

DESERET EVENING NEWS

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SALT LAKE CITY, DEC. 7, 1901.

OFFICIAL NOTICE.

The anniversary of the birth of the Prophet Joseph Smith will occur on the 23rd inst. He was born December 23, 1806. We suggest to the bishops, every where, that it would be highly appropriate to hold special services in commemoration of that important event, on Sunday, December 23, 1901. The authorities of the several States and Wards will please make arrangements accordingly.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHONY H. LUND,
A LOCAL LIBELLER.

We are sorry to see that the superintendent of the Utah mission of the M. E. church, is engaged in the same work of misrepresentation that was undertaken in the later years of the labors of his predecessor. The Christian Advocate of November, 23rd, published in New York, contains the second article contributed to that paper by J. D. Leitch, D. D. It is entitled "Mormon Slavery."

It commences with the statement that in a previous article the writer "asserted that the purposes of the Mormon Church were conquest." In support of this assertion he points to the migration northward of "Mormons" into the fair valleys of Idaho in "droves." He further declares that "today the Mormons control the school board with all that that means." He cites an imaginary case of a young lady who could not obtain a school because she would not agree to "close the school every Friday afternoon an hour earlier than usual, and devote the time to teaching the Mormon religion." This and some other nonsensical falsehoods he repeats as hearsay from a Presbyterian preacher, one of the most notorious defamers of the Latter-day Saints.

He goes on to quote from a scurrilous article that appeared in an anti-Mormon paper, concerning the conduct of the dead and dumb school, which was so thoroughly refuted immediately after its publication, that everybody acquainted with the facts, joined in denouncing it, and several non-Mormon preachers and teachers gave their testimony to its untruthfulness. In connection with that repetition of exploded untruth, Dr. Leitch makes this statement himself:

"The Mormon hierarchy insists that the principles of 'Mormonism' be taught in the public schools, and in addition thereto wants the ten per cent of each salary as titling for the Church."

Here are a few more of his own assertions:

"The teachings of the Gentile and Mormon schools are antipodean. The one defines Jesus Christ as Son of God and only Savior of sinners, and the other Joseph Smith."

"They have never ceased to look upon every Gentile in the state as an intruder."

"Mormonism corrupts history."

"Gospel work in Utah is a hand-to-hand conflict."

"Mission work here is most difficult, owing to the fact that the force arrayed against God and the Evangelical church poses under the garb of religion; that its people are superstitious and bigoted, unlearned and illiterate, and under the domination and oppression of priestcraft; that the basest passions of humanity are kindled to that vice and sin are indulged, and everything overlooked so long as obedience to the Priesthood prevails."

There are other similar glaring misstatements in the article, such as the old vile accusations about the Mountain Meadows, the apostasy of "Mormons" after arrival in Utah, etc., but the great purpose in the whole article is summed up towards the close, in this appeal:

"Brother, Sister, help us! We need money! We can wisely use ten thousand dollars in this great work."

It is with great regret that we view the course of Dr. Leitch following in the footsteps of Dr. Hiff, who lost his influence in this community by taking those very steps. If the present superintendent of the M. E. Mission in Utah believes that there is any such thing as "Mormon slavery," it is because he has not investigated either the principles of "Mormonism" or the actual conditions in Utah. It is evident from what he has written that he has obtained his information (?) from designing, bigoted and unprincipled preachers, who have for years displayed their hatred of the people whom they were unable to convert, by all kinds of defamatory and baseless statements.

It is well known that members of our Church have been spreading out into the neighboring states and territories for many years, because of the occupation of cultivable lands in Utah. That they took to these places "in droves" is untrue. They are welcomed as valuable citizens and settlers in every place where they reside. There is nothing of "conquest" in their settling upon available soil, except the conquest over the land they bring into cultivation. The increase in "Mormon" families necessitates the occupation of

surrounding regions, by entreprising young people who seek to acquire honorable independence, in which they are encouraged by the precepts of their faith.

The statement made by Dr. Leitch concerning the teaching of "Mormonism" in the public schools is a most amazing piece of ministerial mendacity. The public school system of this state, established by law, precludes and renders impossible any such attempt if it were desired. All sectarian teachings are prohibited in the public schools, and it is well known that this provision of the law and of the State Constitution is strictly complied with. There is no excuse for ignorance on this point. His statement is a palpable and shameful falsehood. The stories that he repeats in the "Christian Advocate" are as untrue as his own rash statements. There is no need to reply to them in detail. The ground is swept from under them by State statutes and actual facts.

His perversion of the teachings of the Church of Jesus Christ of Latter-day Saints in reference to Joseph Smith the Prophet, is highly discreditable to him as a professed minister of the Gospel. There is nothing in "Mormonism" that "defiles" Joseph Smith. There is nothing in it which detracts from the divinity of Jesus Christ. There is no Christian Church that places the Savior on a more exalted plane in its creed than does the "Mormon" Church. Faith in Jesus Christ, as the Son of God and the Redeemer of mankind, is a fundamental tenet of its teachings.

Nor is it true that "every Gentile in the State is viewed as an intruder." We have here non-Mormon school teachers and principals imported from educational circles in the east, who are well paid for their services. How came they here if what Dr. Leitch says is true, that "The Mormons control the school board with all that that means?" We have non-Mormons in almost every branch of business here. Many of them are in partnership with well known "Mormons." Is not Dr. Leitch ashamed of such untruthful statements as he has published in a Christian magazine?

We protest against his defamation of the people of this State. There is no community on earth that is their superior. Take the same number anywhere, even in the most advanced and cultivated places on this continent, and viewed as a whole, this people will compare with them most favorably. As to their illiteracy, we can find members of his own church who are, to say the least, as unlearned as any Latter-day Saint on the face of the earth. The promotion of intelligence, the spread of education, improvement in every branch of human knowledge, are religious duties required by this Church. Our Sunday Schools are not excelled anywhere in Christendom. The secular schools are the pride of the State. Our Church colleges and academies are splendid institutions of learning. If Dr. Leitch does not know this he is densely ignorant and needs a little information himself. "Virtue, chastity, self-restraint and strict compliance with the commandments of God concerning human conduct, are inculcated in the precepts of 'Mormonism' and emphasized in the teachings of its ministers."

And now what is the object in view in the promulgation of the contemptible slanders which Dr. Leitch has published in the Christian Advocate? The answer is, MONEY! "Brother, Sister, help us; do send us money; ten thousand dollars will do, but send us money!" That is the everlasting cry of all these anti-Mormon libellers. "Pass round the plate! Push the contribution box! Circulate the subscription list! No matter how many lies are told, how much false witness is borne against our neighbors, give us cash or we perish!" May God have mercy upon the souls of such traitors! But they should be exposed before men, so that they may not impose upon the benevolent and charitable. And for all such things they will surely have to give account.

THE LARGER HOPE.

The New York Examiner is much shocked, at the discovery that Baptist ministers of this country evince a tendency toward Universalism. In accepting, as "a larger hope," the doctrine of salvation after death, "The Examiner admits that it is 'a fascinating theory.' But 'as a matter of fact' it says, 'not only does the Bible afford no definite ground of hope for the ultimate salvation of those who die in their sins, but it plainly and in terms of fearful solemnity affirms the contrary doctrine.'"

Is this true? Does the Bible anywhere affirm "in terms of fearful solemnity" that every soul that has not accepted Christ before death, is lost forever? Is there no Scripture ground for the belief that the mercy of God reaches beyond the grave?

As to the first of these questions, it is only necessary to say, that the Scriptures nowhere affirm, solemnly or otherwise, that the great majority of mankind is lost forever. The fact is that the Scriptures contain very few clear references to the conditions of mankind after death, and that the figurative expressions used give no warrant for the terrible doctrine considered orthodox. "Where their worm dieth not and the fire is not quenched" is certainly a most vivid picture of Gehennam where the bodies of outcasts were cremated—"the place where lie the corpses of those who have transgressed against Jehovah." It is a solemn warning against sin as leading to moral ruin, but only by violation of all rules of interpretation can "their worm" be said to mean the souls of sinners, and the fire refer to the sufferings in eternum.

Certain passages in the Revelation refer to "smoke" ascending "for ever and ever," which, however, should rather be rendered "to the eternities of the eternities. It denotes a very long duration rather than time without end.

Leaving, then, such misapplied Scripture passages out of consideration, there is it said that there is no salvation after death?

As for the second question, the Scriptures plainly state, that all but a certain class—that for which there is no forgiveness here or hereafter—shall finally be saved. Christ declares: "And I, if I be lifted up from the earth, will draw all men unto me." Paul states

that "God hath highly exalted Him (Jesus) . . . that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." From the writings of Peter we know, that Christ went and preached unto the spirits in prison, and that "the Gospel was preached also to them that are dead." And John, in the Revelation, tells us that, at the final triumph of the Gospel, both death and hades are cast into "the lake of fire," after having given up the dead for the final judgment, by which those whose names are not at that time enrolled in the book of life, will be consigned to their doom.

This is the plain teaching of the Scriptures. This is the Bible foundation for the "larger hope," which, however, has been more fully revealed in this age, through the inspired messengers of the Lord.

In the early centuries of our era, it is well known, every division of the church held that our Lord preached to departed spirits. This belief is indicated in the "Apostles' Creed," and it is clearly expressed by Clement of Alexandria who lived in the early part of the third century, when he says in his Stromata: "Not only the Lord preached the Gospel to those in Hades; but the apostles preached there to those gentiles that were for conversion." And further: "If the Lord, when in the flesh, preached that men might not be unjustly condemned, why should He not preach, for the same end, to those who had departed before His coming?" His idea evidently was this, that God would not condemn the multitudes that in this life have not had an opportunity of accepting, or rejecting, the salvation offered through Christ, and that divine justice demanded a continuation of the ministry beyond the veil.

Other of the earliest ecclesiastical writers may state the doctrine less explicitly, but the general view is expressed by Irenaeus, when he says: "As Eve, disobeying, became to herself, and the whole human race, a cause of death; so also Mary, having the predestinated Man, being yet an obedient virgin, was made to herself, and the whole human race, a cause of salvation." The expression "the whole human race," can have no meaning whatever, unless some provision is made whereby the benefits of the work of the Savior in the flesh are extended to the countless millions that died before His coming, or without any knowledge of Him. The Apostle Paul states the same truth thus: "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."—Rom. v, 18.

WHEN SCIENTISTS ARE ABSURD.

Some time ago, Sir Thomas Lander Brunton, an English medical authority, delivered a lecture before the Medical-Psychological association, on Theories, Apparitions and Visions. He is quoted as having said that these are traceable to mental causes, or diseases, especially to epilepsy, and he suggested that the seers of old were epileptics. He expressed the opinion that if Mohammed had been doped with bromide of potassium when he began having visions, there would have been no Koran and no Mohammedanism. It is equally inferable from his remarks that Moses, Daniel, St. Paul, St. John and others were victims of physical maladies, and if they had been treated with bromide of potassium we should have had no Bible.

It is hardly necessary to discuss such a proposition seriously. A force which changes the history of the world, overthrowing empires and creating others on the ruins of the old ones, must emanate from something different from the mental or physical disorders of human individuals. No one has had the leader of men, unless he has had the mental qualities needed. All over the world, a man commands attention by his personal qualities. When the Master, on the Galilean shores called men to follow Him, there was something in His appearance and His looks, that made the fishermen abandon their nets and boats at once. Thousands upon thousands followed Him, for the same reason. They realized in His presence, that they stood before a Supreme Being. Even His enemies felt the influence of His majesty. And this is true, to some extent, of all divine messengers. The Prophets and seers of old commanded a hearing, because of the divine power that rested upon them.

It is no doubt true that diseases may cause "visions," dreams and even prophecies. But that class of visions are known as hallucinations, and they are different from the revelations of seers. Hallucinations have never been known to influence the world for good. Scientists are too apt to jump at conclusions, when they are at loss for explanations. They often, by so doing, land in absurdities. It would be as well to admit that all facts cannot be explained satisfactorily by what scientists know, or suppose they know. Knowledge is not yet perfect. And only when perfection is reached can every fact be accounted for, every phenomenon explained.

It was the finest day of the winter. And how fine it was!

Cutting the price of lead drives the iron into the soul of the western miner.

The anti-corset crusade just inaugurated in Paris is sadly lacking in staying qualities.

That Redding, Cal., burro that chewed up a roll of greenbacks for supper was a terrible ass.

In the matter of fixing the salaries of municipal employees "Cut your coat according to your cloth," should be the rule.

St. Thomas Lipton says he never bets, that he would not even bet on his own boat. Neither would anyone else, now.

No class of people in all the country seem so silent these days as the anarchists. A Quaker meeting couldn't be quieter.

Max O'Rell is ill in New York. All Americans will wish for his speedy recovery, for his death would certainly eclipse the galaxy of the Anglo-Saxon nations.

General Chaffee says the Philippines are amiable and nomadic in the same hour. Otherwise the Philippines are nomadic.

Wilhelmina and Henry might refer their differences to The Hague peace tribunal; being unable to compose them themselves.

The Supreme Court has decided that the Philippines are a part of the United States. But Aguinaldo doesn't find that the decision improves his position in any respect.

Half a million workmen are out of employment in Germany, and half a million Germans are under arms. Evidently the military regime doesn't produce great prosperity.

Forty Turkish soldiers have been killed near Lohela, in Yemenaraba, in a conflict with tribesmen who had rebelled on account of excessive taxation. Simply another case of forty thieves.

The general public are not so much concerned about the site of the crematory as its sight. They want to see it erected without further delay. Objections can be raised against any spot suggested. Let us have the crematory somewhere, and let it be built at once.

In discharging Lawrence and Campbell, the Chicago newspaper men imprisoned by Judge Hanney for contempt of court, Judge Dunne said: "Criticism of public officials, if just, will do good; if unjust, will do harm." That is true, and just, and sometimes severe criticism of public officials is necessary; it is the expression of public opinion, that great corrective of wrong conduct or rulings of public officials. So long as men are what they are in public stations, they will need watching, and when they depart from the line of duty, for whatever cause, that departure should be pointed out. It will be a sad day for the country when the press shall fear to make just criticism of public officials.

ON RELIGIOUS TOPICS.

New York Observer.

At the Baptist Congress recently held in this city, the Rev. Daniel Shepardson, Ph. D., speaking of "Modern Evangelism, or Proper Substitutes for the Old-fashioned Revival," took the ground that a higher grade of evangelists is needed. "Evangelism," he said, meaning the special calling of the evangelist, or itinerant preacher, "is the scrap pile of the ministry, the intelligence office of a saint out of job. We want no more freak evangelists, no more sensational, half-educated enthusiasts." It is probably true that the calling of the evangelist has in the past done a very great deal either to build up the kingdom of God or to discredit both church and ministry in the eyes of men. It all depends on the quality of the evangelist, and the nature of the truths preached.

Chicago Standard.

The Chicago Theological Seminary (Congregational) is soon to enlarge the opportunities offered its students for the study of church music. Like most seminaries, it already devotes some time in the department of homiletics to hymnology, but the importance of this branch of public worship is deemed sufficient to devote to it a special department. The fact is, that too few theological students and pastors are well grounded in church music, and therefore, capable of guiding and elevating the taste of their congregations and effectively enriching the service of the church. Many a pastor selects his hymns with only two things in mind—pertinency to his sermon and familiarity. Many a church, therefore, after paying a large sum for a good hymnal, never really uses more than a fifth or a tenth of its contents, these being the hymns set to tunes already familiar. When the selection of hymns is left to the choir leader he is likely to go to the opposite extreme. Not every pastor can learn even enough about music to tell a good tune from a poor one; but every pastor should be able to select hymns on the principles of hymn selection so far as to arrange intelligently the service of worship.

American Ecclesiastical Review.

His [the theological student's] study of religion as a science will give him a wider knowledge and a clearer understanding of the principles of his faith. It will supply him with a well-ordered system, and a defensible basis of belief; but it will not add to the certainty of his convictions. And unless he preserves in his theological studies the same personal attitude toward the truths of religion which marked his early years, there is danger that his intellectual degeneracy will reduce him to a mere intellectual perception of abstract relations. Of course theology, to be a science, at all, must, like every other science, make use of logical methods and metaphysical principles. Now is there any doubt that revealed truth admits of the use of exact methods; in other words, theology is a true science. But the difficulty is that logical methods, though perfect in their way, are woefully inadequate, and their inadequacy is never more noticeable than when they are applied to religion.

Zion's Herald.

There can be no justification for the open saloon on Sunday; it is unthinkable and unbearable to contemplate. It is known that much of the evil attending this land on Sunday has really come. For the open saloon is the forerunner and producer of every evil. There is no redeeming feature in it. Justice Jerome is talking as an untutored youth when he speaks about making liquor-selling respectable like any other honest business. It never was respectable, and never will be made respectable. The saloon should certainly be closed one day in the week; it is better for every man, woman and child that it be so. It is better for weak men, who constitute the great majority of liquor-drinkers, and who can not resist the temptation of the open saloon. It is a boon that the state should grant to the great multitudes of wives, mothers and helpless children, who sicken with indescribable yearning for one day in seven when they may be spared the brutal treatment of the drunken husband and father. So ought the strong help bear the burdens of the weak, in protecting them one day in seven.

Northwestern Christian Advocate.

To make our ideals realities we must work in God's way, which is the right and reasonable way. There are good people who seem devoid of good sense. They hitch their wagons to stars, forgetting that wagons were made to run upon the earth and carry merchandise and not to float in space gathering star dust. The New Jerusalem will be brought in by people who do each day the Master's hard work, which is not the tying of bouquets and the writing of sentimental verses, but the raising of the sick and the prisoner, the feeding of the hungry, the clothing of the naked and the giving of a cup of cold water to the thirsty gathering star dust. In a word, it is the doing of all kinds of practical work for the improvement of the condition of men, so that they may live as the sons of God upon the earth.

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(b) Should I Improve, M. Somers-Cooks
(c) The Light of the Moon, M. Somers-Cooks
Piano—(a) Nettle, M. Somers-Cooks
(b) Scherzo, E Minor, F. Woodmansee
(c) Polonaise, Op. 51, F. Woodmansee
Songs—(a) Love Song, M. Somers-Cooks
(b) Standstill Song, F. Woodmansee
(c) The Brooklet, F. Woodmansee

PART II.

Piano—(a) Romance, M. Somers-Cooks
(b) Allegro Vivace, F. Woodmansee
(c) A Deserted Farm, M. Somers-Cooks
(d) March Wind, F. Woodmansee
Songs—(a) The Light has a Thousand Eyes, M. Somers-Cooks
(b) The Silver Ring, F. Woodmansee
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