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SALT LAKE CITY, - JUNE 8, 1901.

THEOLOGY IN THIS CENTURY.

The twentieth century opened in Christendom with an avowed intention on the part of many of the sects, to wage a warfare against irreligion that should make the age triumphant for Christianity. Immense sums of money to be raised were in view, though not in hand, and it was proclaimed that there would be united efforts to evangelize the world. The contemplated unity which is necessary to the carrying out of the design, does not seem to progress very favorably. The division between the different denominations not only continues with its former force, but discussions still occur within the respective congregations.

This is not only the case in America but in other parts of the Christian world. The Liverpool Post of recent date contains a lengthy report of an Evangelical conference, held in the Southport town hall. Several church dignitaries were present and took part in the proceedings, which were presided over by Rev. Canon Robson, vicar of Christ church, Birkenhead. The principal address was by Rev. Canon Altkin, who referred to the skeptical spirit of the times, fostered by the contentions of modern theologians and by the introduction into the pulpit of the discussion of "all sorts of topics, that had only the remotest connection with Christianity if they had any at all." He declared that "what with Sunday evenings with the poets, and Sunday afternoons with the musicians, what with the discourses on art and literature and the discussion of modern social and political problems, the Gospel of the grace of God and all the momentous issues that hung upon it, had to take a back seat; and in some favored places of worship was only very rarely allowed to make an obsequious and apologetic appearance." He went on to say that the questions asked by "the man in the street" were such as these:

"Why should we bother our heads for the sake of religion, about which its own exponents cannot agree—a religion that rests upon a Book that is declared to be mainly legendary and mythical by learned professors who are paid to uphold it? If it has come to this, that the incarnation and resurrection of Christ are to be regarded by Christian teachers as open questions from the historical point of view, while the doctrine of the Divinity of our Lord is to be similarly regarded from the theological, could they wonder that men of the world should say, 'The game is not worth the candle. What sense can there be in handicapping ourselves in our enjoyment of the things of this life, for the sake of a religion that seems a vanishing quantity?' According to the same article, which appears in an Ogdens paper, is correct. The answer is, No, it is a mistake. The writer of that information doubtless read the first part of section 12 of the fish and game law, recently enacted, but neglected to take notice of the proviso to that section, which is as follows:

"Provided that it shall be lawful to take with hook and line, commonly known as angling, any number of pounds per day in weight of eastern lake trout, native lake trout and black bass from Utah, Bear, Sevier, Paria, and Fish lakes, and these fish may be taken and sold for commercial purposes between the fourteenth day of June and the 15th day of December of each year."

With these exceptions the statement is right, and applies not only to trout but to land-locked salmon; and it is made a misdemeanor for any person to take or have in possession more than twenty pounds of any of said species of fish, in any one day, for domestic use or any other purpose. It is also forbidden by the law to take or have in possession any trout, bass or mountain herring less than seven inches long, at any time. No fishing of any kind is permitted by law with any device used for that purpose except by means of hook and line, commonly known as angling. An exception is made as to fishing in the waters of Fish Lake, which may be taken "with hand." It is understood that fish in that lake cannot be caught by hook and line.

Carp, chubs, mullets, bullhead, catfish and suckers may be taken with seines not more than two hundred yards long and twelve feet wide, with meshes not less than one and a half inches square for fifty yards in the center, and meshes not less than two inches square in the wings thereof. But this must be done in the presence of the county fish warden or his deputy, who is to be paid not to exceed \$2 per day by the party drawing the seine, and such seines may be used only in Utah, Bear and Sevier lakes, the Colorado, Green, Grand and San Juan rivers; in the Weber below its junction with Ogden river; in Bear river below the bridge at Bear River City from September 1st to March 1st following; and in Bear Lake between May 15th and July 15th following. Suckers may be taken by grabbing hooks in Provo and Spanish Fork rivers between the O. S. L. railway crossing and Utah Lake, and in Weber river in Morgan and Weber counties. The fishing season commences on June 15th and continues till December 15th following. Sportsmen will do well

to study these provisions so as not to violate the law and lay themselves liable to the penalties. The State commissioner and the wardens in the respective counties are required to faithfully enforce the laws for the protection of fish and game, and may arrest, with or without a warrant, any person who appears to be guilty of violating any of the provisions of this statute. "Who so readeth let him understand."

These admissions from a prominent evangelical dignitary, were not disputed by other eminent clergymen who addressed the conference. Rev. Canon Streetfield, however, took up the subject of "higher criticism." He thought that the Evangelical school of religious thought was making a mistake in leaving severely alone the controversy provoked by the arguments and conclusions of science. He said there were two kinds of "higher criticism": one, however disturbing to the mind, left every doctrine of the Christian faith untouched, but the other sought to shake the entire foundation of our faith. Its work was that of disintegration and destruction.

He thought there was nothing more foolish than to try and silence doubts they could not satisfy, and they should be prepared to admit that criticism had modified their views on many non-essential points. He said the dismay and indignation felt by the church when the theory of evolution was put forth by Darwin had passed away, and Christianity had changed its standpoint and adapted itself more to new environments of thought. He declared, "It was generally agreed that evolution was a worthier, more rational and more truly philosophical view of divine will than that advocated by a special creation." He thought it was the duty of the Evangelical school to recognize the demands of modern thought; absolute silence was suicidal.

Other speakers referred to the importance of modern Evangelicalism, dealing with such questions as the Being of God, the theories concerning the creation, the inspiration of the Bible, the fall and redemption of man, the possibility of miracles, and last and greatest of all, and as affecting all the personality, divinity, and eternal authority of Jesus Christ, upon whom all their hopes of a resurrection of the body or of a future life absolutely depended. Archdeacon Taylor said if they got rid of, and considered as fables, the creation, the fall, the promise, the flood, and the erection of the Tower of Babel, they got rid of Christianity itself, because Jesus Christ and St. Paul both taught that Christianity rested upon the foundation of historic fact set forth in the early chapters of Genesis. The miraculous facts of the Old Testament were referred to by our Lord in many places as facts, and important lessons were based thereon.

The discussions at this Evangelical conference are a fair sample of what is going on in other branches of modern religion. The great trouble is that theology is, with them, a matter of intellectual speculation. The questions involved are open and undecided. Their exponents are "ever learning, but never able to come to a knowledge of the truth." They are all upon a sea of uncertainty. There is no definite authority to decide their differences. Depending upon the dead letter of ancient scripture, they disagree among themselves as to its meaning, and without the voice of revelation or the guidance of inspiration or any recognized head and end of controversy, they have to offer to "the man on the street," or to any inquiring or doubtful mind, nothing but mere opinion, and beliefs that change with the development of science and the deduction of logical thought. Not until the world accepts the doctrine and the fact of present revelation, will the difficulties that stand in the way of the world's evangelization be effectually removed.

AS TO FISHING.

"It is unlawful for any person to sell or offer for sale at any time any trout taken from any of the streams or waters of Utah."

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PROF. HERRON EXPELLED.

Prof. George D. Herron, whose matrimonial experiments have attracted so much attention in the press, has now been expelled from the Grinnell congregation. The judges in the case found that he was guilty of un-Christian conduct in deserting his wife and children, and that his views upon the marriage question are "abhorrent to enlightened Christian sentiment."

The evidence adduced in the trial showed the devotion and self-sacrifice of the woman from whom he was divorced, and his preference for the girl with whom he is now living. It was also shown that the divorce proceedings were urged by him, though nominally instituted by the rejected wife. The defense was mainly a violent denunciation of the marriage laws. He said for instance:

"The family founded on force is a survival of slavery and one of the expressions of the slave principles upon which our whole civilization is built. It is a mode of the superstition which thinks it good for human beings to own each other, and good for the race to have all its sources and tools of life owned by the few who are strong and cunning enough to possess them."

Then he pictured himself as a martyr to truth and expressed his meek determination to submit to the ordeal, and become a social outcast. He practically admits all that is charged, but says in effect that he is willing to face the cruel criticism of the world as long as his actions meet his own approval.

And that, by the way, lays bare the selfishness of his position. The sufferings of a wife, for years loyally devoted to him, count for nothing. The offense against society, and the possible bad influence of the example set, are not considered. Self-approbation is the first and highest thought. How far this is removed from the true spirit of Christianity, which first of all is unselfishness and regard for the rights and feelings of fellowmen, need not be pointed out. Selfishness is, however, nothing but another name for sin, even if it comes enveloped in emotionalism, glittering epigrams, and the expression of lofty ideals. The "martyrdom" in this case is not for those who broke the family tie, but for the woman who has been left to face a dark future, and public sympathy will be with her alone.

FOR PAN-ISLAMISM.

It is claimed that there is a strong movement in Mohammedan countries for the consolidation of the followers of Islam. An association is said to have been formed, that extends to the entire Mohammedan world. It has its branches and committees and agents, all engaged in promoting the object of the association.

This object is said to be, in the first place, the preservation of the purity of Islam, and, in the second, the downfall of the Khedive of Egypt. The latter is, perhaps, the more important, as that would interfere with the European program in that part of the world.

The Khedive is accused of entertaining rebellious plans. It is believed that his ambition is to set himself up as the head of an independent Islamic kingdom. The claim is made that in order to accomplish this end, Abbas Pasha has set in motion agencies which degrade the religion and tend to disintegrate Mussulman elements.

The pan-Islamic association, it is said, will, as soon as everything is prepared for a grand coup, memorialize the sultan and ask him to depose the Khedive. Should Abdul Hamid act upon this memorial, the Khedive would, in all probability, resist and strike a hostile attitude, and it is difficult to tell to what extent Great Britain, France, Russia and Germany would be involved in that quarrel. They all have interests in Egypt and Asia Minor, that would be imperiled by a war between the sultan and his vassal.

The doings in the Mohammedan world are not telegraphed to the press, and much of it escapes public notice. But Islam is not dead. The present movement, if it actually has been inaugurated, means that the European powers may once more be called upon to meet in "concert." The believers in the Arabian prophet are numerous in Asia and Africa. Some of them are warriors of the fiercest type, who only need skillful leaders to become terrible. Fired by religious fanaticism they scorn death and sufferings in the field. They are all animated by a desire to see their religion prevalent, and esteem it an honor to die fighting for their faith. It is said the leader of the present movement is a man of great talent, an author of note and a very far-seeing politician, whose influence as a theologian is not less than his power as a leader. And he, undoubtedly, acts with full authority from the Sultan, or from the Sheikh-ul-Islam. For otherwise he would soon be called to account for his efforts at reform. The powers cannot afford to ignore him. They ought to keep posted on the doings of his associates, lest these should spring a disagreeable surprise upon the world at the most inconvenient moment.

APOSTLE LYMAN IN EUROPE.

The Millennial Star of May 22 announces in this happy vein, the arrival in Liverpool of Elder Francis M. Lyman, of the Council of Apostles, and his wife.

"Apostle Francis M. Lyman and his wife, Rhoda Ann, arrived at 8 a. m., May 17, on the s. s. Commonwealth, from Boston. A party of missionaries, destined for Britain, Germany, Switzerland and Scandinavia, as announced elsewhere, were passengers on the same vessel."

"The Apostle looks the very embodiment of healthy vigor, and feels as if he could move the world. It needs not us to predict for him a pleasant and successful mission. He will be a power

in the land, and whether his stay be long or otherwise, there will be fuel added to the present steady flame of progress, increase from Lands' End to John O'Grotes, and from the Arctic North (Iceland) to the borders of sunny France, and to use the Scriptural phraseology, Great Britain and Ireland will skip like rams, and the little hills like young sheep."

Indians are claiming a part of Chicago. Probably it is the land upon which the Iroquois club house is located.

General Count von Waldsee has taken his departure from Pekin. There have been times when it was thought he intended to take at least a province from China.

The New York chamber of commerce delegates have fairly captured England. But they are not the first Americans to do it. The Ancient and Honorable Artillery Company of Boston did it some years back.

Mr. J. Pierpont Morgan took his Gainsboro "Duchess" to Marlborough House to show it to King Edward. If so minded, Mr. Morgan could show his majesty a thing or two, yet.

The Tribune has evidently fallen upon that "rock," as its "broken" remarks directly indicate. Now it had better be careful lest the "rock" fall upon it, and "grind" it so small that no "key" will turn it back to life, and even Dowie will not be able to heal its deadly wound. That "Greek grammar" business seems to have been to it a self-paralyzer.

Sarah Bernhardt is to play Romeo to Maud Adams' Juliet. That it will be a financial and artistic success is certain. Yet a woman playing the part of a lover never seems quite natural and never will, no matter how artistic the rendition. Still it does not seem so anomalous when boys play the part of women and were sometimes compelled to play the part of a boy when representing the character of a woman. That was more than an anomaly, it was an absurdity.

Most lynchings could be prevented if the officers of the law would do their full duty, and this full duty is to protect their prisoners at the cost of the lives of some who would outrage the majesty of the law and at the sacrifice of their own if necessary. That this is so was shown by the Georgia sheriff who held a mob at bay that was determined to take a condemned man from his cell and lynch him. The sheriff's bold front prevented a lynching. It is better for him, better for the State of Georgia, better for law and order everywhere, throughout the country that he did. Mob murder is no more to be justified than private murder.

ON RELIGIOUS TOPICS.

Kansas City Star.
Dowie presents a difficult problem. Suppressed he must be in the interests of humanity. But if he is prosecuted he will put on the halo of a martyr and wear it with his mantle of a prophet, and there will be no stopping. The Cook county authorities do not seem to be able to cope with Dowie, and in the light of his latest achievement perhaps it would be better to let him alone. He cannot last, for his dupes must soon recover from their blindness. It is certain that so long as there are Dowies and other animated gold bricks there will be suckers, but Chicago had better broaden its missionary work for the reformation of fools if all those who accepted the overcast as prophet on Sunday subscribe to a residence in that town.

Northwestern Christian Advocate.
Jesus laid down the fundamental proposition that children here, as a matter of course, the qualities which give them a place in the kingdom of God—qualities which may be summed up in the word "wisdom." The child is not corrupted by sin or hardened by habit. It is teachable; that is, it responds to proper leadership. Jesus never said or meant that the child is perfect when He tells us that we must become as little children before we can enter the kingdom. He meant that we must have a teachable attitude and a guileless spirit. The Apostle Paul is in perfect harmony with the Master when he refers in his letter to the Corinthians to certain "childish things" which he had outgrown. His reference to "infantile" associations shows how childhood as well as to those unlovely characteristics which we include under the general name of childishness. These we may enumerate as narrowness, sensitiveness, anger, impatience and fretfulness, irresponsibility, selfishness, selfishness, superstition. All these the apostle "put away."

The Independent.
What is the effect on the public of this "Gospel of Wealth," and what is the general influence of these gentlemen who do not refuse to stand before Bible classes and trade schools as examples of right living? We confess that in our mind there can be but one answer. This influence tends strongly to degrade the common mind. Let them amass their wealth; let them enjoy all the material good this earth permits; let them exert their power for weal or for woe in the markets of the world; but in the name of all that is good and precious to the human heart and imagination, let them not be set up before our young men as the great models of conduct to be imitated.

Boston Transcript.
In the early days of Unitarianism the spirit of independence was very strong in the churches, and they would not be found by any outside authority of conference or general convention. A "Handbook for Unitarian Congregational Churches," just issued by the American Unitarian association, shows how wide has been the departure from that attitude. That these churches can be marshaled without question into ecclesiastical ranks, and submit themselves to presbyter or bishop, is very far from being the case; but the change that has come about in the last quarter of a century is very considerable. Such a book would have been scorned and rejected forty years ago, but now it is accepted as a helpful aid in organizing and managing churches. It has no authority whatever. It must be understood, not being mandatory in the slightest degree.

BOSTON TRANSCRIPT.

Two facts if borne in mind will temper somewhat any hostile criticism which may seem natural to pass upon the general assembly for not going farther than it has gone. In the first place it is useless to deny that many of the teachings of modern science seem to buttress up the doctrine of election. And in the second place it is human nature to cling to the old, especially until something equally substantial that is new exists. Criticism, new light, a sounder Christian theism may have developed. But not the most vehement critic of Calvinistic theism, not even Dr. George A. Gordon, would claim that the work of synthesis, the statement of the new theology, has gone far enough to make it likely that a body so long wedded to a massive,

Summer Luncheons

For Summer Outings, need to be of the choicest foods, whether for one meal or for a trip of weeks to the mountains. You are guaranteed the very best and thickest variety at Z. C. M. I. Grocery Department. These who have dealt with us once become regular patrons for our Groceries are the best and our prices the lowest. We guarantee the quality of our supplies, and have on hand in season, everything that is needed for family use. We are specially prepared at this time for

EXCURSION PARTIES,

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Fancy Crackers in great variety.
Cakes.
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Pure Jams, Jellies and Preserves, in glass jars and tins.
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Canned Corn, Peas, Beans.
String and Lima Beans, Kidney Beans.
Succotash, Tomatoes, Pumpkins, etc.
French Peas.
Mushrooms.
Canned Meats.
Corned Beef.
Lunch Tongue.
Ham and Vienna Sausage.
Devilled and Potted Hams Tongue.
Turkey and Chicken.
Frankfurters.
Veal Loaf, Ham Loaf, Chicken Loaf.
Sardines in Oil, Sardines in Mustard.
Sardines in Mayonnaise.

Kipped and Boneless Herring.
Mackerel in Spice, Mackerel in Tomato, Mackerel in Mustard.
Pork and Beans.
Salmon, Lobsters, Oysters, Shrimps, Clams, Chum Chowder, Brook Trout, etc.
Fancy Pickles, all kinds, both imported and domestic, in bottles and in bulk.
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Waldorf Relish, Anchovy Sauce.
Tomato Catsup, Mushroom Catsup.
Capers and Table Sauce.
Olives, bottled and in bulk.
Pine Olives, French Mustard.
Olive Oil, Salad Dressings.
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Romee for Lemonade.
Cream Cheese, Swiss Cheese, Roquefort Cheese, Imperial Cheese in Jars.
Hams, Breakfast Bacon, Lard, Koonut, Pancake Flour, Twin Bros. Mush.
Chocolate and Cocos.
Condensed Milk, Maple Syrup, Etc.

Z. C. M. I.

T. G. WEBBER, Supt.

closely articulated body of doctrine would at this stage of the evolution forsake the old for the new.

New York Mail and Express.
Change in the fundamental law of Presbyterianism, if it comes at all, is to come by evolution not by revolution. This general assembly decreed yesterday when, with every evidence of relief and almost unanimously, it adopted a resolution continuing the old revision committee and instructing it to prepare a brief "statement" of the faith, neither a "summary" nor a "substitute" for the Westminster Confession. The action was in line with the progress which revision has made in the ranks of this denomination.

SALT PALACE.

M. E. MULVEY, Manager.



Last Performance of "La Mascot."

Tonight. Come early—There is going to be a rush—grounds crowded every night. The Electric Fountain will be in operation throughout the evening—that alone is worth the price of admission. Tickets on sale at Smith Drug Co., and Ottiger's Ticket Office uptown.

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72 MAIN STREET.
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New Bicycles, \$15.00, 1900 Models.

All my stock of 1901 Bicycles, consisting of "Stearns," "Crescents," "Wolfs," "American" and "Eagle" wheels, go at 20 per cent discount for one week only, commencing Monday, June 10th. This does not apply on Bicycles already sold or on the "Pierce" line.

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