

revealed a wreck of foliage rarely if ever equalled in this usually placid clime. Nor was the havoc confined to the brittle cottonwood or the hardy black locust—trees which if not indigenous have at least come to be considered as almost natives. The stout boxelder, the stately poplar, the graceful walnut—all went down to the common ruin. Then there were tumbled chimneys, overturned outhouses, tattered awnings and swift-flying signs—all in all, a swirling, whirling, noisy scene during the night that made men's hearts thump nervously and woke timid women with a scream. We have boasted much of our immunity from tornadoes, and the boast was not without foundation; but we can no longer deny that when the elements so decide, they can raise a sephyr that makes everything tremble. Last night's wind was surely a splitting one, capable of making "flexible the knees of knotted oak." It is an experience which the average mortal is pleased to know is behind him.

### HISTORY OF A SECT.

The progress made by the Church of Jesus Christ of Latter-day-Saints, both material and spiritual—its development from a small beginning and its triumphs in great adversities, furnishes strong proofs of the genuineness of its claims. "If this work be of men, it will come to naught, but if it be of God, ye cannot overthrow it," was well said of the Christian Church when first it rose out of obscurity; and the argument is as unanswerable today as it was then. Mormonism has prevailed, because its author is God.

The force of this argument is stronger when the brief history of the Church is compared with that of other religious movements apparently of a similar character. Several have been commenced in this country, that are again almost entirely forgotten. A case in point is the community of Jansonists at Bishop's Hill, Illinois, who this month are celebrating the fiftieth year of their existence, under conditions that indicate that they never will have another similar celebration. A brief sketch of their history is sufficient to show the unprofitability of the work of man, as a foundation of faith.

The founder of the sect, Erik Janson, was born in Sweden in 1808. He was a well educated man and received when 21 years old what he considered a revelation from God. He commenced preaching and soon gathered some followers. On account of his "heresies" he then found himself in conflict with the ecclesiastical and civil authorities of the country, and had to take refuge in the mountains. Then he conceived the idea of emigrating to the United States. In 1845 an emigrant was sent here to select a suitable locality, which finally was found in Illinois. Bishop's Hill was founded and Janson's followers settled there. The wealthy among them had previously sold their property, and the community had all things in common. In 1850 the little city had 1,500 inhabitants. Industries of various kinds flourished. Men, women and children had their work

allotted to them, and the results of the labor were distributed according to the needs of all. For a time material progress attended the community. Soon, however, discord appeared. One of the leading men came to the conclusion that marriage was against the word of God, and many followed him. An adventurer next succeeded in gaining admittance and married a daughter of Janson. He found life in the colony unbearable, however, and decided to leave. He could not persuade his young wife to go with him, but carried her off against her will. Janson gathered a posse and took his daughter back to Bishop's Hill. A formal feud was the result, and Janson was at length arrested. In the court room he was shot to death by his daughter's husband. This was May the 13th, 1850. Eleven years later affairs had taken such a turn that it was deemed necessary to divide the property between the members of the colony. Each received twenty-two acres of land. Many sold out and settled in other parts of the country. At present Bishop's Hill has about 400 inhabitants.

The movement at one time had importance because it gave the first impetus to the immigration from Scandinavia, by which so many large tracts of the United States have been reclaimed for agriculture; but as a religious movement it had no vitality because not based on divine authority.

### WHY HE WITHDREW.

On last Sunday in San Francisco, H. A. Ironside, who has been holding the official designation of captain in the Salvation Army, announced his withdrawal from that organization, which he had been with for six years. He stated that his retirement was not caused by any ill-feeling toward its members, for whom he had a high regard and sympathy; and he knew the organization had done and was doing a vast amount of good. But he had come to the conclusion that "the Salvation Army, although honest and accomplishing much good, is not following the ideas laid down in the Holy Scriptures." He further said:

A worker in the army is, in following out its orders, compelled to preach things that are not sanctioned by the Bible, and in consequence God's truth is perverted by man's ideas. A worker for God cannot serve Him partially, but must endeavor to do all that is commanded by the Supreme Being; he cannot shirk his labors or do that which is contrary to the will of God. After working faithfully in the army for six years, and following one thought that has led to another and summing up and considering the Bible, I have become aware that I was giving the gospel contrary to the manner prescribed by God, and the Bible; and to be honest and sincere I see no way but to withdraw, and to work according to my convictions of my duty to the Lord.

If every religious preacher should pursue the same course as ex-Captain Ironside, there soon would be many vacancies in clerical positions; for there are very many regular ministers of various denominations who are convinced that their preaching is not in harmony with the Bible, but who

continue in their labor nevertheless. As to the particular in which the Salvation Army's orders compel its preachers to teach things not sanctioned by the Bible, those immediately concerned should recognize that themselves, and as individuals who call upon people to follow Christ, follow Him in their own conduct and teachings. He has declared the necessity of faith and repentance; He has declared the baptism of repentance for the remission of sins, performed by one holding divine authority and in the form of immersion in the water, to be the counsel of God; He has declared that the birth of the Spirit, following the birth of the water, is essential to admission to His kingdom and to being numbered as His people—and any teaching contrary thereto is not sanctioned by the Bible. Those who profess belief on the Lord and reject the authorized ordinances which He required, may believe in His existence, but they do not believe Him, because they hold as non-essential that which He declared to be essential. Belief in Christ is keeping His commandments: "he that believeth on me, the works that I do shall he do also." There is a broad distinction between belief on the Lord which is manifest in the works of obedience to His laws, and the "only believe" idea which denies the necessity of submitting to the ordinances which He submitted to and which He enjoined upon all who would come to Him. It is not every one that says Lord, Lord, but those that do the will of the Father that enter His kingdom; and a sincere man who believes Christianity to be the Gospel of salvation does right when he refuses to continue in the error of preaching or following that which is contrary to the doctrine of Christ.

### NEODOXY.

Rev. Dr. Joseph Parker in London, who is nothing if not original, has invented a new term with which he proposes to enrich the vocabulary of theological controversialists — if they are willing to accept it. The new word is "neodoxy." He says that describes the prevalent theological attitude of England, which is neither orthodox nor heterodox, but simply progressive without any regard for where it is going.

Commenting on this "neodoxy" a religious paper observes that it is not exactly a new experience in the world of theology, for nineteen centuries ago the Athenians were found to "spend their time in nothing else but either to tell or hear some new thing," and then continue:

But surely it is a pitiable spectacle when the preacher takes upon himself to proclaim the Gospel of Jesus Christ without having any fixed principles at all, without having reached certainty on the matters that are fundamental, but is prepared to shift his position with every new book that appears and with every new fad that is promulgated. Those who occupy this position are perilously like the class described by the Apostle as being tossed about by every wind of doctrine, whom he in no wise commends. It is hard for a preacher to be in earnest about a truth which he accepted yesterday and may discard tomorrow. And