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Saturday Edition, Per Year	\$5.00
Semi-Weekly, Per Year	\$5.00

Correspondence and other reading matter for publication should be addressed to the EDITOR.  
Address all business communications and all remittances to:  
THE DESERET NEWS,  
Salt Lake City, Utah.

Entered at the Postoffice of Salt Lake City as second class matter according to the Act of Congress, March 3, 1879.

SALT LAKE CITY, - JUNE 10, 1907.

#### ELDER ROBERTS REPLIES.

It is not saying too much to state that the reply of Elder B. H. Roberts to the "Review" of the local Ministerial Association was one of the most brilliant efforts heard in the City for many years. Elder Roberts is a student whose range of reading is very extensive, and he is especially well conversant with literature bearing on theological subjects. He is an orator of recognized ability, and as a dialectician he has few superiors. He is "both intellectually and morally of the stuff of which controversialists are made," and it was therefore natural that the immense audience in the Tabernacle should break out into applause, repeatedly, as a tribute not less to the truths stated than to the brilliant manner in which they were presented. For the speaker carried his audience with him. His hearers felt that he was right.

Elder Roberts pointed out the hypocrisy and falsehood of the charge that "Mormon" Elders preach and teach something at home, which they conceal, or are silent about, abroad. This is the very assumption of the Ministerial Association and the alleged excuse for the "Review." Now, it cannot be said too often, or with too much emphasis, that "Mormonism" has nothing to conceal. Its message concerns all the world, it is to be proclaimed in the world. It is to be proclaimed to the householders, that all may hear and be judged in accordance with their acceptance, or rejection, of it. We are pleased that the local ministers undertook to reply to the Address to the World, issued by the Church. They demonstrated the weakness of their position by their inability to refute the statements made in that Address. They did not even try to refute them. They merely endeavored to create prejudices against the authors of the Address, by presenting "Mormonism" as they view it. But that is not refutation. It is only a cheap and worthless substitute. By no other method could the opponents have more efficiently demonstrated their own helplessness.

We notice that the morally irresponsible sheet which we are sorry to say, the local ministers have made their mouthpiece, refers, locally, to Elder Roberts' address as an "attack" upon the authors of the Review. The fact is that the speaker was defending the Church. He repelled an attack. But the sheet referred to always says "Mormon" Elders attack opponents who make the Church, its doctrines and leading men the object of their assaults. It has so long been in the habit of perverting truth that it can no longer see the difference between attack and defense. And if it sees it, it pretends not to, because it wants to make non-political friends among the religious part of the community. It needs the votes of church people to help it maintain in power an administration responsible for unnecessary desecration of the Sabbath and the prevalence of the social evils.

#### AS TO AUTHORITY.

A contemporary claims that somebody has asked it the following question:

"Do the members of the Mormon Church deny the authority of their apostles who are dead, and perforce sustain as prophets, seers and revelators the apostles who are living?"

The members of the "Mormon" Church do not deny the authority of any apostles of the Lord, in any age or generation. In accepting the Bible, Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price as the only standard works of the Church, they accept them as ultimate authority. But that does not deny the reality of the authority of any of the servants of the Lord in their various callings and offices.

This principle is not unfamiliar to Protestant students of theology. They know that authority may be real, even if not ultimate. And they would, perhaps, state this proposition in a somewhat different form and say that "a creed has authority; a council has authority; a Father has authority, and still more, many consenting Fathers, witnessing to facts of belief, have authority, but none of these has ultimate authority. The Scriptures alone have it."

With the Scriptures our critics mean the books of the Old and New Testaments. So do we, but we also mean the other three volumes, claiming that the latter, too, were penned by inspired writers.

A Catholic believes that it is his duty to submit his judgment to that of the church and render obedience to the earthly head of that organization, because he holds the office of the Apostle Peter. Still, he teaches that the Pope is bound by God's revealed truth, and by the decisions of the councils. So you see it is quite consistent with reason to hold that even a man in the highest office, clothed with the greatest authority, is bound by certain standards in the exercise of that authority, and the interpretation of doctrines.

Why should the acceptance of four standard works by the church be characterized as a repudiation of authority, since both Protestants and Catholics understand the important truth that authority may be real and yet not ultimate?

No one who is familiar with the history of the Church and the men who

were called to lay the foundations of the great and marvelous work of the latter days, will hastily urge his private judgment against the opinions expressed by those men, on any subject. Most of them will accept their word in preference to that of any modern master of divinity, and be on the side of truth in so doing. But he is not under obligation to accept them, unless they are in accordance with the revealed truth as embodied in the standard works of the Church. We can see no inconsistency in this position.

#### APOSTLE GEORGE TEASDALE.

Another faithful servant of the Most High, Elder George Teasdale, of the Apostles' Quorum, has been released from his earthly mission and called to another sphere of action. His was a long and useful life. For a quarter of a century he has occupied the exalted and responsible position of an Apostle of the Lord, in the Church of Jesus Christ of Latter-day Saints, and he has been singularly blessed in his labors in the ministry, at home and abroad.

Elder Teasdale was a conspicuous type of a spirituality that our religion produces. This was in fact his leading trait of character. Amid the toil and privations entailed by the struggles for material existence in pioneer Utah and pioneer Mexico, he still retained the sweetness of his spirituality. And that was indeed of a high order. The great theme of his discourses was the atonement of our Savior, and the way in which his precious blood cleanses all men who will succeed Him, from their sins. The subtle distinctions in point of doctrine, the careful and detailed explanation of some idea in theology, the defense, by the canons of argument, of an assailed position—these he left to others. He concerned himself mainly with the simple and tender story of the cross. The main thing with him was the work of the Redeemer of the world, and how it can touch the conduct of men.

We remember distinctly, one of the last discourses of his life, uttered a few weeks before his death. It was one of the most touching we ever heard him speak. In plain and moving language he portrayed the reality of the atonement and the genuineness of the forgiveness which we receive from God. And he showed how different it was from the pardon which we sometimes mete out to those who commit error towards us. "But be ye doers of the word and not hearers only," was one of his favorite passages. And he strove with singular quiet and patience to do that word as the Lord gave him light to see it. His long and useful life was an example of faithfulness and devotion to his religious ideal, a zeal for the truth tempered by calm judgment, and an unyielding adherence to whatever he regarded as the call of duty, conscience, and God. Elder George Teasdale has gone to his rest and his reward. His life's work is done. He has fought the good fight and won the fight. He died in a full hope of a life beyond this narrow vale and of a glorious resurrection from the dead. To him heaven was as real as this earth-life, the existence of God as certain as his own.

#### SIGNS OF LIFE IN ISLAM.

And now, some of the more advanced patriots of Egypt ask for a constitution and self-government for their country. There is a national party, and during a recent meeting they adopted a resolution demanding a constitution. Lord Cromer is opposed to this, for the reason that, in his view, the Egyptians do not know what constitutional government is, but at the same time he admits that, unless the moral and material progress of the country is to be arrested, the system of legislation by diplomacy must be abandoned, and some local legislative machinery substituted in its place.

This national movement is not the only feature of the popular activity in the land of the Pharaohs. There is pan-Islamism, too, and this movement Lord Cromer regards as rather dangerous. He believes that its aim is a combination of all the Moslems throughout the world to defy and resist the Christian powers. Viewed in this aspect, the movement certainly requires to be carefully watched by all nations who have political interests in the east.

This view is not admitted to be correct, by the Mohammedans themselves. A writer in the nineteenth Century explains that pan-Islamism does not aim at the combination of all Mohammedans against the Christians, but that its sole aim is to liberate the millions of Islam "from any yoke whatsoever that would maintain them in a state of ignorance and degradation, and that would constitute an obstacle to the free development of their moral and intellectual faculties." According to this statement the movement has no political character whatever.

To many Islam appears to be but a dead religion, but it seems to have power to expand and to bring forth strong exponents of its principles. Among these may be counted, we presume, Mirza Ghulam Ahmad, a gentleman who writes from Qadlan, Gurdaspur, India. He claims to be "The Promised Messiah," and he points to the fulfillment of some of his prophecies as evidence of his divine mission.

This singular character, when the late Alexander Dowle had spoken against Islam, addressed a letter to the Chicago rival and challenged him to "pray to God that of us two whoever is the liar may perish first." Dowle took no notice of this challenge, but continued his attacks upon Islam. Then Mirza Ghulam Ahmad prophesied, in part: "Though he may try as hard as he can to fly from the death which awaits him, yet his flight from such a contest will be nothing less than death to him, and calamity will certainly overtake his Zion." This was published in August, 1903. Dowle certainly tried hard to fly from death. He went to Mexico. But death overtook him. Calamity certainly came to his Zion. And so the Mohammedan Messiah claims that the proofs of his mission are conclusive. It may be added that the Mohammedan claimant predicts severe earthquakes and the rav-

ages of the plagues in Europe and other Christian countries.

Islam is still a living force in the world. It has its teachers, its missionary societies, its enthusiasts, its literature, and it may still have an important role to play in the final scenes of the world's history.

Harry Orchard is a genuine old Harry.

Someone has given June the cold shoulder.

The immunity bath, like charity, covers a multitude of sins.

In the language of the unions, the weather may be called "unfair."

Many weather records are being broken. And they are all bad breaks.

"The man on horseback" is never so dangerous as the man in the automobile.

William II receives no salary as German emperor. But then he has something equally good.

Mrs. Eaton had her Andrew Jackson as her champion. Whom will Mrs. Ayres have as hers?

A Turkish prince wants to become an American citizen. The moment he does all interest in him will be lost.

Laureate Austin says that he likes small audiences. The audiences that like him and his poetry are exceedingly small.

The ex-president of the Lake Forest, Ill., college says that the Bible is not an infallible guide. Where can a better one be found?

Orchard says there was no fixed schedule of prices for crimes. The law of supply and demand, it seems, was permitted to take its course.

Why was Mrs. Ayres forbidden to enter the grounds of the West Point military reservation? It is evident that someone somewhere has been putting on airs.

It was a monthly magazine and not a daily paper through which the President's Indianapolis speech "leaked" before it was released. Which speaks well for the daily press and very badly for the monthly magazine.

An amateur sportsman of New York is going to the Arctic regions with a moving picture machine to photograph the polar bear, the musk and other animals. Let there be no faking; the country won't stand it.

"Ben Tiltman's sulphurous lecture in Salt Lake City must have made Utah people wonder why some men retain their seats in the United States senate without question, while other men have to fight for theirs," says the Manchester, N. H., Union. Others outside of Utah have also wondered.

Is there to be a revival of the vigilante days in San Francisco? The Chronicle says: "There is a strong sentiment against a resort to 'vigilante' methods, but the public sense of propriety would not be greatly shocked if a few determined citizens would make an example of some of the scoundrels who are terrorizing their neighborhoods. A good beginning might have been made by stringing up the thugs who placed the bomb on the Halsted-street track and was detected in the act." If that isn't an advocacy of lynch law, what is it? It cannot be denied the people of San Francisco have much to endure and if they sometimes seem to favor that which they know to be lawless, they will not be too severely blamed.

#### THE "DEAD LINE" OF FORTY.

The Reader.  
Mrs. Eddy was forty when she discovered Christian Science, just as Mrs. Ayres was forty when she wrote "Uncle Tom's Cabin." Scott began the Waverley novels when he was forty-three. Mohammed was fifty-two when the Hegira marked the beginning of his great work; Swedenborg was fifty-four years old when what is called his illumination began, and if Newton and Darwin had regarded themselves as past their best at forty, there would now be neither the "Principia" nor "The Origin of Species."

#### THE REAL DANGER.

Sacramento Bee.  
There is no danger to this Republic nor to republican institutions in the idea that a President who has worked great things in the interest and for the benefit of The People should be retained in office more than two terms. The danger to the Government, to republican institutions, arises from the silly notion that the President is merely an apple of honor which should be passed around as often as possible—that a limit, and a very short one at that, should be placed on the length of time any man should hold it, no matter what great things he had done for his country while he held it.

#### REINVIGORATE THE STATES.

New York Tribune.  
The nation cannot and should not do all things, and there is need of a revival of State consciousness and activity if we are to preserve the essential character of the republic—its system of counter-checks and of variety in unity. The growth of Federal power and jurisdiction is natural and unavoidable. But much can be done to reinvigorate the State governments and to relieve them from the reproach of not really caring to preserve their own functions by performing their own duties.

#### NO SYMPTOMS OF RETREAT.

Boston Herald.  
It is evident from the message as a whole that the President has not retreated at all from his broad policy of Federal expansion of control of common carriers, nor from his belief that the problem is one for the nation, and too large for the State. Nor can any who have enriched themselves or unduly charged the public discriminatory rates or illegal combinations find much comfort in the message.

#### JUST FOR FUN.

Fin.  
A southern lawyer tells of a judge in Arkansas who had several "fines" with a lawyer retained by a woman who had instituted a breach of promise suit in the court presided over by the judge in question.  
After each exchange of repartee between his honor and the impudent counsel, the judge would say:  
"Clerk, just enter another fine of \$10

against Mr. Mitchell for contempt of court."

When this sort of thing had proceeded further than counsel wished, he addressed his honor in this wise:

"If your honor please, I am a good citizen and as such intend to obey the orders of the honorable court in this, as in all other instances. Now, your honor, it so happens that I have not about me the sum of \$30, for which I have been mulcted for contempt. Therefore, I shall be compelled to borrow such sum from some friend, and I see no one present whose friendship I have enjoyed so much as your honor's. So I make no hesitation in approaching you for a loan to square the fines assessed against me."

With just the faintest smile about his lips his honor looked first at counsel and then at the clerk.

"Clerk," said he at last, "remit Mr. Mitchell's fine. The state is better able than I to lose \$30."—Harper's Weekly.

#### Quite the Contrary.

Miss Gaddie—I was awfully surprised to hear that Bella was married, and I see Miss Wise—Yes, it was rather sudden.

Miss Gaddie—Her people are very angry I hear. They say her husband is a man of absolutely no faith.

Miss Wise—That's not true. He was a widower with four children.—Philadelphia Press.

#### A Malign Wife.

He—Do you know there is to be a grand ball for charity, and I am thinking of taking you. Have you ever danced for charity?

She—Certainly. Do you not remember that even before we were engaged I never refused your invitations?—Transatlantic Tales.

#### They Scratch.

"I see some Philadelphia men are trying to decide whether a hen sits or soots."

"That's easy enough to settle."

"How so?"

"Let them take a look at my garden."

—Exchange.

#### A Diplomat.

Bertie (to caddy, searching for lost ball)—What are you looking there for? Why, I must have driven it, 50 yards forward.

Diplomat (Caddy)—But sometimes they hit a stone pit, and bounce back a terrible distance.—Tit-Bits.

#### On the Mend.

"How's that troublesome clock?" inquired the repairer.

"It's convalescing," replied the customer.

"Keeping good time?"

"No gaining."—Philadelphia Press.

#### Another Good Way.

Deacon Slicker—I think the parson is not suitably progressive, and yet I hate to suggest that we discharge him. Deacon Hardshell—Why not raise his salary? Then he'd probably drop dead.—Puck.

#### Poker Version of It.

Mrs. Taylor—What's the saying about the watched pot, Bob? A watched pot—

Mr. Taylor (absently)—A watched pot is seldom shy.—Puck.

#### Specifice.

He. It's absolutely useless to argue further. You ought to know that. My will is of iron.

She. Yes, I know—pig iron.—London Opinion.

"Senator" asked the beautiful girl, "do you always keep a list of your enemies, so that you may get even with them some time?"

"Heavens, no," replied the statesman. "I always forgive my enemies the first thing I see, so as soon as possible to get them to quit talking about me."—Chicago Record-Herald.

#### RECENT PUBLICATIONS.

Pictures are a prominent feature of the World Today for June. Six pages are devoted to illustrations of the Jamestown Exposition, several of the structures reproducing historic buildings, being specially in evidence. "Robbing the Nation of its Land" is a timely article by S. Glen Andrews, native of Indian, Yotindra Mohan Bose, describes the movement in favor of home rule for that country which is now stirring all classes. Hamilton Holt writes of the peace conferences at New York and The Hague, and Walter J. Kenyon, of "The Story of the Sacramento Flood." Numerous illustrations accompany Herbert Vanderhoof's description of "The Northwest Trail" and the development of Western Canada. W. S. Harwood gives the opinions of leading astronomers on "What Astronomy Will Do Next," and pictures show the wonderful instruments by means of which it will be accomplished. John W. Hill makes a strong argument against "Municipal Ownership of Public Utilities" and Fredrik W. Sandberg tells of the faculty with which "Spurious Antiques" are foisted on an unsuspecting public. A sketch of Mrs. La Salle Corbell Pickett, widow of the great Confederate general, is furnished by Willard French, and Clinton Rogers Woodruff tells how James Phinney Baxter has been six times Mayor of Portland, Maine.—67 Wabash avenue, Chicago.

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