

EDITORIALS.

THAT ambitious, time-serving prelate who does the praying and preaching by contract for the U. S. Senate, Dr. Newman, receives a pretty sharp scoring in the Baltimore *Episcopal Methodist* of the 29th ult. The reverend gentleman is Washington correspondent for the New York *Methodist*, and there seems to be considerable difference of opinion and feeling, politically, between the Baltimore and New York organs of the Methodist church; one evidence of this being that, while the latter, by its publication of its reverend correspondent's letters, endorses his views, the former talks to him in anything but a complimentary style for the avaricious, truculent and time and self-serving disposition which he manifests.

Mr. Newman, in a recent letter to the New York *Methodist*, says, among other things, that no one denies the existence of 40,000 Ku-Klux in the South, whose sworn object is to overthrow the dominant party by the destruction of life and property; and that the disorder and violence caused by them are sufficiently horrid to disgrace any civilized government on the earth.

Commenting upon a portion of this letter the Baltimore *Episcopal Methodist* says a good many efforts have been made of late to demonstrate that a man can serve two masters, and they seem to have met with such success, that it is inclined to believe the passage of scripture which says it cannot be done is slightly incorrect. Instead of reading "No man can serve two masters," and there leaving the matter, it should have continued, "if he only receive pay from one;" for Dr. Newman of Washington, has demonstrated that a man can serve two if both will pay. It says "He serves the Church; he serves Grant, and—though perhaps not intentionally, — he serves Somebody Else." The Dr.'s whole career and labors, and especially his Washington letter on the Southern troubles, are referred to in proof of this, for our Baltimore contemporary says that all the white men of the South, and half the same class in the North, including Dr. Newman, know that no such organization as the Ku Klux is in existence; but as the propagation of such a story answers the ends of those who employ him, he spends his time and employs his pen in helping to spread it.

It wonders what the founder of Methodism, John Wesley, who was earnest in calling upon men to renounce the world, the flesh and the devil, would say if he were alive and could set his "apostolic eyes on such a disciple as Newman." If Judas Iscariot, our contemporary adds, could have been the right hand man of a reigning prince, or have held the position of a high priest under a new dispensation, it is doubtful whether he would have sold his Master; he might have been content to increase his fortune and procure his own advancement at the expense of the reputation of his fellows as other high priests are doing in these days. The kingdom of Jesus, however, was not of this world, therefore, continues the *Episcopal Methodist*, such as Judas, in those days, as well as in these have to leave it; but in this country ambitious ecclesiastics are seeking power and possessions with shameless audacity and greediness; and instead of emulating the humility and meekness of the early Christians, and their indifference to pomp, grandeur and power, they, whenever Church property is concerned, exchange the harmlessness of the dove for the beak and talons of the vulture, and seek to advance themselves in Imperial favor, not by the bold independence with which apostles rebuked sin in high places, but by slandering the innocent, even at the peril of involving human life, and thus staining the priestly robes not only with false witness against their neighbor, but with the responsibility of murder and massacre.

Without either endorsing or denying our contemporary's statement with regard to the existence or non-existence of the Ku-Klux in the South, we can not but admire his denunciation of the sordid, power and place-loving ecclesiasts in Christendom. His strictures are severe, but we think none too much so for the class to which the gentleman belongs who has called them forth. Such men are a discredit to the priestly calling they assume. They dishonor the Master for whom they ostensibly labor; they bring His cause into disrepute, their knavery, shallow pretensions and pseudo-christianity disgusting the honest and intelligent. No wonder that infidelity spreads while such men are the champions of Christianity.

The churches of the present day are greatly in need of a purification; they are in a far worse fix than those mentioned in the New Testament. The latter were threatened with the loss of their candlesticks; but if present day churches ever had any, they have lost them completely, for their light has become gross darkness.

THE Versailles (Ill.) *Gazette* contains an account of a strange marriage and divorce case which recently took place there. Last Fall a Mrs. Jane Bruner (whose husband had left for the western gold fields) was married to a Mr. Jack Rains, an agreement being entered into between the parties that, should Bruner ever return, their marriage should be dissolved. The knot was tied, and matters went along smoothly until two or three weeks since, when the first husband returned, his pockets well lined with the shining metal. Mr. and Mrs. Rains hospitably entertained him on the night of his arrival home, and he, in return, related his adventures while absent. The next day Mrs. Bruner-Rains reminded Mr. Rains of the stipulation they had entered into when married, and gave him to understand she expected him to observe it. The result was the two talked the matter over, obtained legal advice, and Rains ultimately made application for a divorce at the Circuit Court, alleging that his wife was living in open adultery with one George Bruner. At the same time notice was waived and an answer filed, admitting the charges. The Judge thought the case was peculiar, that the defendant's answer, if submitted to a grand jury, might subject her to a criminal prosecution; and he would not dispose of the case until the next term of the court.

Correspondence.

RICHFIELD, Sevier County,
April 25th, 1871.

Editor Deseret News:—Dear Brother. —As I think it would be interesting to some of the readers of your valuable paper to see something from this place, I will try to give a short report about affairs here. This, in connection with all the other settlements on the Sevier, was deserted in 1867, on account of the Indian difficulties; but last year we received permission, from President B. Young, through Hon. Wm. Morrison, Judge of the County, to go and re-settle the deserted places, in consequence of which, some of the old settlers and some others came to this place in order to re-claim it. At the present time we number about sixty families and are expecting more this season.

Bro. Nelson Higgins who, before was appointed and acted as Bishop to the satisfaction of the people, has again been chosen to preside here, which he does to the general satisfaction of the settlers; and I think he is the right man in the right place, for he is a wise and good man and is very much loved and esteemed by the people, and I hope the settlement will prosper, by the favor of God, under his guidance.

We have now repaired our big canal for irrigation, and a good deal of grain is already put in, and the brethren are yet very busy with their Spring work. A Sunday school has been organized, with Bro. H. P. Miller as Superintendent, and we hope to have a co-operative grist mill finished by the time our grain will be ripe; and as we have a great deal of good land and an abundance of water and no grasshoppers we hope to get a good harvest. Peace and good will to one another are prevailing, and we feel the Lord is blessing us.

Respectfully yours,
A CITIZEN OF RICHFIELD.

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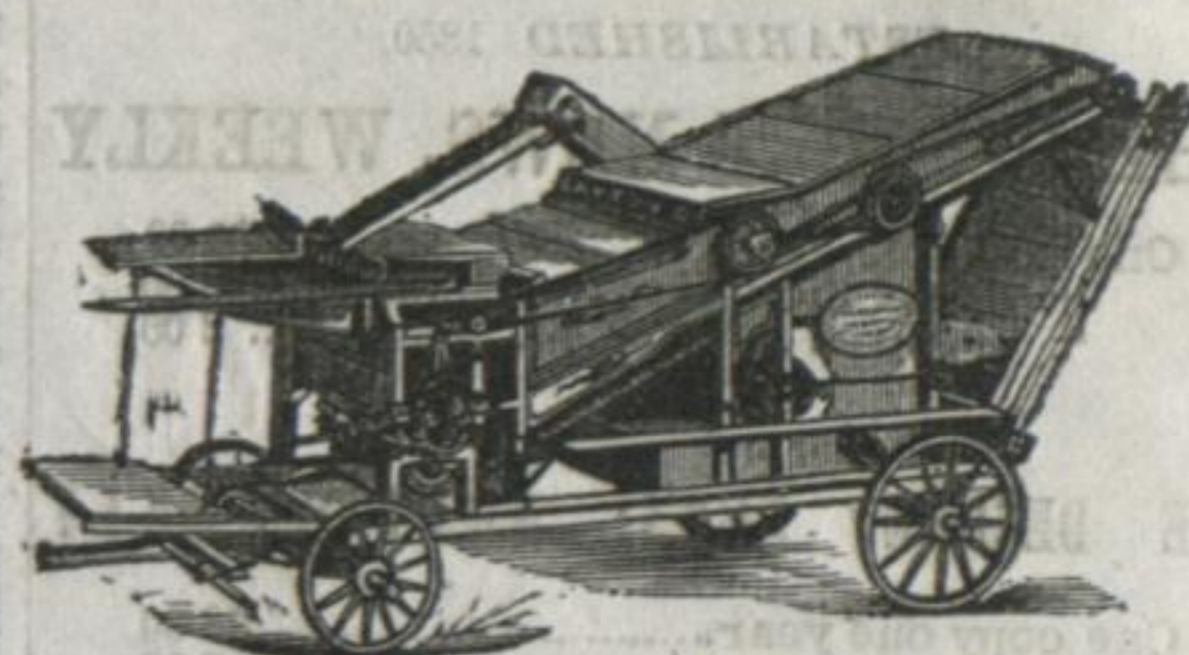
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