

NOTED EDUCATOR AT TABERNACLE

President Schurman of Cornell University Speaks on Religious Development.

READS ARTICLES OF FAITH.

A Discourse Replete With Sentiments Of Broadmindedness and Liberality.

In a discourse, wonderful from the viewpoints of profound learning, eloquence, broadness and liberality, President Jacob Gould Schurman of Cornell University thrilled a vast congregation at the tabernacle yesterday afternoon.

The noted educator held his listeners spellbound as he traced the advance of religious thought from the first days of Puritanism to the present time.

Signally impressive was the speaker's declaration of his belief in Jesus Christ as the Revelation of God to man, and in that belief he had something to live for and something to die for.

President Schurman opened and closed his discourse by reading from the Articles of Faith of the Church of Jesus Christ of Latter-day Saints. The first article read was the eleventh, as follows: "We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may."

The other article read was the ninth, as follows: "We believe all that God has revealed, all that He does now reveal and we believe that He will yet reveal many great and important things pertaining to the kingdom of God." To this the speaker added, "And so do I."

President Schurman was introduced by President Richard W. Young, the meeting being the second session of the Ensign stake conference. Elder Young recited the fact that he had first met President Schurman while the latter was chairman of the first Philippine commission and while he himself was a judge on the bench in the islands. He paid a high tribute to Mr. Schurman and to the great institution of which he is the head. Besides the two mentioned there were present on the stand Presidents John R. Winder, Anthon H. Lund, Elders O. F. Whitney, A. W. Ivins, and other prominent churchmen and President Joseph T. Kingsbury, of the University of Utah.

The musical numbers were as follows: "Hail to the man who communed with Jehovah," by choir and congregation; "Oh give me back my prophet dear," by the Schubert quartet; "Grant us peace, O Lord," by the choir, which afterwards rendered a Cornell alma mater song, to the tune of "Annie Lisle," followed by doxology by the congregation and choir. Elder Orson F. Whitney offered the invocation and benediction was pronounced by President Anthon H. Lund.

PREST. J. G. SCHURMAN. Following is a brief synopsis of President Schurman's remarks: "The people of this nation belong, or should belong, to three great republics, namely, the republic of the United States, the republic of righteousness, or of the kingdom of God, and the republic of science and letters. It was his blessed privilege this day to speak on the subject of religion. The article of faith of the Latter-day Saints referring to religious freedom is a noble sentiment, a glorious doctrine. The doctrine is relatively new, having been championed for the first time by the Puritans. There had been no greater advocate of the principles for which the Puritans contended than John Milton, the next greatest poet of the English tongue and the man above all others who blazed the way for the social conditions of today. The doctrine of religious freedom was recognized by Oliver Cromwell, who, though failing to establish from institutions, gave to England a good government, and the struggle of the Puritans for religious liberty was rewarded first by toleration, and ultimately their dreams were realized. A people who make religious freedom a fundamental part of their faith are to be congratulated.

In prose and in verse, Milton espoused the cause of religion, and his works have wielded an influence second only to the Bible itself. Deviations and changes have taken place since the days of Milton, and for these physical science, more than anything else, is responsible. The nineteenth century has been designated as the miraculous century. The ideas and beliefs once prevailing have been revolutionized by the achievements of modern science. Astronomical ideas of old were in harmony with Milton's views and systems, wherein man was the most important thing in the universe and heaven and hell were definitely located.

Modern astronomy has completely overturned the ancient system. Physical science has habituated the mind of man to law and the reign of law. Men have become less prone to take for granted so-called miracles. Not that a wise man will deny the miraculous, but he will refuse to accept that which is contrary to the natural law.

DARWINISM. A second great factor in bringing about changes in religious thought was the life labor of Darwin. The principle of evolution as advanced by him entered into consideration of every phase of human existence. The manner of looking at man and his achievements has undergone a change. Darwinism was thought of as agnosticism. In reality it meant no such thing, but implied that man ascended from a lower to a higher condition, instead of descending from a higher to a lower. After all the question is not so important, but of far greater import is the query as to how far has he progressed. Mortal man has a proneness to brutishness and sin, albeit that he is a child of God.

A BROADER VIEW. A third factor in the trend of religious progress since the days of Milton has been found in the universal reading of the Old and New Testaments and other religious works. The origin and history of these are studiously gone into by thinkers, and phrases and circumstances considered in a manner not known of old. The Anglo-Saxon makes a mistake in trying to interpret in his own way the psalm, proverb or prophecy of the ancient Hebrew. The book of Job is nothing else than a drama, written to disprove the then prevailing belief that the pain to which humanity was subject was entirely consequent upon sin.

ALL RELIGIONS GOOD. Again, the study of systems of morality and religion has exercised a powerful influence on the development of religious thought. "Time was, and time was very long ago, when each man imagined that his church contained exclusive good. By a study of the religions of the world, the world becomes broadened, and it is made apparent that no church or creed has a monopoly in the matter of soul elevation. All may not have the merit possessed by some, but due consideration of the good and lacking helps one to exercise charity for the adherents of such, and at the same time to better appreciate his own. "God has not left in darkness everybody, oneself excepted."

NOT AN ICONOCLAST. In conclusion President Schurman said that from his remarks some might suppose him to be an iconoclast, but it was not so. He stated it to be his belief that physical science reveals God, that history and comparative study reveal God, and his desire was to receive light from every accredited source. Religion has a hold so strong that no argument has been able to effect a disbelief in the Creator, the infinite Power that makes for righteousness. As he accepted of experts in science, in letters and in business, so he accepted of leaders as touching the subjects of morality and religion. In Jesus Christ is found the revelation of God to man. In Him is seen a conception of the God-head, and the infinite is revealed, not as a Judge who punishes, but as the tender Father whose chief attribute is love. President Schurman read the ninth article of faith of the Church of Jesus Christ of Latter-day Saints, as follows: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of heaven," and concluded the interesting discourse by the declaration, "And so do I."

FORENOON SESSION. Ensign Stake Conference Convened in Assembly Hall. The first session of the conference convened in the assembly hall, the services commencing at 10 o'clock. There were present of the general authorities of the Church Elders John R. Winder and Anthon H. Lund of the First Presidency, Elders Orson F. Whitney and Anthon W. Ivins of the Council of the Twelve Apostles, and J. Golden Kimball of the first council of seventy. The Eighteenth ward Sunday school furnished the singing exercises, rendering the following selections: "Hail to the West," "Children's song of prayer," and "O little town of Bethlehem." Horace S. Ensign sang a solo entitled "The Lord's Prayer."

Invocation was offered by Elder Levi W. Richards and the benediction was pronounced by Elder John C. Cutler, Jr. President Richard W. Young extended a greeting to all present. He referred to the fact that conditions requiring special comment existed in the stake, and that the conditions prevailing generally through the stake were very encouraging. The meetings of the adults are well attended in the various wards and the people seem to be observing faithfully the principle of tithing. So far as could be observed their payments would average well with those of previous years. He urged the necessity of a faithful observance of this law, it being the means provided whereby all the expenses were to be met for the maintenance and development of this work, and also referred to the implicit confidence we as a people have in those to whom the expenditure of these funds is entrusted. He also called attention to the fact that offerings, this being the means whereby the poor are to be provided for, and recommended that especially at this time of the year, those who are in a position to do so be generous in their contributions to this worthy cause, that none may be left to suffer. He recognized the splendid work being accomplished by the various auxiliary organizations and commended those engaged in the same. Elder John M. Knight of the stake presidency then presented the general authorities of the Church and stake officers, all of whom were sustained by unanimous vote. Elder William T. Atkin, stake superintendent of Sunday schools, gave a very favorable account of the Sabbath school work of the stake. He referred to the special efforts being put forth to make of the members of the stake practical teachers and aids to the various schools. Percentages, as shown in the November report, were good, showing a very high average in all branches of the work, averages which he maintained were justly and honestly due them.

ELDER O. F. WHITNEY. Elder Orson F. Whitney then addressed the meeting. He spoke of the wonderful growth and development of this work, and the joy of the Lord through the Prophet Joseph Smith in the year 1830, and of the power and influence it was wielding in the world, the splendid array of officers and magistrates, the organization of the Church, and among the evidences of our development. The prophets of old, he said, looked down the vista of time beholding this work and called it Zion, the joy of the whole earth. Referring to it, the prophet Isaiah said: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth, and gross darkness shall cover the people; but the Lord shall arise upon thee and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Whether the gentiles and kings appreciate this saying or not, this is the future of this people. May God forbid that any individual should rather see all this influence and power, and glory, and that this people perish in order to accomplish and advance his own ideas and feelings. The saints were exhorted to strive earnestly to keep the influence and advantage of the work God has given them and go on to perfection.

ELDER A. W. IVINS. Elder Anthon W. Ivins bore testimony to the truth of the remarks of Apostle Whitney and endorsed with all his heart the sentiments he expressed. He said that religion is the outward act or form by which man indicates his recognition of a God, having power over his destiny and to whom allegiance, service and honor is due. Reference was made to the teachings, beliefs and practices of Confucians, and the followers of Shinto, Mohammed, and other great philosophers and teachers, but it was pointed out that all of them lacked the authority and power of God unto salvation. He also called attention to the fact that the plan of salvation is laid down by the Savior embodied all the principles advanced by any of them. There is nothing that is good, lovely or praiseworthy or that teaches faith in God and in His Son Jesus Christ, that teaches charity, purity or honesty of life which is not embraced in the gospel of Christ as understood by the Latter-day Saints, and the regeneration of man must come to the world through God our Eternal Father and it will be accomplished by Him through the means of the gospel, which carries with it the power of God unto salvation, which power, he said, is lacking in all the other systems promulgated in the world.

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Two bothersome matters come up. "Americans" Will Try to Name Another New Chief of Police. SALOON ORDINANCE, TOO. What Influence Owners May Exert on The Lawmakers Remains To be Seen.

Aside from the probable appointment of the chief of police to fill the aching void caused by the removal of Tom D. Pitt, the council meeting for tonight holds forth little promise of anything exciting or especially interesting, to those not concerned in the routine matters to come before the meeting. Among other things the saloon ordinance, accredited to Councilman J. J. Stewart, will come before the meeting for its consideration, and it is believed will meet with some rather decided opposition, first from those with saloon interests at stake, and from the restaurant keepers.

The proposed ordinance forbids the granting of saloon license to anyone excepting he be educationally equipped with a knowledge of reading and writing the English language, of an American citizen. The measure also forbids the granting of more licenses to saloons than would be called for by one saloon to each 1,000 of the city's population.

TWO OBJECTIONS. The first of these restrictions is objected to on the ground that they are in opposition to international treaties in force, and that they are unconstitutional, and the last on the ground that it would be prejudicial to the best interests of the municipality.

Restaurant keepers are in opposition to the proposed ordinance, because it would do away with the booths in the eating places. A communication is expected from the public works committee concerning the matter of connecting an outlet sewer, which will name the 26th at 2 p. m., as the time for inspecting the work of the contractors, and the result of such visit will be reported to the council, any further action the council will take in the matter.

FROM CHRIST'S LIFE A LESSON IS DRAWN. Principles of Action Necessary in Every Life, Says the Rev. Albert Buxton.

Rev. Albert Buxton, Ph. D., spoke at the Central Christian church last night on "Principles of Action in Christ's Life." Dr. Buxton took for his text Phil. 2: 5: "Let this mind be in you which was also in Christ Jesus." Dr. Buxton said in part: "No life has succeeded that had not some guiding principles of action. A double-minded man is uncertain, unstable in all his ways. Napoleon was ever true to his ambition and could be availed as constant to his faith, though they burned his body. Both Napoleon and Savonarola succeeded in his own peculiar line, though one was designated St. Helena and the other to the guillotine.

The Master life had its undeviating course that made it the master life. I find in the mind of Christ, in His aspect as Son of Man four principles of action. He was ever true, and failure in any one of which would have made the Son of Man unworthy to be at the same time Son of God. First—He had one purpose. The kingdom of heaven to Him was not many goodly pearls—but one pearl of great price. Salvation was not guarding 99 safe folded sheep but seeking the one lost. No man may be teacher until he has one ideal of possible child-development; no man can be a great statesman until there is some one great cause like Demosthenes' fight against Philip's stranglehold to save the Union; no young man may get a grasp on life until he is ready to say with Paul, "this one thing I do." The dabbler doctor is always a quack and the dabbler lawyer is a quack. Second—the word "must" was ever in the Master's speech. "I must be about my Father's business." "I must work." It took 40 days of desert fasting for him to get the "must" of the mission; it took the death sweat of the garden of Gethsemane to get the "must" of the Master's speech. "I must be about my Father's business." "I must work."

Third—Jesus came not to do His own will, but the will of Him that sent Him. He was not His own master. He was true to the higher will. Bismarck made empires because he was the slave of his country. No man may succeed until he surrenders to a great cause—William Lloyd Garrison to emancipation; Lincoln to Union; Walsey to the king. No man is wholly a Christian until he knows that "One is his Master," and except he take his cross daily in following that Master, he cannot be His disciple. Fourth—Jesus came not to be ministered unto but to minister. He was servant of all, and by His service became the true master. Napoleon was master; Washington servant—each in his own country; and loyal citizens banished the master and made the servant chief.

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