DESERET EVENING NEWS.

Friday, - - December 23, 1898

The Deseret Evening News is published daily (Sunday excepted), at noon, at the Publication Office, Salt Lake City, Salt Lake County, Utah.

The Deseret Weekly News is published on Tuesday and Friday, each week.

The Deseret Sunday is published every Sunday morning.

Subscribers changing their place of residence should always advise us promptly as well as the post office address.

City subscribers will kindly notify T. Kesler, superintendent, of any irregularity in the delivery of their papers.

All communications should be addressed to Deseret News Office.

Telephone 29.

OFFICIAL ANNOUNCEMENT

The "Deseret News," with all its properties and appurtenances, has been vested in the Church of Jesus Christ of Latter-day Saints, by which it is now owned and controlled. On and after January 1, 1899, a complete change in its management will be inaugurated. The editorial department, comprising all the reading matter in the columns of the paper, will be placed in charge of Elder Charles W. Penrose. The business management will devolve upon Elder Horace G. Whitney. It is the intention to make the "Deseret News" a superior family newspaper, containing information of current events from the most reliable sources in all parts of the world. Also to make its advertisers such as will be acceptable to the members of the Church and to unbiased people generally. It will be the official organ of the Church and be sustained by its authorities. The old and respected of readers may be all the Saints and Friends of Zion and to all the occasions abroad are earnestly solicited, that the "Deseret News" may be able fully to accomplish the aim and design of its publication. The Daily will be published every evening, except on Sundays and holidays, the Semi-weekly every Tuesday and Friday. The Weekly will be discontinued, and subscribers whose terms have not expired will receive the Semi-weekly in its stead. The "Deseret Evening News" is commended to all the Saints and the general public who can be reached by daily mail, and the "Semi-weekly Deseret News" to those less favorably situated. It should be had in every home. It is hoped that with the assistance of our friends, the organ of the Church will, in a short time, obtain universal circulation and become a public journal to which all Latter-day Saints will have confidence and pride.

LORENZO SNOW,
Trustee-in-Trust.

NOTICE.

Advertisers in the Daily or Semi-Weekly "News" whose contracts do not expire until after Dec. 31, 1898, and subscribers who have paid in good time date are notified that arrangements have been made with the new management of the "News" to carry out such contracts till their expiration. Any other arrangements for advertisements and subscriptions after Dec. 31, 1898, must be made with the new management, the present company's connection with the paper ending on that date.

JOHN A. EVANS,
Business Manager.

JOSEPH THE PROPHET.

The beginning of this century was marked with religious excitement in various quarters of the civilized Christian world. Revivals were rife, and were raised up preaching expressions, and the results were "revivals" and a widespread interest in religious subjects. But by it all a distinguishing was furnished of the utter impossibility of what the most earnest human efforts, without the divinity aid of inspiration and revelation, to remove the blight of faith and hope by a united Church. Conviction and strife increased with the intensity of the religious excitement. "Revivals" were followed by backsliders, bitter feelings, confusion.

In the midst of such scenes, Joseph the Prophet of this dispensation, appeared. He was born in Sharon, Vt., Dec. 23, 1805, and was brought up under religious influences. But in the contrast with the sects of the religious world was begotten a potent. Religious conflict in seeking the salvation of men, separated from Church and sectarian church, joined neither himself nor another against another. Contemplating this and pondering with the intensity and earnestness of a youthful heart for an ideal more perfect than any in vogue, the all-absorbing question arose, Are the religious sects all wrong? Which of these churches is the Church of Christ? Not would he ever rest for food for the right to this query. He was interrogating and thinking for truth. His whole soul went out towards the Maker in prayer for a ray of light in the religious darkness.

The history of Joseph from this time on is before the world. A Divine being said unto him, "Joseph, my son, your sins are forgiven; go, walk in my statutes, and keep my commandments; I am Jesus Christ, the Son of God." Angels, Prophets and Seers of old, to try to produce, and especially to announce the second advent of the King of glory, have he was given knowledge and understanding, and power to perform mighty works; how he labored, suffered and finally sealed his testimony with his blood—all this is written in indelible characters on the pages of the history of this century. And now, the great and marvelous structure of which he laid the foundation remains, and will ever remain, a monument to the fact that God works in this age through His inspired Prophet, as He continues to speak through the successors in that exalted office, in the language of the Psalm, "I have set my King upon my holy hill of Zion." It is, as stated in the Scriptures, a fact already accomplished, even if not universally acknowledged.

Various causes have been made to account for the work of Joseph, of the wonderful position of Mormonism. "Fraud" is the refuge of an ignorant class and the mouth of intemperate reviews to assign that delusion as the further infidelity.

The history of Joseph, the Prophet, however, furnishes conclusive proof to the contrary. It would, perhaps, be profitable for a work of modern years and with an Arkansian knowledge of religion, coupled with the profound conviction of the Author of Christianity, and the engineer of salvation of Mahomet, which perhaps is possible, as say, for a genius so indeed, to give to the world as a result of years of fruitful labor a system of doctrine and claim for supporting their claims so adequate and so perfect as to enable them to withstand the storm of Mahomet, and that triumphs that in further moral progress were discovered by an infinite path. This is to be claimed any of accounting for the work that God ordained for it. If Mormonism is not from God, it is a system that cannot be accounted for. Granting that it is false, it is still a miracle, but one greater than the Divine Spirit of an invisible Christian and an infidelity.

DISBANDING THE VOLUNTEERS.

It is now as nearly as accomplished fact as any future event can be that whatever the war be done regarding the army, 25,000 volunteers will be mustered out of service. This will include all of those from Utah and with the exception of a few who will remain in the service of the Philippines, leaving the brave and patriotic men ready for transportation. As it is going on at once and volunteers to do the war department cannot get the full of the regular army from Manila, and the war special, which is where the best soldiers there is space, and for who have been stationed north of Manila & Dewey has not stood in. However, with anything like expedition, all the Utah Boys ought to be at home on or before March 1st.

It is not to be inferred from the engineers of the boys to get home that they are offended with Uncle Sam. Decidedly they would be improved in feeling if in Utah, but if there were any prospect of further trouble they would be a war chance to remain where they are. That is what they enlisted for, and the fact that there is no more of it and no likelihood of any is the reason they prefer to be otherwise engaged; that is, they don't want Uncle Sam to be paying and feeding them for doing nothing and getting nothing, and it is the right spirit. As one of the boys wrote to a friend recently: "Fighting is not fussy nor even desirable. It is, viewed from any standpoint, a horrible and the dangers incurred are the smallest part of it. I have had enough of this business here and want to get away, because there is really nothing for us to remain for. If Uncle Sam thinks he has been paid for the Maine and is in no danger from any of the European nations, we are all ready to leave his employ at once, for of course we are abroad."

That kind of spirit pervading the young men of a service makes it clear as nearly as anything material can. It also goes to show how utterly fallacious is the idea that we need to keep up a great standing army or an army at all except as a nucleus, to furnish drill masters and officers to a militia force in case of war, the cost of which is at present $25,000,000—being about one-half of the entire expenditure for military purposes. In this statement it is to be remembered that we are not yet actually at peace, although there is no more fighting and no prospect of any, but a great revolution so far as accomplished by means of warfare in the late few months has been as a kind of inquiry which demonstrates clearly a perturbed condition of things such as at times and in places requires armed force to deal with it, and it is the part of wisdom to have them on the ground, the entire 25,000 in Cuba, 20,000 in the Philippines, 5,000 in Porto Rico and 4,000 more at the various posts in the United States—the latter to be assigned from the former as time and circumstances permit—ought to be sufficient for the present. In the course of events, and for distant it would appear, and when the standing forces in the United States have been built up to the normal figure spoken of, there should be no need of anything more than a full regiment of our own sound manhood. Military experience and organization and tactics, consequence efficient enlistment, and we do not believe it is not desirable. When a large force is needed, it can quickly be whether 25,000 or 100,000 in numbers, and from which people are prepared to go to the field and ready for service be more to the point.

INGERSOLL'S NEW OPPONENT.

Some days ago the "News" noted the circumstance that Col. Robert G. Ingersoll had found a new opponent, who claimed to be another of his sort in the Second Council of New York. The opponent not at least one before, who was a shade or so too much for him and who was admitted by some of his admirers. The antagonist on that occasion was Rev. Lambert, a Catholic priest of great intellectual and wonderful controversial ability, of Albany, N. Y., we believe. The personal and on that occasion was not one that the parties adversarily "have their say" in print. Lambert took up a portion of Ingersoll's criticism the subject Christ, and showed it to be a tissue of lies and slander, and analyzed it sentence by sentence in the same vein as that adopted by Ingersoll, pulverizing an an hubbub here and there, crushing to fragments a fine sentiment now and then and mostly, as under our supposition, exposing misrepresentation and blackguardism throughout the entire production. On the occasion, however, Ingersoll lost, underfoot the foot and was so have succeeded by Lambert's words.

The discussion between Dr. Colonel and Colonel Ingersoll, as is now expected, will not be in the form of a public debate and is already assuming a great deal of interest. The prominently representative nature of the parties to the controversy have already been made a matter of comment. Not so much is known of the former, who is New York, where he lives, although a resident for a time also in Chicago, but he is a man of recognized ability in his sphere, he is an accomplished and popular. Regarding the proposed debate he recently stated to a reporter:

"When we meet, if it is decided upon, we shall treat each other as gentlemen. I have no doubt I shall get roasted, because I am not the Colonel Ingersoll. I am not the man to be the target of an hour's abuse of me. Perhaps he has heard of my name, but, for the purpose of this discussion, I don't care a cent for his opinion of me. I don't care a cent for his opinion of anybody. I don't care a cent for the opinion of the Christian world. I don't care a cent for the opinion of the Jews. In the first place, I am not a Christian. Secondly, I am not a Jew. Thirdly, I am not a Christian. Fourthly, I am not a Christian. Fifthly, I am not a Christian. Sixthly, I am not a Christian. Seventhly, I am not a Christian. Eighthly, I am not a Christian. Ninthly, I am not a Christian. Tenthly, I am not a Christian. Eleventhly, I am not a Christian. Twelfthly, I am not a Christian. Thirteenthly, I am not a Christian. Fourteenthly, I am not a Christian. Fifteenthly, I am not a Christian. Sixteenthly, I am not a Christian. Seventeenthly, I am not a Christian. Eighteenthly, I am not a Christian. Nineteenthly, I am not a Christian. Twentiethly, I am not a Christian. Twenty-first, I am not a Christian. Twenty-second, I am not a Christian. Twenty-third, I am not a Christian. Twenty-fourth, I am not a Christian. Twenty-fifth, I am not a Christian. Twenty-sixth, I am not a Christian. Twenty-seventh, I am not a Christian. Twenty-eighth, I am not a Christian. Twenty-ninth, I am not a Christian. Thirtieth, I am not a Christian. Thirty-first, I am not a Christian. Thirty-second, I am not a Christian. Thirty-third, I am not a Christian. Thirty-fourth, I am not a Christian. Thirty-fifth, I am not a Christian. Thirty-sixth, I am not a Christian. Thirty-seventh, I am not a Christian. Thirty-eighth, I am not a Christian. Thirty-ninth, I am not a Christian. Fortieth, I am not a Christian. Forty-first, I am not a Christian. Forty-second, I am not a Christian. Forty-third, I am not a Christian. Forty-fourth, I am not a Christian. Forty-fifth, I am not a Christian. Forty-sixth, I am not a Christian. Forty-seventh, I am not a Christian. Forty-eighth, I am not a Christian. Forty-ninth, I am not a Christian. Fifty, I am not a Christian. Fifty-first, I am not a Christian. Fifty-second, I am not a Christian. Fifty-third, I am not a Christian. Fifty-fourth, I am not a Christian. Fifty-fifth, I am not a Christian. Fifty-sixth, I am not a Christian. Fifty-seventh, I am not a Christian. Fifty-eighth, I am not a Christian. Fifty-ninth, I am not a Christian. Sixtieth, I am not a Christian. Sixty-first, I am not a Christian. Sixty-second, I am not a Christian. Sixty-third, I am not a Christian. Sixty-fourth, I am not a Christian. Sixty-fifth, I am not a Christian. Sixty-sixth, I am not a Christian. Sixty-seventh, I am not a Christian. Sixty-eighth, I am not a Christian. Sixty-ninth, I am not a Christian. Seventieth, I am not a Christian. Seventy-first, I am not a Christian. Seventy-second, I am not a Christian. Seventy-third, I am not a Christian. Seventy-fourth, I am not a Christian. Seventy-fifth, I am not a Christian. Seventy-sixth, I am not a Christian. Seventy-seventh, I am not a Christian. Seventy-eighth, I am not a Christian. Seventy-ninth, I am not a Christian. Eightieth, I am not a Christian. Eighty-first, I am not a Christian. Eighty-second, I am not a Christian. Eighty-third, I am not a Christian. Eighty-fourth, I am not a Christian. Eighty-fifth, I am not a Christian. Eighty-sixth, I am not a Christian. Eighty-seventh, I am not a Christian. Eighty-eighth, I am not a Christian. Eighty-ninth, I am not a Christian. Ninetieth, I am not a Christian. Ninety-first, I am not a Christian. Ninety-second, I am not a Christian. Ninety-third, I am not a Christian. Ninety-fourth, I am not a Christian. Ninety-fifth, I am not a Christian. Ninety-sixth, I am not a Christian. Ninety-seventh, I am not a Christian. Ninety-eighth, I am not a Christian. Ninety-ninth, I am not a Christian. One hundred, I am not a Christian. One hundred and first, I am not a Christian. One hundred and second, I am not a Christian. One hundred and third, I am not a Christian. One hundred and fourth, I am not a Christian. One hundred and fifth, I am not a Christian. One hundred and sixth, I am not a Christian. One hundred and seventh, I am not a Christian. One hundred and eighth, I am not a Christian. One hundred and ninth, I am not a Christian. One hundred and tenth, I am not a Christian. One hundred and eleventh, I am not a Christian. One hundred and twelfth, I am not a Christian. One hundred and thirteenth, I am not a Christian. One hundred and fourteenth, I am not a Christian. One hundred and fifteenth, I am not a Christian. One hundred and sixteen