DESERET EVENING NEWS

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

LORENZO SNOW, TRUSTEE-IN-TRUST.

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THE DESERET NEWS,
Salt Lake City, Utah.

SALT LAKE CITY, APRIL 3, 1899.

NOTICE.

The Sixty-ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, at ten a. m., on Thursday, April 6th, 1899.

LORENZO SNOW,
GEORGE Q. CANNON,
JOSEPH F. SMITH,
First Presidency.

The Semi-annual meeting of the Sunday School of the Church of Jesus Christ of Latter-day Saints will be held in the Tabernacle, Sunday evening April 9th, 1899, at 7 o'clock p. m.

A cordial invitation to be present is extended to all interested in Sunday School work.

GEORGE Q. CANNON,
KARL G. MAESER,
General Superintendency.

PRESIDENT LORENZO SNOW.

This is the birthday of President Lorenzo Snow. The venerable leader of the Church of Jesus Christ of Latter-day Saints is to be congratulated on reaching this ripe old age, rivaling in the honors of his central life. He is usually reserved until a man's decease to publish particulars of his career. But there is no good reason why this should be the rule, and we therefore give a brief and hurried sketch of a life prominent throughout its history.

Lorenzo Snow was born in Mantua, Portage county, Ohio, April 2, 1814, and was the son of Oliver and Li. Pettibone Snow, who were of the genuine Puritan stock, the father from Massachusetts, the mother from Connecticut, and were among the earliest settlers in the West, being the eleventh family settling in that part of Ohio—the extreme point of penetration westward at that time. He was educated at Oberlin College, a Presbyterian institution, and left it with the expression, "It does to make the big better than is to be found here in Oberlin College, good bye to all religion."

His sister, Eliza R. Snow, was teaching school at Kirtland when he left Oberlin, and at her invitation he went to Kirtland to attend a Hebrew class, as the knew of his desire to obtain a thorough knowledge of that language. There he learned the principles of the Gospel, as revealed through Joseph Smith the Prophet, and received them with gladness. He was baptized by John Boynton, then one of the Twelve Apostles, in June, 1836, and was confirmed a member of the Church, but did not receive the knowledge and testimony he expected until some weeks later, when, in answer to several prayers in a grove, he received a glorious manifestation of the Spirit of God that filled his entire being and revealed to him a perfect knowledge of the existence of God, the Divinityship of Jesus, and the revelation of the remaining images to the present age. This manifestation was subsequently several times repeated.

He became intimately acquainted with the Prophet Joseph, was present at the dedication of the Kirtland Temple and witnessed the good manifestations there, was soon after ordained an Elder, and in the spring of 1837 went forth to travel "without purse and scrip," laboring in the State of Ohio and baptizing a number of converts.

In the latter part of April, 1838, the Saints finally moved to Far West, Missouri, where they arrived in July, and in October Lorenzo started south on a missionary tour, with Peter Abel Highbrick, a Seventy, and Jesse Hitchcock, a Seventy, the latter being then a member of the Missouri Legislature. After labouring for awhile in the state of Missouri, accompanying the party with Elder Kimball and others to Kentucky, he returned in February, 1839, to Ohio, to attend to Ohio affairs in court, which he had left in 1836 with great success, with no fee for Nauvoo, where Hyrum Smith was then Mayor. On the fall of Zion he started on a mission to England, crossing the sea in the ship Tyrone, a sailing vessel, the vessel being Emigrants' ship. After preaching successfully in Liverpool, Manchester and Birmingham, he was sent to London, where he arrived Feb. 10, 1840, and preached over the benches of the Church, as yet without a house.

At the conference held at Manchester in April, 1840, the London conference was represented by Elder Lorenzo Snow, consisting of two branches, with six members. He had baptized a number of people and during his stay in London, was called to Queen Victoria and Prince Albert, who had heard copies of the Book of Mormon, the gift of President Joseph to Prince Albert. Mr. Snow and Elder Rigdon embarked on the ship Rhenish, with "no funds, on the way to Boston, where they arrived in April. He was similar received by the Prophet Joseph Smith, who subsequently accepted to him personally the doctrine of celestial marriage.

While on a mission to Kirtland he married of the consecration of the Prophet and Patriarch and returned to Nauvoo. He footed the subscriptions with his wives to the Nauvoo Temple, and left that city in the cavalcade and was appointed a captain of ten when the camp was organized for travelling by President Brigham Young. In the spring of 1848 he organized a company to join President Young and move to the mountains. He was appointed captain of one of the "hundreds" and utilized valley in the Salt Lake Valley.

On February 12th he was ordained a member of the Quorum of the Twelve Apostles. At the October conference he was appointed on a mission to Italy and left on the 16th of that month for the east. He started from New York for Liverpool March 25, 1849. After visiting London and Paris he arrived in Genoa June 20th; met Elders John the Piedmont valley, and issued a publication called "The Voice of Joseph." Under the direction the Book of Mormon was translated into the Italian language. The Gospel was also introduced into Switzerland, and another pamphlet was published, "The Ancient Gospel Restored." A number of people who baptized and left and known among the Saints entitled, "The Only Way to be Saved," was issued. After visiting the Church in Wales, Elder Snow returned to Switzerland and Italy and proceeded to Malta, spending a few days in Gibraltar and returned home by way of Portsmouth, London and Liverpool, arriving in Salt Lake City July 30, 1852.

In the fall of 1852 he was elected a member of the Legislature of Utah and occupied that position until 1856. Before that time he was ordained by President Brigham Young to succeed Dr. Richards in the Elder quorum and was appointed president of that Stake of Zion. There he organized the Brigham City Mercantile and Manufacturing association, which Joseph Smith suggested for a large number of people and for many years was very successful. In 1856 he went with other brethren to the Sandwich Islands, and on March 21st the boat in which they were endeavoring to reach the shore was capsized and Elder Snow was partly drowned, but was resuscitated with great difficulty and the exercise of much faith.

Returning to Brigham City after performing the necessary work in the Hawaiian Islands, he gave great attention to the building up of the mercantile and manufacturing institution at that place, called the United Order of Brigham City. Capital stock was subscribed, a store established, a large tannery, boot and shoe store, a woolen factory, cotton factory, cheese factory, tannery, hat factory, change mill, saw mills, blacksmith, tailor, furniture and wagon shops, planing mill, tin shop, and a number of other industries were set in active operation. The value of the product of these industries in 1868 was about $200,000. A tax in 1874 derived one of the woolen factories, incurring a loss of $30,000. A tax of $6,000 was levied on the corp issued by that institution. This was done by O. J. Hooper, collector of internal revenue. This and other reverses greatly crippled the association. Many years afterwards this illegal levy was reversed by the courts. Elder Snow travelled extensively with President Brigham Young in visiting various settlements in Utah.

President Lorenzo Snow's 50th birthday was celebrated at Brigham City by a general family gathering, at which the editor of the Deseret News was privileged to be present. It was a notable occasion, an extended report of which was published in the "News." The exercises lasted several days and the label exhibited to the members of the family was remarkable and diversified.

On the 30th of October, 1872, President Snow left home on a "call to Palestine." A series of descriptive letters from his pen was published in the Deseret News and they were of unusual interest. He returned home July 1, 1873.

In 1885, having been scattered under force indictments for the same offense—violation of the Edmunds act, he went to the penitentiary and after serving several months, (Dwight, the surrogate, subsequently of the Utah courts was discharged, jailed, and he was released. Previous to this he was offered bonds if he would promise to obey the law as then construed by the courts, which he refused, preferring to suffer than yield to wrong.

At the general conference April 7, 1898, Elder Lorenzo Snow was appointed and sustained President of the Twelve Apostles. When the Salt Lake Temple was dedicated, April 6, 1893, President Snow was appointed to preside in that sacred edifice, a position which he still occupies.

At the October conference, 1898, after the decease of President Wilford Woodruff, Lorenzo Snow was sustained as the President of the Church of Jesus Christ of Latter-day Saints, and since then entered upon the serious duties of that calling, taking charge of the Church in all the world. He has been blessed with the spirit and power of his office as Prophet, Seer and Revelator, and although over 85 years of age is endowed with astonishing vigor of mind and body, and is able to attend to his many duties every day. He possesses the confidence, respect, faith and affection of the people over whom he presides, and with them we wish him "many happy returns of the day," and as many more years on earth as he may desire, with everlasting life and a crown of glory in the world to come. All hearts will be in saying, "God bless you, President Lorenzo Snow, forever and ever!"

MOODY AT THE TABERNACLE

An immense audience gathered in the Tabernacle yesterday, Monday, to hear the second evangelist, D. L. Moody. Curiosity, undoubtedly, drew many there.

Mr. Moody, somebody has said, believes in the old school of public speaking, which the late C. H. Spurgeon was a prominent celebrated representative in England. But it is difficult to classify such men. Their methodisms, they are unique of schools rather than disciples. They only but imitators. Moody is no more like Spurgeon than Mark's talk on "Darkness and Daylight" dark but of brain conceived in enthusiasm or enthusiasm and to deals with live questions and immediate facts. He opened capable at 10 of meeting a large part of the audience to smiles and tears and cheers.

As a rule it is not fair to criticise a person for what is not in it, and more than it might be in one from a year back. He has produced variations. But to a great many it seemed strange that the celebrated speaker, before an audience of six or seven thousand people, many of whom he may never meet again this side of the grave, did not explain the plan of salvation. He was pleasant with terrible force the consequences of sin—crime, drunkenness, ingratitude, social ruin—but of the remedy little or nothing was said. What seemed to be thought of a physician who should tell his patient that he is suffering from a dangerous fever and then leave no prescription?

This criticism is offered in no unfriendly spirit. We recognize the fervor and energy of his efforts, we appreciate the good that may result from them through the impressions conveyed upon thoughtless minds, and endorse the truths he utered with dark force. But the great point we have mentioned was forgotten and that is of paramount importance.

END OF THE WAR IN VIEW.

Dispatches from Manila now indicate that the insurgent Filipinos are about to give up their resistance to the United States. The fact that our brave troops are still waiting at Malolos is an intimation that there is no work to be undone here, of the kind in which they were engaged several days the past week.

It is also stated that one of Aguinaldo's representatives in Europe recently intimated that the chief is willing to accept for his followers autonomy under American protection, a status like that enjoyed by the British Indian subjects. If this be true there can be no more to fight about. For the peace commissioners are empowered to offer the Filipinos the greatest liberty compatible with the interests of the American people, and this would seem to the curious fully as much as the autonomy of British India.

It would be necessary, though, to make it clear to the Filipinos that they are their liberty entirely to this government and not to Aguinaldo; it would probably be well not to treat with him but with some representatives of the people. His army is scattered and confidence in him must be considerably shaken. His followers must have found out that his promises and representations are worthless, and it would be an error now to allow him to pose as the interpreter of Filipino sentiment, and the instrument through which peace and liberty are conveyed to the people. Far better to let that man set in oblivion for ever. He is not to be trusted. Apparent success has turned his head, and in a fit of madness he has bit the hand that was held out to him in friendship.

Under the present circumstances it would not be impossible to get the war of the insurgents. And when they learn the difference between Spanish rule and American protection, there will be no more trouble. When industries shall have been established and the facilities for earning a livelihood be increased, when justice shall be imperial and tempered with mercy, when order shall reign, instead of confusion, the Filipinos will doubtless feel as little inclined to revolt against a benefactor government as are the citizens of the various states in the Union.

SEND THEM ALONG.

A Salt Lake clergyman—Rev. Nutting, in fact—is endeavoring to organize a special "Gospel mission" for Utah. He has expressed to the people back east that the only way to solve the "Utah problem" is to reach the "old places in Utah where there are Saints that work," and to do this a large force of missionaries and, of course, a still larger amount of cash is absolutely necessary.

May we add by way of suggestion that the greatest drawback to the missionary work of the Utah western churches has been the unfairness with which preachers have spread falsehood about Utah abroad, and meddled with political affairs at home. Unless reform is offered in this regard, missionary societies may rest assured that their money will be thrown away.

It is strange, after so many failures of salaried preachers to convert the "Mormons" to sectarian notions, that it is imagined that success can be achieved by the class of persons sent here in times past for that purpose. And it is also remarkable that people in the east can be bamboozled into giving money to those inducers of the "Mormons," when so many respectable and truthful people who have visited Utah, bear witness to the very opposite of the stories told by the subscription gatherers.

But, after all, it is more considered with the profession of the "Christian" preachers against "Mormonism" to found "gospel mission" for their work, that to follow the old weapons of early days in Utah—the Bible in one hand, sabre and shot-gun, whip-lash and torch, dungeon and death. By all means substitute "gospel missions" for political plottings, Hidden accusations and disguised threats, and let Nutting take the lead, forming and his colleagues pitched on our the spending of the cash.

The Lincoln stock exchange begins to show symptoms of a coin famine.

Apoxville is sick. Possibly he is suffering from the saying complaint—"That tired feeling."

The lead-polishing force and general circuit of the powers is in full swing in China's back yard.

"The American troops are still waiting in the Filipino capital." A big percentage of the troops is also resting under the different soil.

The nine scientists who sailed away to examine the fauna and flora of the tropical Pacific coast, apparently according to the dispatches, enjoyed routine activity in their studies—they were disappointed.

The story that comes from Delhi, to the effect that the bonapaste shot a young couple who got up in a house and then turned the place over for bonds, is not calculated to steady the youngest volunteers here or in Boston the trigger on the hair-trigger.

Finnish patriots in the United States are taking steps to organize to protest against Russian efforts to deprive the beautiful land of a thousand years of its full vestiges of independence. They should bring their case, if possible, before the peace congress next month.

The British government proposes to strengthen her hand still further in the South Atlantic. The time is at the Falkland Islands. An engineering corps of 130 men is to proceed to the archipelago with the intention of fortifying Port Stanley and adjacent points.

A note handed Dewey, an Englishman, was sentimental sent of Manila during the battle of February 23rd. The British government made sure Uncle Sam to indemnify the bereaved family. Meanwhile the American officials are concerned and hunt in vain for anything they through Mr. Simpson was a "spider."

Aguinaldo explains that the capture of the Dewey capital does not mean anything, and that he and will not end the war. He is right. The Filipino left, but then Aguinaldo has followers, and it was actually Tarzone Intelligent and given to the general talk, who succeeded in escape all the time. "Dewey cut the wires," is the way a London writer argued years ago the treasonary act of Aguinaldo to be appealed and believed.

"In almost every recent engagement splendid work has been done by the Utah batteries." That is the testimony to the telegraph account of the war in the Philippines. Coupled with this is the remark that the fatalities are so few as to create general comment. It is believed by some that according to other statistics, it can be proved that the death rate among the Utah boys in the war is smaller than it would have been in a similar number, had they stayed at home.

"The Serpent's Crooked Trail," is the appropriate heading to a cranky editorial effusion from the anti-"Mormon" rather this morning, and the tail end of the serpent is appropriate, and a warning we hope it will heed, too. "And such Ananias was supposed to have been killed for lying." The doubt implied in the word "supposed" may be occasioned by the fact that our contemporary sells liars, but its recent symptoms strongly indicate a surfeited condition, and the "supposed" is certain to follow the "killing."

The Hills outrage will not be tragedy but the farce of this city. There is no real excuse for it. If the manager of the opera company was fearful as to the financial success of the venture, or thought he could not safely stay over at Salt Lake, and fill other engagements, he should have sent word in advance to patrons. The public, however, Firehouse and Dayness are to be congratulated on securing the amount of their expenses, and on the experience with traveling troupes they have gained in this transaction. The people who were turned away from the gates on Saturday night are those that are "out and injured."

AGUINALDO'S REBELLION.

Chicago Herald.

One of the most pathetic incidents of this unfortunate campaign is that the fact that when our troops arrive at any strategic centre they find very little to fatten, and the one left behind except the very old people who have not the strength to get away. Whether the flight of whole populations is due to that fears of the Americans or to the power of Aguinaldo, who might easily compel them to so treat with the army, without regard to their own wishes, cannot now be determined; it is enough to be able to settle matters to our people, the administration of law and the keeping of order in the Island of Luzon will undoubtedly that will call for the highest ability and the most practical common sense.

Springfield Republican.

Of course, the natives will be beaten, but with their army to contend of the Tagalos. This is the important question for U. S. to ponder. The whole population seems to be in the jungles and mountains back of Manila, little will have been effected on the city of Manila and on the outlying. There would likely be a return to the guerilla warfare left in which they are now engaged, and our men, however extended or concentrated about Manila, would be powerless to prevent the raids made by the harassing assaults of an enemy we would be to watch morning and for president's Lincoln.

Cleveland Plain Dealer.

It is reported that Aguinaldo has determined it beneath Manila to abandon further resistance to American occupation of the Philippines. He is not the Malay character it will not be safe to put blind dependence on that story. There is some possibility in the shape of some of retained Americans that a system of desultory warfare will be sold to for some years if the Filipinos at Malolos are disgusted.

Mobile Register.

The Filipinos could know now that they are conquering conditions entirely different from those that prevailed in the Spanish rule, but that the insurrection has come to them slowly and with many setbacks to efforts by the rank of rank set by them in their retreat toward their capital. It was to the interest of the leaders that the true nature of the conditions should be kept from the native ranks should be kept in ignorance of the real character of the American forces. Since the war of better relations has been waged, the native soldiers will very soon learn the truth, and when they do so, they can not fail to realize that they have made a mistake in engaging American authority.

Portsmouth Herald-Union.

Letters from the seat of war give encouragement that a change of sentiment is going on among the Filipinos, and that there may at any moment be no open disrespect by the leading men of Aguinaldo's army. This change is brought about for the best of reasons, namely, the conduct of the American troops is conducting the Filipino idea that the object of our despatch consists, our conduct and intentions are pure motive.

Denver News.

There have been no American traitors in Manila, Hong Kong, or other Asiatic colonies, who deserted to Aguinaldo, nor did a native or even a citizen of the United States. The "Yellow Kid" is war and rely as adventurer, whose services were at the disposal of the highest bidder, and the cause can with propriety be called an Englishman, while he had expatriated himself and betrayed the land under which he was born by deserting his country's service.

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