ESTABLISHED JUNE, 1850.

DESERET EVENING NEWS.

9 to 12

TRUTH AND LIBERTY.

FRIDAY, JULY, 3, 1891 SALT LAKE CITY, UTAH TERRITORY.

AGITATION IN THE CHURCHES.

If, as has been said, "The agitation of thought is the beginning of wisdom," this ought to be a very wise age. Believing the aphorism to be true, the mental unrest, the fearless questioning of all social, religious and political creeds, usages, laws and ceremonies, may be regarded as one of the hopeful encouraging signs of the times. As the sultry and depressing atmosphere is cleared by the sonorous spalling thunderstorm, which is succeeded by clear skies and a deliciously cool and invigorating air that imparts buoyancy and cheerfulness to the soul—so will storms brewing in church and state throughout the world certainly result in clearer conception of the truth, in moral and spiritual progress, in broader and truer liberty, in more universal happiness and prosperity, and in a higher and nobler type of manhood and womanhood. Nor is this hopeful faith regarding the future in the least diminished because it appears inevitable that this blessed era of righteousness and harmony will be preceded by a period of intellectual strife more startling in physical conflict, more tremendous than history records.

The signs of the times are both ominous and encouraging. There is a growing disposition to break loose from all authority, in family, in church and state. The cry everywhere, "By what authority doest thou these things?" is being asked by the people of their priests and self-constituted rulers. And the questioners will no longer be satisfied or cowed by the answer of anathema, bullet or bayonet.

The masses are beginning to think. Not good in all respects discovering, if at first they come to wrong and disastrous conclusions. We all learn by the things we suffer. There seems to be no other way. Neither should we wonder at the extravagant and unwarrantable skepticism and insubordination exhibited by the uninstructed masses, while the intellectual giants of the age are the pioneers in criticising and exposing the fallacies of existing institutions and in teaching the people that the only rightful authority either in religious or political affairs is that exercised by them and in human reason. The result must inevitably be a mighty upheaval and overturning of society and institutions, but it will be succeeded by a better, purer, wiser, happier condition than the world has any conception of.

There is a movement among the churches in the East—especially in the Episcopal and the Presbyterian, led by such profound thinkers as Heber Newton, Phillips Brooks, Dr. Ramsdell, Dr. Parkhurst, Dr. Briggs and others—which is creating as much commotion as Luther did in his day. They claim for themselves and their followers larger freedom of thought in religious matters and the right of individual interpretation of the teachings of the Bible as well as the creeds of the churches. Whether they will be willing to accord to all the liberty they claim for themselves remains to be seen. To say the least, it is very doubtful.

The brightest minds in the Episcopal church realize that they cannot establish the claim to Apostolic succession and so declare that, even if it could be successfully established, it is unimportant and unnecessary to the validity of their calling and the prosperity of their church. Among nearly all of the Protestant sects there is a growing disposition to regard all external ordinances as non-essential, to be observed or disregarded according to the desire of each person, without in the least detracting from their claim to be excellent followers of Christ and true Christians.

We can understand and respect—though we cannot agree with—the man who rejects the Bible and Christianity altogether. But it is impossible to understand how any man professing to believe in the precepts and example of Jesus Christ as recorded in the New Testament, and that the only record of Him which the world accepts—can ignore the ordinances of baptism and laying on of hands as being neither important nor of binding upon all disciples of Christ. If each person may select such parts of Christ's teachings and example as suits his caprice and fancies the best, what is to become of Christianity as a rule of faith and practice? The only difference between such men and Col. Ingersoll is that the latter exercises the right of judgment to reject a little more than the former.

The test of love is obedience. "If ye love me keep my commandments." "He that hath my commandments and keepeth them, he it is that loveth me." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Again, "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved." Either Jesus said these things or He did not. If He did, they are binding on "every creature" to whom, however powerful his intellect, is cogent. If it be claimed that the words referring to baptism and other ordinances are interpolations, then how are we to tell what to accept as Christ's teachings and what to reject? True, we may judge by the context. We should be justified in rejecting as spurious any passages which conflict with the general spirit and tenor of an author's writings. But these passages agree with the entire teachings and practices of Christ and His disciples as recorded in the New Testament, and it is on the assertions and doctrines contained in the New Testament that the faith of most Christians is founded. They have no other basis for their belief. Therefore, if such one selects or rejects what he pleases, the foundation of their faith will be undermined as effectually as would be that of any building if each workman should take out a stone because he considered it unnecessary.

Jesus himself was baptized—for the second states—saying "thus it behoves us to fulfil all righteousness." Can it be right or safe for us to neglect what He fulfilled to observe? When Peter preached on the day of Pentecost he said, "Repent and be baptized every one of you, for the remission of sins." When Saul was converted by the personal appearance of the Savior to him this did not release him from the obligation to observe the rite of baptism. Ananias said "Why tarrest thou? Arise and be baptized and wash away thy sins." When the jailer believed the Gospel, we are told that he and his household were straightway—i.e., without any delay—baptized. Philip baptized the Eunuch after he believed. Even after the Holy Ghost had fallen upon Cornelius and those assembled with him they were baptized by Peter's command. There are many other instances that could be adduced proving that baptism was considered essential by Christ and His disciples. Do we know of better than they? Do we more correctly understand what Christ's teachings were in this respect than did those who had been with Him for years? I have heard the assertion made that devout people in this age understand the genius of Christianity better than ever the early apostles did. But surely no sane person would pretend that we do or can know better than they what were the teachings and practice of the savior upon these and other important doctrines.

It is said that the essence of Christianity is love for and loyalty to Christ. True; but the test of that love and loyalty is obedience. The essence of marriage is love for and loyalty to each other. No outward ceremony can create a true marriage when these elements are wanting. But, would those professedly Christian people who deny the necessity of baptism or other ordinances of the Gospel of Christ, presume to assert that no ceremony is necessary to constitute a true and lawful marriage? Yet they may do so in the latter case with as much consistency as in the former. The only difference being, from the orthodox standpoint, that the statutory laws regulating marriage are of human origin while those relating to baptism into Christ's society are Divine. If any choose to deny that Christ prescribed any ordinances as essential, they must prove the Gospels, Writings of the New Testament, and they are not half as confident as those who deny orthodox Christianity altogether. Scores may rush at external sacrifices to the ordinance of baptism and yet be destitute of the spirit of Christ, just as parties may go through the ceremony of marriage and yet be alien to each other in spirit. But whoever lies the spirit of Christ will manifest it by kind and loving obedience to all His requirements, be willing to be baptized or wish or request unimportant, just as husband and wife who are really such delight to do each other's will, and love does not ask little or may do for the beloved object, but eagerly anticipates every desire. So those who love Jesus Christ will not seek how much of His example and precepts they may safely ignore, but will feel that obedience to every one of His requirements is not merely obligatory but a joyful, blessed privilege. S.

Literary Notes.

Some very interesting recollections of the Empress Eugenie and the Court of the Tuileries comprise the leading article in the July number of *Frank Leslie's Popular Monthly*. It was written especially for this magazine by Mme. Carette, née Bouret, author of Souvenirs de la Cour des Tuileries, Madame Campan, etc., and translated by Mrs. Frank Leslie. The article is charmingly written, and is accompanied by many fine illustrations, including a new portrait of the Empress. This number of the magazine also contains the following illustrated articles: Some Distinguished Literary Women of America, by Mrs. Van Ellen Mack; On a Chilian Hacienda, by J. S. Whitman; A Summer Among the Icebergs; Pioneers and Pains of Italy; An Old Mexican Sport; A Forester Pilgrimage, by Herbert Pierce, and The National Storehouse of Wealth. Nelly Hart Wentworth contributes another of her delightful bird papers, and William Elery Curtis gives a good explanation of Secretary Blaine's reciprocity policy. A new instalment of the serial John Maggs, Boatbuilder, by Scott Campbell, is given, and there are five interesting short stories.

The numbers of *The Living Age* for the weeks ending June 20th and 27th contain Canada and the United States; Robert Burns and Present Relations, Sir Walter Scott, Russia and Northern Asia, Philip Henry Gosse: A Puritan Naturalist, English War Songs, Rhododendrons in May, Berne and Bernd, Count of Lore, Some Evils of Acclimatization, with instalments of Sassia, An Indian King, and Will Simpson's Funeral, and poetry. Littell & Co., Boston, are the publishers.

The *New England Magazine* for July contains a variety of good things. The initial article of the number is The State of Maine, by the Hon. Nelson Dingley; it will teach the past history and present resources and actions of the state in a concise and interesting way. The accompanying illustrations are very happy, and the excellence of them shows how greatly this magazine is improving in its art department. The many admirers on this side of the Atlantic of the late Philip Bourke Marston, the poet, will read with pleasure a charming little posthumous poem from his pen, called Her in All Things, An article that will attract much attention is A Brief for Continental Unity, by Walter Blackburn Harte, whose articles in the Forum on Canadian politics have created much discussion. Katharine Lorenz Parsons contributes a treacy descriptive article on The Natural Bridge of Virginia, and the many beautiful illustrations add to its interest. The Armitage Anniversary is a clever story by Charles Washington Coleman. Prof. J. L. Ewell of Howard University, Washington, writes on Schliemann's Discoveries in Hellas, in a very interesting strain of reminiscences and geology travel combined. Two articles on the Billy Illustrated, William M. Salter contributes Emerson's Views of Reform. Mosier Shakespeare's Star, by Elizabeth H. Spalding, is a good story of the Shakespeare in Shakespeare's time. Edward W. Bok's sketch, Phoebe's Little Post, tells in a humorously satirical way the two common fate of poets. Mrs. Marion A. McBride writes instructively on Home Making and Home Building. Other stories and poems complete an exceptionally readable number.

PEARY'S ARCTIC JOURNEY.

THE EXPLORATION OF GREENLAND FOR WHICH THE PANYY SEARED OF SATURDAY.

(New York Sun.)

Lieutenant Peary and his party will sail from this city today or Monday. Their ship, the Falcon, to reach Whale Sound rather earlier than most of the expeditions to those waters. Nevertheless have ever been encountered to prevent a well-equipped vessel from reaching Whale Sound, and with a fair fortune the party will probably arrive at the site of their winter quarters and build the house in which the Greely party reached Littleton Island, farther north, on August 2, only twenty-six days from St. Johns, Newfoundland, and Lieutenant Peary in his region, arrived at Smith Sound earlier in the season than any of his successors except the rescuers of the Greely expedition.

As an American is about to introduce a new idea in North Greenland exploration, it was perhaps particularly appropriate that Whale Sound, was to be his base of operations. It was discovered by Baffin on July 4, during his memorable voyage of 1616. Passing through Smith Sound, whose name was suggested to Baffin by the many whales he saw there, Lieutenant Peary will probably erect the house in which he will spend the coming winter at the deep indentation on the northern shore, near the entrance to Ingefield Gulf. This shore, as shown on Hayes' chart, is bordered by mountains, and if Peary is able to realize his hope, he will climb one of these giant hills, carrying his sledges and hads on the backs of his party, and slide from near its top to the surface of the great ice plateau which is to be his highway to the far north. It was in this way that he reached the inner ice in Inglefield Gulf, thus avoiding the chasms and ragged ice that have used up several explorers and outtrayed their sledges before the attempt to begin.

Almost within sight of Whale Sound are the waters where the "Polaris" was crushed in the pack, and where Kane and Hayes valiled inch by inch with the ice to gain some vantage ground for an advance to new discoveries. Peary will at least be spared such disappointments and trying chaos of Arctic effort. The level ice plain, not the treacherous ice-packed sea, is to be his highway. It matters little if it be deep, the snow, from his experience now traveled, and snow shoes are of the first importance in his enterprise. "I regard this deep, soft snow, which stopped Nordenskjold," he writes, "not as a bete noir, but as the perfection of roads."

In the little cabin which will shelter his party next winter, about 120 days of darkness and cold will be spent. Their friends at home may think of them then with considerable confidence as passing the long winter night of their Arctic prison in comfortable quarters. Everything which past Arctic experience suggests as contributing to comfort and safety has been included in the equipment. The party will have plenty of fresh meat, for game abounds along that coast, and the hunters will lay in a supply to the fall. Only a little way further north Hayes's sportsmen in October shot seventy-four reindeer, twenty-one foxes, twelve hares and a seal; twelve a large number of geese and other aquatic birds. Lieut. Peary has a more encouraging prospect for an abundant commissariat and the chances are that the long Arctic night will not be a tasteless and unhappy period. With plenty of food, clothing and books, and abundant opportunities for exercise in a particular bracing atmosphere, it will be surprising if these young and vigorous people do not hail the rising sun next spring in abundant health and spirits, and eager to enter upon the arduous work before them. That was the experience of the Hayes party, who passed the winter at Port Foulke under precisely similar conditions.

The party will not be wholly cut off from their kind. Their winter house will be midway on that part of the coast which is inhabited by the Arctic highlanders. We shall be glad to hear again of the simple harmless people, who have shown many a kindness to strangers. It is not unlikely that Kane's party would have perished during the two winters in Smith sound if they had not now and then obtained bear meat, seal and walrus flesh from the generous native seventy miles south of their ice-imprisoned brig. There are reasons to believe that Lieutenant Peary will have opportunity to collect more accurate and exhaustive information about these Smith sound Eskimos than our present arctic literature contains.

The main purpose of Lieut. Peary's enterprise has already been well discussed. While it is useless to speculate upon the chances of his being able to reach and map the extreme north land, if he succeeds, using the inner ice as a highway, it may be said that the idea he originated commended itself to many men whose opinions are entitled to respect. The enthusiastic explorer himself does not underrate the arduous nature of his task. Even if Greenland proves to be a peninsula, yet beyond Lockwood's furthest point, Peary has before him a round trip journey of about 1,200 miles. Just as Nansen traveled, now over a hard crust, and then through deep, soft snow, Peary at times is likely to find sledge hauling very hard work. General Greely believes that the inland ice is not continuous with the north coast of Greenland; and if this theory is correct, Peary will hardly be able to reach the north coast by the route he proposes, for he and his companions could not travel for overland packing their provisions on their backs. At any rate, if defeated in his main purpose, he will perhaps be able to follow the edge east to the coast, and completely determine the northern extension of the great ice cap of Greenland.

While Peary's proposed attempt, like Arctic enterprises, is experimental and problematical, it is certain that his scheme eliminates the gravest sources of danger and causes of defeat which have confronted all previous expeditions to north Greenland. Whether or not his enterprise is completely successful, it is believed he will return with additions to knowledge that will be welcomed by men of science and will repay his enthusiastic and untiring efforts. His countrymen appreciate the high qualities that Lieutenant Peary brings to his great undertaking. They will follow his enterprise with sympathetic interest, and will hope that the able and modest young man may win the laurels as an Arctic explorer which, there is no doubt, his efforts will merit, whether fortune smiles on him or not.

After the sleighing campaign is over, Lieutenant Peary and his party will probably return to the south Greenland settlements in their boats. It is a long and unpleasant journey, but has been successfully accomplished by all who have undertaken it, from Kane to Garlington.

ESQUIMO DIET.

SOME THINGS WHICH THE PEOPLE OF THE FAR NORTH LIVE ON.

(Geographical Magazine.)

I read about Eskimo eating biddle—how, once upon a time, for instance, an Arctic explorer offered some Eskimos some sweetmeats, which were rejected, while tallow candles were eagerly accepted and eaten. Now I was to see an Eskimo eat. With many quiles Peter produced the candle and set down at the table.

I should have apologized to him on account of the scantiness of our fare, for we had no candles, and there wasn't a bit of tallow on deck even, let alone in the cabin, but I noticed that the butter plate was heaping full, the dish of hard bread was full, and, as some of my friends, so that we could make a peal on the number of bites he would take in swallowing the roll.

Then Peter sat down and, without ceremony, helped himself to a lot of baked beans, a piece of dry bread and a large piece of very lean salt beef, all of which he bit into and swallowed as a hungry longshoreman might have done. Then he took more beans and more bread and more lean beef, and with them several cups of coffee, with a great deal of sugar in each cup.

He was a long time eating to it, but he finally began on the butter. He had poured his last cup of coffee and was taking about for something to eat with it, when his eye fell on a plate of cake. Taking a small piece he put a small lump of sugar on it and slowly ate the combination with the coffee.

To the readers of a geographical magazine it may seem strange, but the fact is, until I saw the man at the table I had really expected to find the Eskimos of South Greenland showing the habits and tastes of those living a thousand miles up the coast. I had not quite expected to find them living in snow houses, but I had a sixty mile that an Eskimo was a little black indian, whose chief delight among the things bought from a civilized country was a tallow candle.

The staple food is seal meat and blubber. Next to that is the little fish known in the Hudson and Lower Bay as smelt, known to them as the sugmartat and to the hearty as salmo Villosus.

A favorite way of eating the dried sugmartat is to take it by the tail, give it into the oily butter for a while and then chew it down. Awful, isn't it? It is almost as bad as eating sardines. There is a deal in a name.

Blubber is disgusting; oil, if for use on a salad, is delicious and indispensable. I have eaten seal oil and found it very, very, certainly, good. I had supposed it would be a matter of fact oil. There is no such flavor about it. It is equal to to the best extract of cotton seed—that quality sold as olive oil in all American groceries.

Soap and Water.

A correspondent writes in the New York World as follows: I have been footing my foots for the past year or so with borax powder, and find it as good as I use to my family. I have had equal but success with "soapsis" for soap. It has cured almost every case. As soon as I see a symptom of the foetate I give sycosis in water, the proportions observed being about two drops in each tablespoonful of water, or, say, ten drops in a half glassful of water. This I give according to the severity of the case, from one to three hours apart, a teaspoonful. When there are many chicks to feed the medicine may be dropped into the drinking water or the feed may be mixed with it.

I have had no experience with gapes, but I am told that the homeopathic remedy known as "china" is the one for it. This is in the form of homeopathic remedies, in the liquid form, is the same—namely, two drops in a spoonful of water, given at intervals from one hour to three times per day. For chicken cholera I have given assistants with good effect. The remedy suggested was the homeopathic preparation, not the usual drug store article, and as a rule are found only in a homeopathic pharmacy, though some drug stores carry them in stock.

Dust in Oats.

According to a bulletin issued by the Kansas station, in all ordinary cases smut can be entirely prevented by treating the seed fifteen minutes in water raised to a temperature of 132 degs. F. The smut may also be prevented by immersing the seed twenty-four hours in a one-half per cent. solution of potassium sulphide. The statement, however, is based on a very few experiments of but years only. The new treatment has been tested with perfect success in Dakota, and so a rule are found only in a homeopathic pharmacy, though some drug stores carry them in stock.

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Agricultural Items.

A beet sugar plant is being erected at Marshalltown, Ia., with a capacity of 400 tons.

Forest fires have done an unusual amount of harm this year.

The outlook for the corn crop is not encouraging in Georgia.

Eight new experiment stations were established during the year 1890, namely: in north and southern Alabama, Arkansas, South California, New Mexico, North Dakota, Utah and Washington.

Dr. Goessman tells that he has much confidence in basic slag as a source of phosphoric acid for grass lands.

Dr. J. B. Lawes prefers, at equal prices, nitrate of soda to salts of ammonia.

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