

Jacobs City, and these places contain the mining population of Tooele County. "Gentile" deputy Registrars attended to the registration in those places. If any "Liberal," then, was practically disfranchised through non-registration, it certainly was not because of any "Mormon" wilfulness or neglect.

We learn that the "Mormon" Register went further, and stretched a point in favor of the "Liberals," by allowing these deputies to act in these precincts, under the provision of the law which permits voters who have not been registered, to appear at his office during the second week in September of every other year and have the list corrected. The deputies attended to this in the precincts, which is more than the law provides. By this, 56 names were added to the list in the Stockton precinct, but it was also discovered that of the 106 voters whose names were on the list at the August election, at least half have moved away; so that the vote from this precinct next November will not be any larger than in last August. The works at Ophir and Jacobs City are idle, and the men have been removed, so that the other "Liberal" precinct is also largely denuded of its voters. Therefore, if the "Liberal" vote in Tooele County is small in November, it will be through no wrong on the part of the "Mormon" Assessor and Registrar.

We allude to this matter because it is a fair sample of "Liberal" accuracy. There is another thing connected with this that we wish to notice. We are reliably informed that at the August election, General Connor grumbled considerably at Stockton, because he could not vote after being, as he said, a resident of Utah for sixteen years; inferring that there was something terribly despotic in the way political affairs are conducted in Utah. But at the meeting, when he made his speech in this city, he admitted that he was a resident of Nevada. This is "Liberalism" with a vengeance! A citizen of Nevada talks about "priestly despotism" because he is not allowed to vote in Utah! It is significant of the whole "Liberal" movement, which means nothing less than liberty, or license, to do just as its supporters please, regardless of laws, regulations, the rights of the majority or any legitimate authority in heaven above or the earth beneath.

The wild and baseless statements of those reckless persons have been permitted so long to go unanswered and unnoticed from the body of the people here, that they feel safe in saying anything, no matter how ridiculous or unfounded, so long as it is a reflection on the "Mormons" and their leading men. But it will perhaps make them a trifle more cautious, if, as in this case, their broad and inexcusable perversions are exhibited in their true character.

INSINCERITY OF MODERN "DIVINES."

THE article on "Insincerity in the Pulpit," by Rev. E. E. Hale, published in the *North American Review*, to which we referred a few days ago, contains the following remarks, which the author says were made to him by a clergyman of experience:

"I am afraid they think us insincere. I think that if Tyndall or Huxley lectured in the Music Hall on one of our subjects—say on education, or on the relief of the poor, which every one would say were our subjects—I think that the audience of three thousand people there would believe that Tyndall or Huxley was telling the very best he knew, and telling it precisely as well as he could. I think the audience would believe in his sincerity. But if one of us ministers were to speak in the Music Hall on one of their subjects—on evolution, or the law of natural selection, or the creation of the world—I do not think that all that audience would trust us in the same way. I think many persons would doubt our sincerity because we are clergymen. For we are constantly stating as truth so many things which we cannot prove, that I think many persons have lost their confidence in our sincerity, and consider us as people who, in the interests of a cause, overstate, understate or are in some other way indifferent to accuracy."

This is a very ingenious, but humiliating confession. There can be no doubt of its truth. Fifty years ago or less, the clergy could dogmatize with but little question. An

avowed skeptic was a *rara avis* and was generally shunned as a bird of evil omen. The parson was a sacred person in the eyes of the multitude, and his utterances were received as authority on religious questions. But latterly the people have taken to thinking for themselves on the questions about which the preachers most discourse upon, and have found that the ignorance of mankind in relation to divine things is as deep in the pulpit as in the pews, and in the religious colleges as among the unlettered populace.

The world has been helped to this understanding by the powerful preaching of the Elders of this Church, who have startled the continents and the isles of the sea with proofs of the general apostasy from the primitive Christian faith and practice, and of the utter lack of divine authority in the ministers of the various clashing sects and contending churches. In attempting to meet the arguments and testimony of our brethren, the clergy have exhibited so much weakness, and have resorted to so many fallacies and positive untruths, that very many who have not accepted the latter-day gospel, have had their eyes so far opened to the shallow pretensions of orthodox clergymen, and other professed servants of a Being of whom they have no definite knowledge, that they have come to regard the "Christian" ministry as a mere trade or profession, and the sayings of its incumbents mere matters of opinion, without authority, and lacking that measure of assurance which the scientific lecturer has reached and is able to impart.

It is really surprising that men of intelligence and any degree of sincerity, can remain in the position of pretended representatives of Deity, professing to be "called of God," and performing administrative acts in the name of the Holy Trinity, when they disclaim any communication with the heavens themselves and deny its enjoyment by others. In the light of sound reason and tested by the gauge of matters of fact, their claims to divine authority are shown to be a sham, and their sacerdotal garments cannot cover up their evil and deficient deficiencies, nor impose upon a generation emerging from the thralldom of creeds and the bondage of priestcraft.

How is it possible that they can keep up the illusion in their own minds that they have any right to the position they claim, when they find themselves compelled in their public ministrations to "say so many things they cannot prove," and "in the interests of a cause" to "overstate, understate" or in some other way act with "indifference to accuracy?" And who among them has a right to complain at the general lack of confidence in the orthodox pulpit while such insincerity is so common and perceptible? Every now and again some eminent preacher comes out plainly and avows his disagreement with the dogmas of his sect, and suffers the penalty of discharge from its recognized ministry. But usually he sets up for himself in the preaching business and assumes a similar position to the old one while proclaiming a modified or opposite doctrine.

This assumption without truthful basis, tends to the promotion of infidelity. It is a powerful weapon in the hands of the skeptic. It leads to disgust or indifference toward religion altogether. And those who persist in occupying the position of oracles for the Eternal, when they must know their utter lack of authority, and are even afflicted with doubts and fears about the reality of the things they assume to expound, will find themselves required to answer for their presumption and its awful consequences to mankind, before the bar of Eternal Justice.

Without sincerity no preacher can become successful in the ministry. And this can only come from a strong assurance of the truth. The reason why some of our Elders who have not been blessed with much scholastic education, have in many instances accomplished more in the ministry than others of considerable learning, is because they were thoroughly in earnest and completely satisfied of the truth of what they proclaimed and of their authority from God to proclaim it. They who know that they are right are able to go ahead with unwavering assurance. Their testimony is powerful and convincing to the honest heart which echoes the honest utterance. They speak as men having authority. They have no speculative theories or doubtful notions to present, but lay down the revealed

truths of heaven in terms of confidence that cannot be shaken, and with sincere positivism that is the effect of certainty and makes its impress on the sincere listener.

No man should attempt to declare authoritatively the things of God without a personal testimony from God of their truth and the certainty that he is divinely authorized to proclaim them. Any one may expound his views and opinions on religious as on other subjects. But the position of the gospel minister is different from that of the secular lecturer, and calls for divine authority to stand in it.

The article by Mr. Hale states truthfully the fact of the hollowness, weakness and waning power of the orthodox pulpit, but he has no efficient remedy to offer, from the fact that while he may be more sincere than many of his brethren whom he takes to task, he is as destitute as the rest of that testimony, assurance and authority which are essential to a true servant of the Most High God, and the lack of which is plain throughout all the multifarious sects that constitute modern Christendom. The remedy is present divine revelation, and that the orthodox modern minister utterly repudiates.

The venerable Lucretia Mott, whose death was recently but erroneously reported, is in rapidly-failing health. Although confined to her room, her mind is strong and bright. She resides with her son-in-law, Edward M. Davis, on Chelton Hills, near Philadelphia.

The October number of Harper's Magazine contains some beautiful specimens of the engraver's art, the illustrations being superb. The reading matter is exceedingly interesting and much of it very instructive as well as entertaining. In all the departments it is a splendid number. Harper & Bros., New York, Jas. Dwyer, Salt Lake City.

The Orientals are fast adopting the ways of the Caucasians. Trades unions (the *Celestial Empire* says) appear now to have taken root in Japan. It is reported that owing to the recent rise in the price of rice all the laborers in Gifu, Mino province, made an arrangement among themselves and forced their employers to raise the wages.

An English journal, speculating on the possibility of Russia obtaining possession of the Corea, says that in such an event Russia's maritime provinces would be extended southward to the same parallel with her possessions in the West, and not even Great Britain or the United States would have so commanding an influence in the Pacific.

An instrument called the stathmograph, for recording the speed of railway trains, has been invented by a German mechanic at Cassel, and works so well that the Prussian Government is about to test it on some of the State lines. A dial in view of the engineer enables him to ascertain the velocity of the locomotive at any moment, and the changes of speed are graphically represented upon a roll of paper, which can be studied at the end of the journey.

While the world has been exercised for many years over expeditions to the North Pole, the South Pole has excited but little attention. The Arctic circle seems to have a centre of attraction, but the Antarctic rather repels than otherwise. However, an Italian Antarctic expedition is proposed by Lieut. Bova, who was one of the officers under Nordenskjöld on the *Vega*. It is to sail in the spring of 1881, and touch at Monte Video, Terra del Fuego, Falkland, and South Shetland Islands, and, proceeding in a south-westwardly direction, commence explorations, expecting to be engaged for two winters in the Antarctic region and return by way of Hobart Town. The expenses are estimated at 600,000 lire.

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