

THE TIMES FROM A RELIGIOUS STANDPOINT.

The signs which indicate that we are living in the most momentous era of the world's history continue to thicken and ripen. Christ, in His ministry on this continent, as related in the Book of Mormon, gave it as a sign that the time had come for the "work of the Father" to begin among all nations that the Lamanites would commence to believe in the statements of that book. That work was to be the preparation of the way for the fulfillment of the promise that although Israel should be scattered they would, in the latter times, again be gathered to the lands of their inheritance.

That sign exists, the work of the reclamation of the aborigines through the power of the Gospel having been in process for several years.

Co-existent with that fact agencies increasing the feasibility of the gathering of the Jews to Palestine have been in operation.

Among these are the removal of many of the political disabilities from the Jews in the various principalities of Asia Minor, and the decay of the Turkish Empire, the outgrowth of the late Russo-Turkish war; the formation of numerous influential societies in Europe for the sole object of promoting the colonization of Palestine by the Jews; anti-Jewish persecutions tending to their expulsion from different parts of Europe.

These and other conditions can be consistently esteemed by Bible believers as events precursory of the literal gathering of the Jews, and the re-establishment of a Hebrew nationality, and to those who accept the Book of Mormon as an authentic and inspired record, as being a corroboration of the sign given by the Savior.

The gathering of the Jews will not occur yet, for a little while, but by and by. The event is, however, we believe, close at hand. There is another occurrence that will precede it, as indicated by this from a revelation given through the Prophet, March 7th, 1831:

"And when that day shall come, shall a remnant be scattered among the nations; but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled."

The Gentiles, in fulfillment of the saying, "the last shall be first and the first last," have the fullness of the Gospel preached to them, as revealed in these latter times through the instrumentality of a great prophet. Their times will be fulfilled when they have proved themselves unworthy of it, by utter rejection, and it is withdrawn from them in consequence, and the servants of God will turn to the Jews. The revelation is, "to the Gentile first, and then to the Jew." So soon as the times of the Gentiles are fulfilled, the times of the House of Israel will set in, and the remnant will be in to gather.

It is evident that the Jews will gather partly believing in the Gospel and the expectation of the true Messiah, and partly in a condition of unbelief. This from page 122 of the Book of Mormon sustains the point of partial belief:

"And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ, and they shall be gathered in upon the face of the land."

On the other hand the fact that when the Messiah shall appear and exhibit the marks of the wounds received in the "house of his friends," those who have refused to believe that he was the Christ will mourn because of their unbelief, and their rejection of their Redeemer, shows that many will be found to have been previously impervious to the influence of the Gospel.

No surer sign could exist of the approach of the fulfillment of the times of the Gentiles than the murder and expulsion by the people of the servants of God, who carry to them the fullness of the Gospel, and a large or widespread semi-endorsement of such inhuman proceedings. An increase of such outrageous procedure and diabolical sentiment until they reached universality would consummate that part of the preparatory work. Let the observing Latter-day Saint mark the growing bitterness against the work of God and draw his own inferences, as it is for each to know for himself the signs of Christ's coming.

If the gathering of the Jews is "at the doors," and they are to "begin to believe" before their exodus from the nations, it is natural to expect some opening of the way for a change of mind in reference to the Messiah, even as many of the people in the Gentile nations were found prepared in their minds for the fullness of the Gospel, when it was carried in earlier times to various parts of the earth by the Elders.

The *Missionary Herald* tells of such a gleam of light appearing in a part of the world where the Hebrews are very numerous, as will be observed by this paragraph:

"Professor Franz Delitzsch, of Leipzig, is the author of a pamphlet relating to a singular movement among the Jews of Southern Russia, led by one Joseph Rabinowitz, himself a Jew and a lawyer of some distinction. The theory of this man is that Jesus is the Messiah, to be received as leader and brother; that there have been many additions to the teachings of Christ by the Gentiles who have accepted him, and that a return is necessary to the true gospel as

Jesus delivered it. It is an interesting question what will come of this movement, but it is clear that it has already taken a deep hold on the minds of many Jews in Bessarabia."

When the proper time comes those of the House of Israel whose minds are prepared by the Father will come to an understanding of the fact that the Church of the Messiah has been established by divine commandment, in the completeness of organization, authority, gifts and teachings, but we presume that will be at or about the time when there has been an entire rejection of the Gospel by the "last" who have, in this dispensation, the "first" offer of the glad tidings of salvation.

AN IMPORTANT MATTER.

A gentleman of this city has informed us that, some time ago, members of his family were occasionally seized with various forms of sore throat. They would be recovered but a short time from one attack, when it would be succeeded by another.

The aid of one of the leading physicians was summoned, and he decided that the cause lay in some defect in the household sewerage system. He examined it thoroughly, and a few alterations were made, besides some additions to the ventilating apparatus of the rooms.

The desired effect was not produced, the throat affections continuing with more or less severity as before.

At a subsequent visit the physician observed on the outside of the wall, close to a partially open window where a sink was situated in a battery, an open end of a pipe. An examination disclosed the fact that this pipe communicated with a contrivance some distance away to which slops were conveyed from the house. The noxious gases from this source came up through the pipe, out of the opening, was drawn into the partially open window by the warmer air of the interior and inhaled by the inmates of the dwelling.

The requisite change was made at once and the complaints from which the members of the household had heretofore suffered disappeared.

A similar incident, with much more serious results, as described by the *News* of that city, occurred in Chicago. Upon the 1st of last May a gentleman took possession of a house that he had purchased upon one of the principal streets of the west side, about a mile west of the river. Soon after moving in several members of the family began to feel depressed, and one or two experienced slight attacks of sore throat. Within three months one of the elder members had a light attack of diphtheria. A month or so later a child died of the same disease. The family consisted of the father and mother and their daughter, who is a widow with four children between the ages of 6 and 16; there were, also, two boarders. Within the last few weeks two of the boarders have had the diphtheria, likewise the old father and mother. Three out of the four children have died of it, and their mother was at death's door with the same disease. Aroused by these repeated outbreaks, the owner had the sewerage system of the house carefully explored. Apparently everything was in perfect order and securely trapped. At length the catch-basin was reached, when it was found that a joint of the pipe was broken and that the entire drainage of the house went into the soil of the cellar.

These and other cases that might be cited show how careful people should be in reference to their immediate surroundings in relation to sanitary matters.

A PRACTICAL ILLUSTRATION.

The force and correctness of a leading point in the discourse of Bishop R. T. Burton, delivered in the Tabernacle last Sunday, was illustrated yesterday, when a prominent milling firm of this city, who had arranged to purchase several carloads of wheat on its arrival from the south, providing it was of good quality, refused to take it when presented.

The reason for this was that the condition of the grain was simply abominable. This is in the face of the fact that the general conditions in this Territory are such as to admit of the raising of wheat of unexceptionably fine quality.

Careless farming is a losing business. Our grangers should take Bishop Burton's advice and produce the best results of which the rich soil of Utah is capable. The same principle applies to every other product.

GOVERNOR MURRAY MOUNTS HIS HOBBY AGAIN.

The full Board of Directors of the Territorial Insane Asylum met at Provo yesterday, Judge Warren N. Dusenberry in the chair. After the report of the building committee was read and accepted, and other ordinary business had been transacted, the election of a Medical Superintendent was in order. Before completing the internal arrangements of the building

the election of this officer became necessary, as his advice would be of great advantage. On motion of Director Dunn, Dr. W. R. Pike was nominated to fill the position. Governor Murray offered dilatory objections in order to delay the appointment, all of which were met by overruling arguments and decisions of the Board. The Governor then called the chairman aside and intimated that he wanted to make the appointment by virtue of his office as Governor of the Territory.

The obstacles placed in the way of Dr. Pike's election were thus disclosed and the milk in the gubernatorial cocoa-nut was drawn into full view. The Governor's protest was entered of record, to the effect that the office being a territorial office was subject to the appointment of the Governor, and not within the province of the Board of Directors. The election, however, proceeded, and Dr. Walter R. Pike was duly elected Medical Superintendent by unanimous vote, Governor Murray, at his own request, being excused from voting.

Governor Murray's position on this question is, to say the least, a singular one. It will be remembered that at the last session of the Legislature he would not sign a bill with an appropriation for the University of Deseret because he did not have the appointment of its officers, claiming that they were territorial officers and therefore must be nominated by the Governor and appointed with the consent of the Legislative Council. Yet he signed the bill with an appropriation for the Territorial Insane Asylum, whose officers were not nominated by the Governor or appointed by him and the Council, and yet they are territorial officers as much as the officers of the Territorial University. This was because he was an Asylum officer himself. It will also be remembered that one of his objections to the appropriation for the University was that a portion of it was for money expended previous to the appropriation, while the same feature existed in the appropriation for the Asylum, and against this, as one of the expenditures of the money, he had no objection whatever. So much for his favoritism towards the Asylum and his opposition to the University.

Now the Governor steps forward with an attempt to control the appointment of the office of Medical Superintendent to the Asylum. And yet the law under which he is acting as one of the Directors of the Institution provides:

"As soon as they shall deem it necessary for the proper completion, furnishing and management of said institution, the Board of Directors shall elect a Medical Superintendent, whose term of office shall be four years and until his successor is elected and qualified, and thenceforth the Directors shall elect the Medical Superintendent, when it becomes necessary by the expiration of his term of office, or by the occurrence of a vacancy in said office."

This is clear and definite, and leaves no room for dispute; the power to elect the Medical Superintendent is a law vested in the Board of Directors, and it is made their sworn duty to elect that officer. He is under their entire jurisdiction as to salary, his fitness to continue in office, and in everything pertaining to his duties, which are very onerous and important.

If the Governor's position in regard to appointments connected with the Asylum was plausible in any degree, it would be in relation to the Board of Directors, who occupy a similar status under the law to that of officers of the University. But he has accepted office under the provisions of the law which makes his office elective by the Legislature, and has drawn the emoluments thereof. And now to try and apply section seven of the Organic Act to a subordinate officer, when he has virtually conceded its inapplicability to the principals, is a "powerfully weak" proceeding.

Meanwhile the Medical Superintendent will, as soon as legally qualified, proceed to perform the duties of the office for which he is professionally qualified both by education and practice. But Governor Murray's actions in regard to the vexed question of appointments to territorial offices, are singularly queer and inconsistent.

JUDGE ZANE'S THEOLOGY DISCUSSED.

We have occasionally commented on the rulings of courts affecting citizens of this Territory, under the impression that we had the right to do so, and that the press may criticize a Judge's Opinion as freely as a lawyer's plea. Some people have objected to this, but have not given any reason, or cited any acknowledged authority, showing why the decision of a judicial tribunal, original or appellate, should be above dispute. We take the ground that judges are public servants as much as legislators or presidents, and, therefore, their public acts and utterances are proper subjects for public comment, and open to dissent as much as to assent.

But in any worshipper of the judiciary who is shocked at an exposure of the ignorance or error of a court, takes exception to a newspaper argument against a judicial ruling on a question of law, he surely cannot rationally object to such criticism when the decision treats on a question of theology. For, however sacred the bench may be in its lawful sphere, it is certainly outside of

proper limits when it assumes to settle points of religious doctrine, and is then a fair mark for the shafts of an opponent.

Judge Zane, in his ruling against the motion to strike out certain allegations of the complaint in the Seventh School District tax case, enunciated the proposition that "a religion whose prophets and seers have gone outside of the Bible and reached the same original source from which the communications were made recorded in that book, cannot be the Christian religion." We will say in passing that it is not the province of any judge or court in the United States to pass on this question, nor indeed of any department of the government of the United States. But be that as it may, the proposition is certainly incorrect. Indeed, the converse is the true position. We say, without hesitation, that a religion that does not go "outside of the Bible" and reach "the original source from which the communications were made recorded in that book," is not the Christian religion that is taught in the Bible.

From beginning to end that sacred record teaches mankind to strive to reach the source from which the principles it contains have emanated. No man is a Christian in the Biblical sense unless he follows and imitates Christ. Jesus did nothing but that which was commanded of the Father. He went outside of the holy books now incorporated in the Bible, and all other writings, sacred and secular, and received inspiration and revelation direct. He taught his followers to do the same. He said: "All things are delivered unto me of the Father; and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son and he to whomsoever the Son will reveal him."—Matth. xi: 27. The Apostle Paul says: "No man can say that Jesus is the Lord but by the Holy Ghost." The office of the Holy Ghost as described by Jesus Christ Himself, is to reveal and bear witness of the Father and the Son, and to guide into all truth. Therefore unless people go outside of books and seek to the same source from which divine communications recorded in sacred books have come, they cannot be Christians, except in the modernized sense which is one altogether different from the Bible sense.

This Bible would have no existence but for the fact that men approached the Great Source of light and received communication from Him. Whenever mankind have ceased to do this and to listen to men who have done this, or have placed their dependence on books alone, no matter if they were written by the pen of inspiration, they have invariably gone into darkness and dissension, become divided into sects and lost their way from the straight and narrow path of life.

Revelation from God direct to each individual soul that seeks for it in the appointed way, and communication from God through appointed men to His Church and people in an organized capacity, are the only methods taught in the Bible by which we learn divine things, and while scripture is "profitable for doctrine, for reproof, for correction and instruction in righteousness" and other good purposes, "the letter killeth, and it is 'the spirit that maketh alive.'" "The testimony of Jesus is the spirit of prophecy," and as no person is truly a Christian who has not that testimony, no man can be a Christian who does not go outside of the Bible and obtain communication from the same source from which the revelations in the Bible emanated.

A religion which substitutes a book or a collection of books for direct communications from God, and that puts in the place of seers and prophets and other divinely authorized ministers of the living word of God, men who draw their authority from that part of a book which merely relates how authority was conferred upon men hundreds of years ago, is but a travesty on the religion of the Bible and is altogether and essentially different from the Christian religion.

When Judge Zane has considered and digested this proposition, which is the antipodes of that enunciated in his school tax decision, we may have other points to present touching on the same subject. For the present this may suffice.

IS IT PITIABLE?

On Saturday last, in view of the subject of charities being on the tapis, we gave a partial exhibit of what the "Mormon" Church does for the poor. The figures that were given have no reference to means expended on public improvements, sending missionaries to the nations and the large sums that are used to help the poor in distant countries to immigrate to these parts, where they can improve in temporal status as well as in every other respect. The figures merely gave an idea of what is done by way of assisting the poor by providing food, clothing, fuel, payment of rents, the means used for these purposes being in the shape of cash, merchandise and provisions. In the brief exhibit given on Saturday, by a clerical error the grand total for 1884 was given as \$48,848.49. It should have been \$62,203.57, as would be observed by the other figures.

The editors of the Salt Lake *Tribune* appear to feel sore because we drew attention to the fact that they attempted a short time ago to show that the "Mormon" Church neglected the poor—

hey citing a solitary case of alleged destitution in the southeast suburb of the city as proof—and that in the same connection they posed as philanthropists after the cheap style of the horn-blower.

We should not have noticed the matter at all, nor made any mention of what this Church does in a benevolent direction, were it not that the mendacity of the *Tribune* might cause some people to believe that the "Mormon" religious community is really the "engine of oppression that the scurrilous sheet asserts it to be. It is not every person even among the well disposed who can fathom the depravity of the men who conduct the columns of the daily defamer. When the "Mormons" are mentioned they turn the latter's good actions into evil, purity into immorality and benevolence to malignity. This has been manifested shamefully in the misrepresentation regarding the care which the Church exercises over the poor.

The narrowmindedness and bigotry of all the falsification is made more clear in the treatment accorded by the *Tribune* to all other religious bodies. Their fairs, semi-financial love-feasts and every other scheme, no matter how flimsy the subterfuge for raising funds, is dilated upon in glowing phrases as philanthropic enterprises, until any person whose disposition is opposed to hypocrisy is nauseated in reading the fulsome rubbish. Even those for whose benefit it is published cannot help knowing of its hollowness.

But turning to the mean treatment accorded the "Mormon" Church—that "engine of oppression, which grinds the faces of the poor"—when it is shown that that religious body has expended for this benevolent purpose alone over \$62,000 in the present year. It says:

It is a pitiable fund, considering the population, but of that we do not care to talk.

We leave it to people who do not look through the green spectacles of envy and the yellow goggles of bitterness to judge for themselves whether that is a pitiable sum. We have observed that amounts six hundred times smaller, charitably donated, have been spoken of by the *Tribune* in a manner that would lead one to suppose the sums were munificent, when the donors have had no connection with "Mormonism" or the "Mormons." That makes all the difference in the world.

The amount expended by the Church in this one direction does not include various sums that are given by individual members of the Church, and directly applied by them for the relief of the poor. Cases of this kind are numerous, but for the most part charities of that description are conducted quietly, and without ostentation, the only aim of the givers being to improve the condition of the objects of their benevolence.

In the *Tribune* article there is the glimmer of an admission of the patent act that, under the fatherly supervision of the "Mormon" Church the poor comparatively prosper. Here it is:

"If the News were self-respectful at all, it would confine its dissertations on this theme to the bold statement that all the Mormon poor were provided for, and that, as a whole, the Mormons are generally the happiest and best looked-after people on the earth."

We can show, without difficulty, that instead of the "Mormon" Church being an engine of oppression, it is a means in the hand of Providence of raising humanity to a higher and nobler plane in every phase of life.

The contemptible statement of the *Tribune* to the effect that the Church only extends aid exclusively to members of its own organization, is despicable and infamously false. Most, if not all of the Bishops are scrupulous in discovering every case of indigence, without respect to religious belief, and extending needed assistance. Neither are they as a rule too particular in relation to the causes that may have led to the poverty they discover. The main point that in their estimation, is to be considered is the fact of the distress itself. People who accuse the "Mormons" as a body or the Church to which they belong as lacking in benevolence are either wilful falsifiers or blinded bigots, or both.

THE "SLANDERER'S" LOGIC.

The Salt Lake *Tribune* of Saturday morning says, editorially:

"We can not see under what hypothesis Secretary McCulloch assumes to be a Republican. He is simply a banker, steeped with English ideas regarding both tariff and silver. If he is a Republican, then a great many people in this region do not know what the word represents. He does not represent any part of the Republican party west of the Alleghenies. He is a good deal of a man. He can tell exactly what three per cent. interest means, but he is neither a statesman nor a Republican."

The foregoing is a specimen of ordinary *Tribune* logic. On that kind of reasoning, any man who is a banker, who has English ideas about silver and the tariff, who is "a good deal of a man," and can tell exactly what three per cent interest means, cannot be either a statesman or a Republican.