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Charles W. Penrose, Editor.

Howard G. Whitney, Business Manager.

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DESERET NEWS' PHONES.

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For the Chief Editor's office, 743.

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For City Editor and Reporter, 573.

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A FOREWORD OF THANKS.

The "News" takes this opportunity of returning its thanks to the public, and especially to the business men of Salt Lake for the generous patronage bestowed in advance upon the Christmas "News". From Los Angeles to Denver orders are already being received, not only for copies of the paper, but for advertising space in the issue. The present indications are that the entire edition will be exhausted soon after it is issued, and all our friends who desire copies sent away, are urged to forward their orders without further delay.

REMEMBER THE ELECTION.

On Wednesday, Dec. 7, an election will be held in this city for members of the Board of Education. As a rule, many citizens do not consider such an election important. But are the schools of less moment than the affairs of state or municipal government? We hope all who have a vote will cast it on Wednesday for the candidates of their choice. No one entitled to vote should stay home.

A general turnout is all the more necessary because of the frantic efforts that are being made to make the school system an instrument of revenge for political defeats, and that on an institution in no wise responsible for these defeats—the Church. If the senseless warfare commenced by a motley aggregation of political aspirants is not to be carried into the very schoolroom, conservative citizens must unite against the assault upon the schools.

The chief spokesman of the anti-Mormon conspirators takes pains, as the election approaches, to deny that there is any hostile design upon the Church. That, in itself, is good enough proof that the Church cannot be justly assailed. If the Church had, as that organ also asserts, mixed in political broken pledges with the nation, probed the schools, violated contract labor laws, and generally placed itself above all law, why should the anti-Mormon organ repeatedly assert that it is not "actuated by anti-Mormon sentiments"?

There is one explanation, and only one, of this. The anti-Mormon organ hates the Church and would gladly annihilate it. But it has, so far, found no plausible pretext for the crucifixion. The false testimonies produced are contradictory and insufficient. And so, it professes American liberal ideas while trying to betray American principles in the interest of ambition and bigotry.

Why keep up such a warfare, and with tactics worthy only of an Annas, or a Caiaphas? It is certainly not in the interest of the State, nor of the schools. At the polls, let common sense prevail upon misdirected ambition.

FOR THE DEAD.

A small religious journal, printed in this city, comes out with a dissertation upon "Baptism for the Dead." The author of it denies that there is any divine command for that ordinance. He admits that there is one verse in the New Testament that can be construed "as teaching such a doctrine," but he claims that the construction is entirely wrong. Then he gives what he considers to be the true meaning of the verse.

The passage referred to is: "Else what shall they do which are baptized for the dead, if the dead rise not at all?" 1 Cor. 15: 29.

We are told that "the dead" here necessarily refers to all the dead, and not to a few dead persons, because in the original the words "the dead" are a Greek plural with the article. We are told that if the Apostle had intended to say something of a substitutive baptism for some dead relatives, or friends, he would have used the expression "upon nekron," or "nekron" and not "ton nekron," with the definite article.

This may sound formidable to some, but the mere tyro in Greek syntax knows that the definite article which sometimes is used to generalize, is also frequently used to denote particular persons or objects, well known or already mentioned. In this particular passage the Apostle clearly refers to facts with which his readers were thoroughly familiar. The definite article, as very often in the Greek, has

the force of a possessive pronoun, and the text might, without violation of grammar, be rendered: "Else what shall they do which are baptized for their dead?" Instances where the article is so used are almost innumerable. For instance, in the first chapter of the Epistle to the Ephesians, first verse, we read, "Children, obey your parents." "Your" is the definite article (toim) in the original. A few lines below: "Servants, obey your masters." "Your" again stands for the definite article. Such instances are numerous. And the learned objection that "ton nekron" in 1 Cor. 15: 29, necessarily must mean "all the dead" and preclude the idea of substitutive baptism for particular departed persons, has no force whatever. If we read: "What shall they do, who are baptized for their dead?" the sense is complete and true to the original.

But we are further told, in direct contradiction of what is previously alleged, that the true meaning of "the dead" in that much discussed passage is neither all the dead, nor some of them, but, "the resurrection of the dead." An entirely new word is here brought in. But that is not interpretation, but interpolation. Chrysostom, the golden-tongued orator of his age, is referred to as authority for this violation of all rules of translation. The apostolic Christians, it is argued, were baptized into the faith of the resurrection of the dead, and thereby they were sponsors in behalf of the dead, that the dead should rise. Baptism was itself an affirmation in behalf of the dead, who were assailed and condemned to final death by the dealers of their resurrection.

This is an old, and somewhat legendary, attempt at escape from a great and glorious truth, but it is frustrated by the little word "they" in the text. If the Apostle had referred to the general ordinance of baptism, as that argument takes for granted, he would have asked: "What are YOU doing, who are baptized for the dead?" Not, "What shall THEY do?" Or, he might have asked: "What are WE doing?" The fact that he puts this question in the third person, instead of in the first, or second, indicates that the ordinance to which he referred, was separate from the initiative ordinance of the church, in which all were partakers.

Suppose, for instance, that some here in this city should deny the doctrine of resurrection, and that an Apostle of the Lord should be moved upon to write a letter on that subject, to the Saints here. Suppose, further, that he should argue from the substitutive baptism for the dead, in the way Paul did. Then he would naturally ask the readers: "What are they doing who are baptized for their dead?" referring to those of them who were performing that ordinance in certain sacred places. He could not ask: "What are you doing?" if only very few of those whom he addressed attended to the rite. That would be the natural use of the third person.

From Tertullian, Ambrose, and others we know that vicarious baptism was practiced in the early age of the church. Living persons were baptized for the benefit of those who had died unbaptized. It has been argued that no proof exists that this ordinance was known in the apostolic age, although it is known to have been practiced very early. But if the passage under consideration is not a proof positive of the Apostolic sanction of baptism for the dead, what is it? To explain away this verse, and then to say that there is no proof, is a most extraordinary mode of exegesis. Is there any doctrine that cannot be discarded by that process of elimination? If it is said, that the ordinance is not sanctioned by the Apostle, but merely referred to, and that it might have been practiced as a superstition, or heresy, then, pray, how could the practice of a heresy be used as an argument for the resurrection of the dead? Calvin thought that it was a profanation of Baptism. But would Paul have argued from a profanation of baptism, in favor of a fundamental Christian doctrine?

It is evident that the doctrine of baptism for the dead was known to the first Apostles of our Lord, and revealed to the earliest Christians. But it was one of those doctrines of which, like that of the coming of the anti-Christ, little was written, and instructions were given orally. Hence, as the apostasy penetrated the churches, the ordinance was neglected, and the doctrine was not preached. Some of the early fathers knew of it. The practice lingered for some time after the martyrdom of the Apostles, but was soon lost in the darkness of apostasy. The teaching of the early church on baptism, as handed down to the fathers, shows, it seems to us, very plainly, that it originally was designed to apply to both dead and living.

Justin Martyr takes the ground that "the demons, having heard this washing proclaimed by the prophets, endeavored that those who entered their temples should sprinkle themselves." Why would the "demons" take such an interest in baptism, as to cause it to be initiated, as Justin says, in heathen temples?

Trempeus asserts that, "as from dry wheat, one mass cannot be made without moisture, nor one bread; so neither could we, the many, become one in Christ without the water which is from heaven." If it is true that through Christ all, in heaven and on earth, are to become one, and that unity is conditioned on the "water that comes from heaven," baptism must be vicariously given to those who cannot obtain it in person.

Clement of Alexandria says: "Except ye be born again, and regenerated as the Scripture says, ye will not receive him that is truly a Father, nor will ye ever enter the Kingdom of heaven. For how shall a stranger be permitted to enter? When he is enrolled, and becomes a citizen, and receives the Father then he will be among the number of the sons of the Father." In his view, by the preaching of the Gospel souls are regenerated, but by baptism they are introduced into the new world—the Kingdom of God. This is a good key to the correct understanding of both baptism and vicarious baptism. The Kingdom of God is not exclusive.

When an alien becomes a citizen in that kingdom by accepting the principles of truth and righteousness upon which its government is founded, and by complying with the initiatory ordinance, he may not also for his friends who cannot, because not in the land of the living, perform that ordinance. We may conceive of a republic in which aliens are welcomed and given the privileges of citizenship, not only for themselves but for their absent folks who may be as willing as they are to renounce allegiance to the old government, but who are not in a position to undertake the journey to the new land. That is the privilege extended to the citizens of the Kingdom of God. They can perform vicarious ordinances, by which countless dead will become citizens too, after having accepted the principles of the Gospel, though unable to assemble with the Saints of God on earth. "For unto this end was the Gospel preached even to the dead." 1 Peter 1: 12.

PRESIDENT DIAZ.

The inauguration of President Porfirio Diaz as president of the Mexican republic, is quite an event in that country. President Diaz has served his country well for a quarter of a century, and his election is ample evidence of his ability and patriotism.

The president of Mexico is elected by electors chosen by the people. He holds office for four years, but neither law nor custom prohibits re-election. In case of disability, the secretary of foreign affairs officiates in his place. In case of death, congress elects a president to fill the vacancy until the next presidential election.

We hope the present term of the presidency of General Diaz will be as prosperous to the country as his previous terms of office have been. Mexico is a great country. It cannot but have a brilliant future. Under wise and liberal laws and the just administration of those laws, it should become a powerful, populous and influential country. It has headed in that direction under its present leadership, and it will undoubtedly continue to do so, as long as the steady hand of President Diaz holds the helm.

A CURIOUS CONTROVERSY.

A curious controversy has ensued as a result of efforts of scholars in this country to translate the message of congratulation sent in Latin to President Roosevelt, by Emperor William. The New York Evening Post has all along given space to communications on the subject. But no one seems to have thought of writing the Emperor for a translation, in order to settle the question.

One correspondent suggests that the text be somewhat amended and rendered, "May that which is thy good fortune be a happiness and a blessing to the American people." Another thinks that the textus receptus is a "bad business," and offers an original Latin stanza as a substitute, while still another, whose translation has been questioned, retorts that though he left college fifty-three years ago he cannot forget that tuum means "thine." One scholar says that the Kaiser, there can be no doubt, chose the formula adopted by the Romans at the election of their officers—almost literally from Cicero's "De Divinatione," where it reads: "Quod bonum faustum felix fortunatumque esset," and used it apparently to paraphrase his preceding sentence in English, as well as to give added force to the message. The word "tuum" has puzzled the savants considerably, and some one has suggested that the word "imperium" probably was hidden under it. "I forbear to translate," one of them exclaims, "feeling that there are too many dangers in ambush."

What a comment is this controversy upon the attitude of our Christian friends who deny the necessity of continued divine guidance of the church, on the ground that the inspired books of ancient times furnish a complete, and completed, guide in matters of faith and practice! Here is a line in a classical language, transmitted by telegraph across the water. When it comes here, it is already so changed that learned critics are unable to agree on the correct reading of it. Its meaning is, furthermore, so obscure, that a number of translations have been made, and the unlettered most despair of forming an opinion. And yet we are told, that books handed down to us from the hoary antiquity—books originally written in languages of which no living scholar can be said to be a perfect master; transcribed, changed, revised, translated, lost, restored, and so on, are infallible. Was there ever a more preposterous proposition? If they are not true to the original, if the meaning is not perfectly clear, how can they be infallible guides?

When the imperfections of human language are considered, and the difficulties in transferring thought from one medium of communication to another are remembered, the necessity of living witnesses for truths that are to be guarded and delivered pure to coming generations will be easily understood.

The Deserted Village—St. Louis.

Only one day of rest between this and Congress.

Was there one honest vote cast in Denver?

One touch of winter warms the cockles of the cold blooded coal barons' hearts.

The Chinese soldiers in cutting off their queues are taking a cue from the Caucasians.

Battling Nelson in just about the size of a Japanese. And his fights as well as the best of them.

Hereafter cabinet officers are expected to preserve a discrete silence. Most silence is of that variety.

The 243 Meter Hill seemed to be the Hill Difficulty for the Russians, when they undertook to recapture it.

Wizard Edison announces that he has yet to give the world his greatest

invention. Is he going to make it a Christmas gift?

At first those engaged in the Oregon land frauds wanted to take the woods. They would now be content if allowed to take to the woods.

A child with two heads has been born in East Somerville, Mass. Nothing startling about that seeing that people born in Massachusetts are very apt to have the two heads.

It is easier for a camel to pass through the eye of a needle and a rich man to enter the Kingdom of heaven than for the Black Sea fleet to pass through the Dardanelles.

The state department announces that it has ordered diplomatic and consular agents to use the title "American" instead of "United States" on their official letterheads. This will give Sir Edward Clarke the megrims sure.

A peculiar divorce case is on in New York. Wife No. 2 names Wife No. 1 as a co-respondent. When wife No. 1 sued for divorce she named Wife No. 2 as co-respondent. It looks very much like a case of pot calling kettle black.

Harper's Weekly says the campaign funds of the two party committees did not differ greatly in amount. The Democratic committee, it says, had \$1,800,000, and the Republican committee \$2,200,000. But the results of the two campaigns differed greatly.

At Chicago the big steer, "Clear Lake June II," winner of the international grand championship at the livestock show in progress, has been sold to a New York firm for \$36 per hundred pounds. A beef trust price, such as the common people pay when they indulge in the luxury of a bit of beef.

To a reader of the "News," who asks for information concerning a question pertaining to the administration of the Sacrament, we suggest that the Bishop is the proper authority on such questions. And if the Bishop is not informed on any particular subject, he can seek and obtain needed information.

Today is the last day of the fair in the Fourteenth ward for the benefit of the Latter-day Saints' mission in Stockholm. We remind our readers again of this opportunity of contributing toward a good cause. The fair has been well patronized so far, and the probability is that the closing day will see the hall crowded.

Mr. John Morley, in a speech before the New York Chamber of Commerce, a few days ago said: "You have in the Pacific enormous risks, possibilities, open questions, and all I can say is that it will be a great thing for diplomats to know that in dealing with the government that will come into power and office here on March 4, next year, they are dealing with a man who has behind him, unless I am mistaken, the American people." When it comes to dealing with foreign governments every President of the United States has the American people solidly behind him.

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