DESERET EVENING NEWS.

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SATURDAY, MARCH 23, 1895.

CONFERENCE NOTICE.

The Sixty-fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, at 10 o'clock, on Friday morning, April 6th, 1895.

The officers and members of the Church generally are cordially invited to attend the meetings of the Conference.

WILFORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH,

Special Conference Appointments.

There will be a meeting of the General Superintendency, with the Stake Superintendents (or their representatives) of the Young Men's Mutual Improvement associations, at President Woodruff's office, 10 east South Temple street, on Friday, April 5th, immediately after the close of the afternoon session of Conference. A punctual and full attendance is desired.

WILFORD WOODRUFF,
JOSEPH F. SMITH,
MOSES THATCHER,
General Superintendency.

Thursday, 4th—Relief Society Conference, Assembly Hall. Meetings commencing at 10 a. m., 2 p. m. and 7:30 p. m.

Sunday, 7th—German meeting, Assembly Hall, 6 p. m.

Sunday, 7th, Sunday School Union, Tabernacle, 7 p. m.

MINISTERIAL QUALIFICATIONS.

The Presbyterian ministerial union has been discussing the qualifications of a good minister. Among others which it was agreed that he should possess were good health, a good constitution, a genial disposition, and good common sense. It was also decided that "he must be a Christian." This declaration might seem to be wholly superfluous were it not for the fact that some ministers and denominations who are commonly classed as Christians are decidedly anti-Christian in that they deny the divinity of Christ and the fact of His infinite atonement. Hence the necessary qualification of a Christian minister himself being a Christian by accepting the divine character of Jesus as the Son of God, for ministers, whatever the profession they make, if they deny this, setting up Christ merely as a prominent reformer among men, are as thoroughly anti-Christian as is the pagan or the atheist.

"A Christian," however, does more than to merely express with his lips a belief in the divine character of the Redeemer and His work. He is a follower in that work. He receives the ordinances of the Gospel of Christ suited to his age and condition. Failing in this, he fails to be a Christian in the strict religious sense of that term. He expresses a belief in Christ; if he seeks repentance by deserting evil and striving to live a better life; yet rejects the counsel of God—the baptism for the remission of sins at the hands of one having divine authority to administer that ordinance—and thus bars the way to receiving divine forgiveness of sin by the means which the Lord pointed out, then he still is a non-Christian. He has refused to comply with a requirement made of those who become the people of God. "He that believeth on me, the works that I do shall he do also," said the Divine Master. He requires His people to receive the principles of faith, of repentance, of baptism for the remission of sins, and of the reception of the Holy Ghost by the laying on of the hands of those having authority. Until those who have attained the years of accountability do this they are not His people; they are not members of His Church; they are non-Christian, though not necessarily anti-Christian. Hence to be actually a Christian it is essential for a man to receive those principles and ordinances which make him a member of the Church of Jesus Christ; nothing less will suffice.

Still another qualification was insisted upon at the union meeting referred to. It was:

> A minister should be called of God. They are not called now as they were in the old days.

With the first part of this proposition there will be no dispute; it is a self-evident fact that a representative should be authorized or called by the power he is to represent. Taking the other part of the statement: men were called by the Almighty in ancient times; and a logical deduction is that if "they (the ministers) are not called now as they were in the old days," then they are not called of God, and consequently are not His ministers. Of course, the ministerial union did not intend such a view as that, for it was stated that when a man tell Peter that he has been anointed by the Holy Spirit he should respond with "Lord, here am I." But if the Apostle Paul is to be believed, and surely he must be in a case like this, that is not a call to the ministry at all, for he says that "no man taketh this honor to himself but he that is called of God as was Aaron." Aaron having been called by revelation through the authority which the Almighty conferred by commandment to the priesthood, then there did not exist in a similar manner and not called of Him, for it would be needless for stand to claim that the Holy Spirit is going around "anointing" people in violation of a fixed rule of that God who is without variableness or shadow of turning—that would be never taken. Then, taking either both of the dilemma, those who are not called of God in the same manner as were the apostles in olden time simply are not called of Him at all, and therefore have no authority from Him and are not His Gospel ministers.

The Lord Himself set no doubt on this matter, making a most emphatic declaration to His Apostles thereon, giving them to understand fully that it was no feeling or supposed fitness for something which they had received while authorized from to come forward in the ministry. He did the calling, all they, no matter how desirous they might have been to engage in the work. Possessing authority from His Father, He gave them by chosing and ordaining them, impressing the fact that that was the origin of it by saying to them: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." As expressed by the inspired Mark, "He ordained twelve, that they should be with Him, and that He might send them forth to preach."

Thus the qualification of ministers of the Gospel of Christ, according to the rule also were of the Great Master Himself, are that they must be of His people, members of His Church, actually Christians; they also must be called to office as in days of old, like unto Aaron, Peter, John, Paul, and all the rest of His authorized servants. Then they are classed among His ministers. Good health, good education, genial disposition, etc., all are valuable assets in performing labors required. Yet they are not what may be termed absolute essentials. The man believed who has been called to the work strictly in accordance with revelation and who is the actual possessor of good sense, yet he may do effective work in the ministry; and he may be comparatively deficient so far as a good education is concerned, yet possess marvelous power as a minister of the Gospel. Peter, the chief Apostle, was a no less able minister because of his lack of worldly scholarship than was Paul, the great Apostle to the Gentiles, who was versed in all the learning of his day. Neither was the lack of a good education in one a qualification, and the possession of much learning by the other a disqualification. Both were true Christians; both were called of God; both received revelation from on high, being instructed thereby—thus having the qualifications which made them mighty ministers of the Gospel of Christ.

ABORIGINES OF AMERICA.

The origin of the Indians is one of the problems with which active thinkers are struggling with more or less success. A German anthropologist, Dr. Emil Schmidt, has recently made an attempt to put together some of the fragmentary facts known concerning the ancient inhabitants of the Mississippi valley and Atlantic coast of the United States. Beginning with the mound builders, he gives his reasons for believing them to be the ancestors of the now existing Indian tribes, and, specifying further, he thinks the Chickasaws descended from the mound builders of the Ohio valley. The original seat of the Huron-Iroquois he traces to the region north of the Great Lakes and that of the Algonquin family somewhere to the north of Hudson's bay, where the Crees are now found speaking a pure and ancient dialect. These two tribes, he thinks, moved slowly southward, driving the mound builders from the Ohio and penetrating into Virginia. There they met the Dakotas and a fierce war resulted in which the latter were almost entirely destroyed. The Gulf States were peopled by the Muskogheans either coming from the south.

Of special interest in the much debated question whether in this country there was a people civilized "ages ago," Dr. Schmidt, from the evidence at hand, takes a negative view on the subject, leaving room for the inference that the appearance of the ancestors of the Indians on this continent is of comparatively recent date.

The Book of Mormon, as is well known, succeeds in a very satisfactory manner for the origin of the ancient inhabitants of the Western world, the course of the different civilizations, traces of which are found here, and a decline of some civilizations. The history of the aborigines is outlined in the book referred to with great accuracy. To scientists the Indians have been, and are still, a great puzzle, but as facts gradually are gathered and put together, logical reasoning leads to the conclusions promulgated in the scientific world but mentioned. The Book of Mormon will come out of the crucial test of science triumphant as it stands among the historical guess of the world.

Not many years ago it was customary and fashionable to attack the Old Testament of the Bible on scientific grounds. History, archæology and geology were brought to bear against it. But as investigation proceeded in every direction, the fact became apparent that the ancient records were practically unassailable on that ground, and in some instances it has been found that the discredited statements of the Bible, when correctly understood, supported the true solution of apparent discrepancies of ancient writers of profane history. The same result will follow with regard to the Book of Mormon. When investigation has brought to light the facts about the inhabitants of this continent the sacred record will be vindicated the page where a lightly esteemed, the equal in importance to the inspired book of the eastern world.

PEOPLE IN ABSENCE NECESSARY.

In writing to the Constitutional Convention now being held in Salt Lake City, the Deseret News remarks that it has got down to work, and is finding that the cause of delay was a very common one, very particular and very experimental also in people, the delegates and alleged informers of all kinds and descriptions are busy, every man with a rod in his hand, every fellow with an axe in his possession, every informer with a scheme in civil government, in theory, they are all states that their own peculiar notions shall be engrafted in the Utah Constitution, and if the Convention shall adopt them all the Constitution would be something that would be worshiped without any violation of the Ten Commandments, for there would be no thing like it on the earth, under the earth, or above the earth."

Our Deseret contemporary suggests that as it is probable that there is good sense enough in the Utah Convention to escape the mathematics of the Greeks and to adopt a Constitution that will be in line with the principles of the Federal government, and under which the benefits of good government can be secured, it will not add to the volume further than to hint that neither future constitutions nor statutes were to any state or to any people of good government. However perfect these may be in theory, their systems and success in actual practice may be anything but satisfactory. Unless popular sentiment sustains and enforces the requirements of the constitution and the statutes made in pursuance thereof, unless public opinion holds as an honest and faithful administration of the government in all of its departments, and possesses all the energy of the people, the provisions of the fundamental law are a mockery of no much consequence, as they are so twisted to any way desired to suit the managers of the situation. The most pressing need nowadays, our United states, is not reform in the constitution or the laws, but a return to the manner of their administration and to the rendition of public opinion to their proper enforcement.

These ideas will find endorsement by a great many thinking people. Form in government is necessary. We must have a constitution as fundamental to the state and policy of the state; statutes in pursuance thereof must work out the essential detail. But after all, the will of the people, or of those who control the majority, is the constitution and law in effect, either in their misapprehension or violation, or in strict adherence to the principles they set forth. The popular sentiment should be trained to action in conformity with constitution and statute to make these truly effective and satisfactory in operation.

THE NAUVOO TEMPLE.

"Orr," our Eureka, Utah, correspondent, has clipped from the Keokuk (Iowa) Gem, and forwards to us for publication, the following article, which that paper appears to have taken originally from the Keokuk (Iowa) Gate City. It is headed "The Mormon Temple at Nauvoo," and inasmuch as it relates to the destruction of that edifice, it will be read with great interest by thousands of the Latter-day Saints in Utah and elsewhere:

> The sweet chime of the Mormon Temple at Nauvoo has fled. April 6, 1845. To 1845, when the Mormon exodus took place, the temple had become famous in the two centuries that had elapsed since its building. Its origin was 150 years, while its fate, fought for, demonstrated by a second temple whose growth was to be above the ground. The temple stood until the night of October 9th, 1848, when the people were awakened by the lurid flaming as a coal of flame and in a few hours the Temple was a blackened ruin. Until within the past few years no authentic statement of the burning of the Mormon temple was made. Recently Mr. Hodge in Pacific Recovery of the county here, now of Sioux City, Iowa, gave an account of the affair, and from his pen we gleam of Pontiac, Hancock county, Ill., in early days and only to be published when Agnes, the late Judge Sharp, of Carthage, and Nancy McCarthy, of Hancock county, were grown and married but the days of the burning, which all be dead. The being the case now, Mr. Harrell gave before Mr. Adams's statement. There were evidences remaining in the Mormons, expecting their occupation soon said, would return to Nauvoo and save Temple, so they left behind a number of people to guard the Temple. Details to the burning at Nauvoo. After some preliminary skirmishing, Judge Sharp, McCarthy and Agnes, in the night, made a few shots from Warren on the shoulders of Joseph the Seer and pursued themselves to Carthage. Together they were seen, a mile from town, very wakes to stand a crowd, in the streets. Agnes was pursuing a horse and a lady with had stolen a horse and was riding on the pursuit. Mr. Adams said that Agnes was a young man, and was