

# "LIBERALISM" IN CHRISTENDOM

According to English newspapers, which give accounts of the utterances of the Dean of Ripon on public occasions, the learned doctor of divinity is so far advanced in "liberal" thought, that he might fairly be counted among those skeptics who denigrate themselves "freethinkers." He strikes heavy blows at the orthodox notions about the Bible, and in a paper on "Natural Christianity," read by him at a meeting of the "Churchmen's Union" in London, he declared that people may "safely leave out of account the prodigy of Christ's birth from a virgin; that it was unknown to the writers of the New Testament except two" (Matthew and Luke). He threw doubt on the alleged "miracles" of the Savior, and intimated that the "death" from which He raised certain persons, was only what "modern science would recognize as forms of swooning, syncope or hysteria." He further spoke of the Lord's resurrection as that of a simply "spiritual existence, invisible except to the eye of faith."

These "liberal" views are so contrary to the testimony of the Apostles of Jesus of Nazareth as to place the Dean, who entertains them, in a different theological class to that which was occupied by those disciples and all the early Christians. The gentleman also holds queer notions, for an Episcopal clergyman, in reference to ecclesiastical authority. In a work published by him called "Christian Conference Essays," he puts forward the Divinity of Christ as "a moral rather than a metaphysical fact," and the doctrine of the Trinity an "expression of the sociability of the Godhead." But it is of his ideas of apostolic succession that we desire to make particular mention. As stated in a London newspaper, which endorses his "liberalism," it is this:

"The Episcopacy he finds valuable only so far as it is necessary for the progress of the Christian community in righteousness, and questions whether, on such a ground, the title of bishop may not be extended to all the chief administrators of the Christian community, making not only independent ministers, Presbyterian moderators, Methodist pastors, bishops of portions of Christ's church, but judges, magistrates and ministers of state to be esteemed as truly successors of the Apostles."

It is astonishing that the term "successors of the Apostles" is used by so many modern divines, in the sense in which it appears to be understood in both the Catholic and Protestant Episcopal churches. How can any other dignitaries than Apostles be really the successors of the Apostles? In the Church established by Christ He placed therein "first Apostles," and then other authorities, each with a special calling. "Apostles, prophets, evangelists, pastors and teachers" were necessary, for "the work of the ministry," all in their own places, and with duties to perform for which they were severally appointed.

When Judas lost his place in the Twelve, another was chosen to fill it and he was numbered with the other Apostles. That was true apostolic succession. An evangelist, a presbyter, pastor, teacher, priest, cardinal or pope is not a successor of an Apostle; to be such he must be himself an Apostle, ordained by competent authority and holding the keys of that office.

It may be argued that this line of reasoning would throw out the claim of apostolic succession entirely from the whole of Christendom. Just so. The truth cuts very closely and keenly. There have been no Apostles in the churches for hundreds of years. That fact remains, whatever may be thought about its effect on ecclesiasticism. If any other dignitary than an Apostle can be truly the successor of an Apostle, then the conclusion said to be reached by the Dean of Ripon may be pronounced logical and possibly correct. And yet as a matter of fact it is a palpable absurdity.

The restoration of the Apostleship with the possibility of true apostolic succession, could be effected in this age of the world in no other way than that by which it was accomplished. Peter, James and John, who were associated in the headship of the Church after Christ left the earth, came and ordained Joseph Smith to that Divine authority, conferring upon him the keys which they held, with power to ordain others to the ministry. Thus, in the Church of Jesus Christ of Latter-day Saints there is genuine apostolic succession, and also true guidance as to the doctrines which the Dean of Ripon and some other "liberal" modern "Christians" dispute, but about which there was no doubt in the minds of the early disciples of the Savior.

That He was born of a virgin, that He was the Son of God, that He literally raised the dead, and that He rose from the tomb with His body quickened by spirit, and in it ascended to heaven, whence He will come again, and change our vile "bodies" if we are "in Him," and "fashion them like unto His own glorious body," there is

no doubt, for revelations from Him and the teachings of His present Apostles place these doctrines beyond dispute, in the Church wherein there is veritable apostolic succession and the true tenets and spirit of primitive Christianity.

## A POINTED PARAGRAPH.

In a work recently published, from the pen of Prof. Preston W. Search, one of the prominent educators in this country, entitled, "An Ideal School, 1902," the following may be found on page eight of the first chapter:

"Have the schools been conservative of the health of school children? It seems to me the finest looking children I ever saw was in the city of Salt Lake. This was immediately after the inauguration of the public system in that city."

Writers who have never visited Utah, and who let their imagination run riot in company with their prejudice, should take note of the professor's decision founded on observation. There are fine children, doubtless, in many parts of these United States, but no better specimens of juvenile humanity can be found anywhere than those of "Utah's" best crop, to be seen in the public and private schools of this city. Unbiased visitors of experience acknowledge, too, that they are as bright in mind as they are vigorous and good-looking in body.

## THE MOROCCO REBELLION.

The situation in Morocco is evidently critical, although it is not quite clear what the quarrel is about. The latest dispatches state that the leader of the insurgent forces is fighting to establish upon the throne the brother of the present sultan. But it seems to be a question whether the secret of the turmoil is not to be found in other and quite different motives.

The fact is that for a long time the general public has been led to believe that the people of Morocco are constantly "violating the frontier" between Morocco and the French Algeria, thus creating a thousand difficulties for the French government. But it is ten to one that these difficulties are more imaginary than real. It is even asserted that secret negotiations have been going on between France and Spain, and that the two countries are about to approach the other powers on the question of dividing Morocco between the two, Spain taking the territory which is comprised between Moula and the line of the ridge south of the valley of the Sebou, France to have the rest. But in order to have an excuse for that proceeding, there must be rebellion and lawlessness in the country, and that there appears to be just at this time, as if made to order.

The situation is interesting on account of the possibilities it may develop. If France and Spain proceed in accordance with what is believed to be their program, Great Britain may interpose serious objections, and even intervene in behalf of the Sultan. England needs him on the African shore opposite Gibraltar. The situation is therefore interesting. It has possibilities of grave complications.

## THE PACIFIC CABLE.

The first congratulatory messages have been sent over the American cable that is ultimately to connect this country with Asia. The great enterprise is completed as far as Honolulu, and the people of the outlying islands are now in direct and instantaneous communication with the main land. This is indeed cause for congratulations. It is an enterprise of great importance only to that of the first cable across the Atlantic. It is really a wonder that this country has not before this spanned, by means of cable, the distance between the two shores of the Pacific. But the need of it has not been so keenly felt before this time. Now the United States has entered upon a new era of its career, and the need of telegraphic connections with the Orient came with the new responsibilities and duties. After a little while our news from China, the Philippines and Australasia will no longer come by the Red Sea route through Siberia or the Red Sea. Hawaii is no longer dependent upon the slow processes of navigation to keep in touch with us.

## INTERESTS MIXED.

In the Christmas number of The Editor and Publisher, it is pointed out that there is an increasing interest of the public in religious topics, and that is shown by the space given to their discussion in the leading journals of the country. The people demand that sort of thing, it is said, and the newspapers must of necessity give its readers what they are asking for. They are now desiring this sort of matter for their reading and that opens a wonderful field of influence for this department of journalism.

There was a time when newspapers gave space to articles of that nature with an air of apology to the readers, but this is hardly so any longer. And this is rightly regarded as good evidence of the fact that there is more than a casual interest in these subjects among the readers at large; else the papers would not be so free to give up their pages to this form of discussion and comment.

Council of Seventy," a name that will prove very suggestive to Latter-day Saints, who so far have been about the only religious people in this country believing in the office of Seventy. Among the signers of the call are such well known dignitaries as Dr. Parkhurst, Dr. Gansaulus and John Willis Baer.

The work to be undertaken by the proposed organization will be somewhat as follows: It will define the true relation of religious instruction to other branches of instruction. It may seek to show how to correlate religious and moral instruction with the instruction in history, science, and literature obtained in the public schools. It may present and apply the established results of modern psychology, modern pedagogy, and modern Bible study, as related to religious and moral teaching. It may indicate the proper place of the Bible in religious and moral institutions, and set forth the general and specific methods of using the Bible for this purpose. It may show the necessity and method of a graduation of pupils (as in the public schools) according to age, capacity, and attainment; and the necessity and method of grade instruction. It may indicate how this new, higher ideal can be worked out in the churches, the Sunday school, the day school, and the home.

This is the scope of the new movement. It is one of the straws, showing the direction of the wind. It shows that we are becoming less alarmed about religious matters. It is an indication that the time will come perhaps, when more attention will be paid to the rules by which human conduct always should be guided.

It has been pointed out that the religious journal as a separate institution, has very little encouragement. The religious items of general interest find their way into the daily journals, and they are as freely commented on as any other occurrences. And thus, in journalism, the secular and the religious are already joined. That, it seems, is the general tendency. The newspapers themselves are entitled to credit for this condition. They have largely created it.

## THE NEW CORINTHIAN.

Much interest is taken in Utah, and particularly in this city, in the play of Corintian as revised in the text and changed in the cast, from the production which drew so many large audiences and occasioned so much diverse criticism on its first production. Reports from Logan, where it has commenced an engagement, are to the effect that every night's seats were sold out in advance, and hundreds of people were turned away at the opening. Excellent accounts are given of all the new performers, with the exception of the leading lady, but she was suffering from severe illness and therefore a fair estimate of her abilities could not be taken. Her reputation as a dramatic artist is first-class, and we may therefore expect to hear a better account of her when she has fully recovered.

Salt Lake will soon have the opportunity to judge as to improvements in the play, as it will be placed on the boards at the Theater on Thursday, Jan. 8, and be repeated on the 9th and 10th, with a Saturday matinee. The company will go to Provo on leaving Logan, and will appear in the "Garden City" on the 11th, 12th and 13th. Thus there will be ample time for full rehearsals before they will come before the critical audiences they will have to face in this city. We expect crowded houses on each occasion of their appearance, as everybody will want to contrast the present version and its interpreters with those of its "original production." "Corintian" is bound to win its way and make a stir throughout the country.

## IN THE RELIGIOUS WORLD.

Among the leading features of the religious world at large during the past year, may be mentioned the active movement for consolidation of various churches, the creed revision of the Presbyterians, and the appointment by the Pope of a Bible commission to study critically the sacred text.

The tendency to church federation seems to have affected all the religious bodies, except the Catholics. There has been formed a national body for the propagation of this get-together idea, and general bodies of no fewer than six denominations have unanimously approved the movement. Those who are specially interested, declare this federation to be the most striking development of the year, and others admit that it may grow into a sentiment which may compel divided Protestantism to come together.

The naming by the Vatican of a Bible commission is a proof that the Roman pontiff recognizes that there are questions affecting the Scriptures, which must be answered in the light of modern research. The commission is headed by Cardinal Parocchi, and has upon it the Very Rev. Dr. Charles P. Grassman, for ten years professor of sacred Scripture at the Catholic University in Washington. The only other English-speaking members are the Rev. Dr. Robert F. Clark of the Archdiocese of Westminster, England, and the Rev. David Fleming, the Irish scholar and superior general of the Franciscan Order. The liberty of the commission is somewhat curtailed, and for that reason, startling results from its labors are not expected.

An interesting question at this time, as to what is the general result of the onslaught of "higher criticism" on the Scriptures, so far? Critics at one time were under the impression that they had kindled a new light in the world and were about to relegate the sacred volume to the shelves upon which the mythologies of antiquity are stowed away. But what has that criticism done, after all?

The question is best answered by Prof. D. S. Margoliouth, himself a "critic." In an article in the Evening Bulletin, Philadelphia, he says in part: "The hypotheses which the higher criticism has produced have either broken down or been lost in a mass of hypotheses, which are necessary to support the first. In the course of the procedure each place that seemed to offer firm ground has given way. Thus it was easy enough to assume the exist-

ence of two Isaiahs but before that had been done, the two turned into three, four, till now we are confronted with a score. To divide the Pentateuch between two writers was a simple process, but presently it is found that even a score is insufficient.

"Do we then in consequence of the researches of the higher critics know more about the structure and dates of the books of the Old Testament than was known in the eighteenth century, or to the medieval rabbis? Very little, it must be confessed, if anything. Even where there is most agreement it is difficult to assert that the accuracy of the critics is any real substitute for the materials which either never existed or have perished. Even the unhistorical character of the books of Chronicles, whence the criticism of the Pentateuch may be said to start, is a hazardous assumption; for the chronicler certainly knew more of the history of his race, and had access to more of its literature than we. The assumption that the Tabernacle is a fiction, borrowed from the Temple, is also hazardous. We ought to know more of the conditions and habits of those to whom it is ascribed before we declare it to be fabulous. The supposition that the most brilliant monuments of a nation's literature all date from the time when its glory had passed away is attended with difficulties usually find that masterpieces of literary effort are either contemporary with or but slightly posterior to a nation's political prosperity."

That is an honest admission that so-called "higher criticism" is a failure.

## A JEWISH MOVEMENT.

What is characterized as a revolt in English Judaism is the subject of an interesting account in the Jewish Chronicle. It appears that some of the Jews in London, under the leadership of two prominent rabbis, have commenced to hold services on Sunday instead of on Saturday, and that they are well attended.

The account of the new services says that they were devoid of any thing reminding of the synagogue. The synagogue trappings were absent. The Hebrew tongue had receded into a place of minor importance. The solemnity of the gathering was unmistakable, and its prime dignity not a moment in doubt. The free-and-easy manners of the "Shool" which have come down from the time when the synagogue was something more to the Jew than a praying house, and which led so easily to disorder, had given way to a stiff decorum. The method of approaching the Deity was different to that of the orthodox Jew. It was not the loud, fervent, emotional, half-disciplined style, which roars out its petition to Providence, but the whispered, dignified prayer of a restrained catholic congregation. Sometimes, as the notes of the harmonium swept through the hall, one might have fancied oneself in a church. Anon came the impassioned periods of Mr. Mordecai, the leader of the reform, and the hearer felt himself wafted into a lecture hall, an impression which the demeanor of the people, who were strange to the form of service and sometimes seemed like quakers rather than part-worshippers, greatly strengthened.

The tendency of the movement may perhaps be judged from the fact that a suggestion has already been made, to use the New Testament as supplementary reading at the new services. A lady signing herself "Miss Magdalene Moses" says in a letter on this subject:

"That a feeling of deep veneration for Jesus, His life and teaching is indeed assuming an important place in Jewish opinion, it was facile to deny. This is no longer a statement. I could quote the published writings of many a distinguished Jewish cleric and layman in which the Jewish soul's availing itself of the divine beauty of the teaching of Jesus is immediately apparent. But for the moment I shall content myself by a chance quotation from The Bible for Home Reading, the latest of the president of the Jewish Religious Union. Speaking of the Old Testament he says:

"We are to suppose that there could be no religious development, no fresh contribution to religious and ethical teaching, beyond what is contained in these Hebrew scriptures? ... Such an idea would be very erroneous."

Mary Magdalena Moses continues in a very sarcastic vein, but the tendency of the movement may nevertheless be to some extent be judged from the quotation given: "Are we to suppose that there can be no religious development, no fresh contribution to religious and ethical teaching, beyond what is contained in these Hebrew scriptures? ... That proves that the leaders of it are on the right track. From the acknowledgment that continuous revelation is possible, and needed, it is not a long step to a position of seeking for new light and knowledge of truth, and no honest seeker after truth will ever search in vain."

The fall of the winter of the Venezuelan discontent.

The allies propose but Castro disposes to accept.

If it were only as easy to stuff coal bins as ballot boxes!

People who live in glass houses should not throw mud.

It will not be long until we have the Legislature "in our midst."

Is it not time to send out a tracer for the coal strike investigation commission?

Big Bill Devery does not like the new police commissioner, General Greene. Honors are even.

The Pacific cable makes as much fuss about being spliced a second time as a Chinese widow does.

Princess Louise seems to have been silenced as well as surveilled. After all she was a heroine but for a day.

Mexico contemplates going on to a gold basis. Other Central and South American countries contemplate going on to a revolutionary basis.

Today is the last day when it is permissible to wish anyone a Happy New Year. After today such salutations will be "cheerless."

Mr. Roosevelt now owns General Phil Sheridan's gold pen. Once again it will be used to write a name large in American history.

An exchange wants to know if the oil trust is good or bad. It depends largely on one's position, whether he is an "in" or an "out."

Senator Hoar's anti-trust bill lacks in one particular essential. It fails to

make any provision for distinguishing between good and bad trusts.

The wise merchant does not press his debtor customers too hard just after the holidays. To do so he might kill the goose that lays the golden eggs.

Castro's "alternative proposition," contained in his answer to the proposal of the allies, was nothing more than a bouquet thrown to the heads of the different South and Central American republics.

Admiral Dewey is having as much fun assembling and distributing his West India fleet as a small boy does pulling his toys apart and putting them together again.

An original copy of the "New England Primer" has just been sold for twenty-five hundred dollars. This comes pretty near reaching American School Book trust prices.

It is hard to tell whether the Moffat road starts auspiciously or not. Almost simultaneously with the turning over of the first shovel of dirt a civil engineer of the road meets death by accident.

The President having closed the post-office at Indianapolis, Mass., because of the treatment of the colored postmistress, the people there might obviate any possible inconvenience arising from the President's action by petitioning for rural free delivery.

Through some college prank Minister Bowen was compelled to leave Yale without his A.B. degree. That was over a quarter of a century ago. Since then he has become famous enough in the great field of bibliography to earn a Ph.D. from Yale. She has often conferred the degree upon less famous men.

It is really astonishing that so silly a caricature as that the government at Washington had proceeded to Rome against the appointment of Mgr. Messmer of Green Bay, Wisconsin, as bishop of Maine could have gained currency, much less credence. The United States having nothing to do respecting an establishment of religion (unless the constitutional provision regarding the same is suspended, so far as the Philippines are concerned) it could not possibly proceed against the appointment or non-appointment of a Catholic or other bishop. Yet it is surprising how many people there are who will believe anything, no matter how absurd, that is told them.

It is peculiarly fortunate that Admiral Dewey just now is visiting a number of ports in the West Indian islands, as a timely distance from the bloodstained ships outside the Venezuelan coast. Admiral Dewey reports that he is most cordially welcomed everywhere, and that "the effect" is wonderful in every respect. The fleet continues its tactical exercises, and there are special drills in tactics at sea and on shore. How much of the commendatory turn of the Venezuelan negotiations is due to these naval displays it would be difficult to determine. But it is fortunate that Dewey happened to be close by. Commanders sometimes blunder to happen as by design.

## ON MEDICAL MATTERS.

Northwestern Christian Advocate. Instinctively to maintain discipline and protect the soldiers from the vile suggestions of the enemies of morality to perform the duties required of an officer-in-command. Such a commission on the part of the head of a business enterprise would result in its downfall. What is needed from the war department is not confessions of inability to prevent drunkenness, immorality and desertion, but commands as effective to enforce the laws and the adoption by Congress, if necessary, of additional laws that will punish the vile soldiers, which are, according to the reports of the war department, working such ruin to the army. If the suggestions of the secretary of war are correct, our army is composed of the scum of the land and we need to do something that will encourage a better class of men to enlist.

## Christian Intelligence.

"Up among the hillslope  
The sun shines evermore."

Come, dear, let us climb a little while, you and me, and see if we can reach some of this blessed sunlight! No time? Oh, yes, one has said, we find time for the things we wish to do, and we both need the comfort this little rest will give us. Up-and-up-the-roof, no, no, no, it is refreshing to sit on a tired feet; and yonder goes a happy mountain rattle, sparkling and singing on its joyous way. Higher, and yet higher, we climb the hill of life, and only its beautiful plateau is spread out before us. We will not linger long to look, for higher yet we wish to ascend to search for the calm retreat where the great ones love to be, and bathe in its restful peace.

## Washington Star.

"Some folks," said Uncle Eben, "makes de mistake o' sendin' all de peace an' good will out o' deir haits les' as soon as de col 'turkey is all et up an' it's time to take de Christmas green out o' de window."

## Alexander MacLaren.

Never mind whereabouts your work is. Never mind whether it is visible or not. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results here in the hot working day, the cool evening hours are drawing near, when you may rest from your labors and then they may follow you. So do your duty and trust God to give the seed you sow "a body as it hath pleased Him."

## The Christian Statesman.

The tariff, the currency, the enormous harvest, we have gathered, the amazing development of our manufactures, and the expansion of our export trade are eagerly discussed in the newspapers in Congress and wherever "men de congregate." But the question of the relation of the nation to God, whether our national sins are pardoned and whether it is our purpose to obey God's laws and to serve Him; the correction of vicious laws, the healing of political corruption, the suppression of vice and crime and the promotion of the moral welfare of the people—these vital subjects are not uppermost in the public mind, are scarcely present, indeed, to the consciousness of the nation.

## RECENT PUBLICATIONS.

Sandow's Magazine is the title of a new publication, that has just made its appearance. It is devoted entirely to physical culture. It is attractive in appearance and should be of value to all interested in the maintenance of

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