

schools there, with proper support. President Murdock will second most cordially his efforts. We held four public meetings, in all, in Beaver, among which was a lecture to the Sunday school children, by special request; besides these meetings, we were invited to address the Female Relief Society, in a special meeting. That society is in a very prosperous condition.

WILLARD STAKE.

August 8, met President Hinckley and his two counselors at Kanosh, at four p. m. Had meeting at five p. m. and spent the evening in conversation with President Hinckley, on the subjects of our mission, as enumerated above, in all of which he and his counselors most cordially coincided. August 9, meeting at Meadow at ten a. m. The schools in both places are of a very primitive nature, when in session, and need attending to. Went in company with Pres. Hinckley and counselors to Fillmore the same afternoon, where we spent the following days Aug. 10 and 11, holding four meetings during that time. Fillmore and Millard County in general have patronized the Academy for the last two years considerably, and Fillmore alone will send this winter from 12 to 14 students to Provo. They are working hard to fit up the state house for a high school, and want the Academy to furnish them the Principal for it, which we will do as soon as we get some one ready for such a position. Aug. 12, held two meetings at Holden at 2 p. m. and 8 p. m., which were crowded both times. Aug. 13, Scipio, meeting at 2 and 8 p. m. The school is in the hands of quite an intelligent young man, who joined the church here, and might attain to considerable efficiency were it not for some slight indisposition to which he is subject.

JUAB STAKE.

Wednesday, Aug. 14, having bid farewell to Pres. Hinckley and his two counselors, who faithfully had accompanied us in all the meetings throughout the whole Stake, we arrived at Levan at 2 p. m., holding meeting there at 8 p. m. This place has gained an unenviable notoriety for carelessness in educational matters, and the indifference with which they treat their teachers.

Aug. 15, addressed by special invitation, the Female Relief Society at Nephi, at 2 p. m., and a large congregation at 8 p. m. Aug. 16, meeting at Mona at 8 p. m. The schools at Nephi and Mona are conducted by teachers that operate according to normal notes taken from lectures delivered at the B. Y. Academy last winter, before a Normal Teachers' Institute. This closed our mission, during which we have addressed 60 congregations in 39 days.

Your brother in the gospel,  
K. G. MAESER.

[For the DESERET NEWS.

INFIDELITY.

BY CHARLES W. STAYNER.

Chapter IX.—Infidels Confirm the Existence of the Deity—Their Logic against Revelation Refutes Itself—Tom Paine's Inconsistencies.

Notwithstanding the continual denunciations of the Scriptures and religion of every kind by the infidels of the day, it is evident even to the skeptical world that a supreme power exists. Tom Paine, the great champion of unbelief, writing on this point, uses the following language: "The existence of an Almighty power is sufficiently demonstrated to us, though we cannot conceive, as it is impossible we should, the nature and manner of its existence. We cannot conceive how we came here ourselves, and yet we know for a fact that we are here. We must know, also, that the power that called us into being, can, if he please, and when he pleases, call us to account for the manner in which we have lived here; and, therefore, without seeking any other motive for the belief, it is rational to believe that he will, for we know beforehand that he can." \* \* \* "The probability that we may be called to account hereafter, will, to a reflecting mind, have the influence of belief, for it is not our belief or disbelief that can make or

unmake the fact. As this is the state we are in, and which it is proper we should be in, as free agents, it is the fool only, and not the philosopher, or even the prudent man that would live as if there were no God."—Age of Reason, p. 194 5.

Would the reader not naturally suppose that as great a reasoner as Mr. Paine, who in other matters proves himself an able logician, would certainly in accepting the existence of Deity as a fixed fact, regard with some respect at least, the sayings of those claiming to be divinely inspired? But, No! He lauds the goodness and justice of the Creator on one page, and denounces in severest language the Scriptures and their authors on another. Now where is the consistency in this?

If on the one hand, the omnipotent Creator is shown to be a personage of "power, wisdom, vastness and munificence," as stated in the Age of Reason, p. 198, and that he has the power "to call us to account," and doubtless will do so, what can be more reasonable to suppose or believe than that such a being would, by some means communicate to man, the laws and requirements for which we are to be held accountable? He says the doctrines of the "Bible brings God into contempt," but is this not completely the case in the language and logic of Mr. Paine himself. And this is entirely the case with his followers who retail his ideas to their admiring audiences. To suppose that a being having universal power, would call us to a future account, and this implies and involves a reward or punishment, and yet keep his helpless creatures in complete and woeful ignorance of his wishes, and of the laws themselves, for the violation of which we are to be punished, and then call such a being "just," "merciful," "munificent" or even rational, would be branding a satire upon Deity itself, and would certainly be the most successful manner of "bringing him into contempt." Where there is no law there can be no transgression, and even earthly rulers would, in civilized countries at least, scorn to condemn a person for the commission of an act not forbidden in the statutes, and in relation to which the law-making powers were silent. If, to be reasonable, this course is followed by finite beings in the midst of their weaknesses, who dares to accuse God, in his perfection, of being mor unjust, exacting, inconsistent and unreasonable than ourselves?

If, then, we admit that to be consistent with his nature, God must communicate laws to his children on the earth before calling them to account, by what method would it appear the most reasonable that these communications should be made? Does it not seem at least plausible that God would either come himself or send some one? And yet it is not necessary that this should be a sudden outburst of glory, visible to the entire universe, a manifestation that should convulse all sublunary things, and terrify the inhabitants of the earth before they could be taught; but it would seem right that some person or persons should be selected as messengers, prophets, apostles or preachers, either on account of their fitness for the duty, or their correctness of life being such as to ensure a degree of confidence in their words. Now we find on reading the scriptures that God came himself and visited his children and gave them his commands in person, until some began to violate his law; then he chose certain men who were righteous, to be messengers and ministers to the remainder; these he called prophets and required them to teach the people and exhort them to repentance. We also find that these special messengers were endowed, through their strict observance of heavenly laws, with great power, with many gifts, with wonderful perception, with great faith, all resulting from their righteous lives and a direct communication with heavenly beings. Were these selected because God wished to be partial to them and them alone? No! Moses said: "Would to God that all the people were prophets!" They could all be favored with inspiration if they would be as faithful to principle, as prayerful, as humble and as desirous to bless their fellowmen.

But many men became "carnal and devilish," they were selfish, arrogant, unkind, abusive, dishonest, adulterous, intolerant and wicked; so much so, that the very

lives of God's servants were in continual danger. They actually slew them for testifying that God wished all to repent and turn unto righteousness; they preferred to live without the knowledge of God, without any heavenly restraint upon their lives. It is not very strange, however, that the wicked should do this, but how astonishing that such a course of unbelief should be pursued or endorsed by persons claiming to be good citizens, exemplary fathers, noble patriots, and worthy people in every respect! If then it is established that God exists, that he has the power to call us to account, and that to be consistent he must before requiring obedience, communicate his divine will to man, the only thing left to be proved is that the men professing to be called of God, and to have received communication from him, are truthful and honest in their statements; and to show this will be the subject of the next chapter.

Some people do not understand how newspapers manage to print pictures of murders so soon after the murders take place. Although it is a secret of the business, we must be generous to our readers, and say that all the cuts of proprietors of patent medicines that come into a newspaper office are saved.—Turner Falls Reporter.

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