

DESERET EVENING NEWS

Organ of the Church of Jesus Christ of Latter-day Saints.

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SALT LAKE CITY, FEB. 3, 1900.

VENTILATE!

There have been many complaints concerning the ventilation of the Tabernacle in this city during the services held on Sunday. Sometimes the atmosphere is so dense that people have difficulty in keeping awake. Then, when the windows are let down, they are often dropped so low that people catch cold because of the draught. Frequently they are opened on the windward side while the other side is kept closed. It is remarked that the building should be thoroughly aired before the congregation assembles and after it is dispersed, so that all the accumulations, both from the closing of the building for many days and the exhalations during meeting, may be thoroughly dispersed. We make these public remarks because of the many expressions of different persons on this subject, and that they may know that we agree with their opinions. The subject of ventilation of public buildings deserves a great deal more attention than is usually given to it. Give us fresh air, but not in such a way or in such volume as to lift the hair on our heads.

THE PURPOSE OF PREACHING

A correspondent in Weber county directs our attention to remarks, which he claims are not infrequently made by some of our Elders while addressing public audiences. Instead of explaining and throwing light upon the doctrines of the Church of Jesus Christ of Latter-day Saints, they attack and ridicule the tenets of other churches. We are requested to give our opinion upon this course of procedure.

We have no hesitation in stating that we regard that kind of preaching as highly improper. Indeed it has been denounced by revelation and commandment. It is condemned in the Doctrine and Covenants. The Elders have been repeatedly cautioned to abstain from attacking other denominations. They have been shown the folly of pulling down other people's houses before providing them with better dwellings.

Missionaries who are sent out to the world go as messengers of peace and light. They are not commissioned to tear the creeds of the world to pieces. When they do so they act unwisely and also contrary to the counsels of the leaders of the Church. Sometimes when attacks are made by clerical adversaries it may become necessary to refer to the erroneous notions, palmed upon the world as Christian doctrine by the contending sects of the day. This, however, can be done in a proper spirit, and not for the purpose of ridiculing the religion of sincere people or exciting animosity by trampling upon their feelings.

"Mormonism," as it is nicknamed by its opponents, recognizes the value of truth wherever it is found. It does not aim to take away from any creed such truths as may be incorporated therein, nor does it assume that any form of religion, Christian or Pagan, is destitute of truth. Its purpose is to add to such correct principles as are adopted by the various sects, higher and greater truths which will harmonize with what they have. Of course, these will come into collision with the errors that are entertained, and will have the effect of arousing the hostility of persons who live by promulgating them, and also of others who love darkness rather than light. But the purpose in view in the preaching of the latter day Gospel is not destruction. It is to enlighten the truth of God and enlighten and lift up mankind.

The Savior said, "I come not to send peace on the earth but a sword." He explained this by showing that the principles He advocated would set the father against the son, and the mother against the daughter, the result of which would be that "a man's greatest foes shall be they of his own household." This was because some members of a family would receive the truth, while others of the family would reject it. The same condition of affairs exists today. Yet Jesus is called the "Prince of Peace." But the peace that comes from Him is enjoyed only by His disciples. They who are not for Him are against Him, and the animosity aroused by the truth provokes the children of error to attack the children of light.

It was so from the beginning. It will be so to the end. A conflict is in progress. The warfare is inevitable. Light and error will not assimilate. Truth and darkness struggle for the mastery. But there should be no bitterness of feeling on the part of the champions of the right. In exposing error, it depends upon the spirit in which the subject is presented as to whether it is proper or improper. Vindictiveness is wrong. A desire to wound and injure is not promoted by the spirit of truth. It is right to defend true doctrine and overcome falsehood, but the end in view is the

benefit, not the injury, of our fellow creatures.

Our public speakers should endeavor to present the doctrines and teachings of the Church in the spirit in which they have been revealed, to expound, to reason, to testify rather than to attack. And when it appears to be necessary to revert to the errors, vagaries and evils of modern Christendom, great care should be observed not to indulge in a spirit of sarcasm or the use of invectives, but to preach the word in the power and demonstration of the Spirit of God, for the benefit, enlightenment and salvation of all who listen. This is according to the instructions given by the leaders of the Church and to the revelations of the Lord to the Latter-day Saints.

THE POINT IN VIEW.

The speech delivered by Mr. Landis, of Indiana, in the House of Representatives, during the debate on the question of the exclusion or expulsion of the member from Utah, contained a number of slanders against the "Mormon" people, which have been reproduced in this paper for the purpose of showing their bitterness and injustice. They were all endorsed by the Salt Lake Tribune with the exception of the personal attack on Mr. Alma Eldredge. That endorsement is repeated.

That is the point which we made clear to the people of Utah. It greatly disturbs our contemporary, and with its usual tactics it endeavors to turn aside the sharp projection by asking a number of irrelevant questions of the Deseret News. We are not to be diverted from the issue by that means. The thing to be kept in view is the vile assault made by Mr. Landis and its endorsement by the Tribune. That is all there is to that matter.

Again, in the columns of the same paper, there appeared a false and scurrilous charge against certain contractors and the Presiding Bishop's office in this city. The falsehood of the charge was demonstrated, but the writer of the anonymous communication instead of acknowledging its error, resorts to the same equivocation and cunning of the paper that printed the slander, and asks a number of questions that have no bearing upon the original untruth. It does not take a wise person to manufacture queries. The "News" does not undertake to answer every person according to his folly, who hides behind a newspaper.

The endorsement of a batch of slanders against the people of Utah, and the publication of other falsehoods against the "Mormon" Church, indicate the disposition and spirit of a contemporary that tries to pose as a friend to the "Mormons." That should be distinctly understood, and that is all we have to say in regard to the subject. It is enough.

AN ALLEGED MIRACLE.

A Chicago paper publishes a rather remarkable story from Shilo, Mo., of the resurrection from the dead of a young lady, Olive A. Mills. The supposed miracle is attested to by the lady herself, Rev. Frank W. Sandford and about 150 persons belonging to the religious society of which she is a member.

The statement of the girl briefly told is that she had been sick five days before she felt that death was approaching. She thought she was in a dark room, seeking an exit. Gradually she came out of the darkness. She could then see her own body and those who stood round it.

Then Sandford came and knelt down and prayed. Miss Mills says she remembers that he said: "Olive, God loves you," and the thought that God is love brought inexpressible joy and peace to her soul. Immediately she thought some power was influencing her to leave the room and her friends. She thought she passed through a dark valley. She saw a brilliant light at the other end of the valley and proceeded towards it. Her joy increased as she came nearer the light. She knew she was approaching the abode of divine beings. She felt it just as one who approaches a vineyard knows it on the fragrance that meets him.

But then she heard these words spoken as it were at a long distance: "In the name of Jesus of Nazareth, return, Olive Mills!" She did not desire to return, but emblazoned on the mountain side, she saw the word "preach!" and again she heard the voice: "return!" She could not resist. She returned and stood again by the side of her body. She says she had no desire to again enter that tabernacle, but she did so because it was the will of God.

Rev. Sandford's version of the alleged miracle is quite interesting. He says the loss of Miss Mills to the church he considered irreparable. When he received word that she was dead, he immediately went to the room, where he found her to all appearances lifeless. His heart sank within him, but he prayed with greater fervency than he had ever done before. As he prayed, he felt that he was heard, and finally he laid his hand on her forehead and said: "In the name of Jesus of Nazareth, return, Olive Mills!" This was a command. Presently her eyelids moved; her chest rose and fell; she was come to life.

Mr. Sandford is the leader of a religious body known as "The Holy Ghost and U's Society," which has had headquarters in Shilo the past seven years. They think their special mission is to inaugurate a revival that will sweep as with a tidal wave the entire earth. Their preacher disclaims all personal honor for the supposed miracle. He says that during his ministry he has seen nearly all the miracles mentioned in the New Testament. They have been performed by the Almighty, not to satisfy curiosity, but to strengthen the faith of the believers in the Lord.

This is the remarkable story. Of its authenticity we can, of course, say nothing, but it should not be impossible to disprove it, if it has no foundation in fact. Several persons are alleged to have witnessed the miracle.

It would, indeed, not be strange if God, in this age of skepticism, would permit some peculiar manifestation of his power, as a testimony to the truth of the claims of His servants. In the days of our Lord, when He appealed to His miracles, the scoffers attributed

them to an evil power. His reply was decisive, for it referred them to their own miraculous works. If it can be established that in our own age, signs and wonders are performed by faith, there can be no reason for denouncing the Prophet Joseph for claiming that the Priesthood has power to do the same by faith. The world is sometimes made to testify to the truth as set forth by the Church.

ALARMED FOR THE CHURCHES.

Rev. Dr. W. S. Rainsford of St. George's church, Manhattan, quite recently at an Episcopalian gathering in Philadelphia, told some truths which the churches of the world would do well to consider seriously. Speaking of the failure of the religious denominations to be in touch with the people, he said:

"The church is not fitting herself to new conditions. The people don't want her, because away down in her soul she don't want them. Our clergy are narrow and ignorant. If we are going to be able ministers of the New Testament we have got to know our country for one thing. Wherever I go I see churches that are failures. You never see printed records of the falling, but you hear of the sudden collapse. What causes these failures? Because the churches do not hold the fact that new times bring new duties. You don't suppose the church is absolutely right today. It is that spirit of life which means growth that the church wants. Church failures result not from lack of zeal or lack of earnestness, but because again and again the thing that is good in one age is not good in the next decade. New occasions have not taught the church new duties. Growth or death, choose which you will have. The living God's organization has to be the most vitally instinct with mind of any organization in the world. But it is not."

The defeat of modern denominations in their struggle with the world is perhaps best illustrated in the statistics of the Presbyterians. The total number of persons added to their church has steadily decreased from 75,000 in 1894 to 48,000 in 1899. The number added by certificate decreased during the same time from 42,000 to 35,000. The net gain in membership tells the story. In 1895 the report showed 27,000 net gain; in 1896, 21,000; in 1899 only 8,000, a remarkably small gain for so large a religious body.

The New York Observer, from which these statistics are taken, goes on to state that the synod of New Jersey last year suffered a net loss in membership of 423. The synod of New York gained last year 45 members, but the year previous it lost more than it gained in two years, and it is smaller now by 853 members than it was two years ago. The synod of Indiana last year lost 132 members and in three years its membership has decreased 1,124. The synods of Wisconsin and Nebraska, both fell off in membership last year.

The Sunday school statistics of that denomination show a similar decrease in vitality. A year ago the Assembly commenced a movement, the object of which was to add 500,000 scholars to the schools in celebration of the commencement of the 20th century. After one year's work the result is a decrease of scholars to the tune of 4,335. The synod of Pennsylvania, the largest in the church, contributes one-fourth of this decrease, and the city of Philadelphia, the very fortress of Presbyterianism, is among the heavy losers.

Various explanations are sought for this decay, but none is more to the point than that given by Dr. Rainsford. "The people don't want the church, because the church don't want the people." "Our clergy are narrow and ignorant."

The doctor wants the churches to adapt their teachings to the changed conditions, and not to lag centuries behind modern progress, and he is right. But does it occur to him, that the truth he announces is identical with that which made the Prophet Joseph an object of hatred among all the sectarian ministers? Dr. Rainsford preaches one of the fundamental principles of "Mormonism"—the continual growth of the Church under the divine guidance. The remedy he would apply to arrest the progress of the decay is really continuous revelation, for without that there can be no progress in truth. Are the churches ready for the remedy of Dr. Rainsford? What is their reply to his suggestions?

THE PASSOVER.

An esteemed correspondent asks the "News" to express an opinion on the question whether our Savior actually celebrated the passover of the Mosaic dispensation, shortly before His crucifixion, or not. According to Luke it appears that the disciples prepared the passover and that it was eaten in the regular manner. On the other hand, according to John the day of crucifixion was the day of preparation, for it is expressly stated that the priests did not enter the palace, that they might not be defiled but be ready to eat the passover.

The question is one that has perplexed commentators a great deal. Some have held that Christ did not eat the passover, but a common meal to which, however, He gave a peculiar religious significance, on account of His approaching death. Others have thought that it was the regular passover, although celebrated the day before the general observance.

The best solution of the difficulty may be found in the Jewish calendar at that time. The Jews calculated their months from rather imperfect tables and from the appearance of the new moons. At Jerusalem a regular assembly was held for the purpose of determining the beginning of the month, and subordinate assemblies were held in other places. At the time the appearance of the new moon was expected persons were sent out to watch, and as soon as any of these reported they had seen it, messages were sent throughout the land to make the fact known. It is claimed that this mode of keeping a record sometimes caused a discrepancy between the Jerusalem council and the rural population, as to the true beginning of the first of the month Nisan, in which the passover was celebrated.

Cudworth gives some interesting information on this point. He shows from the Talmud that the council which sat in Jerusalem to pass upon the testimony as to the first appearance of the new moon, upon the later appearance of a credible witness testifying that the new moon had been seen a day earlier than at first testified to,

were bound to begin the reckoning of the new year accordingly, notwithstanding their first proclamation. Naturally they were reluctant to do this, thereby acknowledging themselves to be in error. Cudworth refers to Epiphanius as authority for the supposition that in this very year of the crucifixion, there was among the Jews a dispute as to the time of the first appearance of the new moon. If this is so, the difficulty referred to by the correspondent is removed. Our Lord and His disciples, and probably many others, would then celebrate the passover according to the testimony of witnesses whom they considered reliable, while the priests and others would go by the proclamation of the council and thus hold the celebration a day later.

There are no important points of doctrine involved in the subject, but it is worth while noting as an illustration of the fact that there are no contradictions in the Scriptures that cannot be satisfactorily explained, were we perfectly familiar with all the facts bearing on the disputed passages.

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Judging by the testimony of the defense in the Clark case, there are two black sides to the controversy.

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The Colorado State penitentiary management is going into farming extensively this year. Five hundred acres of land has been leased, and the convicts are to be put to work thereon, raising alfalfa and general farm crops.

A French war suggests that Britain would welcome European intervention for an excuse to "let go in South Africa with honor." Would the Frenchman like his nation to be the intervenor for Britain to turn and grapple with?

The story of the Boer losses of 1,100 killed and 600 wounded is very improbable, if only from the fact that the list of killed is greater than the number said to be wounded, whereas in such fighting as has been indulged in an opposite condition always results.

Some people who talk of the supreme authority of certain "boards" need reminding that in a republic the people have a claim on the exercise of the supreme power in governmental matters—a fact which all well constituted boards of control will regard with due deference.

Kansas expects to have a text book on agriculture used in the public schools of the State. The people there take the ground that instruction in farming is as much the duty of the State as instruction in bookkeeping, music, or any other branches now taught.

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The letter from a British officer, mentioned in today's dispatches, saying that the trend of the English aristocracy is toward "splendidly decorated idiots," and that the "intellectual standard of the young man of seventeen, fresh from the English schools, is lower than that of a German board-school boy of eight," must be a bitter pill to the British public just now. But one or two bitter pills extra does not matter among so many that have to be swallowed nowadays.

The San Francisco Call, commenting on the Goebel outrage in Kentucky, says a few years ago Goebel killed another man, it was believed unfairly. "The victim," says the Call, "was a besom friend of Blackburn, and the senator appeared immediately bareheaded and in the presence of high Heaven took an awful oath that he would thenceforth exist for the sole purpose of avenging on Goebel the murder of his friend. That friend has stayed murdered ever since, but Blackburn and Goebel ran together last summer, spoke from the same platform, drank from the same flask and were the Castor and Pollux of the Bryan army." We presume Kentucky ministers are holding up their hands in horror at the alleged lawlessness of the people of Utah.

Count Castellane emphatically denies all the adverse rumors that have been circulated about him. He says he is no dupe. He never was in debt. He does not play cards. He never led any demonstration against President Loubet. Neither did his wife. They are not royalists. They do not dislike the French president. About everything the papers have said about the count and the countess seems to be untrue. We

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