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HETERODOX MINISTERS.

A short time ago three young men were examined by the New York Presbytery on their views, previous to their admittance to the pulpit, as preachers. The examination was held behind closed doors, but a rumor was abroad to the effect that they were not orthodox, and a great deal of interest was taken in the case. At the April meeting they were rejected, but this time they were given a license to preach.

It has since become known that these men do not believe in the historical interpretation of the Mosaic account of the fall; nor the orthodox view of original sin. Here are some of the questions, said to have been put to them during the examination, and the answers:

"Do you believe that sin was transmitted to all mankind by the passage of the apple from Eve to Adam in the Garden of Eden?"

"No, we interpret that part of the Scriptures as entirely allegorical."

"Then you do not believe literally the part of the Scripture relating to the original sin?" asked the Rev. Dr. Walter Buchanan of the Fourth Avenue church.

"No," the applicants said. "We believe that man began with sin."

"Do you believe in the divine birth of Christ?" was another question.

"We believe that Christ is the only Savior of mankind; we believe in His Divinity, but we do not accept the literal scriptural interpretation of His birth."

"Do you believe in the scriptural narration of the resurrection of Christ?"

"Again the young men defied orthodoxy."

"No," they said. "We believe in His spiritual resurrection, but cannot accept the belief that He rose, in the body, from the tomb."

"Do you believe that Lazarus was raised from the dead?"

"Not in the flesh. We hold that the resurrection of Lazarus was a spiritual resurrection."

The vote showed the presence of quite a number of "liberal" Presbyterian ministers. The first balloting showed 64 liberals against 35 conservatives.

We presume that the Presbytery will have to report to the Synod, or the General Assembly, and that the final word will be spoken there. It will be remembered that Professor Briggs would have had no difficulty with the Presbytery, had not the higher authorities taken the matter up. Briggs withdrew, and yet he was hardly as far advanced in liberal views as these young men are.

These ministers, we fear, frankly stated what a great many believe but dare not say, for fear of losing their positions. There is a great deal of rationalism, and "higher criticism," and even atheism and agnosticism in the modern pulpits. It is a somewhat common saying that clergymen who are wealthy, or who have rich wives, or who are in contact with luxurious parsons, cannot be expected to be severely orthodox. Some of those who are not independent simply sell orthodoxy for what there is in it. We cannot, therefore, but admire the frankness with which these young men stated their views. An open and honest acknowledgment of opinions, no matter how wrong they may be, is infinitely better than hypocrisy. But for their own sake, and the sake of the churches, these young men should not engage in this ministry. They are not fit for that position. If the authorities of the Presbyterian church should advise them not to enter the pulpit, but to confine themselves to the lecture platform, that would be good and timely counsel, and they would prove themselves wise by following it.

CITIZENS GAIN A VICTORY.

Citizens who have labored incessantly and faithfully to have the so-called stockade closed, feel encouraged because of the results of the last whole-sale raid. They believe that this has, practically, had the desired effect, and that the infamous resort cannot again be thrown wide open as it has been.

The women who were arrested on Friday took the matter as a humorous incident. They relied on the promises of their mistress that they would be bailed out, and felt sure that they were not to be detained in jail. But when this failed, their courage fell, and they promised not to go back to the place. They were anxious to leave town, and to warn others not to come here. It is thought that these women themselves will see to it that the manager of the place shall not find it easy to fill it with inmates. The place has been all but closed since Friday, it is said.

Now, it seems to us that, to complete the good work, everyone who resorts to that sinkhole of iniquity for immoral purposes ought to be taken in hand. It is all very well to arrest the women, but why should the men not be called to an account for their part in the transgression? In the next raid, if it is necessary to make another, let everyone who is found in the stockade, violating the law, be dragged forth into the light of day. And then let the incorporation be prosecuted, if the individual stock holders cannot be reached. The citizens of this City do not want an institution of that kind. Let the officers of the law take notice of this, and close it so tight that it cannot again be opened.

The City council, it seems, has decided to take up the stockade question for consideration. Possibly, since it has become evident that the place can no longer be maintained, a council resolution calling for its condemnation would come in handy, as a foundation for another: "We did it." It will be interesting to watch the proceedings and see what the council will do in the matter.

NOT UNDER CHURCH INFLUENCE

"In the reply (not answer) to the Tribune's presentation of facts on the Church's pronounced and active hand in politics, in last fall's campaign, the Deseret News, in its publication of last night, put in a specific denial, not of the facts, but of their relation to the Church."—Tribune, June 13.

The Tribune, the other day, with its usual reckless disregard of the correct meaning of words, asserted in the same breath first that the Church last fall elected the local ticket, and then that the Church authorities elected it; we emphatically denied both propositions and repeat that denial now. There is no truth in either of the assertions. They could not be proved before any court, or other impartial body.

The Tribune offered in substantiation of its falsehood a story about the part some of the stake presidents in this county took in the campaign. The stake presidents met; they decided upon a line of policy, assuming that they would be "elected," and they "denounced as traitors" those who did not obey, the Tribune says.

The "News" admitted that prominent Church men took an active part in the fall campaign, because "American" leaders threatened to prostitute the county offices, if they could capture them, and make them serve the ends of fanaticism. It is not true that they "assumed" that they would be "elected," nor that they denounced anybody as traitors for not obeying. But it is true that they counseled together and concluded to advise the concentration of voting strength upon one ticket as a means of defense of American institutions, that were threatened. They gave that advice freely to all voters, and not only Church members. What we deny is the assertion that the Church, or Church authorities, elected the ticket, or any candidate on it.

The Tribune pretends not to be able to see the difference between the two propositions. And yet, if the President and other officers of the Commercial club should happen to take part in an "American love feast," and someone should, on that ground, make the claim that it was the Club that elected the "American" ticket, the absurdity of it would appear at once. The officers of a banking institution might have been active in that campaign, and yet it would be absurd to say that the bank had elected the ticket.

The distinction is real and very important. To speak only of the case under discussion, Church influence in politics is not desirable. It is against American ideas justified by mature experience. It is against the declared policy of the Church, in which the two spheres are recognized as separate. But there is no reason why American citizens should consider themselves barred from exercising their duties as citizens because they hold an ecclesiastical position, particularly in a Church that knows of no "hierarchy," no priest cast, but which recognizes the equality of all before their Maker.

It is no wonder that the Tribune fears the exposition of the fallacy of its argumentation on this point, for it is the corner stone of its so-called "American party." They are crying "Church influence!" every time a prominent Church member lifts his voice, as an American citizen, on questions pertaining to the community or the state. They tolerate the influence of saloon-keepers and gamblers, of grafters and keepers of evil resorts, but not of Church men. To judge by the Tribune, the sole object of its party is to prevent Church men from interfering with the right of all kinds of questionable characters to exercise an influence for evil upon the government of municipalities. But whatever the view of the Tribune is, it acts on the theory that assertion pays, and that a lie stuck to is as efficacious as truth.

THE TAX ON KNOWLEDGE.

There are special reasons why the price of print paper should not be kept artificially high in this country by a tariff tax on the imported article, no matter what political or economic theory is professed by parties on the general subject of tariff taxation.

The tax on print paper is virtually a tax on knowledge. The price of every school book used in the public schools of America is raised by the tax on print paper; and whatever else is taxed, the material of public school education ought to remain unburdened—the gateway to knowledge and intelligence ought to be wide open and entirely unobstructed.

If there are any paper mills in New England still using such antiquated machinery that they cannot compete with modern Canadian factories, they should not be protected simply in order to encourage their lack of thrift and progress; they should put in modern machinery.

But the necessity for any protective tax on print paper is a matter of the gravest doubt; and up to this day we have seen no adequate answer to the facts and arguments presented to Congress by the newspaper association of America and summarized in the Senate on Thursday by Senator Brown of Nebraska, as follows:

"Our pulp supply is nearly exhausted. The pulp wood supply of Canada is apparently inexhaustible. Free pulp would tend to conserve our pulp wood."

"The production cost of pulp paper is less in the United States than it is in Canada."

"A ton of news print paper costs in Canada \$2.54 to manufacture; in the United States it costs \$2.74 per ton. The print paper market is controlled in the United States by combination, and whatever duty the law may fix will assist the combination in that control in violation of the law to the injury and outrage of the public."

"By reason of such control, the cost of print paper to the consumer has been arbitrarily advanced to an un-

reasonable and unconscionable price profit to the manufacturer.

"Print paper advanced from \$38 in 1907 to \$42 and \$50 per ton in 1908. The importance of print paper for all time has been negligible. The proposed duty on pulp and print paper is therefore not necessary for protective purposes nor useful for revenue purposes. It is therefore an outlaw duty and should be stricken from the bill."

When it is further known how the paper industry has grown and prospered, American mills producing more than 1,200,000 tons of print paper annually, there seems to be good reason for believing that this industry is able to stand alone.

Another aspect of the subject is the rapid destruction of the forest trees for the manufacture of good pulp.

Ground wood pulp is made very largely from the spruce tree, with a limited amount from the Hemlock tree.

The spruce is already nearly exhausted in the United States. The government forest service estimates that there are fifteen million acres of spruce forests east of the Rocky mountains. The spruce on the Pacific coast is more valuable for lumber, and is used only in limited quantities for making paper.

As far as we are able to appreciate, the entire situation we stand, as we have always stood on this particular phase of the great national question, for reducing or abolishing entirely any form of tax upon the means and materials of knowledge.

The longest day of the year is passing.

The gift of gab is not a heaven-sent gift.

A dashing man rarely makes a dash for liberty.

There is room at the top in the tallest skyscraper.

Some men make straight for the crooked path.

Even to fish for compliments there must be some license.

It must make a man fume to be arrested for cigarette smoking.

When butter goes up the cows do not get any more to eat.

There are some windjammers in Congress but old Boreas is still first.

Life isn't a burden. It's the digging to pay debts that is the burden.

At last Main street is to be paved with something else than good intentions.

While marriage is a tie the husband and wife do not always come out even.

On the sea of matrimony the cradle of the deep rather than the boat is rocked.

Some of those who have discussed the wood pulp question talked like blockheads.

While all the world's a stage the actor often thinks that the stage is all the world.

The summer girl refuses to summarize her many summer experiences as a summer girl.

If reports and evidence be true, the management of the Reform school sadly needs reforming.

Walker Weston did not come through Salt Lake. He missed the biggest thing on his route in the whole west.

A Texas man says that the world will come to an end this summer. But Texas men are so unreliable.

The Progressives are making no progress with the tariff but the conservatives are. Not much in a name after all.

It is just as well to count your chickens before they are hatched for after they are hatched they do not always come home to roost.

Ohio is as proud of the Wrights she has given to the world as she is of the Presidents she has given to the United States; and justly so.

St. Louis is to have a curfew ordinance making it unlawful to play the piano in apartment houses after 10 o'clock at night. But why confine this good ordinance to apartment houses?

It isn't wise to get too worried over a sane Fourth. It would be insane to do so. And remember that a sane Fourth to boys is not a sane Fourth to old people. And the glorious Fourth is a sort of boys' day.

"That proposed head tax of \$10 on every immigrant would yield a tidy sum, but how would it affect us as the home of the free?" asks the Boston Herald. Strike the "r" out of free and the problem is solved.

The New York World says that the number of independent voters in New York city is becoming so large that there is no straight-out party contest in the former significance of that expression; and no sure basis of calculating the party vote in any election. The personal equation is too elusive for the ordinary processes of political arithmetic.

IMMIGRATION AND CRIME.

Chicago Record-Herald.

A report of a special committee on "law-breakers" that has been submitted to the national conference of charities and correction reaches the conclusion that there has been no increase in "serious" crime, despite the heavy immigration from unpromising sections of the world. Whatever apparent increase in criminality the figures indicate is declared to be due to the tendency to multiply minor or petty regulations and prohibitions, state and municipal. As examples, ordinances against spitting or sidewalk or in cars, against flipping pennies, giving away or selling transfers, buying or selling cigarettes, are named in the report. The distinction is one that every criminologist and moralist regards as valid, and the conclusion of the committee will challenge attention in many circles. In this connection one notes the contention of one of the speakers at the

conference, a Cleveland judge, to the effect that "80 per cent of the foreign-born persons written into our records as criminals have absolutely no criminal inclinations," but are merely the victims of ignorance and misunderstanding.

MOST CURIOUS RAILROAD.

Exchange.

The most curious railroad in the world is in China, and it was built and financed solely by Chinese. It is also operated by Chinese. It is known as the Sunning railway, and its terminus is at Kung Yik port, 120 miles southwest of Canton. At present there are thirty-two miles in operation and few miles more proposed, making a total of forty miles when the whole enterprise is finished. The idea of building this railroad originated with Mr. Chin Gao Hoo, who was then in the United States, and some subscriptions for stock were secured from other Chinese residents of the United States. The majority of the stock, however, is now owned by residents of the Province of Kwantung.

When the road was surveyed the villagers were very much opposed to it and refused to sell land to the company to be used for railroad purposes, but after meeting all these objections for a considerable time with great patience the projectors finally obtained their consent to and co-operation in its construction.

The line is being constructed by a number of patriotic Chinese. No person of any nationality other than Chinese has ever been connected in any way with the building of this road. It is being built under the direction of Mr. Chin, President of the railway, who returned to China from the United States after forty years' experience there, some of which was as a railroad foreman and contractor. He has no engineering or railroad knowledge other than the experience gained while in the United States. He has the help of about 100 Chinese foremen and laborers who came back from the United States, all with more or less experience in railroad construction.

The construction work commenced in the middle of 1906 and part of the line was opened to traffic at the beginning of 1908. The whole road is provided with telephone lines for dispatching.

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