

EVENING NEWS

Published Daily, Except Sundays,
at FOUR O'CLOCK.

PRINTED AND PUBLISHED BY THE
DESERT NEWS COMPANY.

CHARLES W. PENROSE, EDITOR.

Thursday, Jan. 24, 1904.

A NOTORIOUS HIRELING.

DR. J. P. NEWMAN, formerly chaplain of the Administration, "traveling" representative of the United States and representative of the same to the Garden of Eden, minister of the M. E. Church, and ex-chapman of the anti-polygamy feather weights, has been engaged in a serious broil with his latest congregation. In December, 1891, he was "called" to the M. E. Church in New York, as its temporary pastor. He was taken on trial, like any other hired man whose qualifications for the place were considered doubtful. He was a Methodist and the church was a Congregationalist. His salary was placed at \$6,000 per annum, and it is claimed that he agreed to become a Congregationalist if he was accepted as the regular pastor; also that he managed, through his friends, to get his salary raised to \$10,000 on his being permanently installed.

In May, 1892, he entered permanently on his duties, without formal installation, but did not announce any change of creed or fellowship. However, he preached to the Congregationalists and attempted to make it appear that the church was not a part of the Congregational body but a free and independent Christian church. Every three months he reported himself to the Methodist body as one of its ministers, while allowing his congregation to think that he was one of their own faith. The effects of his ministry were described at the annual meeting recently held by Dr. J. W. Ranney, deacon of the church: "For the past two or three years our eight hundred members have been scattered among other churches. I find now that less than one hundred are with us."

The deacon moved that "the services of Dr. J. P. Newman be discontinued." The preacher resented this vehemently, called Dr. Ranney some very hard names, and the report of the meeting, which appears in the New York Herald, says: "A serious debate followed for a full hour, in which such words as 'false,' 'unjust,' 'disgrace' and charges of sharp practice were hurled freely." The resolution was finally laid on the table, but the feelings that exist are very unpleasant and Dr. Newman and Dr. Ranney vented their differing views through the columns of the Herald in a very unsanctioned manner.

That paper editorially reviews the matter and considers that "Dr. Newman rather provoked the quarrel in the Madison Avenue church, which he presides by a want of definition of purpose." It states that in consequence of this, "The Methodists are somewhat disturbed, since the state of affairs reflects to a certain extent on them; and the Congregationalists are equally disturbed, because there is a mistiness in the atmosphere, which they cannot see through." And the Herald suggests that "it may not be intrusive to ask Dr. Newman to state definitely whether he is a Methodist or a Congregationalist, or both, or neither, since that seems to be the question by which every one is vainly seeking an answer. Our clergymen ought to be willing to tell the whole truth, and then it is barely possible that laymen may follow their example."

There is no doubt that Dr. Newman is a man of ability. Utah there is no less doubt that he is a person of questionable honesty. His attempts at wresting the scriptures to make a point, while discussing the polygamy question with Professor Orson Pratt in the Salt Lake Tabernacle, exposed him to that tabernacle and in the end established his duplicity and intentional misinterpretation of the sacred scriptures. He acted more like a political demagogue and pugilistic wrangler than a "Christian" divine, and even his words were twisted and perverted by them for years as Leviticus XVIII, 18.

We consider him as one of the blunders of the age. We are pleased to know that he is violently opposed to the system vulgarly called "Mormonism." He is an ardent supporter of the policy of force and persecution, "Mormonism" religion. He cannot refuse it so he wants to see it abolished by the civil law, to quench the zeal of its votaries by penalties and prisons, and that falling to blow them to kingdom come with side and cannon, powder and ball.

We are not surprised that while hanging on to the Methodist Church he takes Congregationalist sermons. It is open to the highest bidder. Watch his course. If some other despotism comes along he will be the first to accept the "call" after prayer and due reflection as to the pecuniary advantages. We think with the Herald, that he ought to define his position, but no doubt he is likely to remain where there is any probability that doubt on that question will leave him no opportunity for pecuniary remuneration. Give him a good chance for the fleece, it will be seen that he troubles himself little about the sectarian breed of the flock. He is simply a "hireling" that "careth not for the sheep."

"SOCIAL SHAMS."

Perhaps no community is more free than the Latter-day Saints from the grosser forms of immorality, superstition and social shams. The very nature of their religious professions, which are opposed to "shoddy," it would be strange indeed, however, if portions of the able lecture delivered by Miss Emily Faithfull, in the theatre last night, did not have some applicability here as elsewhere. The speaker and capable lady made a brilliant telling appeal in behalf of simplicity and truth in social life, and a cutting assault upon the conspicuous follies of the age. It was a lecture calculated to have a good effect, especially when delivered by Miss Faithfull, whose name is a synonym of her genuine practical and philanthropic character, her life having been spent in the most selfless interests of her fellow creatures. The sphere of operations of her life has been the people here and there, from the social degradation of the "colored" to the polished shades of her "incarnations," and it is needless to attempt to lay an evident drift to clear away the shams and direct attention to the direct conflict with the true and the good of the human race and the world of which the Saints should be consolidated.

The ostentatious display is held to crop out in almost every incident of life. Admiringly by people of means means will run in debt to make a costume cutting her slightly on the arm. She was also struck in the face by several small pieces of glass. The woman was dressed at the receiving hospital and are not very serious in their character.

LEGISLATURE.

COUNCIL.

Thursday, January 24.

Council met at 2 p.m. The minutes of the previous meeting were read and approved.

The clerk here read a communication from the House, embodying a number of resolutions, also a communication in reference to the printing of the Governor's Message.

H. F. No. 10, to change the name of J. M. Nevenhurst to J. M. Hunt, and C. F. No. 6, to change the name of J. Conrad Nagle, were referred to the committee on judiciary.

Mr. Hammond presented a bill to amend section 2, chapter 23 of the Compiled Laws of Utah. Read by its title, and referred to the committee on judiciary.

A joint resolution, from the House was read to the effect that no bills should be presented, the Council concurring, after the 1st of March, 1894, unless by the consent of two-thirds of the House in which it is introduced.

The President said that for the future, the Council concurring, the introduction of a bill should count as the first reading.

Mr. Woolley pointed out that, according to rule 30, three readings were necessary for bills and joint resolutions.

Mr. Page said that to test the Council, he would move that we "concur" in the joint resolution. He thought it was all that was necessary.

Mr. Grant said he hardly thought that the Council had a right to make rules for joint sessions. It was a waste of time to read resolutions three times.

On being put to the Council, the resolution, was concurred in.

The President here said that, having received information of the death of one of his children, he wished to withdraw.

Mr. Woolley accordingly took the chair during the President's absence.

H. F. No. 10 was next considered, and read a second time.

The bill H. F. No. 11, also passed its second reading.

C. F. No. 6 was again brought up, as amended, passed its second reading, and was placed on the general file.

The clerk read a communication from the Library Commission. Received and referred to the committee on libraries.

The Council adjourned to 2 p.m. tomorrow.

Called to order at 2 p.m. Mr. Morgan moved that the two motions made yesterday in relation to the printing of the message of the Governor be expunged from the minutes.

Carried.

A communication was received from the Council in reference to C. R. No. 6, memorializing Congress.

Mr. Snow presented a petition from certain persons in Box Elder County in relation to impositions of shop herders, etc. Referred to committee on agriculture.

Mr. Brinton presented a petition from citizens of South Cottonwood, Salt Lake County, asking relief from the fumes arising from smelters in their immediate vicinity. Referred to committee on public health.

Mr. Llewellyn presented a petition from citizens of Emery County asking an appropriation for bridges, roads, etc. Referred to committee on highways.

Mr. Cummings presented a petition from E. B. Kelley, in relation to payment of certain certificates. Referred to the committee on claims and public accounts.

Mr. Creer, chairman of committee on private corporations, reported back H. F. No. 18, and recommended the passage of the bill. Adopted.

Mr. Farnsworth offered H. F. No. 18, A Bill for the protection of stock. Referred to committee on agriculture.

Mr. Francis offered H. F. No. 19, A Bill for the adoption of children. Referred to committee on judiciary.

Mr. Farnsworth offered H. F. No. 20, A Bill in relation to the branding, herding and care of stock. Referred to committee on agriculture.

A concurrent resolution from the Council memorializing Congress, was adopted for the first time, by the chief clerk.

Mr. Creer moved that it be made the special order of the House in regular session for the third day of March, 1894. Carried.

LEGISLATURE.

COUNCIL.

Thursday, January 24.

Council met at 2 p.m. The minutes of the previous meeting were read and approved.

The clerk here read a communication from the House, embodying a number of resolutions, also a communication in reference to the printing of the Governor's Message.

H. F. No. 10, to change the name of J. M. Nevenhurst to J. M. Hunt, and C. F. No. 6, to change the name of J. Conrad Nagle, were referred to the committee on judiciary.

Mr. Hammond presented a bill to amend section 2, chapter 23 of the Compiled Laws of Utah. Read by its title, and referred to the committee on judiciary.

A joint resolution, from the House was read to the effect that no bills should be presented, the Council concurring, after the 1st of March, 1894, unless by the consent of two-thirds of the House in which it is introduced.

The President said that for the future, the Council concurring, the introduction of a bill should count as the first reading.

Mr. Woolley pointed out that, according to rule 30, three readings were necessary for bills and joint resolutions.

Mr. Page said that to test the Council, he would move that we "concur" in the joint resolution. He thought it was all that was necessary.

Mr. Grant said he hardly thought that the Council had a right to make rules for joint sessions. It was a waste of time to read resolutions three times.

On being put to the Council, the resolution, was concurred in.

The President here said that, having received information of the death of one of his children, he wished to withdraw.

Mr. Woolley accordingly took the chair during the President's absence.

H. F. No. 10 was next considered, and read a second time.

The bill H. F. No. 11, also passed its second reading.

C. F. No. 6 was again brought up, as amended, passed its second reading, and was placed on the general file.

The clerk read a communication from the Library Commission. Received and referred to the committee on libraries.

The Council adjourned to 2 p.m. tomorrow.

Called to order at 2 p.m. Mr. Morgan moved that the two motions made yesterday in relation to the printing of the message of the Governor be expunged from the minutes.

Carried.

A communication was received from the Council in reference to C. R. No. 6, memorializing Congress.

Mr. Snow presented a petition from certain persons in Box Elder County in relation to impositions of shop herders, etc. Referred to committee on agriculture.

Mr. Brinton presented a petition from citizens of South Cottonwood, Salt Lake County, asking relief from the fumes arising from smelters in their immediate vicinity. Referred to committee on public health.

Mr. Llewellyn presented a petition from citizens of Emery County asking an appropriation for bridges, roads, etc. Referred to committee on highways.

Mr. Cummings presented a petition from E. B. Kelley, in relation to payment of certain certificates. Referred to the committee on claims and public accounts.

Mr. Creer, chairman of committee on private corporations, reported back H. F. No. 18, and recommended the passage of the bill. Adopted.

Mr. Farnsworth offered H. F. No. 18, A Bill for the protection of stock. Referred to committee on agriculture.

Mr. Francis offered H. F. No. 19, A Bill for the adoption of children. Referred to committee on judiciary.

Mr. Farnsworth offered H. F. No. 20, A Bill in relation to the branding, herding and care of stock. Referred to committee on agriculture.

A concurrent resolution from the Council memorializing Congress, was adopted for the first time, by the chief clerk.

Mr. Creer moved that it be made the special order of the House in regular session for the third day of March, 1894. Carried.

ADMINISTRATOR'S SALE.

THE SALE OF THE HOUSEHOLD EFFECTS OF J. P. NEWMAN, formerly chaplain of the Administration, "traveling" representative of the United States and representative of the same to the Garden of Eden, minister of the M. E. Church, and ex-chapman of the anti-polygamy feather weights, has been engaged in a serious broil with his latest congregation. In December, 1891, he was "called" to the M. E. Church in New York, as its temporary pastor. He was taken on trial, like any other hired man whose qualifications for the place were considered doubtful. He was a Methodist and the church was a Congregationalist. His salary was placed at \$6,000 per annum, and it is claimed that he agreed to become a Congregationalist if he was accepted as the regular pastor; also that he managed, through his friends, to get his salary raised to \$10,000 on his being permanently installed.

In May, 1892, he entered permanently on his duties, without formal installation, but did not announce any change of creed or fellowship. However, he preached to the Congregationalists and attempted to make it appear that the church was not a part of the Congregational body but a free and independent Christian church. Every three months he reported himself to the Methodist body as one of its ministers, while allowing his congregation to think that he was one of their own faith. The effects of his ministry were described at the annual meeting recently held by Dr. J. W. Ranney, deacon of the church: "For the past two or three years our eight hundred members have been scattered among other churches. I find now that less than one hundred are with us."

The deacon moved that "the services of Dr. J. P. Newman be discontinued." The preacher resented this vehemently, called Dr. Ranney some very hard names, and the report of the meeting, which appears in the New York Herald, says: "A serious debate followed for a full hour, in which such words as 'false,' 'unjust,' 'disgrace' and charges of sharp practice were hurled freely." The resolution was finally laid on the table, but the feelings that exist are very unpleasant and Dr. Newman and Dr. Ranney vented their differing views through the columns of the Herald in a very unsanctioned manner.

That paper editorially reviews the matter and considers that "Dr. Newman rather provoked the quarrel in the Madison Avenue church, which he presides by a want of definition of purpose." It states that in consequence of this, "The Methodists are somewhat disturbed, since the state of affairs reflects to a certain extent on them; and the Congregationalists are equally disturbed, because there is a mistiness in the atmosphere, which they cannot see through." And the Herald suggests that "it may not be intrusive to ask Dr. Newman to state definitely whether he is a Methodist or a Congregationalist, or both, or neither, since that seems to be the question by which every one is vainly seeking an answer. Our clergymen ought to be willing to tell the whole truth, and then it is barely possible that laymen may follow their example."

There is no doubt that Dr. Newman is a man of ability. Utah there is no less doubt that he is a person of questionable honesty. His attempts at wresting the scriptures to make a point, while discussing the polygamy question with Professor Orson Pratt in the Salt Lake Tabernacle, exposed him to that tabernacle and in the end established his duplicity and intentional misinterpretation of the sacred scriptures. He acted more like a political demagogue and pugilistic wrangler than a "Christian" divine, and even his words were twisted and perverted by them for years as Leviticus XVIII, 18.

We consider him as one of the blunders of the age. We are pleased to know that he is violently opposed to the system vulgarly called "Mormonism." He is an ardent supporter of the policy of force and persecution, "Mormonism" religion. He cannot refuse it so he wants to see it abolished by the civil law, to quench the zeal of its votaries by penalties and prisons, and that falling to blow them to kingdom come with side and cannon, powder and ball.

We are not surprised that while hanging on to the Methodist Church he takes Congregationalist sermons. It is open to the highest bidder. Watch his course. If some other despotism comes along he will be the first to accept the "call" after prayer and due reflection as to the pecuniary advantages. We think with the Herald, that he ought to define his position, but no doubt he is likely to remain where there is any probability that doubt on that question will leave him no opportunity for pecuniary remuneration. Give him a good chance for the fleece, it will be seen that he troubles himself little about the sectarian breed of the flock. He is simply a "hireling" that "careth not for the sheep."

Perhaps no community is more free than the Latter-day Saints from the grosser forms of immorality, superstition and social shams. The very nature of their religious professions, which are opposed to "shoddy," it would be strange indeed, however, if portions of the able lecture delivered by Miss Emily Faithfull, in the theatre last night, did not have some applicability here as elsewhere. The speaker and capable lady made a brilliant telling appeal in behalf of simplicity and truth in social life, and a cutting assault upon the conspicuous follies of the age. It was a lecture calculated to have a good effect, especially when delivered by Miss Faithfull, whose name is a synonym of her genuine practical and philanthropic character, her life having been spent in the most selfless interests of her fellow creatures. The sphere of operations of her life has been the people here and there, from the social degradation of the "colored" to the polished shades of her "incarnations," and it is needless to attempt to lay an evident drift to clear away the shams and direct attention to the direct conflict with the true and the good of the human race and the world of which the Saints should be consolidated.

The ostentatious display is held to crop out in almost every incident of life. Admiringly by people of means means will run in debt to make a costume cutting her slightly on the arm. She was also struck in the face by several small pieces of glass. The woman was dressed at the receiving hospital and are not very serious in their character.

She was also struck in the face by several small pieces of glass. The woman was dressed at the receiving hospital and are not very serious in their character.

The woman was dressed at the receiving hospital and are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

ADMINISTRATOR'S SALE.

THE SALE OF THE HOUSEHOLD EFFECTS OF J. P. NEWMAN, formerly chaplain of the Administration, "traveling" representative of the United States and representative of the same to the Garden of Eden, minister of the M. E. Church, and ex-chapman of the anti-polygamy feather weights, has been engaged in a serious broil with his latest congregation. In December, 1891, he was "called" to the M. E. Church in New York, as its temporary pastor. He was taken on trial, like any other hired man whose qualifications for the place were considered doubtful. He was a Methodist and the church was a Congregationalist. His salary was placed at \$6,000 per annum, and it is claimed that he agreed to become a Congregationalist if he was accepted as the regular pastor; also that he managed, through his friends, to get his salary raised to \$10,000 on his being permanently installed.

In May, 1892, he entered permanently on his duties, without formal installation, but did not announce any change of creed or fellowship. However, he preached to the Congregationalists and attempted to make it appear that the church was not a part of the Congregational body but a free and independent Christian church. Every three months he reported himself to the Methodist body as one of its ministers, while allowing his congregation to think that he was one of their own faith. The effects of his ministry were described at the annual meeting recently held by Dr. J. W. Ranney, deacon of the church: "For the past two or three years our eight hundred members have been scattered among other churches. I find now that less than one hundred are with us."

The deacon moved that "the services of Dr. J. P. Newman be discontinued." The preacher resented this vehemently, called Dr. Ranney some very hard names, and the report of the meeting, which appears in the New York Herald, says: "A serious debate followed for a full hour, in which such words as 'false,' 'unjust,' 'disgrace' and charges of sharp practice were hurled freely." The resolution was finally laid on the table, but the feelings that exist are very unpleasant and Dr. Newman and Dr. Ranney vented their differing views through the columns of the Herald in a very unsanctioned manner.

That paper editorially reviews the matter and considers that "Dr. Newman rather provoked the quarrel in the Madison Avenue church, which he presides by a want of definition of purpose." It states that in consequence of this, "The Methodists are somewhat disturbed, since the state of affairs reflects to a certain extent on them; and the Congregationalists are equally disturbed, because there is a mistiness in the atmosphere, which they cannot see through." And the Herald suggests that "it may not be intrusive to ask Dr. Newman to state definitely whether he is a Methodist or a Congregationalist, or both, or neither, since that seems to be the question by which every one is vainly seeking an answer. Our clergymen ought to be willing to tell the whole truth, and then it is barely possible that laymen may follow their example."

There is no doubt that Dr. Newman is a man of ability. Utah there is no less doubt that he is a person of questionable honesty. His attempts at wresting the scriptures to make a point, while discussing the polygamy question with Professor Orson Pratt in the Salt Lake Tabernacle, exposed him to that tabernacle and in the end established his duplicity and intentional misinterpretation of the sacred scriptures. He acted more like a political demagogue and pugilistic wrangler than a "Christian" divine, and even his words were twisted and perverted by them for years as Leviticus XVIII, 18.

We consider him as one of the blunders of the age. We are pleased to know that he is violently opposed to the system vulgarly called "Mormonism." He is an ardent supporter of the policy of force and persecution, "Mormonism" religion. He cannot refuse it so he wants to see it abolished by the civil law, to quench the zeal of its votaries by penalties and prisons, and that falling to blow them to kingdom come with side and cannon, powder and ball.

We are not surprised that while hanging on to the Methodist Church he takes Congregationalist sermons. It is open to the highest bidder. Watch his course. If some other despotism comes along he will be the first to accept the "call" after prayer and due reflection as to the pecuniary advantages. We think with the Herald, that he ought to define his position, but no doubt he is likely to remain where there is any probability that doubt on that question will leave him no opportunity for pecuniary remuneration. Give him a good chance for the fleece, it will be seen that he troubles himself little about the sectarian breed of the flock. He is simply a "hireling" that "careth not for the sheep."

Perhaps no community is more free than the Latter-day Saints from the grosser forms of immorality, superstition and social shams. The very nature of their religious professions, which are opposed to "shoddy," it would be strange indeed, however, if portions of the able lecture delivered by Miss Emily Faithfull, in the theatre last night, did not have some applicability here as elsewhere. The speaker and capable lady made a brilliant telling appeal in behalf of simplicity and truth in social life, and a cutting assault upon the conspicuous follies of the age. It was a lecture calculated to have a good effect, especially when delivered by Miss Faithfull, whose name is a synonym of her genuine practical and philanthropic character, her life having been spent in the most selfless interests of her fellow creatures. The sphere of operations of her life has been the people here and there, from the social degradation of the "colored" to the polished shades of her "incarnations," and it is needless to attempt to lay an evident drift to clear away the shams and direct attention to the direct conflict with the true and the good of the human race and the world of which the Saints should be consolidated.

The ostentatious display is held to crop out in almost every incident of life. Admiringly by people of means means will run in debt to make a costume cutting her slightly on the arm. She was also struck in the face by several small pieces of glass. The woman was dressed at the receiving hospital and are not very serious in their character.

She was also struck in the face by several small pieces of glass. The woman was dressed at the receiving hospital and are not very serious in their character.

The woman was dressed at the receiving hospital and are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

are not very serious in their character.

WANTED.

A GOOD GIRL TO DO GENERAL housework.

A GIRL AS COOK. APPLY TO MRS. J. P. NEWMAN, formerly chaplain of the Administration, "traveling" representative of the United States and representative of the same to the Garden of Eden, minister of the M. E. Church, and ex-chapman of the anti-polygamy feather weights, has been engaged in a serious broil with his latest congregation. In December, 1891, he was "called" to the M. E. Church in New York, as its temporary pastor. He was taken on trial, like any other hired man whose qualifications for the place were considered doubtful. He was a Methodist and the church was a Congregationalist. His salary was placed at \$6,000 per annum, and it is claimed that he agreed to become a Congregationalist if he was accepted as the regular pastor; also that he managed, through his friends, to get his salary raised to \$10,000 on his being permanently installed.

In May, 1892, he entered permanently on his duties, without formal installation, but did not announce any change of creed or fellowship. However, he preached to the Congregationalists and attempted to make it appear that the church was not a part of the Congregational body but a free and independent Christian church. Every three months he reported himself to the Methodist body as one of its ministers, while allowing his congregation to think that he was one of their own faith. The effects of his ministry were described at the annual meeting recently held by Dr. J. W. Ranney, deacon of the church: "For the past two or three years our eight hundred members have been scattered among other churches. I find now that less than one hundred are with us."

The deacon moved that "the services of Dr. J. P. Newman be discontinued." The preacher resented this vehemently, called Dr. Ranney some very hard names, and the report of the meeting, which appears in the New York Herald, says: "A serious debate followed for a full hour, in which such words as 'false,' 'unjust,' 'disgrace' and charges of sharp practice were hurled freely." The resolution was finally laid on the table, but the feelings that exist are very unpleasant and Dr. Newman and Dr. Ranney vented their differing views through the columns of the Herald in a very unsanctioned manner.

That paper editorially reviews the matter and considers that "Dr. Newman rather provoked the quarrel in the Madison Avenue church, which he presides by a want of definition of purpose." It states that in consequence of this, "The Methodists are somewhat disturbed, since the state of affairs reflects to a certain extent on them; and the Congregationalists are equally disturbed, because there is a mistiness in the atmosphere, which they cannot see through." And the Herald suggests that "it may not be intrusive to ask Dr. Newman to state definitely whether he is a Methodist or a Congregationalist, or both, or neither, since that seems to be the question by which every one is vainly seeking an answer. Our clergymen ought to be willing to tell the whole truth, and then it is barely possible that laymen may follow their example."

There is no doubt that Dr. Newman is a man of ability. Utah there is no less doubt that he is a person of questionable honesty. His attempts at wresting the scriptures to make a point, while discussing the polygamy question with Professor Orson Pratt in the Salt Lake Tabernacle, exposed him to that tabernacle and in the end established his duplicity and intentional misinterpretation of the sacred scriptures. He acted more like a political demagogue and pugilistic wrangler than a "Christian" divine, and even his words were twisted and perverted by them for years as Leviticus XVIII, 18.

We consider him as one of the blunders of the age. We are pleased to know that he is violently opposed to the system vulgarly called "Mormonism." He is an ardent supporter of the policy of force and persecution, "Mormonism" religion. He cannot refuse it so he wants to see it abolished by the civil law, to quench the zeal of its votaries by penalties and prisons, and that falling to blow them to kingdom come with side and cannon, powder and ball.

We are not surprised that while hanging on to the Methodist Church he takes Congregationalist sermons. It is open to the highest bidder. Watch his course. If some other despotism comes along he will be the first to accept the "call" after prayer and due reflection as to the pecuniary advantages. We think with the Herald, that he ought to define his position, but no doubt he is likely to remain where there is any probability that doubt on that question will leave him no opportunity for pecuniary remuneration. Give him a good chance for the fleece, it will be seen that he troubles himself little about the sectarian breed of the flock. He is simply a "hireling" that "careth not for the sheep."</