

The Deseret Weekly.

PUBLISHED BY

THE DESERET NEWS COMPANY,

SALT LAKE CITY, UTAH.

SUBSCRIPTION PRICE

Per Year, of Fifty-two Numbers, . . . \$2.50.

Per Volume, of Twenty-six Numbers, . . . 1.50.
IN ADVANCE.

CHARLES W. PENROSE, . . . EDITOR.

Saturday, . . . July 27, 1899.

DAY DAWNING UPON JUDAH.

The *Jewish Chronicle* says:

"There is no doubt that the more thoughtful adherents of Judaism are gradually drifting away. They do not care to carry out the ceremonial law because it does not speak to their hearts, and since this is all they have been taught of their religion, if they neglect it, there seems to be nothing left. Their souls cry aloud for truths that shall sustain them in their hour of trial and temptation, that shall teach them how to live and how to die; and all that is given them is more or less unmeaning rites. Will not those who love their ancient faith, who feel that its doctrines embody all the elements of a morally beautiful life, come forward now when danger threatens it, and zealously labor to show forth its more spiritual truths?"

The religion of the Hebrews, as delivered to them by the great prophet and lawgiver, Moses, like all other ancient systems of faith and worship has been essentially changed since the time of its first revelation. Originally it was a substitute for the "perfect law of liberty," called the Gospel. The true faith, as practiced by the early patriarchs and followed strictly by Abraham, the honored progenitor of the Hebrew race, was that religion which is denominated "the everlasting Gospel," and was taught by Moses until it was found too high and spiritual for the people who had just come out of Egyptian bondage, and were still tainted with the idolatry of their task-masters and debased through their enslaved condition and that of their fathers, for centuries.

Traces of this are found in the allusions made by New Testament writers, to ordinances in force among the Hebrews, before the ceremonial law was "added because of transgression." The Israelites were all "baptized unto Moses in the cloud and in the sea and partook of that spiritual rock that followed them, which rock was Christ." The Gospel was preached unto them as well as unto us, the Apostle Paul intimates; but it "did not profit,

not being mixed with faith in them that heard it," and so the law was given "as a schoolmaster to bring them to Christ."

That law consisted of something more than mere formalities and rites and ceremonies. Like everything living and divine, the life of it was the spirit within and behind its outward form. The Hebrews were prone to look at the ritual and lose sight of the spiritual, which seems to be the common error among people of all races and religions. It was chiefly to open their eyes to the real essence of their faith that the Jewish prophets were raised up and sent to Israel. True, they foretold the fate of their nation, described their future sufferings and ultimate restoration and glory "in the latter days." But all this was for the very purpose of showing the importance of the life and spirit of their religion, the consequences of departing therefrom, and the redemption that would come when Judah should return to their God in spirit and in truth, with the heart and with the understanding.

Jesus of Nazareth brought to the Jews the primitive faith, the true religion of their ancestors. He kept the law, observed its ceremonies, practiced its rites. But He also penetrated beyond these outward forms and was imbued with the spirit of them. He went up higher and laid hold of the original principles given before the law, and endeavored to reveal them to Judah, making Himself the embodiment of those truths and the spirit of them. They rejected Him and that religion, and from the time they put Him to a cruel death, they began to lose what little was left of the essence of the lower law. Their subsequent sufferings and scatterings and oppressions were the consequence of the loss of the life of the Mosaic law, and vast hosts of the house of Judah have departed even from the forms of their faith.

If, as stated by the *Chronicle*, the sons of Judah are beginning to hunger and thirst after food for their souls, to turn to the God of their fathers and cry for heavenly truths, it is certain that a response will come. "Return unto me and I will return unto you, saith the Lord." This was an oft-repeated promise to Judah in times of old and it holds good for ever. This awakening, though it may not be general at present, is one of the signs of the times and taken in connection with the practical interest exhibited by wealthy Hebrews in the rebuilding

of the waste places of Palestine, is very significant of coming events.

"The times of the Gentiles" are nearly fulfilled. The spirit accompanying the preaching of the Gospel in this latter dispensation is being withdrawn from the nations that are rejecting it, and flood and fire, famine and earthquake, tempest and tumult, the fierce and vivid lightning, and the troubles overtaking the nations are witnesses of this withdrawal and tokens of impending change. The Gospel will be taken from the Gentiles and will be sent to Israel. Judah will turn to the land of the fathers and many of them will "begin to believe in Christ." The prophecies concerning their redemption and restoration will be fulfilled, and the coming of the Messiah will crown this momentous epoch in their history.

The restoration of Judah will not only be attended by the restoration of their old religion in spirit and in power as well as form and ritual, but it will raise them to the plane of the Gospel revealed to Abraham, with the spiritual principles and influences that attend true faith in Christ. Abraham saw Christ's day and was glad. His seed will see it and rejoice, and be turned to the living and true God and worship him in spirit and in truth, with Jesus of Nazareth, whom their forefathers crucified, as their great High Priest and Mediator.

These are some of the events that await the world. They are portrayed in prophetic writ and are as sure as the passage of time. And an important part of the mission of the Elders of this Church is the work to be done for Judah and the remnants of Israel, "when the fulness of the Gentiles is come in." The day is at hand, the wise will be prepared for its dawning.

IN RELATION TO TITHES.

THE Presiding Bishopric desire the prompter forwarding of the voluntary donations, commonly called tithes, when they have been received by the Bishops in the respective Wards throughout the Territory. As it is, that which is paid is frequently retained until the end of the year when settlement is made, and this greatly inconveniences the Presiding Bishopric, who have continual demands made upon them for the support of the poor, the maintenance of public works, etc.

Tithings should be paid in kind and in season. Persons who receive