

EDITORIALS.

ORGANIC CHRISTIAN UNITY.

For fifteen years an organization has existed in England having for its object the unification of the various "Christian" sects. It has not made much practical progress. But recently its spirit has laid hold of some prominent Churchmen, and lectures and sermons have been delivered by eloquent "divines" in discussion of the best means to attain this important end.

But if the theory that obtains in most of the leading denominations is correct, Christian unity would be a disaster rather than a benefit. It is claimed that of the diverse organizations each has its own peculiar sphere, and that each accomplishes things that could not be reached by the others, and therefore the result of division is good instead of evil. This is a remarkable conceit in view of the exhortations to unity given by the Divine Author of the Faith and of the strenuous efforts of His Apostles to preserve and perpetuate that unity.

Bishop Cox of the Episcopal Church is an active worker in the cause of organic union. He has written, or rather edited, a book which claims to show what was the creed of the church before the Council of Nice. It is supposed to be an elucidation, by authority, of the Apostles' and Nicene creeds. It has been thought that if these could be established, they would form a basis of Christian doctrine on which all sects could stand together. But, though the purpose in view may be excellent, it is not likely that the scheme will succeed to any marked extent.

The doctrine of the Trinity, to begin with, as laid down in the so-called Apostles' Creed and also in the Nicene Creed, will not be accepted by large bodies of professing Christians. And the doctrine of apostolic succession will in itself form a never ending source of controversy as to where that succession has led and wherein is held the true and virtual authority.

While it is perhaps true that people holding different views in many important particulars may agree to regard all people as brethren, or as Christians, who confess that Jesus was the Christ and that faith in Him is essential to salvation, yet it is impossible to effect organic unity with essentially discordant elements. Romanism and Protestantism cannot be joined together. Neither can Trinitarianism and Unitarianism coalesce. Election and Free-will are incompatible. Ritualism and Quakerism are opposites. Other sectarian elements equally incongruous exist in Christendom and are incapable of fusion.

The Church established by Christ and His apostles was something more than a body of worshippers agreeing in faith and doctrine. It was an organized entity with distinct peculiarities of its own. It had a set of officers, appointed to defined duties which could not be performed by unordained persons. Authority was vested in them to officiate for and in behalf of Deity. What they did according to rules divinely given and in the name of Christ was the same on earth and in heaven as though performed by him in person. Without such authority those acts, even if done in proper form, were void in effect. Ordinances were administered by this divine appointment, which were essential to make believers members of the Church. Rules for Church government were given and disobedience to them was punished by excommunication. Every branch of that Church, no matter where located, was part of the one Church of the Saints. The churches in Corinth, Rome, Philippi, Ephesus, Thessalonica and other places were, with the church at Jerusalem, one and indivisible, accepting the same doctrines, governed by the same authority regulated, by the same rules, baptized with the same baptism, and had the same faith and the same spirit. Bishop Cox recognizes these facts. He says "there can only be one Catholic Church." But he falls into a grave error when he attempts to assert that "the organic unity of that church has not been destroyed," and yet to recognize all the contending sects as part of that church. Most of these separate and distinct bodies are modern organizations of modern origin. They are as distinct as various corporations for secular purposes. He might as well declare that all firms for the sale of merchandise, or all associations for life or fire insurance are one firm or association, and with much more propriety, for they are more closely allied in principle, practice and purpose than are the various, so-called "Christian" sects.

Rev. Dr. Eaton, of New York, has been lecturing on the same subject, and he also desires that unity among the sects which was a marked feature of the primitive Christian Church. He deplors the division existing, and does not hesitate to denounce it and to point out its evils. He says "the only remedy is organic unity." This is like saying the only remedy for disease is health. But he perceives the difficulty of establishing a basis for that unity. He says: "If it were possible for us to find any statement of faith that would be acceptable to the church universal the

way would be straight." Just so; but without one essential, which does not seem to enter into the calculations of any of the advocates of sectarian unity, no such statement can be made, and no such agreement can possibly be effected. It is the same authority, accompanied by the same spirit, as was held by the Apostles of Christ. That restored and recognized, the way would indeed be straight; without it there is no true path at all.

The very absence of that authority with its attendant spirit and power, indicates the absence of the true Church. A church without Apostles having the spirit of revelation and the keys of the kingdom, by which what they seal on earth is sealed in heaven and what they loose on earth is loosed in heaven, is a different Church from that which Christ established and is none of His. All the organizations which men have made in the world are simply human institutions, from the Romish Church, which is a perversion of the form, doctrine, worship, ordinances, priesthood, spirit and faith of the Apostolic Church, down to the latest sect in disassociated Christendom.

This does not argue that the people who compose these societies are not good people, or that the promoters and organizers of these bodies of believers were not prompted by good motives, or that they have not accomplished a great deal of good in the world. We have no doubt whatever that they have been the means of correcting great evils and extending vast benefits. We have respect for the piety, ability and sincerity of very many preachers and communicants of different sects. We believe that a large number of them will eventually obtain a greater, higher and more glorious salvation than they have ever imagined. But we say, simply, that their organizations are not Christ's Church but have been made by man and are no more His than any secular corporation in the establishment of which He has had no part.

And they are so essentially diverse that they cannot be made one. A new organism, or rather a restoration of the original establishment, is the only means of bringing true believers in Christ into the one fold where there is one Shepherd. New wine may be put into old bottles, but it will only tend to burst them. The veritable Church of Christ, with Apostles and Prophets and other inspired officials, clothed with Christ's authority, not self appointed but God-ordained, administering the one baptism for remission of sins and the one spirit of union—the Holy Ghost, the Comforter, with all its heavenly gifts and manifestations is the need of Christendom today. It is the only force by which organic unity can be secured. The creeds and sects of men have served a purpose, under Divine permission but without Divine authority as have various agencies in Christendom and heathendom. But they are not the living, potent, unified inspired and perfect organization established by Jesus Christ, and must pass away in due time. The devout and devoted who desire this Christian unity should pray, in faith, for the restoration of the true Church with all its original powers and characteristics. But alas! They have no belief in divine communications for the present, but rest upon their varied interpretations of past revelations. So there is little hope that they will unite in appeals to Deity for such a restoration.

And should the Lord in His mercy manifest the fact to them that He has re-established His Church, for the dispensation of thefulness of times, that all who are truly His may be gathered in one, most of them would be horrified at the idea that in despised "Mormonism" is the pure Gospel of the Son of God, and the very force and power of Christian unity revealed from on high and set up on earth to be thrown down no more for ever. But this is as true as that the sun shines and Jehovah lives, and a day is coming which will demonstrate it to all that live on earth and in the heavens.

A QUESTION ABOUT THE BOOK OF MORMON.

MARK BIGLER, of Nephi, Utah, writes thus: "A gentleman who resides in West Virginia has asked me a question which he would like to have answered through the columns of your paper. It is this: If the Gospel is the power of God unto salvation (Romans 1:16), wherein is the necessity for the Book of Mormon? Why would not the Bible be sufficient without it?"

The gentleman who interrogates seems to be laboring under a misapprehension. He appears to be under the impression that the Bible is the power of God unto salvation, when it is merely an exposition of the principles of that power. The Gospel is the truth as it exists in the bosom of God, and has an existence independent of the Bible, Book of Mormon or any other written record.

The gentleman who seeks for information will not deny that the Gospel in its power was preached by Christ and His Apostles before the existence of the New Testament part of the Bible. This proves the point that the power of God unto salvation was extant independent of that Book.

Hence it might have been asked contemporaneously with the compilation of the narratives and letters which compose the New Testament, "If the Gospel is the power of God unto salvation, what need of that Book?"

The consistent answer would have been substantially that it was necessary to preserve the narratives and explanations the book contains to aid the searcher after Gospel truth in reaching an understanding of what constitutes the power of God unto salvation. The Book of Mormon occupies precisely the same position, with this difference, that many of the doctrines given in the Bible are made much clearer in it, the former having been translated by the power of God, while the latter was translated by the learning of man.

The popular method of dealing with the Book of Mormon is to repudiate and treat it as a fraud without perusal and without the slightest understanding of its character or contents. It is simply a condensed history of ancient peoples who reached an advanced stage of civilization on the American continent. One of these races was founded by a band of colonists who were led from the tower of Babel at the time of the confusion of tongues by the hand of God to this land, but who became so utterly depraved that they were destroyed from the face of the earth.

Another race was founded by an Israelitish party of colonists, who were led by divine direction to this continent from Palestine 600 years before Christ. These people had prophets among them, and by command of the Almighty they were directed to keep a record of their doings, the work being transmitted from father to son. The chief object of the careful keeping of this history was explained to those to whom the work was entrusted. Those whom God inspired foresaw that, through wickedness the later race referred to, with the exception of a comparatively few degraded remnants, would be destroyed, when the cup of their iniquity should be full. Holy men obtained a promise that this record should be hid up and in the latter times brought to light through the ministrations of angels and the instrumentality of a prophet.

The entire history was necessarily voluminous, and the last of the prophets but one of the race whose ancestors came from Palestine was commanded by the Lord to make an abridgement of the whole, which he did, fashioning his work with notes of current events, showing the awful condition of wickedness into which his people had sunk, the balance of the history being completed by his son Moroni, who hid the plates of the record in the ground, together with the sacred instruments used for translation, and other relics. The latest date given by Moroni is A. D. 420. The object was to preserve the record, that it might be published to the gentiles, also that it should be carried to the remnants of the formerly great but subsequently fallen race, (the aborigines) and finally to the Jews, in the latter days.

The Bible is the history of the dealings of God with His children on the eastern hemisphere, and the Book of Mormon occupies a similar position in relation to the western section of the globe. They are harmonious in doctrine and principle, the former making prophetic allusion to the latter. As is well known the Bible term of stick meant a book, or parchment writing wound upon a roller. The stick of Judah is evidently the Bible, and the stick of Joseph is claimed by the Latter-day Saints to refer to the Book of Mormon, it being the history of a branch of the house of Joseph who was sold into Egypt. The Saints claim to be mostly descended from the house of Ephraim, and both books are used by them, and are one in the hands of God. Hence the fulfillment of this Scripture—

Ezekiel, thirty-seventh chapter:

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

19 Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, make them one stick, and they shall be one in mine hand.

There is a saying of the Savior's of which professing Christians are unable to furnish a reasonable explanation. We here present it:

John, tenth chapter:

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The Book of Mormon furnishes the cause of this expression, which was simply that there were other people whom He proposed to visit in the capacity of Redeemer.

At the time of His crucifixion, this continent was visited, because of the wickedness of the population, with great destruction, in the form of atmospheric and terrestrial disturbances, which accounts for the marvelously broken character of immense regions of country. Whole cities were swallowed up by earthquakes and upheavals of the earth, while three days of dense darkness prevailed. The more righteous of the people were preserved. After light and calm resumed, the remnant remaining gathered in a body and were contemplating the awful events that had occurred, when Christ appeared amongst them in person, in His resurrected body. To be brief, He organized His church with apostles and other officers, and gave them similar instructions to those imparted by Him to the people in Palestine.

As in the east, the people were fully informed regarding the doctrine of the Redeemer, in whose atonement they believed. They repented of their sins, were baptized for the remission of them, and received the Holy Ghost by the imposition of the hands of those holding divine authority. They rejoiced in the gifts of the Spirit. Christ performed many miracles, the sick being healed, and great displays of the power of the Most High were manifested. These exhibitions of power were much greater than in Palestine, because of the greater faith of the people.

For nearly 330 years peace, prosperity and the power of God unto salvation abounded among the people, but eventually they degenerated into a blood-thirsty and depraved race, and became practically extinct at the time the record was hid up by Moroni in the Hill Cumorah, where it was procured under divine direction by the Prophet Joseph Smith.

It is probable that the gentleman who asks the question introduced at the head of this article may not believe in the divine authenticity of the Book of Mormon. If he did, however, he would see at once that its production in the latter days and its publication to the world is exceedingly essential, occupying a conspicuous place, in unison with the Bible, in exhibiting that Gospel which is the power of God unto salvation.

The authenticity of the Book of Mormon is proved by evidence that is not susceptible of being over-turned. The testimony of the witnesses on the fly-leaf which has never been denied by the testators and is unimpeachable; the evidence furnished by prophetic references of the Bible; the discoveries constantly made in the form of relics of ancient civilized races which once dwelt in this continent among whom the Christian religion existed, are all corroborative of and never in conflict with the record given to the world through the instrumentality of Joseph Smith. There are also internal evidences furnished by the book itself of its own authenticity, many of its prophetic statements having received a literal fulfillment.

The necessity for the Book of Mormon—as well as the Bible—assuming it to be an authentic record, is obvious.

THE WOOL INDUSTRY.

The amount of capital invested in sheep has rapidly increased in this Territory during recent years, until at the present time the production of wool is one of our leading industries. But great uneasiness is being felt among sheep owners here, as elsewhere throughout the Union, lest the tariff may be removed from wool, which would have the effect to materially reduce the price of that article in all parts of the United States. This uneasiness has been increased by the fact that a shipment of Utah wool recently sold in the Boston market for eight cents per pound, a circumstance well calculated to produce gloomy forebodings among sheep men here.

But a further investigation into the probabilities respecting the wool industry will tend to increase confidence in its future lucrativeness. To begin with, the tariff on wool has not yet been entirely removed, and members of Congress who are opposed to placing it upon the free list have an excellent chance of success. The shrewdest opinion upon the outcome of the present debate in the House of Representatives is that the tariff on wool will be reduced, perhaps materially, but that it will not be wholly removed. Facts and figures are being laid before Congress which, it is quite probable, will prevent the removal of all protection to the wool industry.

In a small pamphlet, written by and published at the personal expense of Washington Belt, Esq., of New York City, in the interest of wool protection, it is claimed that there are in the United States about seven hundred thousand wool growers, and fully five hundred thousand persons employed by them to assist in caring for their flocks, and doing other farm labor. Assuming that the majority of wool growers and their employees are heads of families, this writer reaches the conclusion that at least four million persons are more or less interested in the growing of wool. It is thus made to appear that about one-fifth of the entire population of the United States are interested in this industry. Mr. Belt says that the number of sheep in the United States is now estimated at

fifty million head, and the crop of wool at about three hundred and fifty million pounds, worth on the average of last year's prices about twenty-two cents; making the total value of the wool crop of the country seventy-seven million dollars.

He then proceeds to estimate the consequences of removing the tariff on wool, in the shrinkage in the value of lands now used for that purpose and in for little or nothing else, in the value of docks, the amount realized for the clip, and the wages paid to agricultural laborers. He totals the damage that would accrue to the agricultural classes by placing wool on the free list at the enormous sum of three hundred and fifty-five million dollars.

Mr. Belt writes from the standpoint of a strong protectionist, and his estimates are probably exaggerated, perhaps greatly so; but there is enough of truth in them to support the belief that Congress, when fully informed upon the subject, as it ought to be by the long debate now in progress, will hardly consent to make wool entirely free. Should this be done, however, the wool growers of this Territory are still likely to find the business profitable. To make wool free would reduce the average price on all grades about seven cents per pound. The qualities of wool usually imported from foreign countries into this are the finer and coarser, while this Territory produces the medium grades, which experience less competition from the foreign product. It is argued therefore, and with a good show of reason, that were the duty entirely removed, the price of most of the wools raised in Utah would not drop more than five cents. If a portion of the duty shall be retained, as now seems probable, the drop will be proportionately less.

A reduction of five cents per pound on wool will not cause the industry to cease to be profitable in this section. The dividends sheep men have realized for several years past in these parts could stand a heavier reduction than that, and still be as large as are paid in other fairly remunerative enterprises. Besides, what sheep men lose, the woolen manufacturers of our Territory, at least in part, gain, and prosperity to the latter means more employment and better wages for the working classes.

The reason why the price of wool is so low in the east now is because manufacturers will not buy pending the present agitation of the tariff, except at prices which they know will be perfectly safe for them to pay, on the supposition that the tariff will be entirely removed. Hence the market is badly demoralized. When the tariff bill is finally disposed of, however, the wool market may confidently be expected to brace up. In the meantime we advise the wool growers of this region not to relinquish the pursuit at present.

PRICES ADVANCING.

R. G. DUNN & Co. furnish a weekly report on the business and finances of the country, which is a valuable source of information for business men and a reliable authority on fiscal matters. According to these reports there is a strong upward tendency in the prices of breadstuffs and provisions. The last report contains ominous references to the probability that the approaching death of the Emperor of Germany will be followed by a war, which is one of the causes of this rise in prices. Another reason for the advance is the bad weather this spring which has caused a smaller acreage than usual to be sown in grain.

One thing seems tolerably certain: The price of bread stuffs this year will be higher than usual. There seems a further probability that several harvests may succeed each other before they drop to their present level, for a war in Europe would result in an advance in grain which probably would continue for some years. The farmers of Utah should note these signs of the times.

THE NEW CHIEF JUSTICE.

VERY general surprise has been created throughout the nation by President Cleveland's choice for the Chief Justiceship of the United States Supreme Court. In nominating Melville Weston Fuller he named a man who is little known to the country at large. But assurances which come from Chicago, the home of the nominee, of his fitness for the exalted position, cause satisfaction to be mingled with the feeling of surprise, for what the country wants in that position is a man whose reputation has not suffered from a connection with political intrigues, or from other causes, and Judge Fuller is reported to be precisely such a man. He is a Democrat and has been a worker for the party, in a patriotic and disinterested way. He has been devoted to his profession, in which he has long ranked as a man of great ability and learning, and the bar of Chicago, without regard to party lines, have given him an enthusiastic endorsement.

"Little Charlie's" Trial.

The trial of Ah Jung, for the murder of "China Mary," is still in progress in the Third District Court. The testimony thus far has been the same as that given at the examination before the Commissioner in October last, and published in full at the time.