

included the Creed devised by its founders. The question is, whether or not they have violated that subscription by adopting the views they are said to hold, and which have been set forth in the teachings and writings of Professor Smyth. The prosecutors claim that the Andover Creed requires adhesion to the doctrines summarily expressed in the Westminster Shorter Catechism, which are very emphatic on the old dogmas of orthodoxy. They were intended to remain unalterable, by so much as the dotting of an i or the crossing of a t. The Creed was considered by the founders as perfect and final. Professors might change their views but they must give up their chairs when they departed from the Creed.

The respondents take the ground that their obligations are qualified by the phrase that they are to teach the Creed according to "the best light that God gives" them, and that this implies a certain degree of freedom. Also that the declaration required by the original founders is not the declaration to which they subscribed, but they pledged themselves as subsequently required by the associate founders. The charges of heresy on most of the specifications they deny, but admit that they hold to the probability of a probation after death.

The trial, then, will not establish the acceptance or rejection of the more liberal eschatology of the "progressive" theologians. It will only settle the question of the right of Professors at Andover to introduce any views that seem to conflict with the cast iron Creed of the Seminary. The decision will either fasten up the bars around the old theology, or open the way for the introduction of advanced thought and the influence of modern ideas. The worshippers of the old orthodoxy are naturally alarmed. For though Professor Smyth and his associates lay down no new dogmas, their teachings cast doubt upon the old, and if it is possible for any one to learn and accept the plan of salvation in a future state, the long-held doctrine of an endless, unquenchable, fiery hell for all but believers in Christ before death, is doomed to the fate that has overtaken other exploded tenets deemed essential to the Christian faith for many centuries.

Many of the doctrines which were rejected half a century ago and denounced by the "Christian" world as "Mormonism" and the heresies of "Joe Smith," are now accepted by the leading lights of the pulpit and are gaining ground among all the churches, in spite of fixed creeds and sacred articles of faith. Perhaps none of these doctrines has occasioned a greater modification of religious opinion than the eschatology of the Latter-day Saints. At a time when all the leading sects proclaimed the final doom of mankind at death, up to an eternal heaven or down to an endless hell, the bliss of Divine and angelic beatitude or the ceaseless torment of fire and brimstone with Satan and his attendant devils, the doctrine of the future taught by Joseph Smith the Prophet was looked upon as the most awful blasphemy. But now the underlying principle of that doctrine has worked its way into every so-called "Christian" church, and finds believers even among ministers who have hitherto subscribed to creeds which it shatters to fragments.

As early as the month of March, 1830, "eternal punishment" was revealed to the Prophet as "God's punishment." That is, the Eternal Judge has a punishment prepared eternally for transgressors, who are to go into that punishment for such a term and such penalties as their acts make just and necessary. On the 16th February, 1832, the future conditions of mankind were unfolded in vision to Joseph Smith and Sidney Rigdon. This revelation has been published to the world for over half a century. It is without exception the most glorious ever, up to that date, placed on human record. It makes clear the designs and purposes of God in relation to the inhabitants of this planet, and displays His justice and mercy and the grandeur and universality of the plan of human redemption, in a manner so admirable and comprehensive as to fill the soul with wonder, gratitude and praise. It shatters the dogma of fixed eternal conditions after death, proclaims salvation for the heathen and those who died in ignorance, and gives hope for the final redemption of every son and daughter of Adam's race when they have paid the "utmost farthing" for their sins, except only "the sons of perdition," who will not be saved simply because they are not salvageable.

Later on, the manner and method of enlightenment and salvation for the dead was revealed to the Prophet Joseph, disclosing how the gospel has been and may be proclaimed to the "spirits in prison," how the ordinances of the Gospel may be attended to by their living representatives in their behalf, and how the Redeemer will gain a final triumph over Satan, so that "every knee shall bow and every tongue confess that Jesus is the Christ to the glory of God the Father."

The eschatology of "Mormonism" is neither Catholicism nor Protestantism, Methodism nor Calvinism, Congregationalism nor Universalism. But it is in full accordance with the scriptures professedly received as a standard by all those denominations. The horrible notions entertained by the leading sects for hundreds of years and con-

sidered binding on the consciences of men, when exposed by the light of "Mormonism" are seen to be human dogmas, evolved from the darkness that came upon the world when the lights that Christ placed in the Church were put out by the hand of persecution. They are perversions of scripture as they are libels upon the goodness, wisdom and mercy of the Eternal Father. They limit His power and brand Him with injustice. They tie up His hands for eternity and bind Him in His work of salvation within the contracted circle of time. They consign the vast majority of mankind—the offspring of God, to everlasting and ceaseless agonies, too horrible for any but demons to invent, not only for acts committed in the short span of a few brief years, but for failure to believe something that they never understood and that countless millions of them never heard of.

Orthodox eschatology is diabolism. It emanated from hell and found a breeding place in the gloomy cells of monastic fanaticism. It has spread throughout Christendom and obscured the light of heavenly truth for hundreds of years. It has fed the fountains of infidelity and made free thought skeptical the world over. It fetters the minds of millions to-day, and makes its advocates narrow-souled, illiberal and unsusceptible to God-like influence and true theology.

It has been one of the missions of "Mormonism" to drive out the darkness brought upon the world by orthodox eschatology. It has succeeded more than is known. The preachings of the Elders, the discussion of the subject which their efforts in every civilized country have provoked, the potent influence which their writings and testimony have exercised, have waked up springs of thought that are now flowing in steady currents in every direction. Few of the leading minds in the foremost sects dare to come out boldly and declare their views on this important subject. And the indecision and doubt which characterize the utterances of nearly all religious teachers on doctrinal questions, surround this subject with the common religious mystery.

But the Latter-day Saints have the sure word of prophecy concerning it. They have the present revelations of God which harmonize with ancient scripture and make plain its meaning. The future of the race is like an open book to them, if they have mastered the teachings of the latter-day Seers and Apostles, and have been enlightened by the unerring Spirit of Truth. And the blessed developments and progress and possibilities of the eternity beyond the grave are mapped out before them, as the lines and features of a country which they have not yet explored but which is to them a living, certain existence, and while they prepare for its realities they rejoice in its prospects and anticipate its joys and exaltations.

Progress is the destiny of all things that are endowed with endless life. From lower conditions to higher, is the eternal movement of God's creations. Debasesments are but temporary and for necessary purposes in the great scheme of improvement. Punishment is for reformation and the vindication of eternal law. Everything that is capable of preservation is and will be utilized by the Eternal Creator and Director of the universe. Evil, in His government is made subordinate and useful to good. In His dominions there is a place for everything and everything will ultimately be put in its place. There is no waste in His economy. Souls were not born to wander forever in useless misery. Christ did not die to save a few and everlastingly damn the multitude. Satan is not to have the victory. Hell is punitive, not a finality for all who enter it. The work of the Redeemer is to lift up, to reform, to render useful, happy and progressive, and the mansions of eternity contain positions and conditions for all the varied capacities and deservings of the multifarious beings who have spent a little season in mortality on this earth.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars, and as one star differeth from another star in glory, so also is the resurrection of the dead." And in each grade of immortal existence there are interior gradations and differences, as there are in the various kingdoms and tribes and species and orders and genera of earth, and with God the father and Jesus Christ His Firstborn for patterns, the hosts of eternity will press onward and upward, from glory to glory, for ever and ever, and there will be no end to this continual and perpetual advancement. It is impossible, in an article of this kind, to go into the details of this magnificent subject, but these remarks give a faint outline and slight insight into "Mormon" eschatology.

THE PRIEST'S OFFICE AND GRADUATION.

We understand that steps are being taken in some of the wards of the Church toward introducing the office of Priest into more active utility than heretofore. This is a step in the right direction, and sure to result in good if

persistently and intelligently followed up.

It is not necessary, perhaps, to specify here the particular duties of the office, as they have been explained in former articles. They are distinctive and should be either performed by one holding the office, pure and simple, or by one holding a higher official position specially appointed in the organized branches of the Church. The office cannot be properly dispensed with, every part of the organization having its uses, and, as Paul aptly places it, no one part of the body can say to any other portion: "I have no need of thee."

Placing the subject in condensed shape, it may be properly stated that the most conspicuous duty of the Priest is to carry the Gospel into the homes of the people, and to administer its ordinances, so far as his official jurisdiction extends. A prominent duty of the Teacher is to see that the precepts and doctrines of the Church are practically carried out by its members, and that its laws are not violated; that the religious body be kept practically pure. Thus the latter officer legitimately and logically follows in the wake of the former.

The High Council of the Salt Lake Stake of Zion has wisely resolved that the practise of suddenly advancing young men from the lower offices of the Priesthood, or from simple membership, to more or less elevated offices shall be discouraged, and that more attention shall be paid to official graduation, in accordance with the law of general fitness.

The principle is beautiful and at once commends itself to every intelligent Latter-day Saint. The Priest's office presents itself especially as affording excellent opportunities for progressive experience, adapted to the young. While it might not be well for the mere youthful members of the Priesthood to preponderate in officiating in the office now specially considered, a large proportion could doubtless be profitably introduced. Numbers of young men who have excellent desires and no small degree of natural aptitude combined with rectitude of conduct, would find an excellent field in operation in that office. It would be a school for them in graduating for more extended usefulness. Numbers of that class of youths have shown their disposition for progress by engaging in class exercises for the study of the first principles of the Gospel, and in attaining efficiency in explaining them in public. This training gives them a special qualification to officiate as Priests, one of whose duties is to teach those principles in the families of the Saints. In this way they would be helps to parents, who, according to the covenants and commandments of the Church, are required to teach their children the necessity of faith, repentance, baptism for the remission of sins and the laying on of the hands of the Elders for the imparting of the Holy Ghost. These young men who have made those principles a study could do great good among the children, and at the same time benefit themselves by the exercise. In the first place their efforts were induced by a desire to prepare themselves to preach the Gospel abroad in case they should be called to carry the divine message to the nations. Here then is a golden opportunity—which should be afforded them—to preach the principles at home. The importance of this consideration is strengthened by the fact that the tireless efforts of the missionary Elders are more fruitful of conversions than their preaching from the pulpit, as a rule. Hence this peculiar experience in the home Gospel department will do much to qualify them for aiding in its spread among the peoples abroad.

In this connection it can be appropriately stated that the young should be generously encouraged in the study of the first principles of the Gospel. No impediment should be placed in the way of that laudable pursuit, and every facility practicable should be furnished for the formation and conducting of classes for the attainment of that object.

The word of the Lord as spoken through His Prophet—"As with the Priests so with the people"—may not have been intended to have its full force upon the office of Priest, standing alone; at the same time it appears to have a valid application in that direction. If the people have the principles of the Gospel carried into their homes by the official whom the Lord has designated for that purpose, there is sure to be spiritual life and activity permeating the body. At least it is bound to be much more the case than when there is either official omission or neglect. And it should be specially remembered that if the youth are to graduate in the Priesthood they must climb up progressively through the various offices of the organization.

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SUMMONS.

In the Probate Court, in and for Salt Lake County, Utah Territory.

Sarah Jane Stephens, Plaintiff,

vs.
John Edward Stephens, Defendant.

The People of the Territory of Utah send Greeting:

To John Edward Stephens, Defendant.

YOU ARE HEREBY REQUIRED to appear in an action brought against you, by the above named Plaintiff, in the Probate Court of the County of Salt Lake, Territory of Utah, and to answer the complaint filed therein, within ten days (exclusive of the day of service) after the service on you of summons—if served within this county; or, if served out of this county, but in this district, within twenty days; otherwise within forty days.

The said action is brought to obtain a decree from this Court dissolving the marriage contract existing between said plaintiff and you, on the ground of wilful desertion and failure to provide plaintiff with the common necessities of life for more than two years last past, and plaintiff asks for the care and custody of the minor child, the issue of said marriage.

And you are hereby notified that if you fail to appear and answer the said complaint as above required, the said plaintiff will apply to this Court for the relief prayed for and cost of suit.

Witness the Hon. Elias A. Smith, Judge, and the seal of the Probate Court of Salt Lake County, Territory of Utah, this 3rd day of December, in the year of our Lord one thousand eight hundred and eighty-six.

JOHN C. CUTLER, Clerk.
By H. S. CUTLER, Deputy.

M. L. CUMMINGS,
Attorney for Plaintiff.

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LEGAL NOTICE.

In the Probate Court, in and for Salt Lake County, Territory of Utah.

In the matter of the Estate of John Doolittle, deceased.

Order appointing time and place for settlement of final account and to hear petition for distribution.

ON READING AND FILING THE PETITION of Samuel H. Rogers, Administrator of the estate of John Doolittle, deceased, setting forth that he has filed his final account of his administration upon said estate in this Court; that all the debts have been fully paid, and that a portion of said estate remains to be divided among the heirs of said deceased, and praying among other things for an order allowing said final account and of distribution of the residue of said estate among the persons entitled.

It is ordered that all persons interested in the estate of the said John Doolittle, deceased, be and appear before the Probate Court of the County of Salt Lake, at the Court Room of said Court, in the County Court House, on the third day of January, 1887 at 11 o'clock a. m., then and there to show cause why an order allowing said final account and of distribution should not be made of the residue of said estate among the heirs and devisees of the said John Doolittle, deceased, according to law.

It is further ordered that the Clerk cause copies of this order to be posted in three public places in Salt Lake County and published in the DESERT WEEKLY NEWS, a newspaper printed and circulated in Salt Lake County, three weeks successively prior to said 3rd day of January, 1887.

ELIAS A. SMITH,
Probate Judge.

Dated December 6th, 1886.

TERRITORY OF UTAH, }
County of Salt Lake, } ss.

John C. Cutler, Clerk of the Probate Court in and for the County of Salt Lake, in the Territory of Utah, do hereby certify that the foregoing is a full, true and correct copy of an order appointing time and place for settlement of final account and distribution in the matter of the estate of John Doolittle, deceased, as appears of record in my office.

[SEAL.]

In witness whereof, I have hereunto set my hand and affixed the seal of said Court, this 6th day of December, A. D. 1886.

JOHN C. CUTLER,
Probate Clerk.

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