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WHEN THE HOUR IS LATE.

The moon is flooding the world with light,
Without a sound of motion;
It silvers the plain and mountain height,
And the ebbing tide of the ocean
Rolls and breaks on the shore
When the hour is late

Oh, beautiful moonlight! Shadowy trees
Toss to and fro on the summer breeze;
The air is filled with the fragrance of roses,
While all the world in slumber reposes,
And the silence is deep
When the world lies asleep,
And the hour is late.

Over the woodland, over the hill,
Down in the vales by the rippling brook
The mountain is shivering peaceful and still,
Except in some lonely, shaded nook
Where trees o'erhang the water.
All the world is free from care—
Silence, silence everywhere—
When the hour is late.

L. E. W.

EVIDENCES OF THE GOSPEL.

PECULIARITIES OF THE MESSAGE.

When Christianity was introduced into the world it was brought in contact with many different religious and philosophical systems. The Romans were proud of their military glory, the Greeks of their superior wisdom. Among the Jews a pharasaic spirit prevailed, and the whole nation was divided into factions. They mutually hated each other and all agreed in hating their Roman oppressors and the gentile world at large. A mere human teacher, it has been justly said, would under such circumstances have become either a partisan or have flattered each sect by exposing the faults of the rest, or he would have endeavored to gain the favor of the nation by condemning their conquerors. Instances of this kind of *bessermachen* are not unheard of in our time among the "Christian" world, when all stress is often laid on one principle at the sacrifice of the rest. But Christ did not follow this course. He stood up as an independent Teacher; rebuking all error, condemning all the sects, and yet taught principles contrary to the inclinations of the human heart. Hence Christianity has several peculiarities of its own. In opposition to an empty ritualism it teaches

personal holiness as the condition of eternal happiness. All men are alike brought before the bar of God. Even those who have been apostles and worked miracles will fall condemned if they be workers of iniquity. It bids men return good for evil, not to "get even" with everybody; it instructs men to love their enemies, to be humble and forgiving, qualities which philosophers considered weaknesses instead of virtues; it places every race and every station as on a level before God, except for the free mercy of God, whose choice has fallen upon one individual or one section in preference to another. Such doctrines were acceptable to none, and yet they are again and again repeated and enforced.

In the teachings of Christianity, moreover, sin is always spoken of as transgression against God, a contrast to the idea prevalent among the Greek philosophers, who taught, according to Cicero, that "the Deity is never displeased, nor does He inflict injury on man." (De Off. iii: 28.) God is traced everywhere in nature, in history, in revelation; and as for men's acts, they are traced to their very source in the human heart, and there, if evil, condemned. Christianity does not content itself with condemning sin, when already committed, like every human law; but it condemns the thought, the feeling, if not pure, thus striking at the very root of sin.

Well may we, when we rightly understand these facts, with the theologians exclaim: "It must be felt that the morality of the Gospel is not of man. Bad men could not have taught such truths, and good men would not have deceived the people."

But when we apply this great truth to the subject under consideration we reach the same conclusion. The message delivered by Joseph the Prophet, like Christianity in its primitive purity, has peculiarities of its own, all of which prove it to be from God.

First of all, let us consider the importance which this message attaches to faith. While theologians of the world either give the pre-eminence to works, like the Catholics, or like Protestants, give to faith only a secondary place in their system, here comes a young man and de-

clares, "Faith is the first principle of revealed religion, and the foundation of all righteousness." He gives the faith its right place as the very beginning of the new life, the foundation of the structure. Where had he learnt this? There is not a theological school within the sphere of our knowledge which has discovered this great truth. Men had for centuries been exhorted to repent first and then try to believe, as if it were possible to produce repentance without faith. Or, men were instructed to do good, as if works could be meritorious without faith. Not only is faith placed in its right place, but the definition of it is given strictly in harmony with ancient revelations. Faith is declared to be the only principle from which obedience and success can flow. In relation to God faith is, indeed, a confession of our weakness and utter inability for everything that is good; and yet, as to success in all things pertaining to our exaltation and glorification, it is omnipotent. (See Doe and Cov. Lectures on Faith). Now, where had the youthful Prophet this discovery taught in the Bible, but not understood by the world? Who had pointed this great philosophical truth out to him? Who but God?

Nor is this all. In the message delivered through Joseph the Prophet faith has been established on the only sure foundation ever given: The Word of God—revelation. This was done at a time when almost everybody thought revelation a thing of the past. No theologian in the whole wide world had discovered the great secret that faith must be based on a communication from God, given not only to people who belong to antiquity, but to the individual who is required to believe. Let everybody honestly investigate the real cause of the weakness of faith as it exists among men. How it that, notwithstanding all-powerful preaching, faith is almost extinct on earth? It is this, that people are required to believe only that which God said anciently. This is the real cause. We are so constructed that we cannot by any force of will take the same lively interest in what happened thousands of years ago as what happens today; nor can we realize in the same way