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SALT LAKE CITY, A. OCT. 5, 1907.

DESERET SUNDAY SCHOOL

UNION.

The semi-annual conference of the Deseret Sunday School Union will be held at the Tabernacle Sunday evening October 6, 1907, at 7 o'clock. Sunday school officers and teachers are especially requested to attend and the public is cordially invited.

A special meeting of the stake superintendents and boards will be held Sunday Oct. 6 at 8 a.m. at Barratt Hall. A full attendance is requested.

JOSEPH F. SMITH

GEORGE REYNOLDS

DAVID O. MCKAY.

General Superintendency.

MESSAGE OF THE CHURCH.

There is a very special message the Church has to the world today. It is that of the Apostle Paul to the Romans:

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, nor in strife and envy."

The world today is amusement mad. Duty has become hateful. Strife and envying are the rule, unity and brotherly love the exception. And as a consequence crimes multiply.

Those who have studied the situation claim that we have in free America today, for example, some ninety-one thousand criminals incarcerated. We have ten million "submerged" people, four million of whom, probably, are on the public charge. We have crowded asylums and jails. We have six million illiterates, two million child slaves, and five million women twits. Our drink bill is now over a billion dollars a year, and doubles by decades. Half a million fallen women pander to our so-called "Christian" civilization. Fifteen million of our children do not attend school. The average working-class family income is less than four hundred and fifty dollars a year. During the period from 1900 to 1904, the classified criminal population increased from one in thirty-five hundred to one in less than one thousand.

The Census Bureau has obtained statistics of divorce for the twenty-year period 1887-1907 to warrant the conclusion that the number of divorces granted has increased more rapidly than the population, and that the divorce habit has made great strides during the past two decades. Between the years 1867 and 1881 328,716 divorces were granted in the United States or about 33 in every 100,000 of the population. For the twenty years covered by the present investigation it is estimated that the total number of divorces granted may reach 1,200,000, or about 39 in every 100,000, a proportion more than double that of the preceding period.

Such is the situation. The message of the Church to the world is therefore a warning: "The day is at hand." Let the works of darkness be cast off, lest the coming of the Son of Man should be like the flood—unexpected though long heralded. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy."

DOCUMENTARY EVIDENCE.

Elsewhere in this imprint of the "News" will be found a contribution on a question recently discussed by the local anti-Mormon organ, with its customary disregard of both truth and decency. That sheet has lately given publicity to the assertion that the martyred founders of the Church were guilty of immoral conduct and invented the revelation on the eternity of the marriage covenant, to cover up their numerous escapades. We have challenged the sheet to give the documentary evidence upon which the charge is founded. But it has miserably failed to produce any such evidence. In the contribution referred to today, Ford's History of Illinois is quoted to show the anarchistic conditions that prevailed in the part of Illinois in which the tragedy was enacted, and that made the murder of righteous impossible. That is documentary evidence that utterly annihilates the false charges of the Tribune.

Gov. Ford expressly states that from the years 1849 and 1857 the country was overrun with excommunicants who became so numerous and so well organized that they set the law at defiance. Officers were chosen from their own number, and criminals never lacked witnesses to prove their innocence. The people organized against these outlaws, but Gov. Ford says, "there was remained for many years afterwards, a noted gang of rogues in the counties of Peoria and Macon, and other counties bordering on the Illinois river. This gang built a fort in Peoria county, and set the government at open defiance." In the year 1857 the fort was taken. "In 1857 a series of mobs took place in Alton, which resulted in the destruction of an abolition press, and in the death of one of the rioters and one of the Abolitionists." Such conditions favored the assaults upon

the "Mormons." The latter were ready the defenders of law against outlaws, the exponents of patriotism against renegades.

Gov. Ford is not very friendly towards the "Mormons." He maintains a natural desire to mitigate the judgment of history upon himself, for the part he acted in the great drama. But notwithstanding this, he proves that "the great cause of popular fury" was political. Advocates for office, he says, who were not sure of the support of "Mormon" voters, or who had been unsuccessful in elections, were "active in blowing up the fury of the people in hopes that a popular movement might be set in foot, which would result in the expulsion or extermination of the Mormon voters. For this purpose, public meetings had been called; inflammatory speeches had been made, exaggerated reports had been extensively circulated; committees had been appointed, who resorted night and day to spread the reports, and solicit the aid of neighboring counties. And at a public meeting at Warsaw, resolutions were passed to expel or exterminate the Mormon population. This was not, however, a movement which was unanimously concurred in."

Gov. Ford was familiar with the conditions of which he speaks, and he does not attribute the tragic climax of the excitement in the State to the "immorality" of the men that formed the center of popular fury, but to the machinations of unscrupulous politicians aided by individuals to whom law and morality were empty words. It remains for the anti-Mormon outlaws of more recent date to aim their murderous weapons at the unshilled character of the dead, thereby uniting themselves with the band of outcasts, whom even Gov. Ford condemns as assassins who had planned not only the murder of the Prophet but his own as well. (History of Illinois, by Gov. Thomas Ford, Pages 222-4, 321-3, 349.)

The anti-Mormon organ has endeavored to make it appear that the Patriarch Hyrum Smith denied that the revelation on the eternity of the marriage covenant had been received in 1840, whereas it has been proved that it was known in 1842. A few lines of a letter by the Patriarch, dated Nauvoo, March 15, 1844, has been quoted as evidence.

It seems that certain Elders had come to the Saints living on China Creek, Hancock Co., and told them that the doctrine was being preached in Nauvoo that little time ago, nor wants that little long," does not apply to the imaginary needs of the organ of strife. All it requires is the civil, political, and commercial obliterating of the "Mormons," the leaders and people. A sentence of civil death passed upon them individually and collectively would put a stop to their political activity. But how compel them to "let business and secular affairs alone?" Should the State make public paupers of these vast, industrious, and busy communities called "Mormons," who are now actively engaged, as of yore, in the cheerful task of subduing the American deserts? How else will it keep them out of business and secular affairs?"

Does the organ mean that this people should not be permitted to earn their bread? Or that the "leaders" should not give them advice as to honorable methods of doing so?

As to their keeping "out of politics," how is that possible? Most of them are Americans by birth. Many of them know more of the principles of a republican form of government and of the rights and duties of its citizens than most of the Tribune's editorial staff.

Fortunately, Japanese statesmen

know that the American sentiment is not reflected in such intemperate, saffron journalism. They know that Secretary Taft spoke for the people in this country, when at the banquet in Tokyo he said that war between Japan and the United States would be a crime against civilization, and that neither side would gain anything from it, and both would strain every nerve to prevent it. Once the operation of transferring our ships to Pacific waters has been accomplished war is inevitable, it is an insane project."

Americans do not desire a war that would change the country into a military nation and consume the resources while serving no good purpose. But we recognize the danger of inflammatory war talk, such as that quoted from the Sun.

To be sure, if the "Mormons" will only stand idly by, while the cities of this community are being exploited and looted by a close coterie of political conspirators, and will refuse to join hands with other good citizens in order to rid the commonwealth of the political fungus that is battenning upon it, then, of course, all will be well. But in order to satisfy their miscreant foes, they must retire from "politics, business and secular affairs." That is all. And what would be left of a people who would do this? Nothing.

When, therefore, the "News" remarked that the purpose of the American party, as declared by its organ, is to deprive a majority of the citizens of Utah of the privileges of self-government, why should it pretend as by its interpretation of its policy?

An absolute, bold, naked, conscienceless falsehood and fraud in fact, in spirit, and in letter. The American party was formed for no such purpose. It has never neglected any such purpose, but the exact reverse at all times. It has never shown any disposition to do anything of this kind. It has never suggested that it should do this. It has never in any way hinted at any such thing. The "News," therefore, is simply an unconscionable, malignant bar when it makes that statement."

But observe that it is the Tribune which makes that statement, and reiterates it in the very column and article in which occurs the choice fragment just quoted. And if that is not just what the first quotation we have made above from the organ of stink means, then, in all conscience, what does it signify?

SPIRIT OF THE TIMES.

Dr. Hunter, one of the great preachers of Scotland, who came as a delegate to the Boston congress of liberal thinkers, told a representative of the press, that the people of today have all but given up the traditions of their ancestors, and as a result there is an appreciable lessening of the number of church attendants. The spirit of the times, in other words, is emptying the churches.

But Rev. Hopkins of Chicago has discovered a mode of preaching that fills his church. He is to some extent an imitator of the late Dooley, when it comes to the use of epithets. He says, for instance:

"There is something that calls itself society which goes to the opera, or theater, after having had its clothes at a tailor, to sit in the boxes. It is a social and later goes to restaurants to spend five times as much on liquor as on food. Then it banks against the tables, later getting into automobiles and going slithering, shuddering, shivering through the night to places where business doesn't begin until 1 or 2 o'clock in the morning."

Having worked up such a climax, he adds: "Now, if any one wants to scream, let him," and the chroniclers say that this part of the sermon was "greeted with the most boisterous laughter of the audience."

His rivals in the pulpit he will derive pleasure in this style:

"He is the greatest cerebral curiosities that ever looked through the wrong end of an ecclesiastical opera glass, and I have viewed some queer intellectual freaks at that."

It is claimed that his church is

full, but they are certainly not worthy of confidence among decent citizens. By the way, suppose a man residing in Indiana should go abroad and slander the people of that state, as the people of Utah are often slandered by all kinds of adventurers; suppose he should do that and aspire to political leadership in the state he had insulted, what would be his chances of success? What would the Hoosiers do to him?"

ALL IT ASKS.

The organ devoted to stirring up religious strife in this city and state says that it is "the interests of a so-called religion" who "are making whatever strife there is, and they can stop it whenever they choose to abandon their evil course."

Some of my critics have declared that I did not know what I was talking about," said Mr. Hopkins, after the totals had been added up, "but I believe that the result of my tour today will show them that I did have some glimmerings of an idea of the subject I have been discussing. More than half the women in the first-class cafés do drink intoxicants, according to the tour of today. This is a condition which should arouse the energy of every man and woman in this city who is a believer in temperance."

Dr. Hunter might observe the methods of Rev. Hopkins. If the spirit of the times is emptying some churches, it is also filling some. For never before were people so eager for sensations as they are now. Never before did they select teachers according to their own hearts, as generally as is done today. The spirit of the times seems to work both ways.

"Jammed to its capacity," whenever he preaches, and that sometimes hundreds are turned away for want of room.

Rev. Hopkins has lately created a sensation by charging that the society women of Chicago are given to drink. He was contradicted and undertaken some detective work. To prove his unguilty assertion, he visited nine of the most prominent restaurants and counted every woman present, and noted what they ordered with their meals. The result showed, it is said, that out of a total of 356 women counted in the restaurants, 192 were drinking intoxicants. This left a balance of 163 who were substituting coffee, apéritifs or water for the Baccala.

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