

year of 30,000,000 and Australia an excess of 8,000,000 bushels. In Great Britain, Spain, Roumania and Turkey there will be the usual amount raised. The effect of the shortage this year will be to make a slight rise in the price of breadstuffs in the great markets of the world, and the loss of one part will be the gain of another. Utah, in consequence of the drought, will have a light crop of all the small grains.

THE LEAVEN IS AT WORK.

It is interesting to a believer in what is commonly called "Mormonism" to watch the progress of religious thought and mark the gradual adoption, by prominent religious teachers, of doctrines advanced half a century ago by Joseph Smith, the great Prophet of the nineteenth century. What was then "gross heresy" is now approaching orthodoxy, and principles denounced as coming from the devil, are beginning to be recognized as the very truth of God.

Among the most important of the doctrines enunciated by the latter-day Prophet was that of present revelation and divine inspiration in secular as well as theological affairs. And perhaps none of the "new fangled" ideas, as they were called, which he advanced, met with greater opposition than this. Sermons were preached by ministers of all the various sects, and pamphlets were published by scores of thousands in denunciation or ridicule of this doctrine.

The orthodox notion was that the Bible contained the complete and perfect word of God, and to add to it or take from it was a sin worthy of everlasting fire and brimstone. In support of this the 18th and 19th verses of Rev. xxi were cited as conclusive. In vain was the fact pointed out that the injunction therein referred to the Book of Revelation, and simply prohibited man from adding from what God had made known in it; that it gave no intimation whatever that God would never reveal more to mankind; and that the Book itself predicted further prophecy and further revelations, as for example x. c. 11 v. and xiv. c. 6 and 7 v. It made no difference to the preachers. They declared "the canon of scripture was full," "the awful voice of prophecy was closed for ever," there was "no need for further revelation," and "every man now claiming to be a prophet must of necessity be an impostor."

Many of the same persons who repudiated any further revelation from God, or ministrations of angels, or present divine inspiration, tumbled head over heels into the spiritualistic craze, and became as eager to receive communications from the other world as they were previously to repudiate anything of the kind. They thus refused the genuine coin and accepted the counterfeit. But orthodoxy remained committed to the theory of divine silence and devoted to the dead letter of bygone revelations.

To this repudiation of modern revelation and inspiration, has been due the refusal of most religious people, and particularly of their ministers, to investigate the claims and principles of "Mormonism." It was founded on alleged modern revelation, therefore its falsity was a foregone conclusion. It could not possibly be true, because communications from heaven looked on Patmos, and prophets, apostles, miracles, gifts, direct inspiration and all the manifestations of divine power, common in olden times were "done away." They have therefore remained in ignorance of that which they have been ever ready to denounce.

But the leaven of truth has been at work. Of late years bold preachers and independent thinkers have advanced ideas in harmony with many "Mormon" doctrines, and among them the doctrine of a revealing Deity as approachable today as of old, and as ready to manifest divine truth now as in the times of Moses and of Jesus; and that inspiration flows outside of the one channel of theology and into other vessels than those called "Christian."

Joseph Smith and Brigham Young, and the Apostles and Elders of the Church of Jesus Christ of Latter-day Saints have testified to the world that Jehovah is "the same yesterday, today and forever," and that He is as ready to reveal Himself to mortals now as at any previous period; that the lack of faith is what causes the lack of revelation; that God has inspired other men and women than the Hebrew seers and prophets and prophetesses; that He is the revealer of all the developments of science and of all things which men claim to "invent" which are for the benefit of mankind; that He is the Author of all truth and all good that comes to the human family, no matter through what channel it may flow, and that to Him belongs the glory of it all. "There is a spirit in man and the inspiration of the Almighty giveth them understanding." "That is the true light that lighteth every man that cometh into the world."

The idea that the "Mormons" claim to be the exclusive recipients of all divine revelations is incorrect. They have never made any such pretence. They have proclaimed the Almighty as the Eternal Father of the spirits of all men, and His Spirit as the light and life of all things. But they have declared Him to be a God of order and of law, and have endeavored to enlighten the world as to the methods

ordained of Him by which He can be approached acceptably, and by which He reveals His word and will to His Church and people.

Some of the revelations through Joseph Smith have been sneered at by modern divines because they relate to temporalities. They could not believe in a God who gives instructions in such "trivial matters," as they view them. They forget that the Bible, on which they depend for religious information, tells of His directing the manufacture of aprons, the building of an ark, the construction of a tabernacle, and the kind, material, color and proportions of various utensils down to the smallest details. They do not keep in mind that He who framed the worlds is as manifest in the wonderful mechanism displayed in the anatomy of the tiny insect as in the order and majesty of the starry universe.

We are pleased to see in the editorial columns of the *Christian Union* an emphatic recognition of the doctrine of present divine inspiration and its operation in other than theological circles. Dr. Lyman Abbott says in that paper of July 12:

"Nearly all men believe in God; atheism—intelligent and cultured atheism—no longer exists. More men believe in a Father-God; in a God who has, or at some time has had, something to do with the human race; in a God who is, or was, a Presence, a Voice. To doubt that God inspired Moses or Paul is to be infidel. But most men limit inspiration to a particular race, a particular epoch, and a particular species of mental operations. They believe that God selected a little province about as large as the State of Vermont, and that there He was a Voice, but everywhere else dumb; that He selected a particular epoch, covering a period of about eighteen hundred years, and during that time was a Voice, but at all other times has been dumb; that He selects particular vocations or experiences to which He gives inspiration, and into which He breathes life, but all other vocations He leaves untouched, and all other experiences He suffers to grow without His illuminating spirit. This seems to me as if we should suppose that the sunlight was confined to one garden spot and to one kind of flower in the garden. It is directly contrary to the teaching of the Bible. His loving kindness is over all his works; his voice speaks to every heart that is attentive to listen. It spoke to Abraham when an idolater in Chaldea; to Melchizedek, King of Peace; to Balaam, Prophet of the Wilderness. Why should we suppose that it taught nothing to Buddha, Reformer of India, or Socrates, Prophet of Greece? It still speaks. Inspiration ceased? What then, was the meaning of the hour when Christ breathed upon his disciples with the words, 'Receive ye the Holy Ghost?' What the meaning of the parting promise, 'Lo, I am with you always, even unto the end of the world?' What the meaning of Peter's promise, 'Ye shall receive the gift of the Holy Ghost; 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?' What the meaning of Paul's prayer, 'That Christ may dwell in your hearts by faith . . . that ye might be filled with all the fullness of God?' When that prayer is answered in a human experience, what quality of inspiration remains behind, reserved for still more favored souls?"

"God inspired Noah, who was a ship-carpenter, and Isaac, who was a herdsman, and Joseph, who conducted through seven years a magnificent mercantile operation and saved a nation by wise buying and selling, and Moses who was a legislator, no less than David, who was a poet, and Paul, who was a preacher. Of this inspiration in common life the Scripture narrative appointed for this week affords a striking illustration. Bezaleel was an architect. He was to work in silver and gold, in cutting of stones, and carving of wood, and in embroidering of hangings. For this work God filled him with wisdom and understanding and knowledge. He inspired him as much to do the work of the carver and carpenter and mason and decorator as he did Aaron to do the work of a priest or Moses that of a lawgiver."

All this is of the very essence of "Mormonism." It has provoked the anger and the ridicule of the religious world times without number, when advocated by Joseph Smith or Brigham Young. But it is Biblical and true. It is fundamental to the religion of Jesus Christ. A church without the Holy Ghost in it as a living, present inspiration, as a manifestor of the Father and the Son, as a revealer of divine truth and an unfold of things past, present and to come, as "the testimony of Jesus," which is "the spirit of prophecy," is not Christ's Church, is not the Church of God, but is a organization lacking the chief characteristic of the institution established by the Savior and built up by His Apostles.

God, as a Personal Reality, has been excluded from modern governments and from the secular occupations of mankind. He is not recognized as the Author and Manifestor of all truth to man. His inspiration is not sought or acknowledged in secular affairs however important. A chaplain is engaged as a matter of form in Congress and at political conventions, but the prayers offered are treated with levity and often with contempt, and scarcely any one, not even the prayer-maker him-

self, expects any answer from Deity or thinks of the petition as any more than a string of pious platitudes, addressed more to the ears of the audience than to the throne of the Most High.

And is it too much to say that as the God who is a Revealer, a present Voice and Power, He is also banished from the religious world? Would not any man—however respectable or learned, who professed to have received a revelation as Isaiah, or Ezekiel, or Peter or John received the "word of the Lord," be looked upon by most professing Christians as either a lunatic or an impostor? We have not the slightest doubt that if Christ himself were to come to this generation as he came to the religious sects of Judea, he would be rejected with as much scorn and be treated with as shameful violence, as when he was despised and wounded in "the house of his friends."

But though the spirit of skepticism in regard to any present manifestation from Deity is rampant in the world, the teachings of the Elders of this Church for the past half a century have had an effect of no small weight, even outside the pale of the Church. And it will continue to be felt and widen the circle of its influence, until many people in all the sects and among all the nations will be led to inquire of God, in faith, believing that He will answer, and the result will be the spread of that which is known as "Mormonism," and the establishment of the Kingdom of God on the earth for ever.

AN OLD STORY REVIVED.

It is a dull week which brings no notice from the press of the country on the "Mormon" question. The latest news on this subject is the expected migration of "Mormons" to Mexico. It is an old topic galvanized into new life. It is strange that the inventive reporters do not select some new ground for "Mormon" colonization, but must be continually ringing the changes on the Sandwich Islands, Canada and Mexico. This is getting to be monotonous. Can't they give us Australia, or Chili, or Brazil by way of variety?

The parrot-like repetitions which are made from paper to paper show how little journalists think, when they write about Utah. Manifest absurdities go the rounds in editorial columns, and the worst kind of rubbish is given to the public with the utmost gravity, as though it was the very profundity of wisdom and the essence of truth. Just when the proofs are the strongest that "Mormons" and "Gentiles" are working together to promote the material interests of the Territory and develop its resources, the nonsense is copied from paper to paper that the "Mormons" are going to move in a body to Mexico.

Of course it does not matter much what may be said on this revival of an old rumor. But, it gives additional proof that the editors who make "Mormon" affairs a staple subject of comment do not take the trouble to learn anything about them, but jump at a wild-cat despatch or a hazarded opinion and gladly utilize it as a fact on which to elaborate.

The foundation for the present rumored "Mormon" exodus is the reported purchase by two gentlemen hailing from Salt Lake of a large tract of land in Mexico. It is in vain that they explain the truth, and show that it is a private speculation. To the reporter eager for news and sensations it means nothing less than a stampede from Utah, and editors all over the country catch at the item and proceed to philosophize, and predict, and portray the consequences to Utah, to Mexico and to the "Mormons."

This is to be "a solution of the Mormon problem," "a menace to Mexico," "the most remarkable phenomenon in the history of mankind," "a movement that will cause bloodshed on a considerable scale," and various other things according to the mood or ability of the editor commenting on the "news." The most frequent remarks are on the direct antagonism between "Mormonism" and Catholicism and the probable consequences of a clash of the two elements in Catholic Mexico.

It is very amusing to a resident of Utah to note the nonsense on this subject, spun out by the yard in the editorial columns of country papers, the idea, if such they may be called, having been borrowed from some leading daily, and started by an Associated Press dispatch invented by some rascally agent or telegrapher hard-pressed for items.

We repeat once more for the benefit of press writers who care for facts—we believe there are a few such men in the land—that Utah is good enough for the "Mormons." That they pioneered this country, built it up, made it habitable and attractive, and now propose to remain and enjoy the fruits of their toil. Men who see chances to make money by land speculations in Mexico, or elsewhere, are at liberty to engage in them and can go from this city for the purpose as freely as from New York or Chicago. But it does not follow that there is to be an exodus of the "Mormons," any more than an emptying of those great cities because some of their land sharps have made a big purchase in our neighboring republic.

Just about as true and reasonable as this notion of a movement to

Mexico are the statements that editors indulge in concerning "Mormon" hostility to the government, compulsory voting, an alien community and other wild but common fallacies about the "Mormon" people. There is no truth in them. And those who originate them know that as well as we do. They are as old and stupid and sensational as the exodus story. It is time that live editors stopped repeating them.

And is it not high time that an effort was made by respectable conservative Gentiles here, to suppress the practice of misrepresenting "Mormon" sentiment, and to discourage the disposition to spread false rumors and vile stories about a people who are just as anxious for the welfare and prosperity of the nation, as any who dwell under the shelter of the flag and owe allegiance to the government of the United States?

SPENDING THE FOURTH.

Missionaries Join a Pleasant Picnic Party.

WATSON, Allegany County, Michigan.

Editor Deseret News:

On the morning of the Fourth Brother Lindsay and I rose rather late, being roused from our slumbers at about half past six o'clock, with crackers. We came down stairs and ate breakfast and then read the newspapers and studied the Gospel for a while, when Elders Parker and Tobiason, with all of Brother William Earthman's family, came loaded with baskets of the finest kind of picnic. To these were added Brothers Charles and John Earthman's families, with their supplies of picnic, ice cream and other refreshments.

We all started for the maple woods, well loaded, and were soon joined by Mr. Jacob Lusher and family, who also had a supply of the bounties of life. We soon reached the lovely spot in the woods near a small shanty where Brother Charles Earthman makes maple sugar every spring in great quantities. This was about eighty rods from his house. We soon erected a very handy temporary table and seats out of boards, and the table was soon spread with an abundance of luxuries in the food line.

All the grown people in the party were soon

SEATED AT THE TABLE.

with the Elders in a row on one side, according to their age. Then I could not help noticing the gentlemanly and ladylike actions of the dear, good little children, who stepped back without a murmur to wait and amuse themselves while we partook of the feast prepared for the occasion by those who know and love the Lord.

A blessing was asked upon the food by Brother Tobiason. We then partook very freely of a great variety of food, which was as good as I ever ate. We then drew back from the table to make room for the children, who were soon quietly seated and enjoying the rich bounties before them. As I looked upon the smiling faces of these twelve lovely children (making the same number that sat at the first table,) I felt to say from my heart "God bless these innocent, beautiful children." Then my mind flew home, and was full of thoughts of the dear family gatherings of my parents and friends, where I had seen the dear little children in like manner surround the table, all free from care, knowing nothing but joy, while their blooming health and rosy cheeks on every occasion bore witness of the pure air and healthy climate of the mountains.

The exercises of the afternoon consisted of a variety of extemporaneous speeches, songs, Gospel hymns, recitations, etc., with plenty of ice cream, lemonade, and other refreshments.

IN THIS WAY

WE ENJOYED OURSELVES

until the shades of evening drew near, when we gathered up our baskets, pans, etc., and with a last long look at the beautiful place where the most of the day was spent, we bade good bye to the woods and retraced our steps to Charles Earthman's house where we rested a few moments.

We then went down to the Grand River and sang a hymn at the water's edge, when four more good people, obedient to the Gospel call, were baptized by Elder Parker. We then journeyed back to the house of Brother William Earthman where the ordinance of confirmation was attended to by the four Elders present, each being mouth in turn according to their age. We then sang several hymns and offered a prayer to our Heavenly Father thanking Him for the great pleasure we had enjoyed that day and asking for help to pursue our labors.

This happy company then separated, each one testifying that it was the most pleasant day of their lives and would never be forgotten. F. H.

Several cars of a freight train were overturned on the D. & R. G. W. on Friday night, at Cottonwood. A rail in a switch had become loosened. When the train came along the locomotive and several cars passed over all right, but finally a wheel left the rail, and the result was that several cars were tipped over and thrown clear of the track. No one was injured.

EULOGIES.

Not in Keeping with the Spirit of the Gospel.

Editor Deseret News:

I have noticed occasionally that some of your correspondents and the correspondents of other papers that are published in this Territory, become at times quite eulogistic when speaking of some of our brethren who address the congregations of Latter-day Saints, and single them out for favorable comment as we would some theatrical stars when they visit us. These writers go so far at times as to notice the speaker's gestures, his intonations of voice and the perfection of his articulation, as well as his powers of oratory, etc. All of this would be eminently proper in a criticism upon an actor or star; but (as I view it) is altogether out of place when speaking of an Elder who addresses a congregation of Latter-day Saints, for the following reasons:

First—If his love of approbation should be large it would have a tendency to make him vain.

Second—If his love of approbation is small such comments would make him sad.

Third—The utterances of an Elder in public are only valuable as he is inspired by the Holy Ghost, despite the rhetorical elegance in which those utterances may be clothed or the perfection of gesture accompanying his words.

It has often been noticed by close observers in this Church, that in proportion as a man is filled with the Holy Ghost when speaking in public do his natural endowments shine forth; and the poorest scholar at such times appears to the greatest advantage in regard to his language, etc.

The earliest mention made of what we might perhaps term an oration does not reflect great credit upon one so highly gifted, for he made a golden calf and set it up for Israel to worship, while the man who was slow of speech was holding converse with his God.

Oliver Cowdery was made a spokesman for Joseph Smith and was an orator, but he most signally failed otherwise, and lost his standing in the Church. None will dispute Sidney Rigdon's gift as an orator, but he too fell from his high position as well as many others of the early Elders that might be named. And quite an army of later ones have followed in their wake, all being more or less gifted in this particular. It would seem almost as if the Lord was compelled to use only the weakest to preach His Gospel and build up His Kingdom.

The Prophet Joseph, when presiding in the High Council in Kirtland, July 29, 1835, remarked: "We discover an error in Elder Marsh's letter (referring to Thomas B. Marsh), he says 'to the able preaching of William E. McLellan and Parley P. Pratt.' We consider if it had been the preaching of the Lord as it should have been, he would have had the honor and not these men."

Singular as it may appear, William McLellan was disowned by this same High Council for certain sentiments written by him about the time Elder Marsh commented upon his able preaching. We therefore conclude that the highest eulogy that can be bestowed upon any man is, "That he spoke under the inspiration of the Holy Ghost," for when God is with a man by the influence of His Spirit, he is powerful, truthful, edifying and instructive. While without it, although an orator of the highest order, he would be neither, but simply pleasing.

E. T. J.

Sevier County Items.

One thing Richfield has a bountiful supply of, and that is—dust.

It is said that mountain lions are getting to be rather too numerous and bold in the west mountains. They have killed several young colts and have even attacked old horses that were not too spry for them.

Deputies McGary, Armstrong and Dyer, paid Elsinor a visit last Friday. They went to the house of Thomas Broadbent, thinking to catch him, but did not succeed, and had to be content with subpoenaing some of the family.

The Young Men's Conference which was held in the grove, in Grass Valley, on Saturday and Sunday last was a grand success. Although there was not as large an attendance as anticipated, still there were enough to have good meetings. Some excellent counsel was given by the speakers.

Brother Thomas Forsyth, of Toquerville, called in to see us on Monday. From him we learn that the chinch bug had been seen in lawns in some of the southern settlements, doing an immense amount of damage to the crops. In Paragonah the wheat looked very promising before they came, but the morning after their appearance, it was nearly ruined. Wherever they bored into the stock it killed it.

Deputies McGary, Armstrong and Dyer made a raid on Glenwood last night and searched several houses but did not succeed in capturing any one; they subpoenaed several witnesses. They then came over to Richfield and arrested N. M. Peterson and Ole Borg, and searched the houses of Theodore Brandy and Andrew Poulsen, but did not find the gentlemen at home. Bros. Peterson and Borg are given till next Wednesday, July 25th, to appear before the commissioner at Beaver.—*Richfield Advocate*, July 18.