

that holy war in which the forces of good and evil are arrayed against each other. If Mormonism be tested by this rule, it will be found to possess this great characteristic of the true Gospel. From the first day of its public announcement to the world it has been to many the glad tidings of great joy and to others a "damnable heresy." It has been a "problem" even to statesmen.

At present the subject of Mormonism receives a great deal of attention in the public press. The New York World of February 22 notices the presence of Elder B. H. Roberts in New York city and refers to his preaching of the Gospel there in the following complimentary terms:

His diction is as pure as that of any teacher of the language, and he illustrates his pleasing phraseology with good graceful gestures. * * * Those who heard him last night agreed that he was a man of brains and judgment; that the Church knew what it was about when it sent him out as a propagandist. His sermon was a calm presentation of doctrine. Those who came to hear something of polygamy must have been disappointed. He did not refer to it, even remotely. He gave a view of God and Jesus Christ through Mormon eyes. If any one in the audience had not known that he was listening to a Mormon he might have thought the speaker was a Methodist, a Presbyterian, or a minister of any one of the leading Christian sects. He preached, apparently, the simple faith of the original Apostles.

Elder Roberts said he had come from despised Utah to warn the people of New York that Christ would come again; that he would soon reappear upon earth; to repent and be ready for His coming. He wanted those before him to bear witness that he had delivered, in fulfillment of his appointment, this message to them.

The same journal mentions that some Presbyterian women in New York resent the appearance there of the band of Mormon Elders. They say the Mormons explain their doctrines in one way to their own people and urge them in a different guise, one calculated to entrap the unwary, upon other people. The good women have taken the trouble to collect some of the writings of the Rev. Dr. D. J. McMillan, a Presbyterian missionary, who lived sometime in Salt Lake City, and who wrote against Mormonism.

The Chicago Chronicle of February 21 devotes two columns to the Mormons in Chicago. Among other things the paper says:

The Mormons have come to Chicago. They are here for converts and they are getting them. They have six Elders at work in the mission field of Chicago, and sixty persons have already accepted the Book of Mormon as their creed and confession, and have allied themselves to the organized body known as the Church of Jesus Christ of the Latter-day Saints, commonly called Mormons.

Furthermore, the headquarters of the missionary movement for the northern states, which has been located at Kansas City for several years, selected February 1 as the date of its removal to Chicago. This city has approved itself as the best place, the most central place, for the direction of the labors of the Mormon laborers throughout the whole earth.

Elder L. A. Kelsch, president of the Northern States mission, is the officer in charge of the work in this city. Elder John N. Davis is the regularly established missionary in this city. The

residence address of these gentlemen is 937 North Talman avenue. The regular place of worship is Wicker Park hall, 501 North avenue. The Mormon headquarters—the book concern of the Church—is at the corner of Leavitt street and Ewing place.

The Chronicle winds up a paragraph with this pointed remark:

All authorities agree that the Mormons are very successful as proselyters in whatever field they attempt to labor. Now that they have pitched their tents against Chicago the residents of this city may as well make up their minds to take sides. They will have to be Mormons or anti-Mormons. It is said on excellent authority that when they once get a foothold they are never driven out. And they have a foothold here.

Yes, in Chicago and elsewhere, where the Gospel of Christ is being preached, the hearers must take sides, and it is well to remind them that on the stand they take will depend their fate for time and eternity. The message of Jesus bears this seal: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." There is no neutral ground.

A FALSE CHRIST.

The Brazilian government seems to have considerable trouble on account of a movement led by a fanatic who pretends to be the Christ. His name is Antonio Conselheiro, and he is said to have an armed force of 3,000 followers, ensconced in the mountain fastnesses of Bahia and in a position to annoy this province and adjoining ones. He calls himself "the good Jesus," and is surrounded by twelve lieutenants. Sometimes he falls into a trance and preaches a crusade against Brazil, for the establishment of his religion and a monarchy.

Concerning the antecedents of this new Messiah a story is related which in a measure may account for his diseased mental condition. It seems that his mother was opposed to his wife and endeavored by all means to bring about a separation between the two. Her last resort was to tell her son that his wife was not true to him, and that this was the real ground of her objections to the alliance. Conselheiro believed his mother. One day he pretended to go on a journey but returned secretly to the house. When he had reached the bedroom he saw what he supposed to be a strange man there. It was almost dark in the room. This was the rival! Quick as a flash Antonio drew his revolver and fired. The intruder with a scream dropped dead on the floor. A candle was now lit and in its flare the unfortunate man saw the distorted features of his mother, who had fallen by his own hand. The woman had invented the story of the wife's faithlessness and donned male attire to support the suspicions aroused in her son's heart, not surmising to what a terrible tragedy such falsehood might lead.

Almost insane, Antonio sought refuge in foreign lands, and for years nobody heard anything about him until some time ago he appeared in Bahia, where in a short time he gathered followers who in him see a super-

natural being. They have taken possession of several villages and given battle to the government troops with considerable loss on both sides.

In view of the fact that the appearance of a multitude of false Christs in the earth, together with wars, rumors of wars and famine and pestilence in many places, are given as signs of the approaching end of the present dispensation, the facts that every day at the present time are engraved on the pages of history are highly significant. Similar signs preceded the termination of the Moslem dispensation. Then there was commotion in the component elements of the state as well as of the church—a result of utter disregard for authority on earth and authority in heaven. Rebellions and wars, strife and contention multiplied, and as the dissolution drew nearer, pretended saviors arose until in many places the cry was heard: "Here is Christ and there is Christ." There is a striking similarity between the signs of our age and those of the time immediately preceding the establishment of the New Testament dispensation—a similarity that the thoughtful will feel disposed to regard as more than accidental.

REPORTED MISSIONARY DROWNING

The high water along the Ohio river and its tributaries already has claimed a number of human victims, and a statement in one of the night dispatches awakened considerable anxiety here. It was as follows:

LOUISVILLE, Ky., Feb. 24.—The Ohio river has reached a stage of 26.4 feet on the falls and the rise is now at the rate of one inch an hour.

Three drownings are reported, the victims being Elder Morton, a Mormon missionary, at Pikeville; Henry Holcomb, a young school teacher, at London, and an aged woman at Pineville.

There is no Elder Morton from this part of the country in Kentucky, but there are Elders whose field of labor is in Pike county, of which Pikeville is the county seat. The town is not located on the Ohio, but on a tributary, the west fork of the Big Sandy river. Pike county is the extreme easterly county of Tennessee. There are two Elders named Martin in the Southern States, one from Seipio, and the other from Logan, we believe. One of these Elders is located in Kentucky, in Spencer county, in the north central part of Kentucky, a short distance from Louisville, but more than a hundred and fifty miles from Pikeville; so that it is not likely that he is the one referred to and that a mistake has been made in the name. Some elders of the Reorganized or Josephite church in and about Pike county, Ky., have been referred to several times in the dispatches as Mormon missionaries, and it is possible that the unfortunate man was one of these, if the drowning reported has occurred.

At the present writing there appears to be no probability that the Elder Morton reported drowned is a Mormon missionary. Diligent efforts have been made to ascertain whether any Mormon Elder has met with misfortune, but no news of that kind is obtainable. If anything of such serious nature as that reported had