

their letter and spirit. That is what public servants are elected, or appointed, and paid for. To intimate that public sentiment in this city is in favor of the Sunday saloon, the dens of the demonde and the haunts of the professional gambler is a libel on the people who for years have been struggling for a clean administration and the preservation of public morals, and who only recently spoke with no uncertain voice for the establishment of good city government. All that is needed now is that this voice be heard. And woe to the man or the clique who may seek to prevent its being listened to and obeyed!

A RACE FOR HAWAII.

If, as recent Washington advises state, the Hawaiian question is simply one of annexation by the United States or by Great Britain or some other European power, there can be little doubt as to the duty of our government in the premises. If there were only the alternative of annexation by this country or remaining an independent republic, we might well hesitate and be governed by the expressed wishes of the people chiefly interested in the matter, but when there is a third alternative and that means occupation by another power, perhaps Japan, the matter is entirely different. The position of the islands in the center of the Pacific is such as to command to a large extent the commercial interests of the continents washed by its waves, and the control of that center, if assumed by somebody else, would mean irreparable loss to the United States.

It is believed by people in a position to know, that the natives themselves, or a great many of them, would gladly accept annexation by the United States, provided they were guaranteed their rights as citizens. They would interpose no objection to becoming an integral part of the Union, as they realize that the independence of their state depends on the protection of some government strong enough to command the respect of others. And even if some of the Hawaiians, as alleged, do not believe that independence under the Stars and Stripes is preferable to a monarchy under British protectorate, that fact alone can have but a secondary bearing on the policy of the United States, as far as the interests of this country are vitally affected.

It is now claimed that there are decisive proofs of the fact that the Hawaiian commissioners in Washington are working in the interest of the downfall of the republican form of government in the islands and the establishment of Princess Kalulani on the throne, and that this is one reason why the matter cannot be discussed in an open session of the Senate. If this is true, it has come to this, that the United States must act promptly in the matter one way or another, or lose the opportunity to do anything at all for a long time to come.

SOME RELIGIOUS TENDENCIES.

To the Latter-day Saints it is especially interesting to watch the pulsation of religious life in the Christian world, noting the development of thought and its obvious tendencies. When the Lord, true to the promises given to His people in former ages, in the early part of this century again raised up inspired men to interpret His will, these came upon a scene of

darkness and confusion no less marked than that in which earlier messengers from heaven delivered their message to mankind. But part of their work was to herald the approaching day of light and truth. And ever since their life work was completed and they had joined the vast army of holy martyrs, the results have been apparent, hardly less strikingly outside the Church than within. Truths at first rejected have been gradually accepted; principles once ridiculed now command attention, because better understood. The fact is interesting because it proves that the Gospel is a power unto salvation among the nations of the earth, and that the great work of the Church, humble though her representatives may be, is bearing fruit.

Not long ago a Baptist congress was held at Chicago and one of the questions discussed there was: "Is baptism a prerequisite to the Lord's Supper?" Not less than four of the leading men of that denomination, all of them noted for learning and integrity, argued that it is not. One of the speakers insisted that there is no ground for the assumption that the Lord's supper is a church ordinance, and another speaker took the position that the New Testament does not furnish a model for a true Christian church. He is quoted as follows:

"We challenge the assumption that the New Testament does furnish us with the model of the church; that the model of the church was finished in Corinth or Rome or Ephesus; that the practice of the church in the first century is a common law, and all departures from that practice sedition and anarchy. The essence of the Lord's Supper is in the power to discern the Lord's body. Immersed men who fail to discern the Lord's body do not observe the Lord's Supper. Unimmersed men who do discern the Lord's body observe the Lord's Supper."

Unquestionably this implies a revolution in the sentiment of the Baptist denomination in this country on the lines previously followed by their brethren in England. But it is more than that. It is an implied acknowledgement of the great truth first revealed from heaven to Joseph, the Prophet, that the Church of God can be founded only on divine revelation. For if it is true that the New Testament does not furnish a perfect model of the Church, it is also true that no organization constructed according to the New Testament only is a perfect church, and that disposes of the claims of the various Protestants who appeal to the written Word. It says in effect that the model must be looked for either among the ante-Protestant churches or nowhere on earth except in that Church which is constructed, like the Tabernacle in the wilderness, according to the pattern shown to the builders by the Lord Himself in heavenly visions. It is the acknowledgement of one of the fundamental principles of Mormonism.

In the Wichita Daily Eagle of December 12th, there is an editorial notice of a little book by Dwight H. Olmstead, entitled "Protestant Faith or Salvation by Belief." It is said to be a landmark and its purpose seems to be to clear the way for a better perception of the true relation between faith, works and salvation than that common in the world at the present time. Not having seen the little volume, we do not speak of its merits or demerits, but merely point out that its appearance is one evidence that the necessity of a clearer understanding of the subject is beginning to be felt in wider circles.

Over half a century ago Joseph, the Prophet, was led to reopen the discussion although many theologians seemed to think there was nothing more to say about it since the days of Anselm

and Luther, and his views are now found to be both scriptural and rational. Saving faith, as he explains it, is not merely the assent to a proposition, but a force, a power, regenerating man and producing works of righteousness by the believer. To a reader of the New Testament the question of salvation presents many difficulties. It is clear everywhere that divine law requires of man a maximum, so to speak, the supreme love of God and the most unselfish love of fellow men, and that by this standard "In the sight of God no man living shall be justified." The Pauline doctrine, which may justly be called a paradox, is that such is the relation between the Son of God and the believers that they, although guilty, for His sake are accepted through faith. He therefore urges faith, but not with more emphasis than he gives to the necessity of good works on the part of the believer, and in this particular another of the New Testament writers expressly states that salvation is not possible without good works. No wonder that various explanations have been offered on these seemingly contradictory teachings, or that different views have been held in different ages and by different men. Without a correct understanding of the nature of faith and the relationship by adoption, of Jesus to His brethren, the Scripture teachings on this all-important matter must remain dark. But the world is beginning to ask for light, and this is one of the tendencies of the time, one result of the proclamation of the Gospel.

The Saints have every encouragement to continue in the work entrusted to them, for their labor is not in vain.

GENERAL WEYLER-QUIXOTE.

Advices from Spain indicate unusual excitement among the people. If the dispatches do not exaggerate, a revolution is threatened and the members of the royal family are preparing for flight from Madrid should the emergency arise. It all seems to be due to General Weyler. The presence of that gallant warrior in Spain after his Cuban campaign appears to have the effect of stirring the mob against the government. Whether intentionally or not he impresses the people with the idea that the conciliatory policy of the present rulers of Spain is treachery to the country and cowardly yielding to the pressure of the United States.

Weyler is either a madman or a demagogue. He is either totally blind to the stern reality his country is called upon to face, or he is simply using the prejudices of the people as a stepping stone to political power and influence. In his speech in Barcelona a few days ago, he is reported to have said:

"Considering our military and naval strength and the courage of our soldiers, we have nothing to fear from a war with the United States. If such a war becomes necessary I will consider it as my greatest military glory to take command of a military expedition against the United States. I approve the language of the papers hostile to McKinley's message, but I think that even they are too cold in their censure. Never have such insults as those of McKinley against the representative of an army of a friendly nation remained unpunished. In defense of my campaign and the honor of the army in Cuba I will in the senate ask the government to publish the diplomatic notes exchanged with the United States, chiefly one sent by Premier Canovas on the 4th of August this year."