

is there the same proportion of people who bow the knee to Jehovah as in Utah. If it be indeed not to believe in existing religions which repudiate those portions of the word of God that are distasteful to the bulk of sectarians, and that set up a God other than the Divine being worshipped by Abraham, Isaac and Jacob, then are the Saints guilty. That they are infidel to the religion of Christ is totally untrue.

Before professors of religion can expect to have any weight with the Latter-day Saints, they must show their sincerity by their works. If they believe the Bible of which they speak so glibly, let them repent of their sins, be baptized for the remission of them by one duly commissioned to administer that ordinance and receive the Holy Ghost by the laying on of hands, walking in all humility before the Lord, these doctrines being laid down by the good book as indispensable. The sectarian way of saying one thing and doing another without making consistent people feel sick, is being relegated to the place to which it belongs.

"O WHAT A RARITY."

In the changed conditions that are in process of formation in this Territory, a question of weighty importance presents itself to the Latter-day Saints. People of various religious denominations are coming here in considerable numbers. It may be confidently anticipated that at the present ratio of influx, they will constitute, in course of time, a noticeable proportion of the population. The question in point is, what is to be done to redeem these Methodists, Presbyterians, Baptists, Congregationalists, Episcopalians and other deluded people from their awful condition of servitude to false theories and unchristian dogmas?

They repudiate the vital principle of revelation, except it be a professed faith in what was given in that line many centuries since. They stand aloof at the very idea of the New Testament organization of the Church of Christ, as instituted by Himself, including apostles, prophets and other authorized and inspired officers who were to perform and direct the work of the ministry, and do other important duties for the building up and edification of the "body of Christ." They do not regard the baptism by proper authority, by immersion, for the remission of sins, and the laying on of hands for the imparting of the Holy Ghost, as essential. The necessity of miraculous gifts, such as speaking in tongues, interpretation thereof, healing the sick, etc., are regarded by them as heresy, although their essentiality is plainly portrayed in the New Testament. In fact the doctrines of the Bible are not generally accepted by these people. What then should be done to correct these evils, which "foster infidelity?"

The answer appears clear enough. All these doctrines and many others contained in the Bible are incorporated in the faith of the Christians (the Latter-day Saints) established in this region. It would seem then that the Bible should be taught to and circulated freely among these people, that they may become converted to its principles and precepts. Let them be taught the Christian religion, that they be not swallowed up in the slough of error, and fall over the precipice of destruction. The Bible and the Christian religion should be the watchword of every Christian, that the light may at last dawn upon these misguided people. If they can only be Christianized the victory is won, and many who now sit in darkness will bask in the sunshine of divine truth, as exhibited in the Christian religion, as it existed in the days of the Savior and his ancient apostles and Saints, and as it has been revealed anew in these days through Joseph Smith the Prophet.

These remarks are dedicated to the attention of the reverend gentlemen who composed the late sectarian denominational convention held in this city. They, throughout their entire proceedings, spoke of and treated the members of the Church of Jesus Christ of Latter-day Saints—commonly and improperly called the "Mormon" Church—as not Christians. How do they like it?

WHAT WILL THE HARVEST BE?

THERE are about fifteen hundred millions of people—mostly savages. That the average man is a savage there is scarcely room for doubt. The ferocious instincts of humanity are but thinly veiled by the diaphanous film of civilization. Rend it and the savage springs forth panoplied for war, and eager for the fray. The annals of nations are but records of robbery, strife and bloodshed from the earliest dawn of the world's history. The feudal lords who raided around their respective castellated strongholds during the dark ages, were only robbers of smaller calibre than William the Conqueror, who stole Great Britain. The foundation stones of the kingdoms of the world are laid in blood, and their thrones are built and buoyed up by bayonets.

If anyone doubts the existence of the tiger in man, let him observe the sav-

age light that flames up in the eyes of an audience when witnessing the mimic war upon the stage, or listen to the fierce shouts of exultation that rend the air during the savage sports of Spain, when either the bull or the matador goes down in the bloody encounter. Let him observe the extensive, and not always bloodless battles between capital and labor, or read the reports of the socialist and anarchist meetings, the story of the Bald Knobbers and other organizations for secret assassination, and the daily accounts of murders and lynchings all over the land.

It is claimed by some that the savage instincts of humanity have been measurably snubbed by the influences of civilization and that we are now entering upon the millennial reign of peace. But if so why this preparation for war? This formidable increase in the world's armies and navies and engines of destruction? If we watch the movements of the principal powers of Europe we find national crises accumulating. Emperor William is dead, and Bismarck, the man of blood and iron, who held the world in check as master of the situation with his right hand man, Von Moltke, are now tottering on the verge of the grave, and the life of Emperor Frederick hangs by a thread that may be broken at any moment, to give place to the haughty and warlike Prince William, of whom a German correspondent writes:

"The fierce light that beats about the German throne leaves the dumb and sickly monarch in the shadow, plodding slowly on toward the nearing and inevitable end, while it throws the stalwart, warlike, and aggressive figure of Crown Prince William out with vivid distinctness. The name of the coming emperor is heard in the councils of all the sovereigns and diplomats of Europe. Not since the first Napoleon has a young man wielded such tremendous power as will fall to the lot of this headstrong, violent and revengeful prince."

Such is the situation in Germany. How is it in France? This nation has never forgotten the glories of the "first empire" nor Napoleon the man of destiny, who embodied the spirit of war and who, on his death bed:

"Dreamed that the Frenchman's sword still slew,
And triumphant the Frenchman's eagle,
That the bearded Austrian fled anew
Like the hare before the beagle."

Neither has she forgotten the defeat of 1870, when her pride was humbled in the dust before the German invader. When Bismarck planted his iron heel upon her neck and tore away the fair provinces of Alsace and Lorraine. She has longed for another commander like the "little corporal," to guide her legions to victory. And France evidently thinks she has found him in the person of Boulanger, whose chivalrous adoption of the popular cry for vengeance on the German spoiler, has enabled him to fire the nation with the fierce fervor of his own towering ambition, until it seems ready to burst forth in a flame that shall bathe France in the lurid light of war.

Meantime the Russian bear paces impatiently back and forth like a caged lion, and hungry hordes of savage Cossacks are hovering on the border, eager when the signal of conflict shall be given, to hurl themselves forward upon Turkey, and plant the Russian banner upon the Mosque of Constantinople, in pursuance of the cherished plan marked out by Peter the Great.

Italy, for some cause, suddenly calls her soldiers home from Africa, and England, doubtless realizing that the powers of Europe are trembling in the balance, hastily summons a cabinet council.

Do these signs of the times presage peace, or war? If the latter, what will the harvest be?

CONVERSION OF JEWS.

THE following from a periodical called the *Watchword*, published in Boston, will doubtless be read with much interest by the Saints who are observing the signs of the times:

"The present movement towards Christianity by Jews seems to be unique. Eminent Rabbis are following the example of the famous Rabinowitz of Russia and becoming confessors of Christ within the synagogues, very much such disciples as the first Christians at Jerusalem were. A Vienna correspondent of the *London Times* writes of one such marked conversion thus:

"In connection with this movement it may be mentioned that one of the most learned and respected of Hungarian Rabbis, Dr. J. Lichtenstein, who has been thirty-five years Rabbi of Taplo-Szelo, has lately started his co-religionists by two pamphlets in which he affirms the divinity of Christ. The pamphlets being very ably written, have been noticed by all the leading newspapers, and have raised much controversy, for Dr. Lichtenstein professes to remain obedient to the Moslem dispensation while recognizing that Christ is the Messiah."

"Further particulars of this Rabbi's conversion are contained in the letter of a correspondent at Buda-Pesth, writing to *Israel's Watchman*. His letter is as follows:—"

Dear Sir: More than two years have elapsed since Rabbi Lichtenstein first came to see me in this city, and I have had continued intercourse with him since. Through the reading of the New Testament he was led gradually into the light, and he was soon moved mightily by the desire to testify to

his brethren that Jesus is the Christ. His idea, however, from the first was that he might carry his people with him, and so he indicated that he did not wish so separate himself from them by being himself at once baptized.

A year ago, having seen some of his manuscripts, I urged him to give publicity to his views through the press. He hesitated for some time, but at length consented. I undertook to get his pamphlets printed. The first, "The Talmud on its Defence," was not much noticed by the Jews. It was, as one of them afterwards described it, "a harmless thing." His object was to introduce himself to the public as a man who was heart and soul a Jew. The appearance of the second pamphlet, however, "My Testimony," in which he declares his belief that Jesus Christ is Israel's Messiah, was like the bursting of a bombshell. The excitement and wrath of the rulers of the synagogue here and elsewhere knew no bounds. He was summoned to a conference with the chief rabbis and other leading Jews in our city. They maintained at first that he could not have written the pamphlet himself. He was a humble man from the country, who had attended none of the modern schools of learning, and it was obviously impossible that he could thus wield the pen; it was a "mystification," they said; he had only lent his name to what had been written by another.

One gentleman who was present said that he would lay a thousand florins on the table, if the Rabbi would take the pen and show that he was capable of writing such German. The Rabbi replied that he had not a thousand florins at his disposal, but that he could procure the sum, would lay it on the table, take up the pen, and write on any Biblical subject which they might choose to name. "And, gentlemen," he added, "you will lose your thousand florins."

When they saw that they were mistaken on this point they pressed him to make over to them, for a sum of money, his rights of authorship with regard to the pamphlets.

The offer made to him must have been tempting, for he felt he was as if he might have left their meeting-room almost a rich man, but he refused. They then said that if matters stood thus he must leave them at once and be baptized. It will not be the first time, they thought, that a Rabbi has left their community and been baptized; but that a Rabbi in office should confess Jesus as Christ, that is not to be endured.

As he did not resign, efforts were made to get him deposed, but without success. As each Jewish congregation has its independence, a Rabbi cannot easily be removed unless the people dismiss him; and the people at Taplo-Szelo are by no means disposed to part with Rabbi Lichtenstein.

For pamphlets sold the Rabbi has received fully 100 florins from me. I shall be very thankful for any aid which friends may send me on the Rabbi's behalf.

Yours very truly,
ANDREW MOODY.

Rudolf Quai 8, Budapest.

"Another significant movement reported is amongst the Jews. A contemporary says:

News comes from ice-bound Siberia of a Gospel movement essentially the same as that of Rabinowitz. The leader is Jacob Scheinmann, a Polish Jew, who, twenty years ago, through independent thought, came to the conclusion that the Messiah, the Son of David, was the true Savior. The strict Talmudic Jews got him transported to Siberia, where for fifteen years he labored, almost unheeded, to awaken faith in his fellow-exiles. Among the uncalled-for men which he found at Tomsk, where he was engaged in business, was a pamphlet by Rabinowitz, with whom he at once communicated. He has been busy disseminating his views through pamphlets called "The Voice of One Crying in the Wilderness." Delitach's Hebrew translation of the New Testament is being eagerly read and studied by the Siberian Jews.

"Thus in many quarters there are tokens of a stirring among the dry bones; Rabinowitz in Bessarabia, Lichtenstein in Hungary, and now Scheinmann in Siberia."

THE SIDEWALK SUBJECT.

Special and Serious Objections to Big Boulders.

SALT LAKE CITY, April 9, 1888.

Editor *Deseret News*:

I noticed recently an article in the *Salt Lake Herald* on the subject of improving the sidewalks, in which the writer deprecates the policy of wealthy men building handsome cottages in the suburbs and then calling upon all the people between their residences and Main Street to build expensive sidewalks the entire distance for their accommodation, declaring that many are too poor to indulge in such a luxury.

This may be the case in some instances, but if as intimated, the great majority along the line favor their construction and are able to foot the bills, by all means let the sidewalks be built by all those who can build them and thus furnish needed employment, assist in the good work of improvement and at the same time furnish an example that will preach louder than words.

To any one who is a close observer, it will be very evident that some of the sidewalks need improving, and that those which need it most are not invariably situated in front of premises occupied by persons of limited means. There are some sidewalks which are studded with huge boulders like grave stones over the departed, regard for public safety. If a man could not afford to lay a stone or cement sidewalk, he might have influence enough with his neighbors to obtain their assistance in lifting some of these out of the ground by means of crowbars or derricks, so that the man who inadvertently dashes his foot against one of these rocks of offense might be relieved from the opprobrium that might otherwise attach to his name from the explosive force of his remarks regarding it; for a man is said to be known "by his walk and conversation," and neither are much improved by such encounters.

Again he will notice some sidewalks neatly laid at considerable expense to the proprietor, but a water pipe has to be laid and the walk is ripped up and virtually ruined because of the reckless manner in which the materials are attempted to be replaced, thereby leaving either a small mountain to be climbed by each pedestrian or a yawning abyss in which he is liable to be engulfed. S.H.R.

LETTER FROM TOQUERVILLE.

Corrections.—Doings of Deputies.—Damage by the Cold Weather, etc.

TOQUERVILLE,

April 9, 1888.

Editor *Deseret News*:

On returning from Milford I observed a notice in your welcome paper respecting my arrest. The two main points are incorrect. I was not arrested at Toquerville. On the 20th ult. I went to Silver Reef and gave myself up to United States Deputy Mc Geary. Went before the commissioner and gave \$1,000 bonds to appear April 3rd. All the witnesses wanted in my case were secured, and on the above date my hearing came off before Commissioner Jordan, which resulted in my being bound over in the sum of \$1,600 to meet the grand jury about May 7th.

There was also a slight mistake in reference to the arrest of Miss Jennie Haight. She was to appear at Silver Reef and not Beaver, as stated.

It is a weakness in mortality to want credit for what we do; hence, I make the above corrections.

Of late

THE DEPUTIES

have been very energetic in our fair Dixie, which just now "blossoms as the rose," and they have been quite successful in arresting a goodly number, I think about 15 in all, of our brethren. Our worthy Bishop, Wm. A. Bringham, was captured Feb. 14th and is now serving his time. Brother Levi Savage, who recently finished his term, was one of the first victims. For several years we have read of the crusade in the north, but did not sense or appreciate the fact, till it came south—home, if you please. Thus far the officers have conducted themselves as gentlemen; at least, I have heard nothing to the contrary.

On the 31st, my father and Brother M. Gibson started for Salt Lake to attend conference. At Hamilton's Fort, near Cedar City, they were halted by Deputies Dyer and McGeary. In some way father left the wagon and got into the sage brush, and they had to rustle to find him. Brother Gibson was taken to the Reef and Marshal McGeary started for Reaver with father in charge. I am informed that father made good his escape at Parowan, but have not learned the particulars.

Another

INTERESTING CASE,

which I have not seen in print, was that of Brother Whitehead, superintendent of the Washington factory. Deputy McGeary halted him, but he did not "halt;" he made lively footprints—not in the snow, but in the Dixie sand—and mounted his horse in double quick, and off he went, not stopping to discuss the weather or ask which road to take. The officer fired two shots at the superintendent went flying through the air. However, I do not think the Marshal took "dead aim," but simply thought he would scare him, and perchance cause him to stop. But it is a question in my mind whether he has ever stopped since. While it might have been serious, still one can scarcely refrain from smiling to hear the recital of bow dextrously and cleverly Brother White had made his escape. Such is one phase of life in our lovely sunny south.

There has been considerable sickness the past winter—measles, lung fever, pneumonia, etc.—and quite a number of our "little blossoms" have been nipped in the bud, and taken to a better world.

We caught the "tail end," of that

SEVERE COLD WEATHER.

Our fig trees were killed, the grape vines injured considerably, in some localities badly, and other fruits more or less; still the prospects for fair crops and good grazing are flattering. Our mountains have a deep mantle of snow, which means plenty of water.

Our various associations are in a fair and healthy condition, and we are endeavoring to keep pace with the times and seasons. Should we get behind please wait for us, for we have "rough roads to travel."

Very respectfully,

D. SPILSHURY.

MARICOPA STAKE CONFERENCE.

The Maricopa Stake Conference was held in Mesa on March 31st and April 1st. President C. I. Robson and Counselors, with Bishops and leading Elders, were on the stand. No visitors present.

The reports given by the Bishops showed a gradual increase in faithfulness in the Stake. The reports of the presidents of the various quorums and associations were very favorable. The speakers were earnest in their treatment of the subjects spoken upon.

On Saturday the usual routine of business was attended to, and a statistical report read, showing an increase of 124 during the six months ending March 31st.

The Relief Society, Y. L. M. I. A. and Primary Association held their conference on Thursday and Friday. On Saturday evening the Y. M. and Y. L. M. I. Associations of the Mesa Ward gave an entertainment, this being the closing conjoint meeting of the season. The health of the people is better than it has been for the past three months. The fruit and crop prospect is excellent. The weather is delightful and it is becoming quite warm.

GEO. PASSEY, Clerk.

PAROWAN STAKE CONFERENCE.

The Parowan Stake Conference convened in Cedar City Tabernacle March 31 and April 1, 1888. President Morgan Richards, Jr., offered opening remarks, expressing pleasure in the privilege of meeting in quarterly conference in peace. He reported the stake in a very fair and prosperous condition.

The Bishops and Counselors gave favorable reports of the people under their immediate care, as also the various organizations and schools in the several wards.

The general and local authorities were presented and sustained by vote of the conference, as also a list of home missionaries.

Reports of the stake and various organizations were read.

The speakers were President M. Richards, Jr., and Elders John P. Jones, Myron S. Roundy, Charles Adams, R. C. Allen, C. D. Adams, Robert B. Dalley, Daniel Leigh, Rees J. Williams, R. W. Heyborne, John Eyre, U. T. Jones, F. M. Jensen, Jos. Hunter and David Matheson.

The topics mainly spoken upon were fulfillment of ancient prophecy, storing and saving grain, training the youth, first principles of the Gospel, sustaining the Sabbath schools, and a variety of other subjects edifying and instructive to the Saints.

The various reports indicated that the Saints were improving. Quite a number of the Saints in the Stake had been afflicted during the past quarter with diphtheria, croup, measles and bad colds, etc., but by the blessings of God, but few had died.

The usual Priesthood meeting was held and business of the Stake attended to.

The Conference was unusually well attended and a good spirit prevailed.

The singing and music by the Cedar choir added greatly to the enjoyment of the Saints who were present.

Conference adjourned for three months, to convene at Parowan.

Wm. H. HOLYOAK,
Stake Clerk

AN EXPENSIVE EXPERIMENT.

April 13, 1888.
Last evening, about 5 o'clock, a young unmarried man of the Eleventh Ward, who by the way is quite prominent in one of our institutions of learning in this city, and who is the owner of a broncho horse, determined to try an experiment with him. The horse had never before been hitched up in single harness; and of course was unused to going out in such a rig as a buggy. However, the owner determined to give him a trial. After several attempts the harness was arranged upon the animal, his front foot tied up, and the buggy hitched to him. A bystander, who owned an old buggy, asked the young man to exchange bargies with him, as he thought it a pity to see an almost new one smashed up in the experiment. The offer was refused. After a delay of a few minutes, the driver having taken his seat behind the derry steed, it was loosened and induced to start. In less time than it takes to write this article, the fore part of the buggy was reduced to a complete wreck: shafts, dashboard, sideboards, singletree and harness, were heaped together in a chaotic mass, while the driver narrowly escaped being severely injured by the kicking horse, which was itself severely cut about the legs in its endeavors to free itself from the vehicle.

SEELY.

CHURCH BLANKS

As follows: at the *DESERET NEWS* OFFICE, Salt Lake City.

Stake Reports,	60c. per doz.
Ward Reports,	25c. "
Relief Society Reports,	25c. "
Primary Association Reports,	25c. "
Y. L. M. I. A. Reports,	25c. "
Y. M. M. I. A. Reports,	25c. "
Elders' Certificates,	25c. "
Bishops' Recommendations, Books of 50, 50cts.; 100, 75c.	
Primary Association Roll and Record Books,	\$.150.
Y. L. M. I. Association Roll and Record Books,	\$.150.
Ward Records, 1 qtr., \$3.00; 2 qrs., \$10.00; 4 qrs., \$12.00.	
Elders' Records,	\$.300.
High Priests' Records, - Made to Order.	
Seventies' " " " "	