

heaven will be barred therefor from the legislative halls of the State. A higher allegiance to the Divine One makes all who give it better qualified to give to the State the full measure of allegiance which belongs thereto.

#### MR. ROBINSON'S LETTER.

Dark insinuations that treason, or something worse, had been expressed in a letter written by a prominent member of the Legislature, have repeatedly appeared in a city contemporary, and were also uttered on the floor of the joint assembly pending the final vote for United States senator. The name of the writer of that portentous epistle was not, however, made public until yesterday, when, in the joint assembly, he arose, and by way of a completely effective reply to all that had been said about the dreadful character of the letter, read it in full.

It is a brief and polite, though somewhat pointed, declaration to comply with the urgent wishes of a Republican friend by voting for the candidate referred to in it. Here is the letter entire:

KANAB, Kane County, Utah,  
Dec. 31, 1896.

Mr. Joseph A. Smith, Ogden, Utah:

Dear Sir—Your letter of the 13th inst. received. I at present am unable to take that higher ground (?) you speak of and indorse for the highest civil position that Utah can give one who has proved himself recreant to a cause to which he had so completely and wholly pledged himself, and which I should judge you, in connection with myself, consider even higher and more sacred than that of the United States senatorship.

Upon this question I am free and unpledged, and intend to remain so, but unless my views are materially changed, I will not in my feeling nor by my vote indorse Moses Thatcher for senator.

Respectfully,

JOS. E. ROBINSON.

The spirit, meaning and purpose of this letter, and even its language, have been grossly misrepresented and misstated. It has been repeatedly asserted that in it the writer declared he held a higher allegiance than that due the State; and a member of the Legislature threatened, in a certain contingency, to challenge the author's vote for United States senator on the ground that his letter contained such a declaration.

How utterly untrue all this is, is sufficiently proved by the letter itself, which completely vindicates its author.

No such an idea as the allegiance of a citizen to the State, or to something higher than the State, is contained or referred to in the letter. It simply expresses the author's view that the "cause" to which the candidate was formerly pledged, and to which he had become a recreant, "was even higher and more sacred than that of the United States senatorship." In the view of the author of the letter, the "cause" to which the candidate had been formerly pledged was that of proclaiming the plan of salvation to a lost and fallen world, in the capacity of an Apostle of the Lord Jesus Christ, and that such a calling was "higher and

more sacred" than even the office of a United States senator.

Is it treason to believe that to be an Apostle of the Lord Jesus Christ is to pursue a calling "higher and more sacred" than the office of a United States senator? If so, what of the members of the Catholic church, who look upon its higher priestly officers as occupying positions "even higher and more sacred" than any political office? What of the members of the Methodist church who view their presiding bishops in a similar light? And what of the clergy and membership of Christian churches generally who believe that spiritual things are higher than political things, and that there is no calling more exalted than that of the man who labors to save human souls?

In every age since Christ appeared among men, a favorite argument of Anti-Christ has been that devotion to the principles of Christianity was inimical to true patriotism; but history has proved, times unnumbered, that the patriots most devoted to their country and most to be trusted with power in it, have been those who were most devoted to their God.

#### J. B. EATON AND THE MORMONS.

For some time past Gen. John B. Eaton, Presbyterian, and ex-commissioner of education, has been giving a series of articles in a paper known as the Christian Herald, and also has addressed Presbyterian assemblies, upon the subject of Mormonism. We have not given attention heretofore to his utterances, for the reason that they are chiefly a repetition of stale and oft-exposed falsehoods about the Mormons, and we do not care to waste more time than is really necessary to give to that class of subjects. The very Christian (?) spirit Mr. Eaton displays in his assaults, and a standard of judging of his character, is found in this declaration which he makes concerning Mormonism:

It is the duty of the Christian church to check its inroads on our people and extinguish the faith in our land.

Of course we do not fear any such extinguishment, although its advocacy once was urged, in the paper in which most of Mr. Eaton's articles appear, "at the cannon's mouth" if necessary. We notice the matter now because of a communication from a lady residing in Washington, D. C., who sends a copy of the Washington Times, containing a paper by Gen. Eaton. Her letter is as follows:

To the Editor:

I send you by today's mail a copy of the Morning Times, a daily of this city. You will notice a pencilled article in the same, which I think will be of interest to you, in so far as the statement therein marked concerns Utah. Perhaps your State representatives here at the capital would contradict the gentleman, but likely it may escape their notice. The writer of this, although not a Mormon, but one who is classed as an agnostic, loves truth sufficient to call your attention to this libelous article, and to give you an opportunity to contradict the statement of this charitable Christian (?) lecturer. My residence in Utah has not been very long, several years; but as a close observer I discovered

that more real charity exists among those dangerous Mormons than here in a Christian city, where so many poor people are in want of food, clothing and fuel to keep them from starving and freezing, and where Christian ministers of the Gospel who draw salaries up to the thousands of dollars, sufficient to clothe and feed many, preach charity; but why don't they practice it? Why not give all but sufficient to live on to the poor and needy, as Christ the Master did; or do as the dangerous Mormons do: give the poor out of one-tenth of all their earnings, and not have the terrible suffering which exists amongst them? I think all these Christians could copy some good object lessons from those once violent, but now only dangerous Mormons, as Mr. Eaton calls them. I think the article in question, even though written by a Christian, contains too much malice and ill will towards people of a State and citizens of the United States to allow it to go by unchallenged and without contradiction.

#### CHRIST AND HIS TIME.

The relation of our Lord to the political intrigues of His time is a subject of much interest, although but few authentic data at this time are known upon which to base conclusions. The rule of the Romans was felt as exceedingly oppressive, and patriots saw with alarm the very last vestiges of national independence vanish. It is claimed that at the time our Lord commenced to gain reputation among the people as a public teacher, secret meetings were held by those who conspired against the foreign rulers, and that Jesus was once invited to such an assembly.

A German anonymous writer, evidently well read, in his Geschichte des Rabbi Jeschua ben Joseph, Hamburg, 1881, claims that there are ancient Hebrew manuscripts extant, giving in brief outlines the minutes of the remarkable conference. According to these, Jesus was invited to the meeting of noted Rabbis under the pretense that a discussion was to take place relative to the advisability of procuring a new breastplate for the high priest. The pass word was "urim methummin." The meeting was held in the precincts of the Temple.

It appears that the situation was clearly set forth and that Jesus acknowledged the truth of the statements made. He added, however, that there was no immediate remedy. One of the Rabbis then disclosed their plans to Him. He pointed out that the people had in vain, as he thought, waited for the fulfillment of the prophecies concerning a Messiah, and the time was favorable for the appearance of the promised deliverer. He averred that the reputation of Jesus and the circumstances surrounding His birth pointed to Him as the most suitable person to lead the conspiracy, and finally made the direct proposition to Him to assume the title and dignity of king and lead the people against the Romans. The proposition was at once declined and Jesus took occasion to teach the truth that the only safe course was to trust in the Almighty, in whose power and wisdom the means of salvation were and who was able in His own time to