

LIBERAL INSTITUTE.

Mr. A. M. Lyman addressed the audience assembled at the Liberal Institute last evening, on the Character of Jesus. The speaker said that Jesus had been accused of many great faults on account of people generally viewing him in the character of God, instead of that of man. But he (the speaker) was willing to give to the Nazarene all he claimed, no more, as it would be unjust to do so. Among the many things that Jesus taught, said Mr. Lyman, were those calculated to disabuse the minds of the people of that which was foreign to the truth. He endeavored to impress the minds of his hearers with the idea, that he (Jesus) was man, and not God; simply a man like ourselves, what his relations were ours must be; if he was God, we must also be God from necessity, for Jesus claimed us as his brethren, and forever settled the question of a distinct origin by saying: "I am the vine, ye are the branches," showing distinctly that he had no conception of a higher origin than humanity. Indeed, convinced the lecturer, everything he said or did, comported with this idea, that he was man and not God. He simply pointed out to man the pathway that led upward to truth and to God, where man could obtain the same rights of glory and happiness possible to himself.

Mr. Lyman said Jesus taught that if a man smote you on one cheek it was right to offer him the other. Probably, said he, some of my friends who are more on the right than I am, would say that is unmanly, but he thought different, as it was recommended by a man. It did not apply to personal encounter, it had a broader significance, it involved a principle of peace, and showed that the spirit of antagonism was incorrect. The opposite principle when extended, led to blood and carnage on the field of battle, while the one advocated by the Nazarene led to that which had been adopted by the two greatest nations on earth, America and England, who resolved to traverse the ocean, and meet on neutral soil, and there peacefully settle the differences existing between the two national families, which had been proven possible, thus showing the progress of heavenly sentiments among men.

Some who profess to believe in Jesus, contended the lecturer, will probably meet in the hereafter a hell as fierce and as replete with torments as some who do not believe in him. They will realize the torments of a conscience that every moment accuses them of an ill spent life while here. Think you, said he, that the murderer or thief will ever outgrow the memory of such crimes? The transgressor may be forgiven, but the fact of his crime will linger on his moments through all the interminable future of his existence. Jesus like ourselves, said Mr. L., knew just what he learned by the experience of his own life, and could not do impossibilities any more than we can. Thus was illustrated when he bewailed the coming fate of the Jewish city, saying, "How oft would I have gathered your children together as a hen gathereth her chickens under her wings." What was the reason he did not do it, inquired Amasa. Simply because they would not let him. This could have been no excuse if he had possessed infinite power, and had the manifest disposition.

Nations had risen and fallen, lived and died, and by the progress of the world man had been lifted up higher and higher, nearer and still nearer to truth and to God. Jesus never asked man to tread a path humanity never trod; but says, "Come up, my brother, the way is practicable, I have trod it, it is quite safe." The gospel taught by the Nazarene therefore, said the speaker, is a good gospel to me. It unfolds the universe to the seeker after truth; and nature in all her plenitude of worth is thrown open for the investigator to read. Its scope was as boundless as eternity itself. It was not circumscribed by aught but man's inability to penetrate its vast resources. The kingdom Jesus established, or was the messenger of, was not of this world. It was not a kingdom supported by contending armies; but it was one of peace that should be built up in the soul of every human being, and manifest its peaceful benign influence in the actions, and practical operations of every-day life. During the discourse, which was extended to some length, many good points were made, but lack of space precludes the possibility of our giving as much space as we should otherwise like to do. There was an average attendance and strict attention throughout.

JOSEPHITISM.—At the Liberal Institute yesterday afternoon, Elder Ellis, one of the twelve apostles of the Josephite Church of Jesus Christ of the Organized Latter-day Saints, preached to an audience of some thirty-five persons. The reverend gentleman is an old associate of Joseph the martyr, and assumes to know all about Mormonism in its purity. His discourse was in keeping with all previous discourses of the same kind—liberal and harmless, in fact as such original Mormonism is robbed of its political character, but when the "kingdom" is taken out of Mormonism, and the system reduced to a mere religion, it is equal to extracting from the Bible its most potent prophecies, leaving only the phrase "my kingdom is not of this world." Our knowledge of Mormon history justifies us in saying that such a system does not represent the man, Joseph Smith, who was Mayor of Nauvoo City and Lieutenant General of the Nauvoo Legion, and candidate for the Presidency of the American republic, although Josephitism is strictly in harmony with our views of what religion ought to be, namely, subject to political government, for history has taught us that when it gains the mastery it is the most cruel of all despotisms.

During his discourse the apostle referred to the Endowment House as a substitute for the temple, and asked who ever saw God in that house; but, continued the speaker, Joseph promised that if the Nauvoo temple should be finished God himself not only be seen, but those who should be found pure enough to enter that holy edifice should also have the privilege of shaking him by the hand. Was it not a lucky mishap that the temple was never thoroughly completed, for the sake of saving the prophecy from utter failure, and still furnish topics for fanatics to prate on? There is one peculiar feature among the Josephites, they are willing to believe and accept all the sublime trash that Joseph, the martyr, committed to paper, while they reject all his verbal sayings and practical acts. Mr. Ellis took the ground that life eternal consisted not in theory but in doing what "the Lord God" had commanded to be done, in confirmation of which he quoted the New Testament, where it says, "Why call ye me Lord, Lord, and do not the things I command you?" This, taking it from their standpoint, assumes as premises that all that Joseph Smith wrote was the absolute command of "God." It may be to those who believe it, but it certainly is to nobody else, and if it is to them why do they not act honestly and endorse him on polygamy as well, for there is no shirking the question as to who the author was, the fact of authorship is as well known to men both to the Josephite and Mormon churches as to many outside of both. We care not what religion a man adopts, but we like consistency and truth, and no shirking or begging the most vital questions underlying the whole Mormon fabric. We are informed that David H. Smith will return to the City in about two weeks, when he intends to lock horns with Brighamism again. It is reported that he is making considerable inroads among the disaffected ranks of the outside settlements. We would like to see the Josephite missionaries do more among the intellectual class of Mormons, for we must admit that as a general thing their congregations are composed of the lowest class of intellectual developments, and consequently can never be very powerful.

SOLDIER ARRESTED.—Between nine and ten o'clock on Saturday night a soldier amused himself by insulting several persons on Main street, when finally he attempted to assault James Baldwin with a large rock, but the police happened to be on the spot at the time, and promptly arrested him and lodged him in the lock-up to give reasons for such disorderly conduct.