DESERET EVENING NEWS.

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EDITOR AND MANAGER ..... EDITOR AND MANAGER

March 16, 1895.

CONFERENCE NOTICE.

The Sixty-fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, at 10 o'clock, on Friday morning, April 6th, 1895.

The officers and members of the Church generally are cordially invited to attend the meetings of the Conference.

WILFORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH.

Special Conference Appointments.

Sunday, 7th—Sunday School Union, Tabernacle, 7 p.m.

Sunday, April 7th—German meeting, Assembly Hall, 2 p. m.

INFANT BAPTISM.

One of the most important controversies among theologians is that concerning the proper subjects and mode of baptism. In the earlier church infants are immersed in water, while the Greek and the great divisions of the Protestant churches sprinkle them, and the Baptists and others immerse those who profess conversion and faith in the Redeemer. The controversy can be traced with certainty as far back as to the age of Tertullian and Cyprian, almost to the days of the first Christian churches, but its form was renewed as a natural consequence of the prevalence of Protestantism. The Roman Catholics maintained the power of the church to introduce changes in the rite, and to them any substitution in the sacred ordinances by authority was perfectly legitimate. The reformers, however, looked upon the "written word" as the only authority in matters referring to faith and practice. With singular inconsistency they refused to apply this rule to baptism, retaining infant sprinkling as one inheritance from Rome and thus the controversy was revived in all its fury.

Put on their defense, Protestant divines first maintained that Christ and authorized the baptism of infants, and that the word in the New Testament translated "baptism" means sprinkle as well as immerse. Researches into ecclesiastical history and philological facts bearing on the matter practically silenced this line of argument. It was established historically that the first Christian author, Tertullian, who mentions infant baptism refers to it as an innovation that should be suppressed and that its origin is Africa, at a time when Christianity was decaying, as evidenced by the conditions of the churches with which Cyprian was connected. It was also proven philologically that sprinkling is no "mode" of baptism at all but an action entirely different—a substitute for baptism of comparatively recent origin. On these points all students of the subject, whose opinions are entitled to notice, practically agree.

The reason why Protestants still continue their unscriptural practice is worthy of consideration. The view adopted—one which is also generally conceded by the defenders of New Testament baptism—is that the ordinance is not essential to salvation, and that consequently it is immaterial whether the command is literally obeyed or not. Against this position the Baptists are powerless, and their remarkable victory on historical and philological grounds is of no avail because of a fatal error in their conception of the signification of the Christian rite.

Those interested in the subject will probably be aware that infant sprinkling is not original with the Roman church. Religious meanings were attached to various kinds of purification, washings and sprinklings among Jews and pagan nations. The following extracts from Smith's authority, made by a friend of the NEWS, refer to infant sprinkling in paganism:

It is fashionable that a kind of baptism is practiced in Tibet, Mongolia, Kamchatka to sprinkle children with consecrated water on the third or ninth day after birth. This is called Kermochi. The priest moumbles the water for varying some formula, while others are forming. He then sprinkles or dips the child three times, blowing it, and gives it a name.—Bubleman, etc., p. 108, 202, New York, 1846.

Among Marie Child there does not infant sprinkling among the Hindoos. "Water is required to purify from sin and guard from evil. When a child is born, priests sprinkle it, and the priest, Ting, and Vaishnavas of the house, before. They do this prior to the time the father sees it, which occurs.—The Religions of Hindoos, New York, 1846, p. 186, 187.

In United Brethren in Christ or Hindoos and Germantown, Mr. Germantown, 1844, the ceremonies connected with sensible baptism were omitted by the United church. The legal of the times was a rare opinion of the child on the mother's part, and the sharing of the right of baptism was a recognition on the part of the Father. This was in fact sprinkling of the children, although it would seem, from the record, a very sensible method, from the Bible Bible, that sprinkling however was also resorted to the mode by sprinkling. Baptism made the child an heir with Christ among the Israelites and Christian Christians, and the heir the mode of it had so many things to commend that it took place soon after the birth of the child, and was celebrated with the sharing of it; that there were gold-labels and good mottoes, etc., makes the question an exceedingly interesting one. According to the Mosaic laws of the Germans, Celtiber and Anglo-Saxons the rite of baptism was to be performed within the month and after the 8th day of the child.—Quoted in the Nation, Sept. 22, 1887.

The ancient Roman law, however, made it obligatory that girls should be baptized on the eighth day after their birth, but the boys on the ninth.—Mosheim, Ecc. Hist. Magdeburg, Ann. 1700, p. 9.

Now is it strange that we should find traces of the early ordinance among the heathen nations. The fact is that religion emanated from the teachings of the Almighty to His children on earth. In the beginning it was pure. But as in its true form and nature was among the children taught. When apostasy and degeneration set in the truth was partially lost and error prevailed. Baptism became infant sprinkling in heathendom. But what is more significant in this connection is that the ritual by of the rite was retained after Christ. The ordinance instituted by Him gradually became infant sprinkling in nominal Christendom. The same forms were at work; the results were nearly identical. This ought to induce the Christian world seriously to consider the danger of drifting into paganism unless Almighty God reveals His truth from heaven as we, as the Latter-day Saints firmly believe He has done, for the regeneration of the world.

RELIEF UNCONSTITUTIONAL.

The Colorado legislature passed a bill, as previously stated in these columns, intended to give relief to the suffering farmers and others in the drought-stricken section of the state. It appropriated $92,250 for this purpose, the amount being distributed among various counties within were named. The governor took the matter before the state supreme court, which has decided that the measure is unconstitutional. In its opinion the court says:

We find the principle underlying this bill condemned by our constitution as dangerous and dangerous. It would permit relief to the state unless when compelled to use time discovered by bonds legislature of Congress, or the contract who has not the bonds to issue demanded by this, and is a certain recipient, whose need has been declared by the act of that. And however strongly the individual sympathies of these judges may appeal to the members of this court as individuals, or judges sworn to support the constitution, the question presented is one purely of constitutional law. We think it is clear that the state cannot in its sovereign capacity extend aid to individuals, individual, educational or benevolent purposes to any person, corporation or association, unless such person or association is under the absolute control of the state.

If there was needed, or thought they needed, state relief in their trying circumstances, and had the sentiment of the legislature on their side, we do not wish to see themselves safely through, they must look to other sources for assistance. As shown by the ruling from which the foregoing is an extract, Colorado's constitution clearly forbids an appropriation of state funds for industrial, educational, charitable or benevolent purposes, unless the industrial or other institutions or institutions to be made beneficiaries are absolutely under state control.

DREADING DREAMS.

The psychical phenomena of dreams have been the subject of a vast amount of theorizing and investigating in modern times, with the result that the psychologists are just where they were when they started—at sea; their attempted explanations of the philosophy of real dreams—vivid, literal, premonitory influences acting upon the spiritual being while the body is wrapped in slumber—do not explain at all. No amount of research or speculation has been able to detract from the literal character of the declaration made on the subject by the patriarch Job when he said, "If a God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon his bed; then he openeth the ears of men and sealeth their instruction."

The history of man is full of instances where important instructions and warnings have been given through the medium of dreams. Some of them have had an important bearing on the whole human race. Yet dreams—not the fitful, conglomerate hallucinations that oft disturb the sleepers, but those with clear, strong, tangible impressions—are not limited to topics all-important to a great number of people. They come to most persons with more or less frequency, and on the principle that like causes in this, their character usually finds a harmony in the nature and habits of the individual. To those with marked spiritual development they convey a greater measure of instruction than to those whose whole bodies or thoughts and life act and define the higher part of man; but occasionally there are prominent instances among all classes of people of remarkable premonitions of either personal prominence or disaster.

A peculiar warning of this individual character is told by the Los Angeles Herald. Private S. H. Ford, of the drum and fife corps of the seventh regiment, dropped dead a few days ago, and was buried with military honors at Rosedale cemetery. The singular feature in connection with Ford's sudden death is that it was wholly foreshadowed to him in a dream. On the Monday morning preceding his decease he went to his brother, and somewhat excitedly related to him that he had dreamed that he had died suddenly, and then described in detail his funeral as seen from the coffin in which he lay. He told of his body being covered with the American flag; that certain members of the regiment acted as pall-bearers; that his remains were taken to a church building which he indicated and were met there by the chaplain. He told of the march to the cemetery, of the firing of three volleys over the grave, and of a certain corporal sounding "taps" at the close of the services. In relating the dream to his friends he mentioned the names of those who took prominent part in the funeral, the way and ill, and death came unexpectedly, from heart disease. His funeral had been described in such detail that those who conducted it were able to make it conform in every particular with the incidents so dreamed, and did so. Thus, while the burial ceremonies were performed that must be new in his dream, yet the dream had intimated minutely events that were to the future.

If this particular class of warnings were the chief subject of premonitions in dreams, there might not be much desirability for a close acquaintance with that method of receiving information of coming events; but it is not. The incident related, while it furnishes truth, as the real inspirational dream does, yet is of an unusual nature even in the history of dreamland. The record there discloses much of comfort, of joy, of hope, of brightness, to individuals and the world, as being connected with the things so communicated. The power and value of dreams and their interpretation are exemplified in the case of Joseph in Egypt, Daniel in Babylon, of the young Child whom Herod sought to destroy, and of numerous other instances that might be cited. And in this age, as well as anciently, the pure and the true, the lovers of virtue and righteousness, who cultivate inspirational communication, have a share of that same experience which holy men of old and the saints of their day enjoyed, in being warned of various dangers, having the means of escape point out, and receiving that comfort, guidance and instruction which comes only from a source beyond the ken or control of mortality.

WRONG AS TO UTAH.

The Denver News of March 15 has an item relating to requirements of citizenship in the various states of the Union, in which the following alleged information is given:

Connecticut requires that all citizens shall be able to read the organic law of each so. Massachusetts requires that they shall read the constitution in English and write their names, unless physically disabled from so doing. These states allow aliens to vote who have declared their intentions to become citizens. Colorado, Florida, Indiana, Kansas, Michigan, Louisiana, Minnesota, Missouri, Wisconsin, Nebraska, North Dakota, Oregon, Texas and Utah.

So far as Utah is concerned, the statement that aliens who have declared their intention to become citizens are allowed to vote is incorrect. No person can vote in Utah except a full fledged male citizen who has resided in the Territory six months, and in the precinct where he votes thirty days preceding the election. The qualifications of electors now are prescribed by Congressional enactment which disfranchised women citizens, who formerly were permitted to vote.

Do not forget, fellow citizens, that the bonds election will take place in the various precincts of this county on Monday, the 18th inst. The *Herald* says the 16th, was a misprint.—*S. L. Herald*, March 15.

So is the *Herald's* date, the 16th, as given above. Do not forget, fellow citizens, that the bonds election does not take place on either the 16th or the 18th, as the *Herald* misprints tell you, but on the 18th, (next Monday) as the county court and the NEWS have plainly stated.

WHAT IS PATRIOTISM?

Every true American is a devoted lover of his country. Its glory and grandeur, its past, present and future, are ever absorbing topics of interest to him. He is patriotic to the core, although the occasions may be very few when an expression of that sentiment is timely, or when his services can be of special value.

Men are so constituted that they have to locate themselves. They are citizens of a state as well as citizens of a nation, and it is not uncommon to see a person distant and effusive in the assertion of his Americanism, and yet so of little value in a local sense.

Utah has been memorialized with this class patriotism, with men who saw more of education than they did of home rule and local liberty and progress. Their endeavor was to destroy, to endeavor to sectional and political condition, those who made the desert blossom and paved the way for even truthful to partake of that which toil and sacrifice had so diligently created.

The Pioneers and their appreciative successors have already put themselves on record for loyalty and patriotism. No more enthusiastic celebrations ever glorified a nation than those which a generation ago and many a time since then in Utah testified to the appreciation of their country's institutions; and that utterance of officials which at times was construed to be lukewarm in the nation, was but the closing notes of true patriotism in instances solitary, in comparison, to the profession, and to efficiency which was so far removed from the spirit of constitutional privileges as light from darkness, or heaven from shock.

Six times have the people of Utah appealed to the magnanimity of the nation for the right of self-government, for the privileges of full citizenship, for the opportunity of taking part in national affairs. Six times have they been denied; they "asked for bread and were given a stone, for fish and were given a serpent;" and even now not in the warmth is felt by the people in regard to ultimate statehood and the rights so long withheld. They cannot help but see that the present move is made by the politicians, by aspirants for office, to meet the exigencies of party, rather than that the people should have justice because it is justice, and right because it is right.

The Convention now assembled in this city for the framing of a Constitution is far from being an ideal one. Partisanship is without disguise, and selfishness crops out in all contributory directions; and unless these incongruous elements are under more restraint than they are at present, the work will be an abortion, the people will reject the whole concern.

One of the first contributory sections was that referring to our house jail delivery. Its glaring were the provisions that even the Convention hardly entertained the suggestions therein. To be sure, courts will be needed, and yet in its heart be untrue to the grand conceptions of sacred liberty and union signified by it. Much of what we have heard said has been unadulterated humbuggery; much that we have seen has demonstrated the shallowness of pretense; and much that we have experienced has proved to be that it is possible for tyranny and oppression to find excuses for arbitrary methods in the primest land beneath the sun.

And so the unsectarian man, moving along the line of duty, may cheerfully within his line of family, of village or city; love of his state where destiny or choice has placed his feet, He may comprehend the genius of that national life to which he conforms each thought and act, and after all his votes may be silent in the senate, on the hustings, or in the Convention. But he is a patriot. His life belongs to his country, and his loyalty, if it is needed. With the thousands whose bravery of soul has led them in that direction he would most intelligently an enemy in war in the forum or on the battlefield. At the same time he is satisfied that thousands have acted from less generous impulses, from questionable loyalty, and because of the motives as varied as are men. He questions much that love which claims the spoils of office, because of chagrin taken a quarter of a century ago or more. But one man in our Convention rose to the dignity of refusing remuneration; only one man here and there refused continuous remuneration from the government for services in the war. Both men are heroes, and their patriotism is beyond praise. Money cannot buy service like to that.

Let us be patriots, or if New York, Pennsylvania, Massachusetts, or even Arizona or Wyoming (alone by receive not little of his consideration, what has that to do with his Americanism or his loyalty? Do not the man's actions speak louder than words, and would you not as soon trust him in an emergency as the one who is forever prating about his patriotic love for and interest in his country and its starry flag.

Shakespeare said of one of his characters, "Methinks he doth protest too much," and President Young said the same thing in other phraseology of one of Utah's bumbastic governors, who, after charging the people with every crime in the political calendar, ran up in his own residence the stars and stripes, as much as to say that he only was an American, and every other man was a traitor.

The flag is the emblem, or it represents the nation as a whole. But a man may wear it in his hat, or have it folded around him at his desire, and yet in his heart be untrue to the grand conceptions of sacred liberty and union signified by it. Much of what we have heard said has been unadulterated humbuggery; much that we have seen has demonstrated the shallowness of pretense; and much that we have experienced has proved to be that it is possible for tyranny and oppression to find excuses for arbitrary methods in the primest land beneath the sun.

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Those Adopted by Progressive Merchants.

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