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Organ of the Church of Jesus Christ of Latter-day Saints.

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SALT LAKE CITY, JULY 6, 1901.

"MORMONISM" AND MONTANISM.

From the very beginning of the Latter-day dispensation, opposition to its principles and spirit has been waged by different forces and powers. Chief among them has been the religious antagonism, which has come from most if not all the multifarious sects of modern Christendom. This has been manifested in various forms. Sometimes in mob violence in which professed ministers of the Gospel led infuriated hosts against the Latter-day Saints, destroying their property, abusing their women and killing their leaders; at other times in other ways. Persistently the doctrines of the Church have been assailed by misrepresentation, ridicule, sophistry and vehement denunciation. The utterances of its advocates have been distorted and wrested from their real meaning, and the motives and acts of prominent persons in the Church have been maligned and held up to the execration of deceived mankind. The press in both hemispheres has very largely followed in the work of the pulpit in this particular.

It would be impossible for any newspaper to meet all the calumny that has been poured out in a deluge against the Church of Jesus Christ of Latter-day Saints. But once in a while the Deseret News has taken up the defense, met alleged arguments against the Church, and exposed the untruth of the opposition. If we were to attempt to refute all the errors of the enemies of our faith, or notice a title of those we are requested to answer, this paper and a hundred others would be entirely filled with that kind of babbling.

Our attention has been specially directed to an attack proceeding from a Dean of the Episcopal church, in this city, on Sunday evening, June 30th, and we will briefly notice some of his assertions. The chief point in his discourse was the announcement that "Mormonism was but a duplicate of Montanism." The similarity which he endeavored to establish between the two systems, according to the reports of his discourse given in the morning papers, was that the Montanists believed in the prophetic inspiration of Montanus as the "Mormons" do of Joseph Smith and his successors; that both believed in the continuance of the miraculous gifts of the Apostolic Church, and that "the Montanists believed in the establishment of the heavenly Jerusalem at Pezusa, just as the "Mormons" believe in the establishment of a heavenly Zion in Salt Lake City."

Now, either the Dean is sadly deficient in historical learning, or his antipathy to "Mormonism" has got the better of his judgment and his veracity. "Mormonism" is no more a duplicate of Montanism, than the sacred calling of an inspired Apostle is duplicated by the fabricated office of an ecclesiastical Dean.

Montanus figured in the second century, chiefly at Phrygia, in an endeavor to revive the spirit of primitive Christianity, and had as his chief assistants two women, namely Prisca and Maximilla. They claimed the prophetic spirit simply in the same sense as Agabus, the daughters of Philip, and others who in the early church had the gift of prophecy as one of the gifts of the spirit. Their utterances were delivered in a kind of frenzy, and their purpose was to urge increased fasting and prayer, entire separation from the world, readiness and even anxiety for martyrdom, the prohibition of second marriages, and the establishment of a more rigid standard of moral obligations.

They belonged to and were associated with the Roman Catholic church. They sought to do their work within its pale. They did not wish for a separation. They were opposed by the authorities of that church, and some of them were compelled to flee from it and form distinct congregations. But history states that, "On doctrinal questions there was no real difference between the Catholics and the Montanists." This is emphasized by the fact that the celebrated Tertullian embraced Montanism, and his writings show that Montanism was merely a reaction against secularism in the Roman church. The Carthaginian Montanists strove hard for years to maintain their standing within the church, and the only real dispute between them and it was on the question whether or not virgins ought to be veiled.

Now what is there in all that which is duplicated by "Mormonism"? Joseph Smith, the prophet of the dispensation of the fullness of times, came as a Moses, not as an Agabus. He was clothed with the fulness of apostolic authority and power, which he received from the hands of Peter, James and John. His utterances were not made in a "religious frenzy" but calmly, intelligently and in the name of the Most High. He had no affiliation with any church on earth. He came to establish the Church of Christ in its original form and spirit and per-

fection. His associates in the ministry were not female enthusiasts, claiming similar divine authority to his, nor did he entertain the notions of the Montanists as to marriage or any other important church regulation.

History says that "in the time of Montanus there was no fixed, divinely instituted congregational organization. There were simply certain communities of believers bound together by a common hope, and by a free organization which might be modified to any required extent." Is that anything like the splendid organization of the "Mormon" Church, which is rather a complete duplicate of the Church established by Christ and His Apostles in person? It is astonishing that any man professing historical knowledge and logical education would stray so far from truth and reason as to make such a comparison.

It is true that "Mormonism" inculcates the doctrine of the continuance in the Church of the gifts promised by Jesus Christ to believers, and which were enjoyed by the early members of that Church. But if there is any "duplication" in this it is not a duplicate of pure primitive Christianity? (See Mark xvi, 17, 18, 1 Cor. xii, 7-26) If the Dean endorses the common theological error, that these gifts were only to be enjoyed for a few years in the Church, let him ponder on the fact that they were enumerated by the Apostle Paul as integral parts of the body of the Church, and that one part of it could not say to another, however apparently small or insignificant, "I have no need of thee." Also let all who imagine that inspired Apostles and Prophets were only placed in the Church for a brief period, read carefully the same sayings of the Apostle, and they will find that these inspired officers were essential parts of the body, that they were necessary "until that which is perfect is come;" that God put them in the Church, not man, and that they were to be there "until all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (3ph. iv, 13).

The Dean made as poor an effort at "duplication" by trying to compare the little gathering of Montanists at Pezusa, with what he called "the establishment of the heavenly Zion in Salt Lake City." The peritury of this needs no demonstration. The "Mormons" do not claim that "the heavenly Zion, or new Jerusalem" is in Salt Lake City; and if they did there is nothing in the building up of the great community which has wrested this wilderness from desolation and formed the foundation of a mighty State, that is anything like the small association of cohesion or even distinct organization.

The Dean also spoke of false prophets, conveying the notion that every person claiming to be a prophet must of necessity be a false prophet. It is true that Christ predicted the coming of "false Christs and false prophets," and said that if possible they would "deceive the very elect." But if the notion of modern divines were true that there were to be no true prophets, Jesus would, no doubt, have stated that fact in plain language; then believers in His word could not be deceived by any person falsely claiming to be a prophet. Instead of that he said: "Behold I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias the son of Barachias whom ye slew between the Temple and the altar." (Matth. xxiii, 34-35).

The church to which the Dean belongs was founded on the declaration that "whole Christendom" had departed from the spirit and form and doctrine of pure Christianity. Hence the need of its establishment. It declared that both "clergy and laity, men, women and children, of all ages, sects and degrees, of whole Christendom, had been idolatrous, and that for eight hundred years or more." This was one of the consequences of the absence of inspired prophets, apostles, evangelists, pastors and teachers, whom Christ gave to the Church "for the work of the ministry, for the perfecting of the Saints, and for the edifying of the body of Christ."

The necessity for their presence and authority and teachings, is evident in the confusion and contention of modern sects, springing out of the church to which the Dean belongs and exhibited within its own organization. The very caution of Christ against false prophets is an indication that there would be true prophets, and, indeed, the Christian Church would be incomplete without them, for it was the spirit of prophecy and inspiration that made it what it was, and that is one of its essential characteristics. Even "the testimony of Jesus is the spirit of prophecy." (Rev. xix, 10).

The Dean denounced the "Mormon" prophet as "one who commanded the undivided loyalty of his people and all the money he could get out of them." That shows that the speaker was reduced to the necessity of substituting false witness for argument. The Prophet Joseph Smith was as disinterested a servant of God and lover of humanity as ever breathed the breath of life. He was a poor man always. He received no stipend, like the dignitaries of the Episcopal and other churches. He was not a hireling in any sense of the term. He lived and died for the principles which God raised him up to introduce. He sealed his testimony with his blood, and his character shines far above the little glimmering religious luminaries who "preach for hire and for divine for money."

Now, as to the pretensions of preachers who attack the prophetic character and career of men truly sent of God. The position of the Episcopal church is peculiar. He is not a prophet, certainly; for he does not believe in prophecy in those days. He is not an Apostle for the same reason. His office is a modern

creation. It is part of a church that derived all its authority from the religious body from which it seceded. Its bishops were Roman Catholic bishops. If the Catholic Church, with other parts of "whole Christendom" had been in apostasy for eight hundred years or more, then the Anglican bishops were in the same condition as the others. If any authority remained in the Catholic Church, then the Anglican Church had none, for it was excommunicated and therefore, according to its own utterances, the Episcopal Church "as by law established" was itself without any divine authority whatever. If the church of Rome had lost it, the Church of England which was a part of it, had none. If the church of Rome had authority then the Anglican church had none for it was cut off by the authority of Rome.

The Dean had better look at home, and patch up his own delapidated church fence before again intruding upon the domain of other denominations. The societies which he attacked in common with the "Mormon" Church, are doubtless able to take care of themselves, and therefore we need have nothing to say in their behalf.

Now, we hear testimony that God in His mercy has set up His Church on earth anew. It is the old Church of Christ re-established. It has the same doctrines, spirit, gifts, power, authority, ordinances and divine witness. It is not taken from, or similar to, any of the religious organizations that have been palmed upon mankind since the early Apostles fell asleep, and the lights which the Lord gave to the world were extinguished by the cruel hands of wicked men. It is a "duplicate" of nothing but the first Christian Church, and like it, this Church has been organized under the immediate direction and inspiration of the Lord Jesus Christ. It is open to all who truly repent of their sins, having faith in the Father and the Son, and it promises and bestows the Holy Ghost upon those who are obedient to the truth, by which they may know that it is of God and not of man. It will ultimately prevail over all the earth, and the glory of its victory shall be ascribed unto the Eternal Father, who will be God over all, blessed forever.

MILLIONS FOR KNOWLEDGE.

The gifts to universities and colleges in the United States during the month of June foot up the enormous sum of \$12,817,082. They range in size from \$2,500,000 to \$1,000,000, besides smaller sums received in the form of subscriptions of graduates. Of this money, Washington university has received the lion's share, or \$5,000,000. Brown comes next with \$2,000,000; then Yale, with \$1,067,000 and Harvard with \$1,462,075.

There is no country on earth, where the facilities for accumulating wealth are as plentiful as in this country, and nowhere are they more eagerly grasped. But it can also be said that nowhere is there more generosity in spending of money for public benefit. The sums devoted every year, in this country, to educational and charitable institutions, to missionary and similar enterprises, to churches, libraries, and benevolent institutions, are fabulous. Much of it is brought to public notice, but much of it is not.

Money spent for educational purposes is well spent. As intelligence is the glory of God, so the right kind of knowledge, diffused among His children, is the road by which to approach that glory. It is the strength of a nation, both in peace and war. It is to be hoped that the millions given will be devoted to the diffusion of knowledge, and that this object may never be lost sight of for the importance of games and races.

CHRISTIAN UNITY.

Cardinal Gibbons, in a learned article, in the North American Review, on "Catholic Christianity," dwells on the necessity of unity among the professed followers of the Cross. He points out how the world today might have been won for Jesus, had it not been for the schisms and contentions that have rent and shattered the churches. He predicts the future domination of militarism that always ends in despotism, and godless industrialism breeding envy and hatred. The popular rights, dearly won, he says, are threatened by an era of luxury and license, all owing to a popular rejection of the pure and sane principles of Christianity. The cure of such evils and the preventive of their further consequences is a grand reunion of the wandering churches in the one common fold.

From the point of view of the eminent writer, there is no other fold than that over which the Roman pontiff presides. And right here is where the chief difficulty arises. Unity is desired by all, provided it can be secured by the adoption by others, of the particular standard which the one that urges union happens to follow. To overcome this obstacle appears impossible to many.

His eminence, however, asserts that the unification of Christendom is possible. But how, or by what means, he does not state. On the contrary, he almost leaves the reader at liberty to infer, that the existing shattered condition of the churches is due to the neglect of the Almighty to take the necessary action in the matter. For, he says: "Perhaps, if our prayers were fervent enough, this incredible boon would be again granted, that we might all own one God, one faith, one baptism." We cannot believe the Cardinal actually places the responsibility for a condition he deplors, on the Supreme Ruler, but at the same time we fail to comprehend the logic which assumes that the desired unity can be established by prayers, provided they are fervent enough.

We need not remind a student of the New Testament, that our Lord, not only prayed for His followers, "that they all may be one, as thou, Father, art in me, and I in thee," but gave them the "I" and instructions by the observance of which the unity should be preserved. Thus he appointed certain officers, for the very purpose of preserving the doctrine pure and undivided, and administering to the wants of the people, "till we all come in the unity of

the faith, and of the knowledge of the Son of God." Among these were apostles, prophets, evangelists, pastors and teachers. With the divine word speaking so plainly on this point, may not the question be asked in all seriousness, whether the "Christian" world, either inside or outside the fold of Rome, can hope for a restoration of unity, as long as they reject both apostles and prophets, and fill the offices of evangelists, pastors and teachers with men who do not believe in and do not claim for themselves divine appointment? Can any amount of prayer avail as long as the petitioners refuse to comply with the divine rule? There is much complaint of disregard for authority, and indifference to religious teachings and precepts, among the masses, but what is to be expected if religious leaders themselves, set aside the divine rule and change it to suit their own inclination? How can we entertain a hope of accomplishing, through popes and cardinals and officers of which the word of God says nothing, (whether in ancient or in modern revelation), a work which that word declares shall be done through apostles, prophets, etc?

It is certain that unity will be attained, but when it comes it will be through the glorious revelations of the Savior, through the observance of His laws and commandments. Prayers may prepare the souls of the children of men for the faithful observance of those laws, but the means of unification is obedience to divine authority.

JEWISH THOUGHT OF JESUS.

We notice in the dispatches, that the American rabbi, in their annual conference in Philadelphia, have passed upon the question "Whether or not the religion of Jesus should be taught in the Jewish theological schools." The question, after very careful consideration was answered in the negative, but in such a way as to fully recognize the liberty of individuals, to form their own conceptions of the historical position of Jesus, as well as the application "of many of His beautiful moral teachings."

There is in this decision quite a departure from the former position of Hebrew teachers. It is an illustration of this statement recently made by Dr. Isidore Singer: "When I was a boy, had my father, who was a very pious man, heard the name of Jesus uttered from the pulpit of our synagogue, he and every other man in the congregation would have left the building, and the rabbi would have been dismasted at once. Now, it is not strange, in many synagogues, to hear sermons preached eulogistic of this Jesus, and nobody thinks of protesting—in fact, we are all glad to claim Jesus as one of our people." It is in full harmony with the position of advanced Jews on the important query: "What think ye of Jesus?"

Some time ago, the "News" quoted statements of prominent Hebrew scholars and teachers on this very question, as given in an appendix to Mr. George Croly's fascinating story, "Tarry Thou Till I Come." The author submitted "to many representative Jews this question: 'What is the Jewish thought today of Jesus of Nazareth?'" And the various replies received are significant and remarkable. Dr. Moritz Friedlander says in part:

"Always higher, on to unapproachable greatness his personality, including all that is beautiful, lofty, sublime and divine and forcing every one to adoration and self-northernization. This divine 'Son of Man' became the world-ideal, and this sublime ideal has been origin-ally in Judaism, which will ever be remembered as having been predestined by Providence to bring forth such a creation."

Dr. Morris Jastrow admits that the Jews rejected Jesus, but he asks, did "Christians" receive Him? He says:

"It is commonly said that the Jews rejected Jesus. They did so in a sense in which they rejected the teachings of their earlier prophets, but the question may be pertinently asked, Has Christianity accepted Jesus? Neither our social nor our political system rests upon the principle of love and charity, so prominently put forward by Jesus. The long hoped-for reconciliation between Judaism and Christianity will come when once the teachings of Jesus shall have become the axioms of human conduct."

Prof. David Castelli makes this statement:

"Jesus in a certain sense fulfilled in His person the prophecies of the Old Testament; they reached in Him a height beyond which it is impossible to go. He was not the magnificent worldly king, since there could be no question of a worldly king in Israel again, for whom the Hebrews waited in vain; but he was the great teacher of mankind, spreading among all nations that principle of love and humanity which, until then, had remained confined within the limits of Judaism."

Dr. Gustav Gotthell says:

"The question whether Jesus suffered martyrdom solely for His new teachings or for other causes, we will not discuss. The crown of thorns on His head makes Him only the more our brother. For to this day it is borne in the subject's mind. Were He alive today, who, think you, would be nearer His heart—the persecuted or the persecutors?"

We make these extracts with the kind and courteous permission of the author. They indicate sufficiently the trend of advanced thought among the Hebrews, and they indicate, too, that the time may come when the entire people shall claim Jesus as their royal Messiah. To study the character of the Nazarene is to learn to love and worship Him. To contemplate His teachings is to lay a sure foundation for faith in them. For they are true. And the human soul cannot contemplate truth, earnestly, without being impressed thereby. He who stands in His glorious presence will be transformed in its likeness, as the great Hebrew lawgiver, on the mount, in the presence of Jehovah, received of His glory and reflected it among his people.

The sale of liquor on Sunday is forbidden by law.

The Deseret News simply wants the law enforced.

A soft coal trust will be a soft snap for somebody.

The hot wave seems to be a tidal wave. But it breaks on the Rocky Mountains.

The Pennsylvanians made a gallant

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Our entire line, new this season, at—
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Misses' Cotton Hose,

Regular price, 35c, sale price—
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Our entire line of lovely goods, at half price, or—
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Trimmed walking Hats and Sailor Hats, at half price this week, or—
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Z. C. M. I.

T. G. WEBBER, Supt.

light but were beaten. Only Hero can beat Leander it seems.

The Louisiana lottery was not a circumstance to Uncle Sam's great lottery scheme in opening Indian reservations.

It is reported that the Great Northern train robbers have been surrounded. They are surrounded, no doubt, by a large extent of country.

Was Pat Crowe one of the highway men who held up the Great Northern train? The bandits seem to be making towards the Crow reservation.

Gen. Alger says he will tell all about the army beef scandals in his forthcoming book, which will appear in September. Evidently the book will be a cook book.

So the late C. P. Huntington's will is to be attacked after all. A man who dies worth many millions may expect just such things. The only way to avoid them is to die poor.

When Capt. Smiley paid a visit to the Sultan of Sulu his majesty wore a dress suit, but no collars or cuffs, rather a peculiar royal costume. If he were as wise as vain he would adopt the shirt waist.

The "News" does not wish any place exempt from the enforcement of the law against the Sunday liquor traffic. This applies to Saltair as much as to other resorts; there is no reason why it should not.

The Chinese diplomatic agents at Washington have had an object lesson in what political freedom really means. Hsu Shih Chin, the Chinese reformer, was detained at San Francisco, strong pressure against him having been brought to bear by the Chinese consul-general there and by the Chinese legation in Washington. And now the treasury department has authorized his admission, the secretary saying that this government cannot bar Chinese immigrants of the favored classes because of political offenses. It is a right rule and should be impartially enforced.

Representative Dalzell says that when Congress meets, its time will largely be consumed in discussing tariff concessions to Cuba. This is probably so. Our relations to the island are peculiar and are destined to become intimate. If Cuban products can have practically free access to American ports and American products the same to Cuban ports, there will be the most cordial relations. If not a mutual feeling of hostility and not improbably hatred will be engendered. It certainly looks as though the tariff question were again forcing to the front.

The situation at the Smuggler-Union mine is anything but reassuring. First of all the law should be supreme, and Gov. Orman says it shall be, even if he has to call out the state militia. But if called out will there be a conflict of arms? The mere calling out of troops always supposes such a contingency. A few years ago Colorado had a similar experience to that she is now having. This was at the Blue Bull. Troops were called out and an enormous expense entailed and the result was what might be called a drawn battle. It is by no means impossible that Colorado is on the verge of a series of troubles like Idaho had at Wardner.

In Leavenworth the other day Ernest Castleberry, a young actor, tried to bluff Col. D. E. Anthony, the veteran Kansas editor, and as the result Castleberry received a drenching and was run out of the Times building. Castleberry objected to the way the paper criticized his acting. Col. Anthony met him at the door and while the actor was talking in a loud manner the colonel attached a hose to a water plug and turned a heavy stream on him. Castleberry fled. After all it was an act of the greatest charity to turn the hose on the young man when the thermometer is so high. Col. Anthony is a humanitarian as well as a great editor.

Probably Not a Suit.

But he may need a pair of pants. Get him a pair of our corderoys at 50c. They are the very best kind and we want you to know it by trying them. If he doesn't like corderoys, give him a pair of the strong cloth kind of which we have a big assortment, right priced, at 40c, 50c, 75c, \$1.25 and \$1.50.

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They are priced 35c, 40c, 50c, 75c.

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36 MAIN STREET.

ON RELIGIOUS TOPICS.

St. Paul Globe.

Can the Bible be taught in schools without teaching religion? Can the idea of worship, of gospel, of authority be eliminated in the teaching? Dr. Abbott's reply to this query is: No one objects to teaching religion in the public schools. No one objects to teaching the public school children what was the religion of the ancient Greeks or the religion of the ancient Romans. We cannot read Homer or Virgil without learning something of the religion of the Greeks and Romans. Why, then, should we object to teaching in the schools what was the religion of the Hebrews? Is it so dangerous a religion?

Worcester Spy.

The mountains and the sea, the sun and the moon and the stars, the cedars of Lebanon, the rose of Sharon, the monsters of the deep and the green pastures and still waters, speak for the writers of the Old Testament of "Him who inhabiteth eternity." To the Master, the fowls of the air, the falling sparrow, the lilies of the field, the seed sown in the ground, and the sunset glory on the summer cloud were gospels and epistles of the living God.

Philadelphia Press.

Mrs. Edger, in her annual address to her followers in Boston, says she does not know anything about metaphysics. It was hardly necessary for her to say this, as her whole system of philosophy shows her to be grossly ignorant of physics, to say nothing of metaphysics while her quick, curd-all system, equally at variance with psychological and physiological fact. How long she can continue to delude is a question, but it is becoming more and more apparent that, despite its growth, Edgerism is really on a very shaky and uncertain foundation.

New York Evangelist.

A minister had the presumption to preach recently on "How we shall know each other after death." Though the fact is declared in the sacred writings, there is not a hint there on how we shall know each other, nor does philosophy furnish a ray of light upon the subject; nor is it reasonable to believe that a mind encased in the flesh can ascertain how we shall know each other after death, or if by chance it should stumble on it it could know that the theory thus reached was true. Some Spiritualists claim to "demonstrate immortality." They presume terribly on the credulity of the people, for if they could demonstrate life after death it would not furnish any evidence of immortality.

Northwestern Christian Advocate.

Repentance is not something by which we buy God's favor, but an attitude of the soul by which we come into right relations with God. John the Baptist came, saying, "Repent," and Jesus said to those who prized themselves on their righteousness: "Except ye repent ye shall all likewise perish." The prodigal came home saying: "Father, I have sinned." Repentance puts us in the right attitude to God. It is the laying down of our weapons of rebellion and the acknowledgment of God's good government.

New York Observer.

The preachers who stand in the Christian pulpits of our land and take their texts from the Bible, claim by the very position they occupy, to be "ambassadors for Christ." The people so accept them. They are not volunteer lecturers; they are authorized teachers, "sent to preach the Kingdom of God." But as a matter of fact, do not very many of our modern pulpits falter just here? The preachers, who stand in them, are constrained by a painful uncertainty; they feel a hesitancy; an indecision scarcely conscious marks their utterances. They avoid positive statement of fact and doctrine. Now the preach-

ers—many of them certainly—who follow these courses do not belong to the schools of the higher criticism. Indeed, they do not accept the results of these teachings at all. They are conservative believers in the old Bible. But they are disturbed, troubled, unsettled. Doubt, hardly consciously present in their minds, has enfeebled their own beliefs. They have been made afraid. They are too benighted to assert strongly, "Thus saith the Lord." And thus they speak with "stammering lips and another tongue."

RECENT PUBLICATIONS.

The frontispiece of the July number of the Improvement Era, is a splendid portrait of Governor Eli H. Murray, and the opening article is a biographical sketch of that gentleman, once prominent in Utah's history. Thomas Hull, in a well written paper, shows that "Persecution is the Heritage of the Saints." A "Visit to the Countess of Warwick" is described by Lydia D. Alder, and Bishop C. A. Madson writes about the "Dispensation of Abraham." S. A. Kenner has some "Astronomical Suggestions." Dr. John A. Widness writes a highly interesting article on "The Circulation of Matter in Nature." "Spiritual Inertia" is the title of a brief paper by George W. Crocheron. "Saved by the Gulls" is a story in verse by E. R. Davis. Dr. James E. Talmage, and Dr. J. M. Tanner, among the other contributors to this highly interesting number of a popular magazine, —Templeton Building, Salt Lake City.

In the July number of the Young Woman's Journal, the readers are presented a variety of reading, instructive, inspiring and entertaining. The frontispiece, "A Little Child," and the accompanying poem by Annie Pike, constitute a most eloquent sermon. The "Annals of the Conference" is illustrated by a number of pictures familiar to the public. Prof. Done continues his interesting story of "The Thief and the Cross." Belle Richards has a good paper on "Young Women's Moral Influence," and Prof. J. H. Paul continues his essay on "Philosophy of the Beautiful." "Harmony in the Home" is the theme well handled by Maria Y. Douglis. Then comes "Endurance of the Truth," a paper read at the M. I. A. oratorical contest, Assembly Hall, June, "Our Thoughts" is the subject treated on by Hannah Grover, who briefly tells "how they affect us and how to control them." Then there is "A Testimony," by B. G. There are, further, Nature Studies for Young Mothers, a little story, Lessons in Cookery, editorials, and notes on miscellaneous topics. It is a fine publication, worthy of general support.—Constitution Building, Salt Lake City.

HOT! WHEW!

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