

## DESERT EVENING NEWS

Organ of the Church of Jesus Christ of Latter-day Saints.  
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SALT LAKE CITY, - OCT. 12, 1901.

## SERVICES ON SUNDAY.

The funeral services over the remains of President Lorenzo Snow will be held in the Tabernacle, in this city, tomorrow morning at 10:30. The body will be conveyed to Brigham City by Oregon Short Line train, leaving at 1 p. m. In consequence of this, it has been deemed advisable to omit the usual afternoon services in the Tabernacle, and there will be no organ recital. It is advised that memorial services be held in the respective wards in the evening. The Bishops are requested to attend to this arrangement.

## FAITH AS AN ABIDING POWER.

To the Editor:

Over the door of a shop in a certain place was this sign: "All manner of twisting and turning done here." Such a sign should be over the door of the Editor of the News.

Just a few points require further notice. All fair minded people will understand that I did not speak flippantly when I used the terms "kindergarten" and "gratuitous." The kindergarten method is the object-lesson method, and the use of that method is a reflection upon none but the learners. The greatest philosopher in the world would have to convert himself into a kindergarten teacher if he made children understand him. This is what the greatest of all Teachers did. If Paul had said that speaking in tongues, etc., would cause with the faith of the world, he would have stated a self-evident proposition, which the editor of the "News" can name to suit himself if he does not like my term. But this is exactly what he did not say, and I was defending him against the charge that he does. There is a vast difference between charging Paul with making a gratuitous statement, and charging that a certain interpretation of his words would force him into a gratuitous statement.

In his zeal to support an untenable position, the editor of the "News" makes this reckless assertion: "Signs were not given to make people believe. But as the result of faith in God." The power to work miracles was in part the result of faith on the part of the performer, but the purpose of miracles was to produce faith in those who witnessed them. "That ye may know that the Son of Man hath power on earth to forgive sins, and to heal the sick of the palsy arise, take up thy bed and walk." Again, "If ye believe not my words, believe me for the very works sake." Again John says, "Many other signs and wonders which are not written in this book, but these are written that ye might believe." Such quotations could be multiplied indefinitely.

It is not true that Jesus throughout His ministry, always attributed His miracles to the faith of the subjects. It is true that in most cases their faith was made to play a part, but there are numerous instances where there was an absence of faith in the subject. I mention the case of the widow's son at Nain, the man at the pool of Bethesda, and the blind healed. In each of these cases, the subject came from the mount of transfiguration. In this last case the best the father could say was, "If thou canst!" Jesus could work miracles without the faith of the subject, but He chose to appreciate the value of faith as well as to demonstrate the power of God, hence when it was possible, he sought to have the faith of the subject cooperate with His power.

The editor of the "News" has not touched my exegesis of 1 Cor. 13: 8-12 and until he does his affirmation that it is directly opposed to my view of the question under discussion, must be taken at its real value. The 14th chapter follows the 13th. That chapter is devoted to the depreciation of "tongues" and the appreciation of the "better way" shown in the 13th chapter. Take one verse: "I thank God I speak with tongues more than ye all; howbeit in the Church I had rather speak five words with my understanding, than ten thousand words in a tongue." Paul's estimate of the relative value of the two is as five to ten thousand.

The world's lack of faith, which is freely admitted to be great, does not call for miracles, but a purer life and a deeper spirituality in the Church. It is the lack of purity, peace and love in the Church that accounts for the prevalence of unbelief, and not because there are no miracles performed. A Church may have power to speak with tongues of men and angels, yet if it have not purity, reverence, righteousness, and the other graces that adorn the Christian character all its professions are as sounding brass and clanging cymbals. It is gratifying to note that a realization of the truth of this seems to be taking hold of the minds of men generally, and we are hearing the more fragrant forms of sin rebuked, and an appeal made for more spiritual living. Let the good work go on. "It is God's way."

With these words of explanation my part in this discussion will close.

W. H. BAGBY.

We give place to the foregoing letter, so that the writer may not have cause to complain that he had not the privilege of being heard, on his side of the question which has been discussed by the Ministerial Association and to some extent in these columns.

The opening sentence in Rev. W. H. Bagby's remarks is an old and threadbare "gag," common once in schoolboy debates, and gives no strength to his argument, but simply draws attention to his own "turning and twisting," evasions and assumptions. Our readers know that we have met the gentleman's assertions squarely, and avoided no point that he has presented which was pertinent to the issue.

There was no occasion for the statement that he did not use the terms "kindergarten" and "gratuitous" flippantly. No one accused him of doing so. But he called the manifestations of the "power and presence of God" in the days of the ancient prophets and of

Christ and His Apostles, to prove which he declared those healings and miracles were performed. "The Kindergarten methods of the past," He further said: "Paul is forced to make a statement that is altogether gratuitous." We pointed out these statements and asked what he had to offer to the world, in any way superior or more perfect than the methods and teachings of Christ and of Paul. He makes no reply, but says he did not use the terms "flippantly." Is that a sample of "twisting," or of "turning?"

Here is the case in brief: Rev. A. G. Andrews took the ground that Divine healings could be had now as in times of old, through faith and prayer to God. The "News" enforced that position. Rev. W. H. Bagby denied this, and argued that these heavenly gifts were done away, citing in support of his contention the words of Paul, in this way:

"Paul tells us plainly that the supernatural powers which characterized the infancy of the Church would cease, and pointed out definitely the time when they would cease. Whether there be prophecies they shall be done away; whether there be tongues, they shall cease; whether there be knowledge (supernatural), it shall be done away." (1 Cor. 13: 8.)

Now if "Paul tells us plainly" and points out "definitely" the time when they would cease, what language does he use so plainly and definitely as to that time? We quoted the words of the Apostle which Mr. Bagby left out. Here they are:

"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

Does it not follow that these gifts, which Paul says God "placed in the Church," were not intended to "cease" until "that which is perfect is come?" And did not Paul further explain that when perfection should come in his own case, he would "know even as he was known." Is it not clear that the knowledge in part and the prophesying in part, and the rest of the gifts mentioned, were to continue until we shall no longer "see through a glass darkly, but face to face?" And is it not like "twisting and turning" to try to make the contrary appear?

But Mr. Bagby quotes Paul's alleged "depreciation" of the gift of tongues, to aid him in his evasion of the question, "When did the Church come to perfection or become full-grown?" But that does not help his cause one whit. We are fully in accord with the Apostle as to the relative value of the gifts of the Gospel. But because one gift is better than another, does that prove that they are all or any of them "done away?" After all that Paul said as to his preference, he closes the chapter a portion of which Mr. Bagby so evasively cites, with these words:

"Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order."

There again is where the Apostle Paul and Mr. Bagby directly disagree. Paul advises the brethren to "covet to prophesy" and forbid not to speak with tongues. His opponent treats such gifts as "kindergarten methods," and says they "passed away with the infancy of the Church." Paul says those gifts of the spirit were constituent parts of the body, and that one could not say to the other, "I have no need of thee." But Mr. Bagby rejects them all as "no longer needed," and jumps to the conclusion that because one gift is preferable to another, the lesser is to be rejected as useless.

Now as to Christ's doctrine of healing by faith. If Mr. Bagby's notion is true, that the purpose of signs and healings and miracles was to produce faith in those who witnessed them, how was it that the people who witnessed them were the very unbelievers who rejected Him and caused Him to be crucified? Why is it stated that in His own country where He marvelled because of their unbelief, "He could do there no mighty work?" Why when He was asked, "What sign shewest thou," did He answer: "It is an evil and an adulterous generation that seeketh after a sign?" What did He mean when He told the centurion, whose servant He healed, "As thou hast believed, so be it done unto thee?" Why did He charge people whom He healed, "See thou tell no man?" What did He mean by asking the blind men who came to Him: "Believe ye that I am able to do this?" They said unto Him, Yea, Lord. Then He touched their eyes saying: "According to your faith be it unto you." Matth. ix, 23-30. What did He mean by telling His disciples, "And all things whatsoever ye ask in prayer, believing, ye shall receive?" Matth. xxi, 22.

Healing the sick through the prayer of faith was part of the mission of Christ's disciples, just as much as preaching faith, repentance and baptism. When did Christ authorize any change? When did the doctrine that "all things are possible to him that believeth" become untrue? We said that Christ attributed the manifestations of the healing power to the faith of those who received its benefits. There is no need for us to repeat the many instances in which the Savior told those who were healed, "Thy faith hath made thee whole." Mr. Bagby says in most cases their "faith was made to play a part." Jesus did not say at any time, that it was merely "a part."

It is true, however, that sometimes faith was exercised by others, in behalf of the sick, and they were healed. We have repeatedly shown in these columns that though this was the case in some instances the healing or "miracle" was the effect of faith, whether in the person benefited or him or they who administered to him, or others who exercised the necessary faith to bring the result. That is the gist of the whole question, coupled with the truth that faith is an abiding principle and remains the same forever; it is a cause that will always produce its consequent effects.

Paul invoked an anathema on any one who would preach any other gospel than that which he proclaimed—Gal. i, 8. An alleged gospel that excludes healing by faith, and the other gifts of the Spirit which Paul taught the Saints to "covet earnestly," is another and different Gospel to that which Paul proclaimed, and which Christ sent His Apostles to preach to "every creature."

The notion that the cultivation and enjoyment of those heavenly gospel gifts precludes the "deeper spirituality, purity, peace and love" which Mr. Bagby refers to, is his own, not Paul's nor ours. Love, joy, peace, patience, long-suffering etc., are "fruits of the Spirit," and so are prophecy, knowledge, healings, faith, tongues, discernment, miracles and other outward manifestations, and they are all "by the same Spirit," and integral parts of the one body, none being able to do without the other. So Paul taught in 1 Cor. xii.

As Mr. Bagby teaches to the direct contrary of this doctrine, he preaches "another gospel," and seeing that he has closed the discussion on his part, he can settle the matter with the Apostle Paul, the New Testament and the Lord Jesus Christ, whose "kindergarten methods" he thinks so inferior to the vagaries and human learning of modern discordant "Christianism."

## SPECTACULAR PREACHING.

A recent number of The Strand Magazine enumerates some of the novel methods adopted by the "up-to-date" preacher and revivalist, to attract attention. One minister is said to have announced that he would deliver his sermons, in a red robe, and by this simple means he attracted considerable attention. Another illustrates his sermons by means of oil paintings, some of them drawn in the pulpit. One revivalist makes use of electricity to illustrate his doctrines. He has even introduced wireless telegraphy in the pulpit.

Then there are churches with "roof gardens," in which congregations may take refuge on a hot day. A California church attracts notice by having a Chinese choir, and another church has become popular because it has engaged lady ushers. In addition to these original features, the story is told of a revivalist who wagers \$1,000 that he can gain fifteen converts within two weeks in any church loaned to him; of a St. Louis clergyman who gives his congregation pictorial sermons from oil-paintings and drawings executed by himself; and of a progressive pastor "who has become famous for advancing novel ideas," whose latest innovation is that of offering an inducement of one gold dollar to mothers to have their children baptized.

Naturally, the question arises whether such schemes are right or wrong. It will not be disputed that there is a conservatism which clings so rigidly to old forms as to become useless in a progressive age. But is there no middle way between that extreme and the tendency to render religious worship grotesque?

If the modern preacher of the common type really felt that he had a divine message to deliver to mankind, one that is of practical value to the hearers, in their efforts to solve the vast problems of life and eternity, they would rely upon the intrinsic worth of their message, and the divine authority of their commission, for a hearing. But they are painfully conscious of the absence of such qualifications. They are not witnesses to what they have heard and seen and know, but expounders of opinions about facts stated by witnesses long ago passed away. And this second-hand information is generally felt to be of so small practical value, that unless it can be presented under sensational circumstances, it has no permanent attraction. In this fact the necessity of resorting to such schemes as those mentioned, finds a natural explanation.

Catholicism has found it necessary to enlist in service music, architecture, painting, and sculpture. Protestantism, condemning the use of the beautiful arts for this purpose, has commenced to turn to vaudeville for aid instead. The Gospel of Jesus never was introduced into the world with the assistance of any such auxiliaries. It appeals to the heart and reason, by means of that force which is inherent in truth. In its simplicity it is sublime. Though without ostentation, it carries with it power for the regeneration of a world.

## THE ROOT OF THE EVIL.

An exchange gives a brief resume of the Anarchist creed, as set forth in an essay in the London Times.

According to this, the Anarchists hold that there is no moral law, natural or revealed, and that, consequently the rule of conduct among human beings is properly guided by individual inclination, instincts, or impulses, just as it is among animals.

From this fundamental principle, all the terrible errors of Anarchism are reasoned out with logical precision. If there is no moral law, no Superior Being with a right to prohibit one line of conduct and command the observance of another, there can be no human government with a moral right to establish such rules and punish transgressors. Majorities may, because they have the power, make certain limitations, but force does not make right what is wrong per se, or vice versa.

To the Anarchist, any attempt to curb the free indulgence of lusts and passions, is oppression. The laws established by society are, in his estimation, tyrannical abuses by which the majority seek to limit the boundless license which is the birthright of every man born into this world. It is idle to tell him that those laws are supported by vast majorities. He answers that majorities, however vast, are mere synonyms for superior force, that he personally disapproves of the state of society which those laws have created and which they maintain, and that he has an innate right to assail that state by any means he chooses. Hence fire and blood appear to him as legitimate means to his appeal to reason.

The worst of this terrible logic is the fact that it is easily recognized as a tendency of thought to which thousands, consciously or unconsciously, are leaning, and which is countenanced even by thousands who claim to be standard-bearers in the religious world. When men deny that God ever revealed Himself to man, and affirm that the sacred scriptures are but a collection of Hebrew myths, what is that doctrine in effect but the Anarchistic declaration that there is no moral law? And furthermore, when they admit in

a way that the Almighty, thousands of years ago, spoke to His children, but deny continuous revelation for their moral guidance, is that not equivalent to saying that mankind now is in the very condition the Anarchists claim? The root of the whole trouble is clearly the tendency to deny the authority of God in human affairs. Anarchism resolves itself finally to this proposition: "There is no God who now speaks to man." The entire world is exercised about some efficient remedy against that great evil. But unless the root of the tree can be found, it is of little use to cut off a few limbs.

The Biblical view is that law is of God; that authority is of divine origin; that obedience to such laws and authority, even in relations no more prominent than that between servant and master, is acceptable in the sight of God. True enough, sometimes laws have been made in flagrant contradiction of the most elementary principles of right, but they always are of a local and temporary nature, and in such cases it becomes a duty to obey God in preference to man, and leave the consequences with the Supreme Ruler of all. But that does not change the general principle that law and authority are from God. It may also be true that during the past there have been many laws and regulations that were necessary only for a time, and that, when man shall have attained perfection, many laws now in force will be abolished as superfluous. When man has learned to love God more than anything else, and the neighbor as himself, he will need few other regulations for his conduct in any walk of life. And to bring man to that standard of perfection is the aim of all law and authority that come from a divine source. Anarchism, both that which is open and that which is in disguise, would make the attainment of this ideal condition impossible, if it should become prevalent. It is the enemy of both God and man.

President Snow's funeral services at 10:30 a. m. tomorrow in the Tabernacle.

Take notice that there will be NO MEETING in the Tabernacle at 2 o'clock tomorrow.

Dr. Lyman Abbott says that "hell is better than anarchy." Most people think the words are synonymous.

So far as the Protestant Episcopal convention is concerned the marriage of divorced people is a failure.

That compromise chart used in the Schley investigation should not be called the magna charta of the navy.

A little learning isn't nearly so dangerous a thing as a "didn't-know-it-was-loaded" gun lying around loose.

Pre-election promises are made with a megaphone, but in post election times they can scarcely be detected with a microphone.

Admiral Dewey keeps demanding "facts," but the court has to shut its eyes frequently and let theories and fancies pass as facts.

Naval officers have not the same faith in the stadiometer that Salem Scudder had in his camera. "Jacob, my instrument doesn't lie."

As the Bulgarian brigands shift their lady missionary captive from one hiding place to another let them remember that the rolling Stone gathers no moss.

The jury has acquitted Ernest Seton Thompson of the charge of violating Colorado's game laws. It will be as hard to catch Ernest as it was to capture Lobo.

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Under the head of "Events in Society" the Mail and Express, as the sub-head, has this: "Rockefeller-Aldrich Wedding Take Place on Wednesday Next—Morristown Horse Show This Week."

Cecil Rhodes' avowal that he contributed to the Liberal party campaign fund, recalls the late Jay Gould's admission that in Republican states the Erie railroad was Republican, that in Democratic states it was Democratic, and made campaign contributions accordingly, but in all states, under all circumstances and at all times it was first, last and all the time for the Erie railroad.

Much comment is made on the fact that Edward M. Shepard has accepted the Tammany nomination for mayor of Greater New York. All parties recognize in him an able, honorable, cultured gentleman, a man whose character and career are without blemish, one whose word in all things is as good as his bond. Why then should not the people of New York rejoice that Tammany who nominated him? His nomination and that of Seth Low insures them a first-class man as mayor in any event. To have forced Tammany to put up such a man as Mr. Shepard is of itself a signal triumph for good government.

## ON RELIGIOUS TOPICS.

C. E. Smith, in the Baltimore Sun. The man who will save sinners and so contribute his quota to the making of this world a better world must eat and drink with them. He must be one of them. His own goodness must not be obstructive. He must not be forever being shocked. Least of all must he pack up his goods and chattels and go elsewhere because his neighbors are sinful men and women. Their very wickedness constitutes their greatest claim upon him. They that are whole need not a physician, but they that are sick, better, therefore, that he be found eating and drinking with sinners than fleeing from them only to meet Christ, as tradition says St. Peter fleeing from Rome met Him going to the city He Apostles had forsaken to take the place the Apostle had abandoned.

Northwestern Christian Advocate. The words and acts of officials and public men are proper subjects for criticism. Such criticism should be dignified and free from vilification and will always command more respect than the flattery of the President should command. The President should cause us all to be more careful of our words. The tongue has separated families, has divided churches, has destroyed nations. The words of Mr. McKinley himself united the North and South and his words spoken during the last hours of

## LADIES OF GOOD TASTE

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New York Christian Advocate.

Dean Farrar declares that the Church of England is rapidly losing its hold on the working classes, and that less than 5 per cent of working people attend the services of the church. He affirms that the reasons for this are many and complex. He singles out two, for which he holds the church responsible. The first is that the prayer book is not suited to the needs and intellect of the working classes, that those who labor in the poor parts of London complain that the services are too stereotyped, monotonous, and long. The language of the prayer book is stately and beautiful, but not the language spoken by the people or understood by them. He affirms that it is absolutely necessary that the church, through convocation, should simplify the forms of service to be used in the poorer parts of the great cities. The other reason for the evil is that the people who cater to the vices of drink and gambling offer greater attractions than the Church. That is always the case. To the carnal mind, gambling, and licentiousness offer more attractions than the church. Genuine spiritual power in the church, of which instruction must be the handmaid, not the mistress, alone can overcome it.

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## MUSIC LOVERS.

All who desire information of the address, etc., of Salt Lake's music teachers, should consult the Musician's Directory, published on the Dramatic and Musical page of the Saturday "News."