DESERET EVENING NEWS.

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MORMONISM A FORCE IN THE WORLD

It is a striking fact, clear to all students of religious thought, that within the last fifty years a radical change has taken place in the views of Christians, and particularly of those in this country. Many doctrines, once considered fundamental, have been either discarded or modified, while others have passed through the scrutiny of rational criticism, with the result that the underlying principles have been grasped. The process is still going on. Mankind is on the advance, just emerging from a lower class into a higher one, where it will be possible to comprehend more fully the philosophy to which the previous rudimentary knowledge formed but an introduction.

Not many years ago, in the orthodox theology, salvation consisted mainly in the escape, in a life to come, from that awful place of everlasting torture. Today salvation is, first of all, the rescue of human beings from the power of sin and the imparting to them of strength to do right. It lifts the soul out of its littleness and selfishness and fills it with interests of a higher character. The atonement itself was formerly considered hardly any more than God's arbitrary punishment of an innocent for the guilt of the race, while now it is understood that the sufferings of Christ were part of a universal law, that redemption is impossible and eternal glory unattainable except through self-sacrifice. The Bible is no longer universally regarded as the "infallible" word of God, but rather as the treasury containing the invaluable gems of the divine utterances, which therefore remain precious, like diamonds, whatever dust may accidentally have fallen on them throughout the ages. Thus, on nearly all subjects the attitude has been changed.

That this is in accordance with the general plan of the Almighty for the perfection of His children in wisdom and knowledge and understanding, and for the promotion of happiness, is unquestionable. The hand of Providence is plainly visible in this, just as it was when mankind emerged from the Mosaic to the Christian dispensation. The change will ultimately become as marked, as complete. It is also plain to the thoughtful observer that the religious system known as "Mormonism" has been, and is, one of the great potent factors in this doctrinal and ethical revolution. With the appearance of the inspired messengers of this age, the "great and marvelous work," for which preparations had been made for centuries, commenced in earnest. As Paul once stood in advance of his age and proclaimed principles which were destined to revolutionize the world in which he lived misunderstood and died a martyr, so Joseph, the Prophet, stood in this generation. Truth is invincible, and the effects of the Prophet's mission are now clearly discernible in almost every corner of the religious world. Anyone who will study the theology of Mormonism impartially, must acknowledge that the best advanced thought on theological subjects has already been set forth by the martyr of Carthage.

The general tendency to approach to Mormonism in theology gives ground for the expectation that some day one of the cardinal principles of that system will be made generally acceptable, namely the need of direct revelation from heaven. At present Christians struggle along as best they can, guided by their own intellectual powers, to arrive at truths after much hesitancy and uncertainty on the part of those whose sophisms often assume the appearance of valid arguments. The result is confusion, difference of opinion, or claims as to practical means of having the way, so weakness and error in the faith against evil. Unfortunately the day will come when some Christians will look upon Mormonism alone points of the remedy against this, because it is revealed that communication with God, which led the ancients, and without which the "church" is hardly better than a lifeless form. It is evidently the mission of Mormonism to lead the way to that Mount of Transfiguration, where the disciples of the Master are permitted to mingle with messengers from heaven, and to communicate with them upon the question—social and otherwise—to which the human family is interested.

No doubt, no fear need be entertained as to the fulfilment of this mission. The Church of Christ in this age, during its brief existence, has already endured much and stood the test. There have been times when the ship has been tossed about from wave to wave and seems in the eyes of ridicule, while the clouds of persecution darken the dark sky all around; yet, the Lord has told the waves to lull and the storms to be calm, and there has always been a harbor, where needed. There may have been other times when the energy of the Church became impaired on account of prosperity and a desire for the things of the world; when the minister was in danger of saying, "I am rich, and have need of nothing, and know not that thou art wretched, and miserable, and poor, and blind, and naked." But even in such emergencies there are chosen men, by living whose work the Church endures. The following from the Doctrine and Covenants is a wonderful promise of the continued interposition on behalf of the Church until its great mission in the world shall have been accomplished. It is one of the many passages in that sacred volume that inspire hope and encourage to faithfulness in the cause, for it predicts that all shall finally be arranged according to the Gospel proclaimed by the first messengers of our Father:

Yea, they saith the still small voice, which whispereth through all and pierceth all things, and it maketh my bones to quake while it maketh manifest, saying:

And it shall come to pass that I, the Lord God, will send forth judgment unto victory, holding the scepter of power in his hand, clothed with light for a covering, whose words shall pierce the heavens, even as a two-edged sword, yea, even as a burning fire, and as a mighty wind shall he smite the earth; and he shall smite the wicked by the word of his mouth, even by the word which I have spoken, and the wicked shall be burned up, and the righteous shall be established, even as though a city should be set on a hill to be a light unto the world, even as I have spoken by the mouth of my servants concerning Zion, and her stakes, even unto the ends of the earth, saith the Lord God, even the Father, to whom be glory, world without end. Amen.

CANVASSERS AND REGISTRARS.

The registration officers in Salt Lake City and county report some experiences that are interesting, at least from one standpoint, although unpleasant and tending to interfere with the discharge of their official duties. One class of these is in connection with the visits of canvassers of the respective political parties, who are collecting information for campaign purposes, and whose work, in many instances, has been mistaken, particularly by women, for that of the deputy registrars. In consequence, when the deputies have followed in the wake of these party canvassers, they have met many persons who insist that they have registered, when in fact they have not done so, but have only given their names to the party canvassers. Frequently it has taken long explanations to straighten matters, and these have not been always successful.

It should be understood by those eligible to have their names on the registration lists that unless they get them there through the registrars they will be deprived of desirable privileges. To have names placed on such lists, each person must subscribe to the required oath as to citizenship, residence, etc.; the mere giving of these items of information to an inquirer is not sufficient; the oath must be taken. It is required only by the registrars, and not by the canvassers; and every citizen should courteously reply to the registrar's inquiries on the subject, as he is merely performing a duty imposed on him by the law.

Regarding party canvassers, their visits are a usual and legitimate part of political campaign work. If those making the canvass are polite in their manner, there is no reason why they should not receive similar treatment, since there is no sinister motive attending their actions. It is not claimed that in any case they have represented themselves as registrars; the conclusion has been arrived at by uninformed persons, who have not seemed to be aware of the fact that besides the registrars there are several sets of political canvassers in the field. It is to the interest of citizens that they be not hasty in disposing of the registrars before these have completed their work.

As to the several canvassers that are being made, perhaps some people may feel annoyed at the calls upon them. We do not feel like urging anybody to submit to excessive pestering; but we would suggest that common politeness as a general feature is commendable in any community; and in this it should be especially of interest. There should no longer be any good cause for the complaint now frequently repeated that the women especially are target for political canvassers. No self respecting woman can afford to be other than courteous when a polite inquiry is made at the door of her home. If she does not wish to give the information asked she can say so, and in a gentlemanly fashion; a tongue lashing is not a proper response to a civil question.

Turning aside to the reports made by the registrars, there seems to be evidence that the women generally are awakening to the light of the situation and are registering quite freely. It is anticipated that the great majority will be found, since they are remembering that under the circumstances registration is the better course to pursue, that they may not be deprived of any privilege that legally belongs to them.

The general registration closes 2 o'clock next Saturday afternoon, and those who have been missed, or have omitted to avail themselves of the opportunity of registering, who now desire to qualify as voters, we have been requested to state that this can be done at the county registrar's office, No. 105 State street, where Mr. Wilson has fitted up a pleasant office to which the women need feel no hesitancy in going, and where both sexes will receive courteous attention from the registrars.

IRRIGATION IN DAKOTA.

A few years ago there was a strong opposition in South Dakota to irrigation. The settlers there were from the East, and believed that while watering the parched soil by means of canals and ditches might do for the arid West, there was no necessity for it on the Dakota plains. They had had bountiful crops without the artificial application of moisture, and believed this would continue. But the experience of the past two years has wrought a change, the present dry season has silenced the argument, and now the cry comes from South Dakota that "irrigation is the thing."

A recent issue of the St. Paul *Pioneer Press* has a long an interesting article on the subject, giving comparative figures of irrigation and non-irrigation which are decidedly favorable to the former. Moreover, the illustrations are made up of actual experiences in South Dakota, a section some agriculturists, ignoring the popular aversion to irrigation, followed it and have been attended in their efforts with marked success, while their neighbors have failed by the old method. The result of these experiences is stated to be that "the irrigation cry that is being raised now is a very different thing from the irrigation cry of 1891." Then it was urged by a law, but resisted by farmers generally; now "the farmers themselves have taken hold of it." Among the demonstrated effects of irrigation and non-irrigation in the state named the following is a sample of many so-called given:

The result on the watered spots is a marvel. The ordinary crops around there are poor and the contrast is the more conspicuous. When the wheat and oats were growing it could be told at a glance a quarter of a mile away where the water covered. The irrigated grain stood fully a foot and a half above the grain that got no water from irrigation. One farmer, Bergrud, who was the most active among those in bringing the fact home, has fifty or sixty acres of fine grain standing in the fields now, and the crops have at least three or four times as much grain as those with are within easy reach of the well run and not take advantage of turning the water on their farms. It is estimated that Bergrud will have from 35 to 40 bushels an acre of wheat and from 90 to 100 bushels of oats.

This actual experience elsewhere is showing the people the value of the system adopted by the Mormons in Utah, and which, notwithstanding the prejudice that has existed, is winning its way wherever put to the test. It is a system inspired by superior wisdom, and as such is bound to receive recognition.

SHOOTING STARS.

An unusually large number of bright meteors have been visible lately in the eastern sky after dark. The following explanation of the origin of the little heavenly bodies is offered by an astronomer, as quoted by an eastern exchange:

They are the parasites and are always to be seen at this time of year. They are, according to the most evident astronomers, portions of the comet known as Comet III. of 1861. Judging from the specimens of meteors which have fallen on the earth, they are composed mainly of iron and the kindred metals. They are, while flying through space, mere pieces of cold iron, but when they strike the atmosphere they become heated and therefore luminous. Their rapid passage through the air causes this heating. They travel through the air at the rate of about thirty-seven miles per second, and if they all reached the earth would be considerable damage. Luckily, however, many of them only pass through a very small portion of the atmosphere, and then go on in their wild course through space. The air acts as a sort of protector for the earth, and those which take a direct course toward the earth's surface are disrupted by the passage and reduced to powder before they reach the earth. To other one at these causes is due the fact that they are seen for a moment and then disappear. These particles have been thrown off by the comet and have formed an orbit of their own, which the earth meets about August 10th of each year.

It is believed that infectious diseases, especially when accompanied by high fever, have been found in many cases of mental disease to leave the patient with greatly improved mental powers. Dr. Wagner von Jauregg, professor of mental diseases at the University of Vienna, one now seen experimenting in producing high fever artificially in insane patients by the injection of Dr. Koch's tuberculine. He asserts that through the mental improvement that follows each infection rapidly develops, there is a steady and lasting clearing of the patient's mind. A case is cited where a high fever following transfusion of blood resulted in a complete cure of monomania.

It has taken ex-Congressman W. L. P. Breckinridge a long time to realize the fact, but at last he makes the following announcement: "I am really and truly out of politics forever and forever." He also "wants to be forgotten."

"Take your needle, my child, and work at your pattern, it will come out a rose by and by." Life is like that—the stitch at a time takes pal ently, and the pattern will come out all right, like the embroidery.—Oliver Wendell Holmes.

A WORD BY THE WAY.

Some men are a law unto themselves. They pride themselves on "doing as they please," on being "free men," as they unblushingly call it. They are continually asserting their individuality. They intrude their opinions "in season and out of season," in always "saying what they think." They are not troubled about propriety, or "good form." They pay no deference to superior attainments or broader experience, or personal etiquette. They are the guerillas of society. "Their hand is against every man," against reputation, against advancement, against prosperity. They can pull down, can criticise, can insinuate and sneer. They are the vampires of humanity—birds of prey. They scent a rotter afar off. They roll under their tongues as a sweet morsel the moral laches of an unsuspected one. The "I knew," "I told you so," is the self-laudation of infernal genius without trust, save in their own immaculate selves.

These ignore good, and overlook every trait save one. That fault looms up like the cliffs of the Colorado river, while the smiling valleys, the nooks of beauty, the flower-gemmed features of life's landscape, are hidden by the clouds of prejudice, the mists of misrepresentation, or the undisguised intolerance of that which distorts the richest and most lovable traits.

If they could rule on the rules of another they are willing. If they could create that rule, they only see their own elevation, and look with cold and callous feeling on the erring at their feet. The weakness of human nature is no excuse to them. The pressure of temptation and the stress of opportunity are incomprehended of such a nature. Pharisees like they only think and feel "I am holier than thou."

Charity is an unknown element in their heart. Repentance is a myth, without meaning and without virtue. Tears and sorrow only fall in silence upon a nature as hard and uncompromising as the mother millstone. Sacrifice and humiliation make no sympathy, for it is not there. And that tenderness and love of the Nazarene which aimed to embalm a fault and hid them "sin no more," is deemed to be an encouragement of transgression, and a premium upon sin.

Who can look upon such a picture—a character—without abhorrence? If you think it overdrawn, the world is full of it. If you believe it confined to the self-righteous soread, you are in error. There is some of it in Utah. There is a trace of it among the Latter-day Saints. Circumstances, incidents are only needed now, to show the nonsenting, the unforgiving spirit. And not unlikely we are in more tenacious of our own good name, our own reputation which as we think is untarnished, than of the sin itself. It is the reflection upon us which touches our pride, and gives a strain of humiliation to our own self love. We do not tender our sympathy to the stricken father, to the broken-hearted mother. Their sorrows enter not into our faith and prayers. We do not ask that the rigors of trial may be softened of the Eternal Spirit. We do not close our ears and seal our lips to the flying scandal, to the wild rumors or the mere and facts. Least of all do, we remember the victims of temptation as we bow the knee. We want to forget them, to pass them on one side, to withhold the tear of regret or mingle that with the tears of the stung daughter, sister, son or brother.

Ah, my brethren, my sisters, we are too heartless, too unforgiving, too liable to forget that we have those ourselves who are subject to like temptations, to similar weaknesses, and a per chance to inherited drift against which human nature often flights in vain. Not that any man is called upon to excuse or palliate a wrong, to overlook transgression, or to condone a serious sin. This leniency is not salvation, this charity is vague, this is not the discipline approved of God or man. We are called upon to vindicate the right, to sustain law and order, to protect the weak, and while hating sin, to forgive the sinner; particularly when momentary forgetfulness, or yielding to folly or crime is followed by that repentance which admits of no question, that sickening judgement, which to the sensitive is worse than death.

Then as we hope to be forgiven we must forgive. When reparation is made as far as possible let us be content, and as we would wish silence as to our faults, let us be silent to the faults of others.

Human nature is so constituted of Deity that it carries with it the penalty of mercy. It needs no man to remind the murderer of his crime, it needs no cesser to tell another of his sin. There is the undying spirit of self-consciousness which knows no silence till this is given by the flight of years or the purpose of the grave.

There are everywhere those who have been "overtaken in a fault." Let living hearts and precious words encourage them in the right, point out to them the secret places of human strength, for self-confidence may be the giant. All experience has sought for this strength and find it when needed, or they had been as was Samson when shorn of his locks, just as "weak as other men."

"Let him that thinketh he standeth take heed lest he fall" was the expressive voice of inspiration, and if perchance few have escaped the serious outlooking side of life, and are disposed to boast of their few delinquencies, there are also of omission as well as commission. The former may be as obnoxious in the pure eye of heaven as the latter; for "to him that knoweth to do good, and doeth it not, to him it is sin." A negative religion is as fatal as active transgression. The man who "never did any one any harm" is yet far from the kingdom of heaven. It is doing good that makes the man, that develops the Saint; that will make humanity like Christ. Lifting up the hands that hang down, strengthening the feeble knees, comforting the broken-hearted, forgiving the repentant, sympathizing with the erring, these make men sovereigns upon Mount Zion. They are necessities in keeping to "the letter of the law;" are vastly better and grander than being disciplinarians so right that fault would dare be found with "the Majesty on high," and assuming the prerogatives of Deity, "the heavens would be counted unclean in their sight."

We are prepared to extend the right hand of fellowship to the weak. Our love is not lessened because in an unguarded moment human nature may have asserted itself irregularly. "There is more joy in heaven over one sinner that repenteth, than over ninety and nine that never went astray;" and while we may not have the divine penetration of the Savior or power to forgive sins, we hope to have enough of His Spirit to say to those who have erred, "Go and sin no more."

Vast numbers of those who have been baptized into "the new and everlasting covenant have gone into the way of the transgressor," which is hard; because of an uncompromising zeal on the part of "men dressed with a little brief authority." They were too rigid, too unfamiliar with human nature, too tenacious of their standard. Yet, although they repelled, the mercy of the Father endureth for ever; He will rectify this harsh and arbitrary rule which is assumed, for "He remembers that we are but dust;" men look only at actions, "God judgeth the heart." May he bind up the broken hearted, he with all who aim to do right, and give us charity for each other, say, mercy, as we hope for mercy, in "the great day of account."

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I have decide to organize classes for the study of sight reading, to commence on Wednesday evening, Sept. 4th, and would advise members of choirs, quartettes, chorus and all who desire to become musical sight readers to enroll their names without delay.

Price for a course of ten weeks $2.00. Leave names and learn full particulars at Dayton & Clark's Music Store.

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"	to Spring City	2.25
"	to Ephraim	2.25
"	to Manti	2.25
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Leave Salt Lake.	Arrive Ogden.	Leave Ogden.	Arrive Salt Lake.
7:00 a.m.	9:40 a.m.	8:00 a.m.	10:40 a.m.
10:00 a.m.	12:40 p.m.	12:00 m.	2:40 p.m.
2:00 p.m.	4:40 p.m.	4:00 p.m.	6:40 p.m.
6:00 p.m.	8:40 p.m.	10:00 p.m.	12:40 a.m.

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We find some one who has been cured by Hood's Sarsaparilla, and people will hasten to tell us of the great good done for them by this medicine. Taken in time Hood's Sarsaparilla prevents serious illness by keeping the blood pure and all the organs in a healthy condition. It is the great blood purifier.

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SALTAIR TRAINS on Page 8

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