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CHARLES W. PENROSE, EDITOR.

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THE NEW SALT LAKE "HERALD."

SUNDAY morning's Salt Lake *Herald* contained the announcement of the sale of that paper to a new company, which will conduct it specially in the interests of Democracy. It has been understood for some time that negotiations were in progress looking to this end.

The company consists of the following named gentlemen, viz., R. C. Chamberlin, A. W. McCune, F. H. Dyer, H. J. Grant, R. W. Young, Elias A. Smith, John R. Winder, H. G. Whitney, John T. Caine, L. G. Hardy, J. W. Judd, George Cullins, J. L. Rawlins, A. L. Pilcher, Simon Bamberger, Thomas Marshall, P. L. Williams. It will be seen that the list includes many of the holders of stock in the former company. They are subscribers to the amount of $40,000 in the present company, while the new members hold $51,000, giving them control of the paper, the capital stock being $100,000.

The *Herald* has always maintained Democratic principles, therefore the present movement cannot be regarded as a new departure in this respect. But henceforth it will be a party organ. Its influence will be exerted in behalf of the Democratic party, locally and nationally. The *Herald* has always been a strong champion of Utah, and has fought the battles of the People against all who have sought to deprive them of the rights and privileges of American citizenship. It announces that it will do this in the future.

We hope and believe that the new Salt Lake *Herald* will be true to the policy which it has already defined. The gentlemen formerly connected with the paper who retain their interest are well known and respected in the community, and so far as their power extends will certainly uphold the true interests of the people in this Territory, according to their political views and predilections. The gentlemen who have obtained control appear also to be determined to make the paper a champion of equal rights and civil and religious liberty within the lines of the law. The former editors and writers, we understand, are to remain on the staff and others are to be added. With such a combination of influence and good purpose the *Herald*, we think, cannot fail to be a power in the community, and one that will be wielded against oppression, fanaticism and obstruction in every form.

We therefore welcome the *Herald* under its new management and wish it prosperity. As it is to be strictly a party paper we may not always agree with its sentiments or endorse its utterances. But we are ready to second every effort, whether of Democrats or Republicans or members of any party, in the interest of peace, progress, the development of the Territory, the destruction of old hates, the burying of dead issues and the elevation of Utah into the dignity and rights of a free and sovereign State of the Union. Success to the Salt Lake *Herald*!

THE METHODIST UNIVERSITY SQUABBLE CONTINUED.

THE public is familiar with the disgraceful squabble that has been in progress for some time over the proposed Methodist University in Ogden, in which the Rev. Sam Small on the one side and the Rev. J. Wesley Hill et al on the other, are principals. An indignation meeting was held in the Ogden Chamber of Commerce building on Saturday evening, the object of which was to formulate an expression of wrath concerning the tactics of the Rev. Small, and publish it for the benefit of the people at large, that human confidence in the clerical Bueller might be completely wiped out.

The *Standard* of yesterday contains an account of the proceedings of the meeting, some of the details of which are suggestive and racy. Mr. V. C. Dunnell presided on the occasion. It was suggested that the mind of the audience be ventilated as to whether both sides of the dispute be disposed. Mr. Hill, the leading objective point of Mr. Small's animadversions, favored the unveiled process and it went that way, with but little exception.

Some of the terms applied to Small at long range were more striking on account of their expressiveness than because of their elegance. A Mr. A. R. Johnson referred to him as a hyperite and a skunk, and applied to him such other suggestive titles as occurred to him on the spot.

Mr. J. Wesley Hill treated the audience to an account of the conversion of the Rev. Small with the university enterprise. At the conclusion of the narrative Mr. Fred Shields, who seemed to be a sort of thorn in the side of Mr. Hill, addressed this question to the latter:

"Is it not true that you took with you to the east a plat of University Place and sold lots there?"

"I sold some lots there. Yes, sir."

It will be remembered that Sam Small charged Mr. Hill with having made a private real estate speculation out of the university enterprise and subdivided plots of real estate upon guileless eastern Methodists and they succeeded in getting his private pockets. That was evidently what Mr. Shields was digging after. The sweet gentleman wished to know who was responsible for Small's election to the presidency of the institution, and then proceeded to go over the ex-president's previous record. He was making it clear that it was understood at the time that the alleged defaulter was not at all a fit person for the position. A gentleman interposed to stop this reference to the musty past, and the objection was sustained by the chair. A business here before made by Mr. Hill, however, show that the latter worked eagerly for the election of Small, and it was admitted by some who participated in Saturday night's meeting that his past memory history was but slight of in the one grand idea that he was the most likely individual in sight who could obtain money with which to erect the proposed building. It seems to have been an act pretty closely in unison with the advice of the Quaker to the sen, who was about to launch upon the ocean of life in serve a fortune for himself: "With all thy gettings, get money. Get it honestly if you can, but get it anyway."

After a while the meeting gave birth to the following resolutions in reference to Sam Small, who is supposed to be confiscating in Canada:

"Whereas, Sam Small has issued a letter to the American people from Toronto, Canada, in which he maliciously assails our city, the Utah university and those associated therewith, therefore, be it

"Resolved, That we denounce his statements concerning the university as well as our city and we hold that it is unquestionably false, malicious and emanating from corrupt motives and an un-Christian heart.

"That ever two years ago the Utah university was located in this city after a fair and honorable contest with Salt Lake and other cities. After considering propositions from different points the committee on location met and located the institution in Ogden. The land donated consisted of about one hundred acres admirably located. The trustees of the university now hold a warranty deed to the same. The subscriptions from individuals were all made in good faith and are being paid according to the conditions upon which they were taken.

"The board of trustees are men of known integrity and their lives have are a sufficient refutation of the slanderous statements of this new Small. We regard his letter as a bold and unscrupulous attempt to deceive the American people, and hence we give them warning to beware of this man whose record here is very questionable and unsavory.

"We recommend that the M. E. conference which meets in this city in June make a thorough investigation of his record in these matters.

"A. R. JOHNSON,
"S. S. SCHASER,
"C. E. COLLINS,
"Committee."

Mr. Small has planted suit against those whom he regards as his enemies in Ogden. It was suggested in the meeting that instead of taking any action on Saturday of the character proposed, the decision of the courts be awaited. This idea was, of course, not to be entertained, and it was proper that it should not be. There is, in our view, but little prospect of Mr. Small figuring personally in the courts of Utah, else he has some other than the usual reason for slipping over the Canadian border. While there must be but meagre sympathy for the two principals in the unseemly squabble—the Rev. Hill in Utah, and the visitor to Canada—the late president of the Methodist university has coolly and unjustly assailed the character of good and honest men of the board of directors of the institution. And any method that is proper should be adopted to set them in a proper light before the public. Some of the most decent and respectable citizens of Ogden have been subjected, in this controversy, to the vile slander of one of the basest hypocrites of the present generation, and there should, in these instances to a vigorous defense against his venomous onslaughts.

This question is absorbing so much of the attention of Messrs. Small and Hill that their anti-Mormon tirades have been suspended for a season. Should there be at any time a resumption of their delinquency and slanderous course in that line, it will be natural that we should hold in reserve a few facts that have been checkmated during the present controversy.

RELIGIOUS DISSENSIONS.

PROFESSOR BRIGGS is coming a commotion in Presbyterian circles, that reminds one of the religious agitation of two centuries ago. His case is now before the General Assembly of that church. He was a professor in the Union Theological Seminary of New York, one of the great educational institutions of the Presbyterian religion. For some time he has been teaching doctrines considered unorthodox by many ministers, while others sustained him. He taught a doctrine of progressive sanctification which is interpreted by prominent Presbyterian theologians to be the same as the purgatory of Romanism. He also taught that the Bible is not verbally inspired, which, to some thinkers, makes it no more than any other written record.

The General Assembly is composed of representatives from 250 presbyteries. It is said that it is split into three factions in regard to the Briggs case. One faction wants the professor removed, notwithstanding his orthodoxy, unorthodoxy, and dangerous to the church. The second faction says he is all right, and quite safe. The third wants him retained, because he is a good man, and of value to the church. Dr. Barrows, a well-known Chicago Presbyterian, endorses Briggs, and says that if the Presbyterian conception of faith is too narrow, it ought to be broadened so as to embrace Dr. Briggs and his doctrines.

As the matter now stands it makes so pretty a quarrel as St. Louis O'Trigger himself could desire, and bids fair for the establishment of a new Presbyterian sect combining Romanism, Universalism and Ingersollism.

The fact is the theological horizon is clouded everywhere. In the Episcopal church the Howard McQueary case was followed by the case of Dr. Newton and Dr. Halsted, accused of promulgating doctrine not orthodox. These two gentlemen will soon be put on trial also for heresy. A New Jersey Episcopal clergyman named Roche is about to be tried for sacramental practices amounting to heresy. He elevates the elements at communion, which is virtually the "elevation of the host" in the Roman service, thus causing it to be worshipped. It is said that teaching of this kind has driven several young divinity students out of the Episcopal church to find refuge in the Roman fold.

The Baptists are also in a muddle. Dr. Bridgman resigned his pastorate because he could not preach the literal hell of fire and brimstone, and as he could not give hell to the sinners he left the church. Another Baptist minister in Pennsylvania said two weeks ago "There is nothing positive as to the authorship of the books of the Bible; he did not believe St. Paul was inspired; he did not believe Christ when on earth was conscious of being God; and the Bible should be put in or outside and the dross expunged."

This theological chaos among Protestant sects gives encouragement to Romanism. It is significant of the value of recognized authority, and suggests the absolute need of present divine revelation. But this being out of the question among the masses in the religious world and totally rejected by the ministers of the various denominations the lack of harmony and unity favors the spirit of indifference, and the absence of a positive standard of doctrine fosters infidelity, and the numerous revolts against ecclesiastical authority leads in the direction of general religious anarchy.

THE Methodist ministers of Chicago are in the habit of meeting every Monday in a body to discuss some prominent current issue. The Chicago *Mail* says that a few weeks ago they had a heated debate as to whether Jerry Simpson wore socks. The week after they discussed nature's indisposition in making Phoebe Cousins a woman. The modesty of Carter H. Harrison formed another subject for polemical warfare. They had a wheack at the Mafia two weeks ago, but last Monday they handled that awful man Colonel Robert Ingersoll. In the course of the debate Dr. Axtell called the gallant Bob a coward, and said that he ran away in one of the battles of the civil war. A report of the proceedings was forwarded to the Colonel, and it is expected that he will be present at the next meeting of the Methodist ministers, and prove to them practically that he is not a coward, and that he will not use gloves either.

THE World's Fair management at Chicago is doing something to make the project a success. On the list that Mr. Melville E. Stone was nominated by Director General Davis for chief of the department of foreign affairs. Mr. Stone was at one time editor and part owner of the Chicago *Daily News*. In that capacity he made a name for himself that is spotless. After retiring from the paper, he traveled for two years in Europe and in Asia. During his travels he published some very racy sketches of the countries he visited. As chief of the foreign department of the World's Fair no better selection could have been made. Another newspaper man has also been nominated for a World's Fair position—that of chief of the department of mines and mining. He is Fred J. V. Skiff, of the *Denver Tribune*. He is the Republican member of the National Committee from Colorado, but it is said that he is a competent mining expert, therefore his politics can cut no figure in the appointment. Altogether three two nominations are, and ought to be acceptable to the Commission and Board, as they are to the country at large. Both men are competent and reliable.

A NEW Napoleon of finance has arisen above the industrial horizon of New York City. He is a young man of 21. He is a graduate of Oxford University, England, and is no other than John W. Mackay, Jr., son of the mining millionaire. His father turns over to the young man the management of a large powder manufacturing concern. The young man went to work in a practical way. He turned out all the old officials and filled their places with college chums of his. It is rather hard on the outgoing gentlemen, but it is a new development in business. The young man, it appears, does not waste any time sounding Latin sentences, nor does he rattle his brain with the dialects of Homer, nor with the prosodial quantities of Horace. He attends to business closely, and it is expected that he will compel his Oxford subordinates to do the same. Young Mackay is also a director in the Commercial Cable Company, and in the Postal Telegraph Company.

There are 854 paper mills in this country; in Germany, 809; France, 620; Russia, 153.

SUNDAY SERVICES.

A Discourse Upon the First Principles of the Gospel.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, May 24th, 1891, commencing at 2 p. m., President Angus M. Cannon presiding.

The choir sang the hymn commencing:

"God our help in age past,
Our hope for years to come,"

Prayer was offered by Elder William Griffiths.

The choir sang:

"We are assembled here on Lord,
And worship Him in song."

The priesthood of the Fourth Ward officiated in the administration of the Lord's Supper.

APOSTLE JOHN W. TAYLOR

then delivered a discourse of which the following is a brief synopsis:

I am thankful for the privilege of being here at this time, and having an opportunity of worshiping the Lord our God. I have been called upon in address a few remarks to you and I trust you will exercise your faith that our heavenly Father will inspire us on me what to say that my words may be acceptable this afternoon.

I is interesting to me to hear of this kind, the singing always gives me great pleasure. We look upon the singing as part of our worship and one which is acceptable to our Father in heaven.

Strangers look upon the Latter-day Saints as a peculiar people. Visitors often come here to spend an hour among the "Mormons" because they desire to be able to state to their friends at home that they know everything about "Mormonism." Now, it is a pleasure to us to have the visitors come, for we believe that we have a reason for the hope within us, and we are always willing to explain this to those who desire to hear.

When Christ was upon the earth and wandered about among the people, the learned Jews of that age would frequently ask, "Can there come anything good from Nazareth?" and in the same way people in our age ask, "Can anything good come from Utah, or from the Mormons?"

The gospel believed by the Saints is a very simple system of principles, and can be stated in one sentence: "Do what is right." We believe everything that is true and are expected to accept every truth when the evidence of its being truth is furnished. I trust all who are here have a desire to learn the truth and to accept it. In our views about religion we often find ourselves mistaken. The same is the case in regard to denominations. Many of those whose hearts we do not know often occupy peculiar ground, in becoming better acquainted with their doctrines we learn, at least, to respect them, if we cannot believe what they teach.

The speaker then enumerated some of the fundamental doctrines of the Latter-day Saints, referring particularly to faith, repentance, baptism, spiritual gifts and liberty of conscience.

Continuing he said, It is easy for your humble servant to state what he believes, but it is difficult to demonstrate to you that this belief is in perfect harmony with the doctrines taught by Christ and His first apostles. Yet, this is necessary, for otherwise you might take my statements for nothing but my own individual opinions, the views of a man. But we do not found our belief upon human views, but upon the word of the living God.

It is evident to all that there are a great many different denominations in the world. But Paul says, there is but one faith, one Lord, one baptism. Could we now discover where to find this one faith, we might possibly become united, for I, at least, am willing to admit that any denomination is right, which can prove that they are in perfect accord with the word of God, but I am fully convinced that there can be but one true faith, one right mode of baptism. All the others must be wrong. When, for instance, we find that some sprinkle a little water and call that baptism, and others pour water and call that baptism, and others immerse and say that is baptism, it is evident that all cannot be right. It is therefore of great importance that we study the Scriptures to search out what the word of God teaches upon the subject.

Turning then to the New Testament, we find in the narrative of the baptism of our Lord, that He "went down" into the water, and "came up" again, and that this mode of administering the ordinance was ratified by God thereby that the heavens were opened and the Holy Spirit descended upon our Lord. We are admonished to follow the footsteps of our Master, and if He "went down" into the water and "came up" in order to fulfill all righteousness, surely we must do the same, for the law of righteousness must be fulfilled in all minutest details.

Paul, in speaking of baptism, refers to it as a "burial" and a "planting." "We are buried with Him (Christ) into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection." These two simples prove clearly that immersion is the only right mode of baptism, for nothing else corresponds to the burial of the body or the planting of the seed in the ground.

Referring to the doctrine of the laying on of hands for the imparting of the Holy Ghost, the speaker read the first seven verses of Acts xix. The incident here related should be seriously considered. Paul found some disciples who had been baptized without having received the Holy Ghost. They had evidently been converted by somebody who had no authority to confer that gift. Then Paul laid his hands on them, and they received the Holy Ghost and spoke with tongues and prophesied. Everyone who desires to become endowed must have an authorized servant of the Almighty to lay his hands on him. Some will ask, whether it is necessary in our time, and my answer is that it is just as important in our age as it ever was.

Another incident is recorded in the 8th chapter of the Acts of the Apostles. Philip, an evangelist, went down to the city of Samaria and preached the gospel. A great number of the inhabitants of that city believed and were baptized and there was great joy in the city. But when the Apostles heard that Samaria had received the gospel, they went down there and laid their hands on those who had been baptized, and the result was that these received the Holy Ghost.

At the day of Pentecost Peter said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," and that this promise extends throughout all ages and, consequently also to our own time, is manifest from the following: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The speaker then referred to the organization of the Church and quoted Ephesians iv. 11-16: "And He gave some, apostles; some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come to the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." This organization with Apostles, Prophets etc., is the same in our age and it is given for the same purpose, that the Saints may be one in faith and obtain perfection in the knowledge and understanding of spiritual things.

Ministers throughout the world "If any man shall add unto these things, God shall add unto him the plagues that are written in this book;" but they shall will follows "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." It appears that it is as dangerous to take anything away as to add anything. Yet the world has rejected the proclamation of the Church as revealed in the word of the Almighty.

Our belief is founded on the holy scriptures and we promise all those who will comply with the requirements of the word that he shall receive the Holy Spirit.

I know that God the eternal Father lives, for He has revealed it unto me, and I know that the principles spoken of today are eternal truths. I testify that Joseph Smith was a great Prophet of God, and that Brigham Young also was a great and mighty prophet. I pray that I may continue faithful and, with all the Saints, finally obtain eternal exaltation in the celestial kingdom.

The choir sang the anthem:

"Let the nations shout for joy."

The congregation joined the choir in singing the Doxology.

Benediction by Bishop W. B. Preston.

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