DESERET EVENING NEWS.

DESERET NEWS PUBLISHING COMPANY, LESSEE.

Saturday, October 5, 1895.

THE EISTEDDFOD.

While there still remains at this writing one more session—and that the crowning one—of the Eisteddfod which our Welsh friends and the whole community have been celebrating during three days—the competitions are now over, the work of the adjudicators is done, the prizes have been awarded as decided, and nothing remains but the grand finale in which winners of previous contests are the performers—and that takes place this evening in the Tabernacle. It is not too early, therefore, to allude briefly to some of the striking features of this festival, and the pleasant recollections that will be retained concerning it.

Artistically it has been a magnificent success—so declared by every judge of music, eloquence and literature who from far or near has expressed himself at all. Financially we trust it has equalled the expectations of its promoters, for they assumed a tremendous monetary risk in prizes and countless incidental expenses, and their energy and confidence deserve a reward better than actual loss. In a social way the event has achieved perhaps its most distinctive success; there has been a cordiality and friendship, even where the competition has been keenest, that is as admirable as it is rare. The visitors are loud in praise of the hospitable treatment received, and those who have given them welcome have again proved to their own satisfaction that in the entertainment of true ladies and gentlemen it is more blessed to give than to receive. A third and gratifying feature is the fairness and judgment shown by the adjudicators and the hearty acquiescence all round in the decisions given. Of especial and splendid prominence in the work of the adjudicators in music, it has been a genuine treat to listen to the criticisms of these gentlemen, whose eminence in the "divine art" would entitle them to a hearing everywhere, and whose absolute fairlessness and impartiality have impressed every auditor. We take it that no such discriminating decisions were ever before given in a western musical festival, and the educational and beneficial effects cannot fail to be immediate and far-reaching; it is no slight compliment to an audience to be taught, not only what the winning event is but why it won, and wherein it surpasses the others; and this was a feature that, as stated, was no less pleasing and instructive to the audience than important and interesting to the musicians themselves.

Words might be indefinitely multiplied in eulogizing the festival as a whole, and dwelling particularly upon its points of excellence. But it is perhaps enough to say in conclusion that it has been an unqualified and magnificent triumph from beginning to end; marking a red-letter period in the year's calendar of happy events, and winning for its promoters and participants golden opinions not only from their Welsh fellow citizens but from every soul in this and surrounding communities that is attuned to the adoration of the "heavenly maid."

THE SAINTS AND THE SCRIPTURES.

The News a short time ago published a sermon by Elder Franklin D. Richards on the importance of keeping records. Among those who have read this interesting discourse is an editorial writer of the Christian Statesman. In the issue of that paper of September 21st he makes the following extract from Elder Richards's address:

"These extracts which I am now reading are from a revelation which the God of heaven has given to us through the Prophet Joseph Smith, which he received soon after the organization of the Church in 1830, and which are found in the Pearl of Great Price. I quote from the latest edition published in 1891, in this city. Further scripture concerning this superlatively important subject may be found on pages 125 and 126 of the Book of Mormon."

He then says:

Have the Mormons with their professed reverence for the Bible no thought of the curse pronounced on those who add to the things written in it?

The curse referred to is, we presume, the one found in the last chapter of the Revelation of John, which the regulars so often apply as an argument against continued revelation in the Church. It has often been shown that this is an obvious misapplication of the text, all the more strange because of the frequency and persistency with which it is resorted to as a shield against the divine truth.

When John, by the Spirit, was moved upon to write "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life," he evidently referred to no other sacred record than the wonderful composition he was about to complete. What other inference can be drawn from the expressions he uses—"the words of the prophecy of this book," and "the book of this prophecy?" If words mean anything "this book" must be the book he was then writing, the Apostle; for "this book" could not at that time, when the New Testament was not yet gathered into one book, nor even completed, refer to the entire volume. The Spirit of the Lord was anxious that the Church should receive this magnificent prophetic composition just as penned by the author, and hence the solemn warning against any alteration therein.

There was a special reason for this. The very core of the Apocalypse was to give the Church knowledge of the impending general apostasy, and to point out the signs of its approach, as well as foretell the restoration of the Gospel in the latter days and its final triumph. But all this knowledge was necessarily conveyed in symbolical language, plain to Christians to whom it was explained by inspired men, filled with the Spirit of prophecy, while to the unbelievers, who accused the followers of Jesus of conspiracies against the state and society in general, it but no reasonable ground for persecution, because it conveyed no intelligence to them. This symbolical language necessitated a faithful presentation of it to the minutest details, since any change might destroy entirely the meaning intended to be conveyed, and bring confusion in the whole arrangement. There were, therefore, reasons why an injunction should be given concerning the faithful transmission to the Church of this book.

That the author of the Apocalypse never regarded that book as the last sacred record to be given to the Church is as plain as historical facts can make it. The Apostle John wrote the revelation not later than in the year 96 A. D. This opinion is founded on the supposition that his exile to Patmos occurred during the Domitian persecution. But it may be no means been fully proved. Some hold that the exile occurred during the persecution of Nero, and the date of writing would then be 67 or 68 A. D., an opinion advocated by many. But even if we accept the latest date, 96 A. D., the fact remains that the Apostle himself, at least one year later, wrote the Gospel that bears his name, and this was added to the sacred collection of the Scriptures, notwithstanding the "curse" pronounced in the Revelation. Is there any further proof needed that modern Christians misapply the word of God in order to find an excuse for rejecting His message to them at this time?

As a general rule it is indeed true that all Scripture should be received just as God inspired it. It is sacrilege for man to mutilate it, but the truth does not imply that the fountains from which spring the life-giving waters of revelation have dried up for ever; it does not mean that the Almighty at any time has placed Himself in a position never again to speak to His children; nor does it free them from the obligation of listening when His voice is heard.

The Latter-day Saints accept the Bible, as containing the word of God. They add nothing to it, they eliminate nothing from it. They accept the Book of Mormon as also containing the word of God to His children. They accept the Doctrine and Covenants as the word of God, given with special reference to the establishment of the Church in this dispensation. And further, they accept the teachings of the inspired servants of the Lord in their midst as the word of God, needed for instruction from time to time. But in all this there is no ground for the charge that the Mormons alter the contents of the Scriptures. The fact is that all the sacred books mentioned and all the teachings of God's servants are in such perfect accord, that all must be either received or rejected together. The Saints simply desire to be consistent and to receive as the word of God all that bears sufficient evidence of emanating from the divine source.

A WORD FOR THE GUARD.

The favorable action of the Deseret Agricultural and Manufacturing Society of this Territory with reference to the use of its building and grounds in this city by the Territorial militia as an armory and drill hall, is a friendly recognition of the labors and services of the National Guard of which this city and county have given as yet very few evidences. If any future complications shall arise to prevent the designated use of the premises, by reason of threatened incursions of lawless rabble or any other cause, the public and the Guard generally ought to know that the D. A. & M. society was acted in perfect good faith in the matter, has done all that was asked of it, and has manifested throughout a friendly, generous spirit, the denial of the truth of which to the National Guard is due to no fault or reservation of any of the society's officials.

The occasion may not be inappropriate for the observation that in these patriotic days a peevish, peanyuish, stingy policy toward the citizen soldiery of the Republic subjects individuals, corporations and communities to public contempt. Young men who enlist for three years without hope of pay or other reward, who devote many hours per month to drill, who are ever willing to turn out and lend the aid of their skill and organization to any proper festive occasion, and who, above all else, are under their oath required by day or night to obey their country's call to duty, in the preservation of the peace, the protection of life and property, and the restoration of order—such men, we say, are deserving of something better than the sneers and parsimony with which some shallow souls would treat them. Least of all should they be forced to pay out of their own pockets the rent, light, fuel and the incidental expenses necessarily incurred by them in preparing themselves more effectively to render the public service which their oath of enlistment requires.

Without placing the Guard in a position of mendicancy, or assuming such position for it, the News submits to the inhabitants of Utah—city and county officials as well as private corporations, business men and the people at large, that there should be a more generous and sympathetic spirit in supporting and sustaining our young men who have voluntarily put on the uniform of blue. In strength and efficiency the National Guard generally is a credit to the Territory; but there is room for improvement, and we believe we can safely promise that if some improvement shall be manifested in the substantial aid and comfort given by the public to the various organizations of the Guard wherever located, the latter on their part will not fail in showing the advancement which all would like to see in order to make the State's pride and security complete.

ELSEWHERE in this issue will be found the lineets for a contest on the subject of "The Utah Pioneers"—the proposition being to set the piece to music sometime in the future to be used on Pioneer anniversaries. For the best in this line of competition, the Cambrian association offered a prize of $25. The winning production we publish, and comment it to the readers of the News everywhere. It is from the pen of Utah's gifted son of song, Evan Stephens.

(COMMUNICATED.)

THE ENIGMA VENTILATED.

It is many years since the claims of the Elders of Israel first arrested our attention. We were amazed at their audacity, at their assurance and zeal. They were phenomenal in accumulation, and unhesitating in assertion. They were always ready for debate, and controversy, even when unsought, seemed as much their element as annunciation. No man so lowly but he found in them a listener, none so educated or well trained as to abash or overawe them, nor any so inquisitive but an answer was ready, either according to the folly or otherwise of the question presented.

These had come like John the Baptist, "sounding from the wilderness." Torch in hand they kindled a fire in the dry stubble fields of worn-out Theology, such as the waters of creed and catechism have never again extinguished. They were champions of the old and heralds of the new; and in either case they startled the sleepy respectability of both priests and people, by their persistent presentation of an aggressive movement.

These stranger messengers would not be put down. They were but few, but the enemy deemed them legion. They were said to be ignorant, but divines of every grade who went out ostentatiously or quietly on to the battlefield of polemics, always returned with armor shattered and souls disarmed by the weapons of war in the stripling's hand. Many a lordly opponent, many a proud Goliath, was smitten by the smooth stones in the sling, when hurled with the force of truth, and directed at a vulnerable point.

These unsophisticated, unlearned propagandists began to triumph. They stormed the citadels of error, tradition and superstition as if they were the trained warriors of many a stormy battlefield. And yet it was not so. They had come at the bugle call of duty, from the ploughshare, the carpenter's bench, from the forge, from the potter's wheel and from all the ordinary avocations of life. They were neither familiar with men nor institutions. They had been ranked on the prairie and cradled in the wilderness. At that time from half unknown and contemned America—from the antecedents of the New World—they had come to question the centuried properties of the Old. Without prestige or introduction, without patronage or money, these innovators made contrasts, they referred to profoundly accepted standards, they opened the books and turned the leaves and were never at a loss for chapter and verse. Some said sophism, some liberalism, some Yankeeism. Others cried delusion, false prophets; they wanted miracles and "asked for a sign;" little dreaming that the sowing of seed, and planting of the little leaven, was, in growing and heavening, a miracle indeed.

As new converts were made, they became as zealous and enthusiastic as the originals. They went into the streets, they invaded the villages, and interested the cities. They interviewed ministers, and buttonhole queried and thinkers. Everybody began to talk, some favorably and others disparagingly. When a professional was silenced in argument, he became an enemy. If incidental demonstration proved the inconsistency of men or systems, denunciation of the innocent aggressor became the rule. The unwelcome critic was an impostor, an enemy to established institutions—say to society; and the duty of society was to put down or extirpate the propagandists of so searching and unanswerable a faith.

Looking back over those times of warm encounter no wonder need be experienced at the attitude assumed by the religious world or its accredited guardians. They perchance had hardly been conscious of their status, of their errors, inconsistencies or sins. They had inherited these forms and ceremonies, they had acquired vested interests, had become the pivots of religious culture, and all the emoluments of sacred sentiment had centered in a favored and somewhat aggressive class. They had simulated authority and hedged themselves about with that "divinity which doth hedge about a king." To call in question, even indirectly, this condition or authority was sacrilegious—some thought blasphemous—and a bitterness of spirit was engendered which cannot be conceived of today, for it has been softened by education and modified by time, while in interested circles, religionists have wrapped themselves so perfectly in the garb of self-complacency and official security that the old time quarrel, if a "Mormon" Elder, is left to the ignoring of a silent and superlicious contempt, and where once controversy was easily had, now many an Elder out in the world is, like the Irishman, "spoiling for a fight."

Meanwhile in the flight of years, secularization has been absorbing mentally, and formulating intellectually, many of the inspirational ideas promulgated of the Prophet Joseph Smith and the early Elders of the Church; and if hosts of the reverend and estimable divines of years and ages gone were now resurrected and invited into the pulpits of their successors, their homilies would be found as much out of place and out of harmony with a new present as would the effort of an earnest outspoken missionary of the Church of Jesus Christ. Probably this general assimilation accounts, in part at least, for the later recognition of Christian characteristics among the "Mormon" people by the outside world, and it may also for the more apparent differences of years gone by when compared with the present.

In the beginning the Latter-day Saints were indeed a "peculiar people." There was a newness, an originality, in doctrines, methods of promulgation, in organization and anticipation, which seemed more striking than it does today. Familiarity with the system is among its adherents one thing, certain changes patent to all are another; but to the stranger, the outside observer, it may be now as unique, as individualized and as aggressive, as it once appeared to its most ardent converts.

It is from a non-recognition of the essential nature of a living thing or system, that men look backward as to the golden age. They ask for original, primitive, "old Mormonism," as they call it, with its freshness, vigor, excitement and enthusiasm; with the opposition, persecution and change which these implied. But they overlook the fact that they were younger then, and the dreams and experiences of youth are never obliterated from the human heart. It is in poetry alone or under strong depression, that men pray, "make me a child again, just for tonight." The latter clause always nullifies the potency which they undoubtedly possess. Philosophers, statesmen, workers and idealists have their eye upon this flowing beacon on the mountain tops. They would imitate its methods, they would like to enjoy the same success; but they refer this to Joseph and Brigham, and their shrewd and practical associates, although the power is not there. Omnipotence is at the helm, the wisdom of the Gods devised and determined its startling course, and association in its triumphs comes alone to those who through faith, repentance, baptism and "the laying on of hands," have become co-workers with God and His Son Christ Jesus.

STAKE CONFERENCES.

APPOINTMENTS UNTIL APRIL, 1896.

1895.	Days.	1896.	Stakes.
October 19 and 20	Saturday and Sunday	January 18 and 19	Utah
October 26 and 27	Sunday and Monday	January 25 and 26	Weber
October 27 and 28	Sunday and Monday	January 26 and 27	Box Elder, Oneida and Tooele
November 2 and 3	Saturday and Sunday	February 1 and 2	Juab and Wasatch
November 2 and 4	Sunday and Monday	February 2 and 3	Cache
November 9 and 10	Saturday and Sunday	February 8 and 9	Bear Lake and Summit
November 10 and 11	Sunday and Monday	February 9 and 10	Emery and Uintah
November 16 and 17	Saturday and Sunday	February 15 and 16	Sanpete and Sevier Valley
November 17 and 18	Sunday and Monday	February 16 and 17	San Luis and Morgan
November 23 and 24	Saturday and Sunday	February 22 and 23	San Juan, Cassia and Maricopa
November 24 and 25	Sunday and Monday	February 23 and 24	Millard and Gardston
December 1 and 2	Sunday and Monday	March 1 and 2	Panguitch, Parowan and Snowflake
December 7 and 8	Saturday and Sunday	March 7 and 8	Davis, Kanab and Bannock
December 8 and 9	Sunday and Monday	March 8 and 9	St. John
December 14 and 15	Saturday and Sunday	March 14 and 15	Bingham
December 15 and 16	Sunday and Monday	March 15 and 16	St. George, Hunt and St. Joseph
December 21 and 22	Sunday and Monday	March 22 and 23	Oneida, Parowan and Maricopa
December 28 and 29	Saturday and Sunday	March 28 and 29	Beaver

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JOSEPH F. SMITH.

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GRAND OPERA HOUSE

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Week Beginning MONDAY, October 7

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THE GRAND OPERA HOUSE CO., IN THE GREAT PLAY

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By EDWARD E. SIDDER.

Regular prices, 25c and 50c. MATINEE every Saturday. Admission 25c. Reserved 50c. Reserved Matinee at 2:30.

GRAND CONCERT AND BALL

By the "HARMONY SINGING SOCIETY," Saturday, October 5th, and Monday, October 7th, in Batchelor's Hall, No. 30 W. Third South. Come and have a good time. Admission 25c.

TOM S. EDWARDS, Pres.
JOHN HALVORSEN, Secy.

RACES! RACES!!

Agricultural Park.

Tuesday, October 8.

Don't forget the Date. Good horses and a fine entertainment commencing at 2 o'clock.

ADMISSION - 25c.

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BARGAINS IN REAL ESTATE. STOCKS bought and sold. Money to loan at reasonable rates. Taylor Bros., Smith Main Street.

6 PER CENT MONEY TO LOAN ON IMPROVED residence property, close in. Dailey J. Grant & Co., General Agents Home Fire Insurance Co.

Don't think of calling on your friends without a box of Smith's candies. 74 West First South.

Utah Shirt Factory, C. G. H. Wade, proprietor, has removed from 66 Main to 44 Richards Street.

WANTED.

MUSICIANS TO PLAY FOR DANCING THREE classes in succession for hours, evenings. Apply at 1 Commercial Street, in any day this coming week.

GOOD HOME, BOARD AND CLOTHES for middle age lady, in family of two. Best references required. Apply 1 Commercial Street.

DO YOU WANT YOUR STOVES REPAIRED or set up? Do you want your stoves taken in exchange for coal? Do you want stoves for sale cheap? Do you want your stoves repaired? Call on or address Utah Stove Repair Works, 75 West Second South.

EVERY ONE TO KNOW THAT WE ARE selling cook stoves at our new and second hand stoves than any other house in the Ward. N. Weaver, 265 and 267 State Street.

HAVE YOUR ORGANIZATION, UTAH Union, white collars and cuffs cleaned by the Deseret Laundry Company. Address OFFICE, 47 MAIN STREET. TELEPHONE No. 276.

WANTED—HELP.

PATTY & HEBERLEIN'S EMPLOYMENT AGENCY, No. 34 East Third South street, between Main Street and State Street. Telephone No. 1.

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