

THE DESERET WEEKLY,

PUBLISHED BY
THE DESERET NEWS COMPANY.
SALT LAKE CITY, UTAH.

SUBSCRIPTION RATES:
Per Year, of Fifty-two Numbers, - - - \$2.50
Per Volume, of Twenty-six Numbers, - - - 1.50
IN ADVANCE.

CHARLES W. PENROSE, EDITOR.

Saturday, - September 24, 1892.

CONFERENCE NOTICE.

The Sixty-third Semi-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 Thursday morning, October 6th, 1892.

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,
First Presidency.

THE "REVIVAL" MEETINGS.

So far we have heard of no unseemly excitement, no religious gymnastics, no spiritual inebriety attending the "revival" meetings now in progress in this city. The gentlemen conducting it appear very much in earnest and sincerely desirous of drawing public attention to the necessity of a religious life. We mention this because the common "revival" is or has been simply a boisterous and often crazy effort to create an enthusiasm which has no more religion in it than the feelings aroused at a horse race.

Anything that will draw the minds of men and women from that which will perish with the using, and arouse in them a desire for a higher life, which will make them think of God, their duty to Him and the responsibility which rests upon them as eternal entities, who must give an account to their Creator of their deeds and words in mortality, is an agency for good and therefore commendable.

The services in the tent, so far as we can learn, have been of this character and tendency. Therefore, while we may differ from those who conduct them on important questions of theology, we can yet wish success and God-speed to all such endeavors to turn the wicked from sin, to uphold morality and to induce humanity to seek after truth and righteousness.

A VILE BUT COMMON HABIT.

If some influence could be brought to bear upon men who move in business circles and congregate in the business portions of the city to drop the use of profane language, we think it would be a vast improvement upon our beautiful city. There is more or less of profanity in other localities, of course, but

where the saloons and other places of resort abound there may be heard language that is distasteful to persons of ordinary Christian culture, and positively shocking and repulsive to people of a religious character.

If the revival meetings now being held could be used in this direction, so as to wake up men and boys who use vile expressions, to the vice and evil effects of this habit and its indication of a vulgar mind, we would think the great efforts put forth in the big tent would not be in vain.

We are aware that a great many persons who swear do not desire to curse or say anything particularly disagreeable, but they have contracted a bad habit. They are like the sailors on board a certain ship commanded by Admiral Goldsborough. The chaplain of the vessel was asked on his return voyage about his success. He answered, "the result has been in the main most satisfactory. The only serious impediment to progress with the sailors has been that it is impossible to prevent their swearing when they hear the officers guilty of the very fault for which I correct them." "Tut, tut, man, that is not to be helped; the officers all swear," replied the Admiral; "I do it myself, sometimes, but I don't mean anything—not a bit more than you do by your praying."

Men use bad language from habit. But it is a vile habit which they ought to overcome. Gentlemen avoid it in presence of ladies. They might just as well drop it for good and all, everywhere. "Out of the abundance of the heart the mouth speaketh." This being true, what kind of hearts must some men have whose language almost makes the air around them smell of sulphur! "Swear not at all" is a Christian law, and the civil law here at one time supported it. Let it be made a rule in civil life and this city as well as others would be much the better for it.

A LIVING SOUL.

ONE of our contemporaries, speaking of an explosion of twenty tons of gunpowder on a vessel, expressed surprise that "not a soul on board was killed." The astonishment was very natural, the expression of it correct. But another contemporary, noted for its lack of logic and persistent misrepresentation of its opponents, says: "The question is, how much gunpowder does it take to kill a soul? But may be our contemporary does not believe that men have immortal souls."

The dishonesty which runs through nearly all the alleged arguments of the paper that manufactures this query, is seen in the addition of the word "immortal" to the language of its adversary. That is its common method. It either adds to or takes from the position of its antagonist, and then proceeds to demolish it with more or less exultation.

Nobody pretends that any amount of gunpowder would kill "an immortal soul." But it does not take much gunpowder to kill a man. And the dictionary informs us that the word soul means "a man; a human being." It was certainly marvellous that so vast a quantity of explosive matter was fired, on a vessel containing many hu-

man beings, and yet not a soul on board was killed.

The spirit of man is sometimes called the soul of man. In that sense the terms are synonymous. The spirit, however, is the more proper term, because it is not confounded with "the soul," used to designate the whole person. We are told in the good Book that in the beginning God made man of the dust of the earth, that He breathed into his nostrils the breath of life, and man became "a living soul." It was the whole man, body, breath and spirit that was "a living soul."

In latter-day revelations it is stated that the spirit and the body form the soul of man, and the resurrection from the dead is the redemption of the soul. This is in harmony with the teachings of the Old and the New Testaments, and yet not discordant with the use of the word soul as equivalent to spirit when used to designate the personal spirit of man.

When we read accounts of the loss, or preservation, or danger of so many "souls," every person of common sense and common understanding of language knows that the word means individuals, and not merely their immortal spirits. When there came out of Egypt under Moses so many hundred thousand souls, the sacred record that gives the number does not mean that their spirits came out, but their entire personalities.

Perhaps, however, the carping critic who added the word "immortal" so as to raise a dispute, intended the whole thing for a joke. If so he ought to have labelled it. For like others of his similar efforts it contains not the tiniest spark of humor and is only noticeable because of its dishonesty; and if it is meant to be funny, it ought to have either a head or a tail to it to let the reader know he is expected to laugh instead of feel disgusted.

AN HISTORICAL HOMESTEAD.

WE find in several Eastern papers allusion to the sale of the old homestead where it is said the Prophet Joseph Smith was born. As it will be of interest to some of our readers at least, we clip the following from the *Boston Globe*:

"SOUTH ROXBURY, Vt., Sept. 1.—The old farm upon which Joseph Smith, the founder of the so-called Mormon Church, was born has been sold to J. H. Kent, a wealthy New Yorker, who is to move from his city home to the farm at once.

"There are many historical reminiscences clinging to the old farm, which is very pleasantly located among some of the prettiest of New England scenery. Old 'Uncle' Solomon Mack, grandfather of the Mormon Prophet, was the earliest settler upon that part of the farm where stood the house in which Joseph Smith was born. He was liked by all his neighbors, but was a man who had odd ways.

"There were only bridle paths through the forest in the early days, and Mr. Mack used to make his journeys about the town upon an old jogging mare, using a side saddle instead of sitting astride the mare. This was a necessity, his legs having been injured by a tree falling across them. Reaching a neighbor's house he would sing out, 'Who keeps the house?' If he accepted an invitation to alight and enter the house he was always given a hearty welcome by the inmates.