

THE EDITOR'S COMMENTS.

IN THE LINE OF PEACE.

The preaching of the Gospel can be successfully accomplished only under peaceful and loving influences. The knowledge of and conviction regarding the plan of salvation revealed by the Divine Master are not the work of men, but come by the inspiration and testimony of the Holy Spirit, which is a spirit of love and peace and order and consequently operates in harmonious channels. Disorderly influences and tendencies are not a part of the Gospel of Christ, but emanate from a source that works evil. This principle is deeply impressed upon the Latter-day Saints by the revelations of the Almighty, who forbids His people to engage in disputations and to exercise due forbearance toward each other and toward all men. Therefore it is that when the servants of the Lord go out to preach the Gospel they are careful to avoid contention even to an extent of being criticized, and are submissive and patient under circumstances that ordinarily arouse the natural man to wrath and action.

Occasionally the missionaries are placed in circumstances where disturbances are forced upon them by wicked and designing persons who, not being able to gain their ends by lawful means, resort to other means. Even then the judicious Elder takes the earliest opportunity consistent with his position to leave those inclined to disorderly to conduct the quarrel themselves. An instance of this kind is related in a letter from Elder N. L. Morris, of this city, who is now on a mission to Great Britain. He tells how, at a village in Berkshire, an open-air meeting was broken into by the actions of one Shalior, and how, as the crowd which had been worked up by this individual's misrepresentations would not listen to defense or reason, the missionaries left the scene. Their retirement under such circumstances was an appropriate action; for under their calling as messengers of the Gospel of peace the earlier Elders depart from the scene of a quarrel and the greater care they take to avoid such unpleasantness the better it is for the cause in which they are engaged.

Elder Morris relates an incident in connection with his experiences which is somewhat out of the common run of affairs. The man Shalior, who has been very active for a number of years in disturbing the meetings of the Latter-day Saints and disseminating the vilest falsehoods regarding them, was invited to Abingdon by some professed Christian ministers to carry on his work there, but when he was haranguing a large crowd which assembled to hear him he angered them so that he was assaulted by the multitude and only escaped injury by dodging into a house. An old Turkish proverb says "Curses are like obidians; they come home to roost;" and Shalior got a small dose of that which he had been in the habit of inflicting on others who had given him no provocation.

The act of his being assaulted by

the crowd, however, is not to be commended. The proceeding was altogether reprehensible. Bad as he may be, the demonstration against him was wrong. If he had transcended the bounds of the law there was a proper method of proceeding against him; if he had not, he should not have been disturbed, and if the people did not like what he said they had the opportunity of peacefully leaving him to himself. The assault was a lawless act which cannot be justified whether it was a in good cause or not, and it is probable that there are few people who were in the crowd where it was done who would attempt to justify it, as doubtless most of them endeavor to be law-abiding citizens.

It is gratifying to note that, while the opposition to Shalior was an indication of sympathy for the missionaries, they had no connection therewith and give to it no approval. It was brought about by certain sectarians who thought to cause trouble to the Mormons, but whose own act turned the game on themselves. The tide was against them on this occasion because of the honorable career of a gentleman who now resides in this city, Mr. Wm. Searle. The people of Abingdon well knew the upright character of Brother Searle from his long residence among them, and they would not brook an assault upon his son who was again a visitor in their town, or upon his companions.

That the occurrences will result in good will be due in a measure to the fact that the missionaries gave their influence for peace in connection with the town officers when the latter intimated that outdoor meetings might only intensify excitement. It is safe to assume that the attitude of the Elders will remain unchanged in endeavors for peace and good order, as that is the means by which the Gospel interests can be most enhanced.

THE ISSUES SETTLED.

The discussion which has been so freely engaged in regarding the awarding of university lands on the Provo bench is now likely to subside, since the parties have had an opportunity of fully presenting their claims in court, and these have been passed upon by judicial authority. The conclusion of the case of Peck vs the commissioners to locate university lands is a complete vindication of the latter, who, the court holds, could not have acted other than they did and yet carried out the law in fairness to all parties. Upon the hearing of the testimony for the plaintiff alone, the court found that the allegations against the commissioners were without foundation in fact.

The trouble probably arose over a misconception of the law on the part of claimants both in this and other cases. Title was set up for more land than the commissioners had the right to award to the parties, and as there were conflicting claims these were adjudicated with fairness to all concerned.

Now that the questions at issue have been definitely settled, disputations and recriminations should cease and whatever of ruffled feelings there have been should be allowed to calm down.

ROME'S CHALLENGE.

A few months ago the *Catholic Mirror*, the official organ of Cardinal Gibbons, in a series of editorials issued a strongly worded challenge to the Protestant churches on the vital question of the authority of the Bible in matters of faith and religious practice. The point made is that all Protestants claim that the sacred Scriptures are their only infallible teacher, the highest court to which any controversy of a theological nature must be referred and from the decision of which there is no appeal; and yet they almost universally disregard the law of keeping Saturday as Sabbath, a command enjoined on Mount Sinai and never repealed. The *Mirror* argues that the Protestants in this regard occupy an indefensible position, contradicting their teachings by their practices; they are in a dilemma; they must either adopt the Mosaic Sabbath or cease to claim that the Bible is the sole foundation of their faith.

It may be noted in passing, that the point in question is the same which was made at the Council of Trent in 1545, when the archbishop of Reggio after a long debate brought forth the following argument, which was accepted as unanswerable by that eminent assembly:

"The protestants claim to stand upon the written word only, and they justify their apostasy by the plea that the church has apostatized from the Bible and followed tradition. The profession of the Protestants is false. They do not follow the Bible alone. That volume enjoins the observance of the seventh day as Sabbath, which they reject. And they not only reject the observance of the Sabbath enjoined in the written word, but they have adopted and do practice the observance of Sunday, for which they have only the tradition of the church. Consequently, the claim of Scripture alone as standard fails and the doctrine of Scripture and tradition as essential, is fully established, the Protestants themselves being judges."

It appears then that Rome is not afraid of reviving the old controversy in this country but rather invites to a discussion which apparently has not been satisfactorily exhausted although centuries have elapsed since its beginning.

No impartial observer can very well fail to see that the Catholics have the better end of the argument in this particular instance. Not a word can be found in the Bible conveying the command to keep Sunday holy instead of Saturday. If the Protestants were consistent in their claims for the Bible, they would have to turn Seventh-day Adventists in a body. There is hardly one item of faith, as they practice it, which has any support in the Bible. The sprinkling of infants; the salaried clergy; their church government—all are foreign to the Scriptures. Some of their doctrines they have inherited from Rome; others they base on what they infer from