DESERET EVENING NEWS.

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THE PLANT AND ITS BLOOM.

At a meeting in this city the other day, where a social company had assembled for instruction, a speaker who has passed the three-score-and-ten mark and who had many experiences in Europe, America and in the isles of the Pacific used as an illustration of a point which he wished to impress upon his younger hearers a beautiful flower that had been cut and placed in a glass of water, and which attracted favorable attention from the company. Said he, in substance: "The fragrance and loveliness of that flower receive more attention for a little while today than they did when it was on the plant among the mass of its associates in the flower bed. Its brightness and beauty are singled out for notice now, partly because it is separate from others of its kind, and partly because of the fact that, unconsciously perhaps with many, we realize the bloom is about to fade and wither away. Sweet and lovely as it is, we recognize that its end is near—no more is it connected with the source whence it obtained its fragrance and its worth. It has been cut from the parent stem; it is dying, or dead. But the plant from which it was taken lives, to produce more flowers as beautiful, and which, if they are allowed to remain on it, will develop the seed that propagates more of its kind, and thus may go on increasing forever. Here we may realize that the brightest flower is not greater than the plant that gives it existence. Do not think that the showy bloom which is cut off and dying contains all the worth. The real praise is the plant which produced it. The flower loses by being cut from its source of life—but to the plant there is no loss; in due time it brings more flowers to supply the place of those that are taken away, and fade, and the without accomplishing the full measure of perfection that naturally would have attended them if no separation had taken place."

The principle illustrated by the speaker finds application in all the walks of life. Many, very many people set their store on the beauty of the cut flower, and when it withers away are without its solace; but the wise men who set their store on the plant that continues to produce and to increase, have neither tears nor occasion for disappointment—the flowers continue to bud and bloom for them. The Latter-day Saints may look on frequent illustrations of this principle in their experience as a Church organization. Figuratively speaking, bright flowers have sprung from the Gospel plant represented in the Church, have continued to their full period, and have passed on their way to the full fruition of their hopes in the eternal successes of their works; others, apparently as bright, have been cut away, and although prized and prized for a time, have faded from sight and from existence. But the Church goes on—the plant lives, and the fragrance and abundance of Deseret is undiminished and undiminishing.

PARTISANSHIP MISLEADING.

In their reflective moments, most people comprehend that extreme partisanship in any line is misleading, whether it be in social affairs, in business matters, or in politics. Just now we have many illustrations in the latter department—enough at least to warn thinking people to be slow in taking for granted all that is said even in support of their individual views, and to be especially averse to swallowing that which disagrees with their mental digestion.

One of the many illustrations that are given on this subject comes in the last issue to hand of the St. Paul Pioneer Press. That ably conducted journal in its front page editorial so lucidly states as to what it assumes to represent, that the silver men accept the platform as stating the true conditions will be led very far from the truth. The title given the editorial is "The free silver and the sound money district" and the meaning is that the silver districts of the country include only Montana, Idaho, Wyoming, California, Nevada, Utah, Colorado, Arizona and New Mexico, while the remaining forty states and territories stand against them, also as a unit in "sound money." It is further pointed out that the total population of the free silver states is 2,[illegible],[illegible] while that of the others is 65,722,267.

Aside from any discussion of the merits of the financial question which is the subject of the Pioneer Press article, the election is so palpably erroneous as to furnish a correct example of the misleading of partisan statements based on figures which "cannot lie" but can be made to do otherwise only in question. The representation that all the legislators in the silver States would vote for a bill which might be passed after an opposite one, when the gold standard advocates are not concerned. But this cannot be done with other states, where the people are more equally divided and much more numerous. If we were to take the delegations of the Mississippi valley states only, Iowa and Missouri, where each of the great parties has fairly equable strength of the question, and divide them proportionately, the equivalent to the free silver forces would be more than the whole amount now allowed them by the Pioneer Press, and instead of the ratio being about 60 to 2 it would be about 35 to 4, and where it comes to giving over the whole field of the controlled gold states to the same way, the relative strength of the two is brought pretty close together. This showing of fairness to the states and territories, and sixty-eight millions to two millions in population, as opposed to the free coinage of silver, is "out of sight" in the field of misleading people, even though the silver cause may be tagging a long way behind. If facts are wanted, it is not safe to look to partisan sources for them.

NO FISHING NEXT SUNDAY.

For a number of years past the fish and game law of Utah has permitted the taking of trout by hook and line after the 15th of June, that being the date of the opening of the angling season. Amateur fishermen and others have made it a habit to start out early across the city before, in order to get a chance at the speckled beauties before the latter had all been taken or had become so wary that it required an expert to catch them. The late Legislature, however, made several important changes in the law, and among them was one establishing July 15 as the date prior to which it is unlawful to take trout or have them in one's possession. The News invites the attention of all concerned to this change of date, and trusts they will govern themselves accordingly. State and county officials are disposed to be generally alert and are urged to thorough activity in enforcing the law, and in this county there is a numerous and energetic fish and game protective association, the members of which are under pledge to watch for and report any violations.

THE WOMEN AFTER THEM.

The organization known as the American Women's Liberal League has taken up the cudgels against the A. P. A.—the anti-Catholic secret society organization. These resolutions recite the guarantee in the Constitution of religious freedom, and arraign the A. P. A. for its un-American attitude in making the religious convictions of citizens a reason for their political disfranchisement; then they proceed:

Resolved, That we, the members of the American Women's Liberal League, organized to uphold and maintain religious freedom, publicly announce our purpose to assist in defeating every man, organization or political measure, whom or which is governed by intolerance, bigotry and rancor.

Doubtless the A. P. A. will feel the effect of this antagonism from the women, even where the latter are not endowed with the suffrage. This action is suggestive of "fighting the devil with fire," and while it condemns the attempt at disfranchisement of a class of religionists, it goes to the other extreme of endeavoring to deprive of political rights the members of a society where the law does not disqualify. The recoil upon the political rights of a man merely because of his religious standing and not by constitutional law, is un-American, and the same procedure simply on membership in a society is of a kind with it. The fight between a secret society and a religious organization ladies are glad to their sympathy; but it has taken deep root is evident from the numerous party arrayed on each side, and from women as well as men joining active therein. It is really clear that the whole movement presages a storm in our political firmament which had better be averted if it can be done by a reversion of effort by a certain movement that was not anti-Roman Catholic.

GLADSTONE ON FUTURE LIFE.

Thoughts and sentiments upon religious topics by Right Hon. W. E. Gladstone, should be of special interest to all who are looking forward to a life after this. When a man on his journey towards eternity, has come to so close proximity to the bourne from that he can, as it were, discern in the distance the rainbow rising before him, and when the closer he comes that which is unintelligible to be seen with mortal vision. His words are not those of a disciple nor those of a mere reader of religious books. They are merely the reader as near the verge of eternal rest as it is possible for unregenerated humanity to further shift out.

In the June number of the North American Review Mr. Gladstone discusses "The Future Life and the Conditions of Man Therein." The closing sentences of this essay are especially significant because they reveal an unmistakable tendency on the part of the author towards a doctrine not generally believed in by churches. The writer points out that the final fate of the wicked and of the righteous is "they in part decided" and that some time there is to be a judgment. Referring to Bishop Butler's remark that the future is the concern of all our days and hours that are really worthy of consideration, he says:

In the shadow of this glorious resolving for the immortal question, What shall the fate of those who never knew? the conscious was cast and remains for the present aside in the upper room set upon pavements of the truth and the right, and of gigantic great large and large still on the Church as it spread from land to land and mingled the world's sentiment or pulsed antagonism. The question for meeting life's problem was ready to hand. It lay on a certain spot, on the velvet, and was without a fellow. Like the other laws of our human nature, and of the government of the world by its Author.

But this law, like all other sublime and perpetual laws, was acknowledged by the Gospel the law of mortality has with it the attributes and signs upon every man of men that death will, yet unacknowledged with a mirror which is shown by the immortalizer. Surrounding its shadowy manner in which the end reverse of the picture is modified—the inseparable but obscure under side, so to speak, of the great magnificent scope of power and happiness.

How much we we know of the lot of the perversely wicked. They disappear into pain and sorrow; the veil drops then on them in that condition. Every indication of a further change is withheld, so that if it be designed it does not seem made known, and is nowhere incorporated with the divine teaching. Whatever was pertinent to this end, subject is withheld from our curious and unpardonable gaze.

The specific and limited statements supposed to we are where we may expressions in particular form of immovable and universal issues—on the one hand, of the irreversible union between suffering and sin; on the other hand, of the perfection of the most high—both of them believed to be, but only in part discovered, and having elsewhere, it may be, their primary manifestation, in the day of the restitution of all things for which a groaning and travailing creation yearns.

The venerable author on the one hand fails to find in the written word any intimation of a possible change of the condition of those who die unrepentant; on the other hand he is not prepared to state that the Scriptures do reveal that no change is possible, and this is a market retreat from the events that have prevailed for centuries. His position is somewhat similar to that of the eminent theological scholar, Dr. Angus, who in a lecture before some students on this topic more said:

I can find no valid ground for the supposition that the words "eternal" and "everlasting" used in connection with the sufferings of sinners hereafter, admit of any other than the common interpretation, but I can state here, what I would not care to say elsewhere, that if God in His mercy should look forward to terminate their sufferings, I would not say that it had been deserved, for it is barely possible that the terms in which the Scriptures refer to these things denote a limited duration of existence.

Here are two competent witnesses testifying to the fact that in their judgment the pronouncements of the creeds concerning endless damnation are not unquestionably supported by holy writ. Mr. Gladstone's testimony is particularly important. He finds that all the Scripture declarations are only expressions of the universal law that sin and misery go together, but he also finds references to "a day of the restitution of all things for which a groaning and travailing creation yearns." It seems to us that when the truth is once admitted that the Scriptures do not state that the condition of sinners is unalterably fixed at the moment of death, the way is prepared for the grand principle proclaimed in this age, that salvation is offered also on the other side of the veil.

To Mr. Gladstone's view the unrepentant sinner disappears in pain and sorrow. "Every indication of further change is withheld." Is there then, in the Scriptures no statement to the effect that the mercy of God endureth forever? Are we not taught that the Gospel is being proclaimed to the dead and that ordinances are performed for them? Does not one of the last scenes of the great world drama consist in death and Hades giving up their dead? Indications there certainly are of a change even behind that veil of pain and sorrow, but it will be admitted readily that without some further "plenary" manifestation, the subject seems to be too extremely obscure as to details. So was the whole gospel plan of salvation to those who depended on making out the written word in the Mosaic dispensation. Without a plenary manifestation, atonement, resurrection, and redemption would have remained almost unknown.

Revelation is progressive. To the last dispensation was reserved to shed a more perfect light upon the important subject relating to the dead. And when the principle is once understood it will be found to be in perfect harmony with all that has been revealed previously concerning the redemption of the human race.

THE LAWS OF UTAH.

The work of printing and binding the Revised Statutes, Code of Civil Procedure, and Code of Civil and Criminal Procedure, which have been completed, the volume is now ready for distribution. The amount of copies required for distribution, and to meet the demand, which is very large, has been printed by the Deseret News Publishing Company, which has spared no expense, and the volume is a creditable specimen of mechanical work. We feel that the people will be pleased with the work, and will see that it was a good thing for the people of Utah when the Legislature decided to have a revision of the laws made.

The new law book is one of the largest volumes of session laws passed at any session of the Utah Legislature, and is almost as large as the compilation of 1888. It comprises 782 pages and is in library binding, making a handsome volume.

As the number printed by the State does not admit of a supply therefrom being furnished to attorneys or others who wish to purchase the book, the Deseret News has private arrangements with the publishers, the extra number being limited to sufficient only to fill the requirements of the immediate future. This edition is in all respects similar to the official publication, and has the certification of the secretary of state. It is now on sale at this office, orders will also be filled by mail.

IN LIGHTER VEIN.

SIX SMILES.

WHICH FAMILY

"That was a romantic story of Kidger's. He married the daughter of the single family, married her married the next object, married her also and then married the younger."

"Why didn't he begin with the younger and marry her at first?"

"Well, I suppose he naturally followed the line of least resistance."—Chicago Tribune.

CANNIBAL AFFECTION.

"And did my performance not find a place in your hearts?" asked the new monologuist.

"Well, the next thing to it," answered the savage, gravely.—Detroit Tribune.

GRACEFULLY DIPLOMATIC.

"She—You said I had a face that would stop a runaway car in the middle of the block.

"He—I did. It takes a mighty good-looking woman to get a conductor to do that.—Indianapolis Journal.

NOT THE SAME.

"Oh, don't get blue, Hicks. Life is full of ups and downs. I've heard you say so many a time yourself."

"That's true enough, but mine are all hard ups and cold downs," sighed Hicks.—Harper's Bazar.

A POLL'S JOKE.

"Lemme see," calculated Mr. Philip Tank. "As near as I can figure it, I only paid $11 for the whisky and $75 at the hospital. It reminds me of one of your dreams." "Why, dear?" asked his wife. "The romance must be more than the goods."—Indianapolis Journal.

BITTER BY LAW.

"I don't like his dog," he said, speaking of his rival. "Why, how long have you had his dog?" she exclaimed in surprise. "That's the reason I don't like the dog," he answered bitterly.—Chicago Post.

SOME THINGS AS ARE IN WORTH.

An Oklahoma editor expresses his thanks for a basket of oranges thus: "We have received a basket of oranges from our friend Geo. Bradley, for which he will please accept our compliments, some of which are nearly six inches in diameter."

On a tombstone in Indiana is the following inscription: "This monument was erected to the memory of John Jenking, accidentally shot as a mark of affection by his brother."

A coroner's jury in Maine reported that "deceased came to his death by excessive drinking producing apoplexy in the minds of the jury."

A Michigan editor received some verses not long ago with the following note of explanation: "These lines were written fifty years ago by one who has for a long time slept in his grave, merely for a pastime."—Washington Evening Times.

WOMAN THE TRIUMPH OF CREATION.

A new argument for the general superiority and all-sightedness of woman was advanced recently at the Festival of Women's leagues. The speaker, Dr. Wilkey, was telling of a discussion she once had with a Virginia clergyman, who insisted that women were quite inferior to men in intellect.

"You believe in the Bible?" she asked. "You believe in the first two chapters of Genesis? Well, if you will cast your mind over the history told in those two chapters you will find that in the creation God began with the lower, inferior things—mere dirt, then the lower animals, up through the different grades, and what was the last thing he created?"

"Man," was the triumphant answer.

"Indeed, no. When God had created man he was quite bewildered. So then made woman, and then rested ever since."—New York Herald.

THE SAME OLD REVENGE.

This is a story about a girl and a man. The girl lives over in Georgetown, where she is eminently the belle. I don't know where the man lives, but during business hours he is to be found in a bank not far from the Fifteenth street white transfer. He is a blonde, and a favorite in the excusive set in which the Georgetown girl moves. He said she had words with him upon a day. They had an argument, in fact, that the girl, who is said to have more than a bit of temper, ordered him never to presume to speak to her again as long as he lived. She intends now to recognize her even, and said that she would make a point to forget that she had ever met him. This was last week. The other day she went into the bank to which he is supposed to have a mark issued. The blonde young man appeared at the window. He took the check and examined it carefully. It was a binding for life. The Georgetown girl. Was it a theory. She hadn't an appointment within half an hour's walk. The blonde young man handed the check back.

"Very sorry, madam, but you'll have to get somebody to identify you before I can cash the check."

And she had to do it.—Washington Post.

A COUNTRY BOY'S WIT.

A boy who has ever been fair game to attempt to make sport of the green guest of a large city knows only too well what a fine mistake it is, says the Youth's Companion, but one is not so well prepared to be made the victim of an even joke by an apparently unsophisticated country boy.

A lad was driving along a country road, taking a load of calves to market, when he chanced to meet a company of city boys, who were evidently on for a practical excursion. The young men of the party, intending to amuse themselves and their companions at the boy's expense, began to shouts the boy out of the saddle.

But the unexpected was of short duration, for, as the last of a dozen of the jokers was passing, the lad, a little over his head, called out:

"Say, I think you've lost your tail!"

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