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ROME'S CHALLENGE.

A few months ago the *Catholic Mirror*, the official organ of Cardinal Gibbons, in a series of editorials issued a strongly worded challenge to the Protestant churches on the vital question of the authority of the Bible in matters of faith and religious practice. The point made is that all Protestants claim that the sacred Scriptures are their only infallible teacher, the highest court to which any controversy of a theological nature must be referred and from the decision of which there is no appeal; and yet they almost universally disregard the law of keeping Saturday as Sabbath, a command enjoined on Mount Sinai and never repealed. The *Mirror* argues that the Protestants in this regard occupy an indefensible position, contradicting their teachings by their practices; they are in a dilemma; they must either adopt the Mosaic Sabbath, or cease to claim that the Bible is the sole foundation of their faith.

It may be noted in passing, that the point in question is the same which was made at the Council of Trent in 1546, when the archbishop of Reggio after a long debate brought forth the following argument, which was accepted as unanswerable by that eminent assembly:

"The Protestants claim to stand upon the written word only, and they justify their apostacy by the plea that the church has apostatized from the Bible and followed tradition. The profession of the Protestants is false. They do not follow the Bible alone. That volume enjoins the observance of the seventh day as Sabbath, which they reject. And they not only reject the observance of the Sabbath enjoined in the written word, but they have adopted and do practice the observance of Sunday, for which they have only the tradition of the church. Consequently, the claim of Scripture alone as standard faith and the doctrine of Scripture and tradition as essential, is fully established, the Protestants themselves being judges."

It appears then that Rome is not afraid of reviving the old controversy in this country but rather invites to a discussion which apparently has not been satisfactorily exhausted although centuries have elapsed since its beginning.

No impartial observer can very well fail to see that the Catholics have the better end of the argument in this particular instance. Nowhere can be found in the Bible enforcing the command to keep Sunday holy instead of Saturday. If the Protestants were consistent in their claims for the Bible, they would have to join Seventh-day Adventists in a body. There is hardly one item of faith, as they practice it, which has any support in the Bible. The spiritually infallible salaried clergy; their church government—all are foreign to the Scriptures. Some of their doctrines they have inherited from Rome; others they have set up when they left that Babylon; all the time pretending that they are heeding only the word of God, as if their ministers were equal in authority to the inspired writings. By denouncing as false the convenient Roman tradition and claiming the Bible only, they have placed themselves very much in the position of the ingenious gentleman who sat astride on the very branch he was sawing off from the tree and finally fell with it. Protestantism is too illogical to bear the test of a philosophical investigation.

But Romanism cannot successfully establish itself on the weakness of its adversaries. It would be the sheer folly to conclude that because the Protestant churches are wrong the Catholics must be right. With regard to the point in controversy it is enough to say that although the Biblical basis was taken as not contain any specific command to change the Sabbath to the first day of the week, yet there are satisfactory proofs that the first Christians celebrated that day as sacred in remembrance of their risen Lord and Savior, in addition to the observance of the Jewish Sabbath. But when the old dispensation expired, with the fall of the holy city and temple, the Sabbath observance was gradually superseded by the observance of the Lord's day and this practice became so general that the Emperor Constantine at last, to please his Christian subjects, decreed that day as a holy day. In this imperial edict ecclesiastical proof is furnished that the observance of Sunday dates back to the earliest Christian time. That is, it dates back to a time when the Church was still in a position to enjoy the presence of inspired men and even to work miracles. When the Divine presence was manifested in sight and wonders, when the leaders of the Church could say, "Thus saith the Lord." On this fact the change is accepted by those who, as the Latter-day Saints believe, all that God has revealed wherever the record of the revelation may be found, he is to the Roman or other free kingdoms of God's dealing with men.

And here is as we conceive it, the only true and consistent position taken by the Protestants generally, they say, all that God has revealed except that found in the Bible. Their position is absurd, for supposing that the Lord should have revealed a truth to Luther, that truth would be no less sacred than those revealed to Paul. The Catholics maintain another absurdity when they claim for the decrees of their own church Divine authority. Such decrees would be binding if the church had not apostatized from the truth; if it had retained the controlling influence of the Divine Spirit. John says "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." Consequently, if it can be shown that the Roman church has changed, corrupted and added to the doctrines of Christ, it has no authority to seal proof, it follows that her decrees have no longer any claim upon the confidence of men. Just so long as the Church was guided by the Spirit, so long its tradition and general history are of value for the determination of truth; but no longer. The presence of God's Spirit in the Church is the cause of revelations of truth, but when that Spirit withdraws on account of transgression, there can be no just claim of Divine authority for that which is taught by uninspired men.

IS THE LINE OF PEAUT.

The preaching of the Gospel can be successfully accomplished only under peaceful and loving influences. The knowledge of and confidence regarding the plan of salvation revealed by the Divine Master are not the work of man, but come by the inspiration and testimony of the Holy Spirit, which is a spirit of love and peace and must be consequently operative in harmonious channels. Disorderly influences and mudslinging are not a part of the Gospel of Christ, but emanate from a source that worketh evil. This principle is deeply impressed upon the Latter-day Saints by the revelations of the Almighty, who bestows His people to engage in disputations and to exercise our forbearance toward each other and toward all men. Therefore it is that when the servants of the Lord go out to preach the Gospel they are cautioned to avoid contentions even in a spirit of being criticised, and are admonished patient under circumstances that so clearly arouse the natural man to wrath and strife.

Occasionally the missionaries are placed in circumstances where disturbances are forced upon them by wicked and designing persons who, not being able to gain their ends by legitimate means, resort to other methods. Even then the missionaries either take the earliest opportunity consistent with the position to leave those instituted to disturb by venomous tongues and pen assertions. An instance of this kind is related in a letter from Elder N. L. Nuttall, of this city, who is now on a mission to Great Britain. He tells how, at a village in Berkshire, an open-air meeting was broken into by the antics of one Shaller, and how, as the crowd which had been worked up by this individual's misrepresentations would not listen in defense or reason, the missionaries left the scene. Their retirement under such circumstances was an appropriate action, for under their calling as messengers of the Gospel of peace the earlier Elders depart from the scene of a quarrel and the greater case they have to work with explain that the better it is for the cause in which they are engaged.

Elder Nuttall relates an incident in connection with his experiences which is somewhat out of the common run of affairs. The man Shaller, who has been very active for a number of years in distributing the literature of the Latter-day Saints and disseminating the vilest falsehoods regarding them, was invited to Abingdon by some professed Christian ministers to carry on his work there, but when he was harangue a large crowd which assembled to hear him he inquired from an Elder who had come to meet him, "Are Shaller and a crowd of that which he had been in the habit of following in shows and he gave him no provocation.

The act of his being assaulted by the crowd, however, is not to be considered. The proceeding was altogether reprehensible. But as he may be, he was certainly regular him was strong. If he had transported the boards of the few there was proper method of proceeding against him; if he had not, he should not have been disturbed, and if the people did not like what he said they had the opportunity of peacefully marching him to his seat. The result was a lawless act which cannot be justified whether it was a in good cause or not, and it is probable that there are few people who were in the crowd where it was done who would attempt to justify it, as continued most of them assisted in to law-abiding citizens.

It is gratifying to note that, while the opposition to Shaller was an indication of sympathy for the missionaries, they had no connection therewith and give to it no approval. It was brought about by certain secret lawless was thought to cause trouble to the Mormons, but when own act turned the game on themselves. The act was against them on this occasion because of the honorable career of a gentleman who now resides in this city, Mr. Wm. Hesse. The people of Abingdon will allow the upright character of Brother Hesse more than a long residence among them, and they would not look on assault upon his son who was again a visitor in their town, or upon his companions.

That these unfortunate will result in good will be due in a measure to the fact that the missionaries gave their influence for peace in connection with the fellow officers when the latter intimated that outdoor meetings might only intensify excitement. It is safe to assume that the attitude of the Elders will remain unchanged in advocate for peace and good order, as that is the means by which the Gospel messages can be most enhanced.

V. M. C. A. JUBILEE.

It will be fifty years next month since George Williams, then a London clerk, now an venerable merchant, founded the plan of organization the first Young Men's Christian association. The semi-centennial anniversary of this occurrence will be observed in a great jubilee, lasting from the first to the evening of June, and attended by the parent association as well as by delegates from associations all over the world. The Church of England has placed at the service of the convention Westminster abbey and St. Paul's cathedral, but the congregations will manifest in in those historic buildings, and will and themselves present. The opening service will be in the abbey, and the bishop of London will preach later the bishop of Ripon will preach at the public thanksgiving service in St. Paul's. There will be various receptions, at one of which Mr. Williams, the founder, will make an address of welcome, and another day late in distinguished by a reception by the mayor and corporation of the city of London in Guildhall; the whole jubilee winding up with an excursion to Windsor castle by special permission of the queen. The proceedings at the regular meetings of the convention will be carried on in English, German and French; and the delegates will march and dine all together in a great pavilion on the banks of the Thames, and there will be speaking and music.

(COMMUNICATED.)

HOW FAR CAN IT BE DONE?

A great many things have been written and more more has been said in regard to the general habits and methods of life as shown during the last few years of prosperity. Charges of excess and extravagance have been freely made, economy has been suggested and enforced, prompt has been counsel, and caution has followed that as naturally as light follows darkness. It has been assumed—demonstrated it is said—that living has been too fast, and expenditure too great for continuance, and that continuance meant bankruptcy and ruin almost beyond recuperation.

That there is a great degree of truth in such statements goes without saying. At the same time some of our conclusions may be erroneous and our theories more than crude. At all events, comparison determines at last the wisdom or impropriety of expenditure alike of the peasant or the millionaire!

There is nothing on this earth, no matter how precious, but owes something to the expenditure of human labor; and there is nothing outside of primitive element, or in it as far as we know, that is not native to and heritage to earth. The gold wares, the glittering jewel, the trophies of sculpture and painting, represent the skill and genius of man, and become almost priceless in actuated value, in great measure of expended labor. The Indian sees nothing in art or books, his wigwam is more attractive than a royal palace, a pair of tanned moccasins are finer in his eyes than a French calf boot is in the city dude, and his dusky bride, adorned with napoleonic smiles, prefers his tawdry finery that would any of the queens of fashion. And yet in him there is a residing not unconsciously which arises his admiration or causes his fancy or use. A small looking glass takes his fancy, a few strings of beads his buffalo robe, trade buckles his pride, and his bow and arrow his blanket. A little experience intercourse with the Whites, and he will obtain a little powder, a few of caps he will swap his pony, say about to spare.

And through the superior arrows and ambition of the civilized man, the love of variety, the desire for possession, he becomes acquainted. The results cause themselves to gratify pride, and the shifting of wealth the north and for progress have become increased, quickened and advanced. Surprise has been exhibited at every remarkable item in gratifying the desire for strange, novel and unique products that will in age have passed, those instances of architecture, of industry, and of precious things have been wonderfully increased. Mental culture has followed these and latter, until whatever was once new has become the heritage of ever-increasing numbers. Grand old parks, wonderful sculpture, marvelous pictures, strange vegetation and beautiful flowers, at the instance of wealth are giving continuous object lessons which are elevating the taste, informing the judgment, and purifying the souls of many.

The wealth of individuals flows back again, by ways circuitous or otherwise, to every artisan, to every inventor and discoverer, just as the blood flows to the human system to its extremities, carrying nutriment and vigor. Even the poorest examples of the specialists gave out for something which is mainly the product of some man's mill, and whatever trend waste there was as special intention. Not can it be said that this arch of the rich man, when seen in the poor, is not the result of imitation. Rather does it appear to be innate and universal, and to have its basis outside of real necessity. The Indian already alludes to dress but stand on that. The civilized man of means as a rule is far beyond this thought. The multitude shows the same trait, and no two would dwell themselves in the same necessities of life would be deemed a crank and only fit for the asylum.

Look at our Territory—at the first condition of the Pioneers! Note the progress of today in the manner and exterior of their homes! See their ladies and flower gardens, their shrubbery and fruit trees! There are hardly the appurtenances of science, conveniences, life, and even art and literature are beginning to exert their beneficent sway, leading onward and upward a community who have earned and deserve it all. Much of this world have been extravagance in the days of the Pioneers. To some they are so now, just as extravagance and mantle is to the Quaker in his meeting house, or painting and pictures and elaborate dress in their homes and on their persons. And yet the Creator has showered beauty and magnificence on the earth. There are exquisite things which seem marvelously superfluous when placed alongside nature in her ornamental mood—or she hath there as at times, and brings man through eyes of priestess, disease, famine and pestilence, that he may learn to appreciate the good and endure the evil. In fact, the intercourse of man and the exchange of the products of earth, seems to have been devised of Infinite wisdom, and "that for the instruction of wise men who were fools," this exchange would be as uninterrupted as the ebb and flow of the tides, and as natural as the rising and setting of the sun; and there is not a petty store in Utah but testifies to this design, for it is the manifestation of a primal instinct, as much or probably more, than of design or of labor.

Aside from the special thoughts of a peculiar people, who discuss when men are talking of their wool interests that there is warm in Utah wool from all around the earth, and that difference in climate, in animals and in labors event mutually adapted to each other? Who cares, spite of our generous soil, that grains are imported here in some form or another for our daily food? Who realizes, with the proved susceptibility of our valleys, that sugar is grown in the tropical belt and refined for Utah's people? Who do we take into account our consumption of tea, coffee, tobacco and rum, and think that the Japanese and Chinese, that the modern Malay and South American republics have revenue from and bill for us? Who has estimated the fact that England supplies us with biscuits, with preserves, with pickles, and wines and mustard? Who is able to understand why France sends us peas, mushrooms, capers, sardines, olives, etc., etc., or why Germany furnishes the flavor of food with fruit, preserved toys and our native or national enterprise and skill, or why corn oil from Palestine, Spain or Italy should be in so many of our homes? Then you can see in the same store fish from Newfoundland, from England, from Denmark, from the coast of eastern Maine to the waters of Alaska, Oregon, Washington and California; and if we look we see our farms, many states furnish their quota and some reaches here from beyond the sea, as does cheese, such as Roquefort, Dutch, Parmesan and others all familiar, in our city at least. Not only are we indebted for these edible products, but glassware, china, crockery, mirrors and furniture are of German, French, Austrian, English, Japan and Chinese origin, or our universe grows to finite observation, to say nothing of ten thousand articles of hardware, iron, tin, copper, wood, not since such as hammers, stepladders, etc., but more complicated machines, and plows, harrows, tools of every kind that are of conveniences.

If knowing how dependent or interdependent we are, shall we say, and express is so complete that we ask if this is not to be equally, or is it the result of an instinct, a resistless wing of impossible and necessary intercourse, or reason which can in the bosom of the Great Ruler and Artisan of nature as of men? Nor would such a revelation be altogether inconsistent from a human standpoint, so long as we provide the medium of exchange, whether that be wheat, wool, gold, silver, copper, coal or other mineral left in those mountains or grown in those prolific valleys and the source of those prolific valleys and the source of those prolific valleys and the source of