." Utah cities must present a strong and pleasing contrast to the towns in Wyoming where those papers are published, and we should think their editors would want to come often for a change of scenery, and a relief from the treeless streets and gardenless suburbs of those dry places in the mountains, where they grind pabulum for the people. Run down again.

The *Jewish Messenger* publishes a communication showing that the first white man who set foot on American soil was a Jew. It is related by Humboldt that Columbus when approaching the island of Cuba, believed himself to be opposite to two Chinese ports. Desiring to hand the letters which he possessed from European monarches to the "Great Chan of the Moguls" in China and then return to Spain, he "sends a baptized Jew, Louis de Torres by name, to the shore, because he understands the Hebrew, the Chaldaic and some Arabic, those languages being used in all the mercantile places in Asia." There were "white men" on this land before Judah was born. And if the genealogy of Torres were unfolded, it is more than likely he would be proven an Israelite but not a Jew.

Scientific Butter-Making.

The milk stands thirty-six hours before it is skimmed, and after that of the evening has been received, our *Perdita*, like an excellent clerk, fills out her return for the day. She has printed blanks which give the names of the cows as they stand in the stable. Two columns are ruled for morning's and evening's milk, and the weight of milk given by each cow is recorded as we have said. The disposition made of the whole quantity is then noted, and the dairy is charged with its proportion, when deductions have been made for the house, the families of the men, and the young calves. Such a report is filed daily, and so complete is the system that it takes only a few hours at the end of the year to tabulate a full statement of of the 365 days.

The cream is strained or filtered, by which a thorough homogeneity is secured, and without which it is impossible to obtain all the butter except by a second churning. The strainer in this instance is a cylindrical can divided into two compartments by double bottoms, the upper one having two tube-like sieves with conical mouths, into which two "plungers," worked by a pump-handle, fit. The cream is poured into the upper compartment, and the "plungers" force it through the sieves into the lower compartment, in which it arrives ready for churning. The churning is done twice a week in a Blanchard factory churn, and the temperature being 62 deg. the butter appears in about 40 minutes. The next process is known as "working," which is altogether done by a machine, in quantities of 30 lbs. at a time. The machine consists of a turn-table in the form of an exceedingly flat truncated cone and a conical grooved presser. Between the revolving cone and the presser, the butter passes, and is crushed and crushed again until all the buttermilk is forced out of it, and discharged into a pail at the outside edge of the turn-table. The crank that causes the revolutions is attended by an assistant, while *Perdita* herself supervises, dredging in the salt, and taking care that the working is not overdone.—W. H. Rideing, in *Harpers Magazine* for October.

An exchange says the "muskrats predict a cold winter." We shall not believe it till we hear the prediction from the muskrat's own lips.

The Woman Who is Falling to Pieces.

She came to the station a little late and had to make a rush for the train. When she reached her seat her hat fell off. She got it on, but it toppled over to one side, and when she tried to straighten it up her hair came tumbling down. She lost her ticket twice before the conductor reached her, and would have lost it again if he had not taken it away from her. She reached up to a bundle in the rack above her head, and burst the collar button of her duster, and stuck her fingers on four pins in her dress before she could find one that she dared to take out to repair the damage. Then, just as she thought she had got comfortably settled, her little hand-valise, packed to bursting with enough things to load a Saratoga trunk to the muzzle, exploded, and she nearly worked herself into fragments getting it together again. Then by the time she got the valise shut up, her hat straightened back into its place, the hair tumbled down again, and as soon as she got her hair twisted up, and harpooned it with a couple of hair pins, the valise went off, and when she got off at New Prague, she tucked the gasping valise under her arm, and tried to corral her toppling hat and wandering hair with one hand, and as she went fluttering and straggling into the depot, one couldn't help thinking that it would be safer and more convenient to run her in sections and flag her against everything. I have seen this woman on several other trains, and she has never been able to keep herself together. There seems to be more average humanity about her than there is about her neater sister. She isn't so aggravating, but she keeps you in a state of agonizing suspense—for you never know where she is going to give way next.—*Hawkeye*.

SHORT AND SHARP.

"To owe is human; to pay divine." There are very few divines in this section.—*Oil City Derrick*.

This is the season of the year when the night air is very dangerous, but the girls face death at front gates with the same heroism which has always been one of the chiefest adornments of the sex.

The *Boston Post* thinks the prodigal son must have had a husky voice when he got home. True; but then it will be remembered that he immediately acknowledged the corn.—*Graphic*.

The same backache which makes a boy howl when he's digging potatoes wreathes his face in smiles when he slips off the back way to the picnic. Boys are curious insects.

Johnny drew up the tape reins with which he had been driving two chairs tandem, and called out, in a loud, hoarse whisper: "Get up—whoa!" But at length, finding little pleasure in this suppressed amusement, he threw down his reins, and, laying his hands on his breast, said, with a long breath: "O, mother, it's full of noise in here, and it hurts me so to keep it in!"

A certain deacon in one of the churches of Brooklyn does not appreciate "Hold the Fort" as much as he did. Some time ago, at a Sunday school concert, while marching around the room at the head of a procession of children, he had a forcible realization of his position after the class had sung the words, "See the mighty host advancing, Satan leading on," and immediately retired.—*New York Express*.

A chat in a barber's shop. Barber—"How long ago did you have your hair cut?"

Customer—"About three months ago."

Barber—"Awful bad cut. Who cut it?"

Customer—"You did." Silence of a few minutes.

Barber—"Having somewhat recovered his nerve"—I see that your chin has been cut by the last barber that shaved you."

Customer—"Yes."

Barber—"You ought to have built a head on him bigger'n a mule."

Customer—"I did."

Barber continued to shave with great care.

A YOUNG SAMSON.—From *Layette, Indiana*:

Little Allie L., a four-year old, takes great interest in the story of Samson. Not long since he had his hair cut close in the prevailing style, and soon after was seen in the vain attempt to turn a somersault. Some one remarked:

"Allie, you don't seem to succeed very well in turning somersaults."

"No," he gravely replied; "I am not as strong as I was: I have lost all my hair."—*Editor's Drawer*, in *Harper's Magazine* for October.

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