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CHURCH AND STATE.

The question of the proper relation between church and state is to the front at the present time. It is as old as authentic history, and it will probably not be disposed of in a perfectly satisfactory manner until He comes whose right it is to rule.

The ancient Greek law-makers placed the state under the protection of the gods. They considered religion as the best foundation for morality, although they did not provide for religious instruction, but only took notice of the outward forms of worship. Every citizen was perfectly free to believe whatever seemed right to him, as long as he did not show disrespect for the gods, by any act of which the law took cognizance.

According to Greek ideas, the gods were offended by the destruction or desecration, or abduction of any sacred object. Those guilty of such a crime were often put to death and denied burial in the state. Another offense consisted in defiling any sacred place. If, for instance, persons not permitted to enter sacred precincts did so, or performed ritualistic acts without proper authority, the place was defiled. To deviate from the established forms of worship was another serious offense, and, since the gods could expect to be honored in the state only as long as the people believed in them, it was a very serious offense to attack the popularly accepted faith. The state did not care for the actual belief of the citizens, as long as this belief did not result in the violation of the laws that had been framed for the protection of the gods.

That religious liberty, where such principles were carried out in practice, became a mockery is proved by the religious persecutions of those times. Protagoras was banished from Athens, because he had declared that it was impossible to know whether the gods had a real existence. His writings were publicly consigned to the flames. Diagoras, who preached atheism was compelled to flee from Athens, and a prize was put on his head. Anaxagoras was accused of having taught that the sun is a glowing mass of rock, thereby showing disrespect to the sun god. Socrates, as everybody knows, was put to death because he denied the gods of the state and sought to make other gods known to the people.

All this is the more remarkable because extreme tolerance was shown to the stage. The authors of comedies were permitted to represent the gods in the most ridiculous attitudes and situations, without molestation. Thus Aristophanes represented the rulers of the Olympus as besieged in a city built by the birds in the air, and as they were cut off from communication with the earth and could not receive any sacrifices, they suffered famine. In this extremity they sent ambassadors to treat with the birds. In another comedy one of the divinities is a slave and is treated as such. The officers who killed philosophers for skepticism, permitted the stage to commit what must be regarded as blasphemy, from the standpoint of a pious worshiper of that age.

There was no correct conception of the relation of the church to the state during the reign of paganism. As humane principles predominated, respect for strange gods, not considered dangerous to the state, was inculcated, and in Rome all kinds of gods and religious ceremonies were piled together, but this was done as a matter of policy, and the state maintained its claim to sovereignty over both gods and worshipers. The erroneous view prevailed that religion was only a means whereby to make good citizens. The idea of salvation was foreign to that benighted age. "If it were possible," says one of the great statesmen, "to make a state of wise men, this form [religion] which acts as a check upon the lusts of men and awes the evil-doers by fear, would not be needed." Religion was by such principles only a part of the politics of the state.

With the introduction of Christianity the true relation of earthly things to those that are spiritual was imprinted upon the minds of men. But in the fourth century the leaders of the church were but too eager to accept the state protection offered by Constantine, together with the honors that he showered upon those who became the satellites of the imperial planet. The author of the Schaff-Herzog Encyclopedia has this to say on this subject, referring specially to the council of Nice:

"When the Emperor stood there among the 318 bishops, tall, clad in purple and jewels, with his peculiarly haughty and somber mien, he felt disgusted at these coarse and cringing creatures who one moment scrambled sportively around him to snatch up a bit of his munificence, and the next flew madly into each other's faces for some incomprehensible mystery."

They voluntarily surrendered, subordinating the spiritual to the temporal. The pagan mixture of state and church affairs again became the rule.

In the following centuries the church, both in the east and west, went up in the state and became moulded in monarchical forms, and gradually assumed power and authority by usurpation. Then the Reformation came, and one fruit of that gigantic upheaval was that the political rulers again came to regard themselves as ecclesiastical lords with divine right to regulate the affairs of churches as well as states. Later liberal ideas have tried to correct this error, but the contest is still on in various countries.

Mankind generally is slow to comprehend that both church and state have divine origin and sanction, each with its own peculiar mission. We speak of the true church, in whatever age or country it may have existed, or does exist now. Mankind is slow to learn that one cannot form a part of the other, since the church is universal, while the state is confined to narrower limits. Both have rights as well as duties, and an ideal condition can only exist where they two are laboring together in harmony for the welfare of the children of men.

SHEETS AND MULVEY.

According to the revelations made the other evening during the debate in the City Council on the recommendation of Chief Sheets to refuse a license to a certain saloon, the Ministerial association must have grown impatient at the failure of the Chief to live up to the ante-election promises, and made a demand that the saloons be closed on Sundays. The Chief must have promised reform. Hence his recommendation that one solitary temple of Bacchus be closed, while the number of those guilty of violation of law, like the number of evil spirits eager to enter into the swine, is legion.

Councilman Mulvey, who ought to know, claimed that the recommendation of the Chief was not in good faith. The Ministerial association ought to make a note of this. Mr. Mulvey, who ought to know, said "there are plenty of places that are open on Sunday, and the police could find them if they wanted to." In other words, Councilman Mulvey intimated that the Chief of police is only fooling the Ministerial association, pretending to enforce the laws when pursued by those who remember the promises made before the election. This we can believe. If the Chief is sincere, why does he not close every saloon on Sundays, as he ought to do, and why does he permit amusement houses to violate the law? Why does he permit vice to spread from the center on Commercial street to the principal business streets of the city?

There is no doubt that we have miserable police protection. Only a short time ago a lady reported at headquarters that she had been frightened nearly to death by a ruffian who had accosted her on Fourth South street, not a block from Main street. Since then several cases of a similar character have occurred in that locality. It is evident that some wretch haunts that neighborhood, and perhaps other places, but the police are either indifferent, or unable to hunt him down. This is but one instance, well authenticated, of wretched police service. There are some excellent men on the force. If they had the right man at the head of the department, things would be different.

There is evidently no remedy but the getting together of the responsible citizens of the community, for the purpose of rescuing that department from the grasp of politicians, and making it what it ought to be. And this, we fancy, will have to be done, if the progress of the city is not to be retarded.

AGAIN THE REAL CAUSE.

There was absolutely no other cause for the anti-"Mormon" crusade than the one stated by the "News"—the failure of ambitious aspirants for office and power to induce the Leaders of the Church to lend their ecclesiastical influence to the furtherance of their ambition. That is the whole truth, briefly stated.

But, in order to enlist sympathizers for the unjust and un-American warfare, and to furnish a semblance of justification for it, it became necessary to conceal this carefully and make the most of whatever could be utilized as a plausible pretext for breaking pledges and ushering in a new era of hatred in Utah.

Such tactics are not unknown in the history of unscrupulous politics. Bismarck was a master in them. When he wanted a war with France, for the aggrandizement of his own country, and there was no real casus belli, he knew how to furnish one that was "just as good," and the fact that he had to "edit" and publish a dispatch from Paris, to make it read like an insult to Germany and the old emperor, did not trouble him in the least. A little thing like that was not worth while considering.

The tactics of the anti-"Mormons" have been decidedly Bismarckian in some respects. The leaders have hired a host of slanderers to belie the "Mormons" in every way imaginable; to exaggerate whatever faults or imperfections they may have found; to misconstrue every act, or utterance, of the victims, in order to make them appear in a false light. Then they have triumphantly exhibited the results of their contemptible activity. "These," they have said, "are the reasons why we ask the American people to come to the aid of the poor, oppressed, law-abiding, patriotic, innocent and angelic anti-'Mormons.'"

These, we say, are the reasons they have given to the world for their un-American attitude, but they are mere pretenses. The real cause is the failure of ambitious aspirants for office to realize their hopes and plans.

MRS. DUBOIS "SPITS."

As will be remembered, Mrs. Dubois, some time ago in a Methodist church, proved herself a worthy rival of Sapphira, of New Testament fame, by falsely accusing "Mormon" children in Utah and Idaho of gross disrespect to the Stars and Stripes. "Mormon children in Utah and Idaho spit upon the American flag," she is quoted as having said in her address. In all probability she thought she knew what her pious congregation expected to hear, and, flinging conscience aside, she endeavored to satisfy the hunger for a sensation. Others have maligned the "Mormons" generally and slandered the Leaders in particular. Even the "Mormon" women have had their share of the vilification that the infamous authors of octopus maps are peddling out at so much a lecture, but it remained for Mrs. Dubois to tell publicly a cruel, merciless lie about the innocent children! And that in a building ostensibly dedicated to Him who was the friend of children!

The effusion of the lecturer has not had the effect she intended, of poisoning the public mind against the "Mormon" population of Utah and Idaho. Too big a dose of poison acts as an emetic, it is said, and that is, we believe, figuratively speaking, the effect of the lady's slanderous address. It has called forth a gallant defense of the "Mormons," by men qualified to speak of them and their children. Among these is Mr. George W. Gibbs of Chicago. He is not a "Mormon," but he has lived in Utah and had exceptional opportunities of becoming acquainted with the people here. In a contribution to the Chicago Daily News of Dec. 24, he says:

"I note in the Daily News of Dec. 18 an article purporting to be extracts from an address delivered by Mrs. Fred T. Dubois at the Waugh Methodist Episcopal church of Washington, D. C., the subject of which was 'The Effect of Mormonism on Education.' Before commenting on the article, let me say that I am not a Mormon, but during thirteen years' residence in Salt Lake City was classed as a gentile. Having served as a deputy sheriff and held other political offices in Utah under the reign of the old Liberal party, I am under no obligations to the Mormons for what I shall say.

"In 1898, when volunteers were called upon for the war with Spain, I tendered my services and was commissioned a first lieutenant of Utah volunteers by Gov. Heber M. Wells. I was assigned as recruiting officer in Salt Lake City and passed on to the officers at Fort Douglass 800 Mormon boys. From among these boys the Utah batteries were selected and history shows that they followed the flag with honor and the zeal of true patriots.

"In my position of an officer I was able to see and hear the acts and comments of this Mormon battalion, fighting for the government's flag in scores of engagements with the enemy. Never did I note any but the most valorous and hearty support of all orders emanating from the authority over us and a zealous endeavor to carry out the wishes of the government.

"'The Mormon children of Utah spit on the flag'? Never! They would be the first to resent such an insult to the colors! Did the estimable lady ever see the ceremony that attends the raising and lowering of Old Glory on the opening and closing of the daily school cessions of the public schools of Utah? Did she ever listen to the glorious voices of the children of Utah when they sound forth 'The Star Spangled Banner' at that ceremony? If she had she would never accuse them of such an act as insulting the flag. I want to say that in all my contact with the Mormon people I never saw or heard of one who has not since 1891 respected the flag both in times of peace and war.

"If the estimable lady was as well informed as Theodore Roosevelt, president of these United States, who has visited Utah and knows whereof he speaks, she would understand that her criticism of him was unjust. The same thing pertains to all the criticism of Senator Smoot. A more conscientious, just and able man never was selected by any people to represent them in Congress.

"The people of Utah are so far above these petty criticisms that they do not even refute them.

"GEORGE W. GIBBS."

"Chicago."

We may add that the good opinion here expressed by Mr. Gibbs about the "Mormons" among whom he lived for a number of years, prevails very largely among former residents of Utah, wherever they are found. They have feelings of kindness for the people here, and never tire of telling of their pleasant recollections. They are never influenced by the falsehoods spread by a libellous press and a contemptible clique of preachers of the doctrine of hatred. These have influence only over those who love falsehood more than truth and therefore prefer it; or who through ignorance are deceived for a short time.

THE AWAKENING GIANT.

We have noticed in these columns the renewed efforts of the Chinese government to suppress the opium habit of the Chinese people, but this attempt at reform is not the only evidence of the revival that the Chinese empire has experienced lately, and which is likely to prove of extraordinary importance to the entire world. Those familiar with the conditions in China tell us that the empire is different from what it was ten years ago. The Chinese army is undergoing reorganization. Fine uniforms, modern weapons, and a thorough drill are seen on every parade ground, and even the small boys of the nation are being given military instruction. All this means that in a few years China will have a modern army, in every respect the equal, if not the superior, of that of any country in the world.

A similar awakening is noted in the industrial life of the nation. The printing business is being remodeled according to the western pattern, and printing presses driven by electricity are now said to turn out thousands of up-to-date newspapers. The railroads are being equipped with the latest patterns of locomotives, and automobiles are said to be very common. Even the national costume is gradually changing. China, in brief, is following the lead of Japan. There is no doubt that the country will profit by the lessons of the West as quickly as the Japanese did. This is, perhaps, one of the most important signs of the times. What this awakening of the sleeping giant of the Orient may mean to the rest of the world, only the future can reveal.

THE AWFUL CRIME.

It now appears that the man lynched at Las Animas, Colo., was insane and therefore not responsible for his acts. If this is true, the lynchers were murderers, and the consciousness of having committed the crime of murder will undoubtedly torment the consciences of all who took part in the affair, as long as they live. They may have been ignorant of the mental status of their victim, but ignorance does not clear them from the fearful consequences of their unlawful deed.

Sanguinary crimes seem to be contagious. Only a few days ago an Annapolis mob murdered a negro. The victim was led by the mob through the streets "as an object lesson" to the population. It was an "object lesson" indeed, and it must have had a tremendous effect on the criminally inclined element throughout the country, but an effect entirely different from that aimed at by the mob. The criminals throughout the country who read the reports, or heard them recited, learned from that horrible exhibition that one of the sovereign states of the American Union is either unable, or unwilling, to maintain its sovereignty, and that a handful of lawless criminals can come together and trample both law and courts under their feet, and invade the domain of the government with impunity. Such an object lesson cannot but have had its effects upon those criminally inclined all over the country.

It has sometimes been said that lynchings generally are due to the uncertainty of legal processes, but as far as the State of Maryland is concerned, this apology for murder is without foundation in fact. Persons in that state convicted of the unspeakable crime are always sure to be overtaken by justice. There has never been any cause for complaint, even as to delay. The Baltimore Sun points out that the records of the courts prove that they have always done their duty. There was, then, absolutely no excuse for the murder by the mob. But the spirit of violence seems to be spreading, and unless it is checked in time, there will be no escape from the conditions prevailing in the antediluvian world before the flood.

Some one who has kept statistics on this gruesome subject claims that about 4,000 persons have been put to death by mobs, without warrant of law, in this country, within the last twenty-five years. Ninety-five per cent of the victims were negroes. The methods of killing included hanging, shooting, burning at the stake, and even flaying alive. Generally various forms of tortures were indulged in.

Burning at the stake was first resorted to by a Texas mob in February, 1893, when a negro was put to death in that manner, after first having been tortured with red-hot irons. The story of that atrocity is so terrible that it is almost beyond belief, when it is remembered that the scene was in a civilized country in this enlightened age. The tongue of the victim was burned out, and then the irons were thrust into his eyes. His feet were seared and then the upper part of his body. He was slowly roasted to death on a pine platform. The flames were stifled from time to time with buckets of water, so that his agony might be prolonged. His crime was a fearful one, it is true, but fiends from the lowest regions could have invented no more cruel method of retaliation.

The lynching evil is one of the greatest menaces threatening the free institutions of this country. It is contagious, like the plague. It is a form of rebellion against the legally constituted authority of the state, and those who take an interest in the welfare of the country would do well to look for a remedy. Otherwise the time will come when neither life nor property is any more safe in this country than in the domain of the Czar of Russia, for wherever anarchy is permitted to prevail there can be no safety.

Go to church tomorrow. It's the last chance of the year.

In business one of the best ways to get-rich-quick is to go slow.

Mr. Bryan practically has announced his candidacy for a third presidential nomination.

The Franco-Vatican quarrel is just as important as ever but it is not nearly so interesting.

If miners in large numbers are leaving Goldfield it is probably to go to Tonopah to see the "mill."

Twenty-three dollars apiece for painting the sprinkling wagons seems excessive. It is enough to paint the town red.

The Third Term league says that the President has nothing to say about it. He doesn't appear to have been consulted.

The German infantry is to be rearmed with automatic guns. Thrice armed is he that hath his rifle automatic.

If when he arrives Ambassador Bryce cares to make a tour of the country, he will be given a regular Lafayette reception.

The Iowa teachers' convention has gone on record as favoring simplified spelling. This is another Iowa idea that is not apt to spread like wildfire.

The American Modern Language association has decided that it was not an apple that Adam handed Eve and is trying to find out whether it was a lemon.

Professor Julius Gottlieb, who has held the chair of philosophy for six years at the New York university, has bought a seat on the Consolidated stock exchange of that city. Evidently he had tired of the seat of learning.

Commissioner Leupp wants Congress to legalize the department's practice of admitting white children to the Indian schools. When the Indians get into politics they may insist on the establishment of an Occidental school.

No doubt Perkins and Fairchied think that District Attorney Jerome has been perniciously active in pushing the criminal side of the life insurance investigation. Their indictment will renew public interest in what had almost come to be regarded as a lost cause.

Louis G. McPherson told the American Association for the Advancement of Science of a dinner party at the Rockefeller home when Mrs. Rockefeller explained the absence of oysters by saying, "We like them, but are too poor to have them." From this it would seem that the Rockefellers, instead of being the richest people in the world, are among the poorest.

Not only human beings and animals but also inanimate things need a day of rest every week. According to the Philadelphia Bulletin, a telegraph operator is authority for the following:

"Messages always slide over the wires better on Monday than on any other day. The wires, you see, have profited by their Sunday rest. It is a fact that inanimate as well as animate things get tired and need a vacation occasionally. You know how true this is of razors, of automobiles, of locomotives, and it is just as true of telegraph wires. A wire, after its Sunday rest, gives a quicker, a fuller and a more delicate transmission. It is like a piano that has just been tuned."

ON RELIGIOUS TOPICS.

New York Churchman.

The true Christian is not afraid of the world of fact, no matter how hard and uncompromising it may be in its outward seeming. That world is God's creation, and into that world of fact He has condescended to enter as a component part, sharing its hardships, its uncertainties, and its mysteries. Through the Son of God becoming man, the Christian is given a guide to the full apprehension of the world of matter and the sphere of physical law, as revelations of God's purpose and God's will. Materialism has no terrors for him, because matter by its association with the Divine Person, is shown to be fundamentally and essentially spiritual. Uncertainty, too, as to the sphere of the spirit is now removed, because when spiritual things are materialized they are brought into the realm of fact, where they can be understood and valued.

Christian Register.

There are many who claim the leadership in affairs of the higher life of the community, which they say has been lost by the ministry of religion. College presidents affirm that the university has now taken the post of influence vacated by the church. Editors say that the press is now the preacher, and that henceforth the people must be reached through the eye, and not by the ear. The poet, the novelist, the dramatist, and the musician put forth their claims to the disputed succession. But, if we admit everything adverse to the church that can justly be urged, and confess that there are false prophets among us with ministers that are faint-hearted and preachers with feeble knees, that the church is less efficient than it ought to be, still the fact will remain that nothing has taken the place of the church, because its mission is unique, and that, if its work is not done as it ought to be, the opportunity remains, unequalled in dignity and importance since time began.

Millennial Star.

The extreme of offering long, wearying prayers once in vogue has been forsaken, and we fear, in many instances, has gone to the opposite extreme. It is noticeable that many of our brethren appear to be in such a hurry to get through with that exercise as to disappoint those present who have a feeling of devotion, and who desire to supplicate the Lord for His favor and the inspiration of the Holy Ghost, to guide the speakers and enlighten and comfort the congregation. The preachers, and all who are present need praying for. This does not require a long invocation nor is the throne of grace moved upon by "much speaking;" at the same time the spirit of prayer ought not to be quenched, nor undue haste be exhibited. The purpose of prayer, the particular occasion when it is offered, the circumstances surrounding the assembly should be taken into consideration, and there should be no hurry, or formality, or rigid rule to prevent a free flow of the spirit of supplication.

Zion's Herald.

"Mrs. H.," I said, "did it ever occur to you that you tried to do your part and God's part, too?" Why not, moment by moment, simply do the next thing? Only so much is required of humanity. Don't you think the blessed Master is equal to his part? Why, yes, you do, of course; you have always thought that. Well, suppose you begin, and for just a minute act upon that supposition—nay, my friend, act upon that fact, for it is no supposition. Let us face your worries and your cares on this rock. With the daylight comes trooping into your mind every burden to be carried for the day. Lay them off quietly, casting all your cares upon One who careth for you. Trust him, and see him bring it to pass. Drop absolutely out of your mind thoughts about things that trouble you. You cannot do it? You can do it—you must do it. But, remember, you are to do this just a minute at a time. Let the care slide off. Do not assume responsibilities that belong to God. You cannot keep your children. You cannot make a revival. You cannot force people to accept Christ. Let the blessed Master keep your little ones. O, do get the sweetness and peace that flow in like a river when 'little ones and cares' are given over to God."

JUST FOR FUN.

No Need.

"I wish, Jane," said the fond mother to her new nurse, "that you would use a thermometer to ascertain if the water is the right temperature when you give the baby his bath."

"Oh," replied Jane, cheerfully, "don't worry about that. I don't need any thermometer. If the little 'un turns red, the water is too hot; if it turns blue, it's too cold, and there you are."—Life.

Same Trouble Everywhere.

We have a brother in our church who belonged to several other denominations before he came to us, and he tells us they have the same trouble everywhere; impossible to get a $2,000 preacher for $750 a year.—Osborne (Kan.) Farmer.

Progress in Missouri.

Six months ago Missouri had only nine counties without saloons. Now there are thirty-nine that are arid.—Kansas City Star.

The Agonized Look.

"What means that glare the women wear?" I asked of pretty Grace.

"Be not afraid," replied the maid; "that's just the Christmas face."—Philadelphia Bulletin.

God and the Scientist.

"'I have been a botanist for fifty-four years' said the scientist. 'When I was a boy I believed implicitly in God. I prayed to Him, having a vision of Him—a person—before my eyes. As I grew older I concluded that there was no God. I dismissed Him from the universe. I believed only in what I could see, or hear, or feel. I talked about nature and reality.'

"He paused, the smile still lighting his face, evidently recalling to himself the old days. I did not interrupt him. Finally he turned to me and said abruptly:

"'And now—it seems to me—there is nothing but God.'"—American Magazine.

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