

## THE EDITOR'S COMMENTS.

### CHRISTMAS GREETING.

Christmas Day of 1896 is at hand with its message of good cheer to the inhabitants of the earth. There are many hearts elated with hope, many buoyed up with radiant pleasure, and many bowed down with sorrow and anxiety. But to all of these the Christmas Day brings tidings of joy; for there are none whose happiness is so perfect or whose gloom is so great that a brightening ray does not come from the glorious event which brought Christmas into existence. Hence old and young, grave and gay, rich and poor, strong and weak, all have occasion to rejoice on the day that commemorates the birth of a Savior who is the resurrection and the life to mankind. The people of Utah delight in experiencing their full share of the universal rejoicing, and in being especially blessed in many respects. There are poor and sorrowing among us whose souls are to be made more cheerful by the kindness and sympathy of others, and these in turn have added to them through their own exercise of love and compassion a greater measure of delight and peace. May the hearts of all be filled to overflowing with radiant joy and brightest hope.

### PEACE ON EARTH.

Nineteen centuries have rolled away since the celestial chorus was heard on the fields of Bethlehem, the memorable night Jesus was born, announcing peace on earth and good will among men. The human race had experienced for thousands of years strife, contentions, violence, bloodshed; at last the day dawned that was to bring salvation under its wings.

But the condition of the world today, so long time after the announcement of the reign of peace, seems to be sadly disappointing. Nations stand against nations in hostile array. In the very cradle of Christianity thousands of orphans and widows are weeping over the loss of their protectors, slain by fellowmen before the eyes of a Christian world. In other places Christian devotees are desolating the earth with fire and sword, adding to the pages of history new horrors. And as nations are, so are individuals. It seems as though peace had been taken away instead of given to the earth. Liberty breeds crime; self-government fosters tyranny, or lawlessness.

In the time immediately following the appearance of the Son of God on earth, principles were taught the results of which would have been peace. Men and women were taught to turn from the paths of sin and by a life in righteousness secure temporal and eternal happiness. They were taught to look upon even the stranger, or a slave, as upon a brother, with all the duties that relationship implies. National and sectional limitations were eliminated in the universality of the Gospel that was equally intended

for every creature. And thus the foundations were laid for a universal rule of peace. But the building on these foundations soon was discontinued.

As early as in the apostolic age evidences of strife appear, first concerning temporal affairs such as the distribution of gifts to the poor, and then concerning doctrine. Factions were born, and the struggle for supremacy commenced. And later, when the religion of Jesus became merely a political implement, instead of being a message of peace and love, it seemed to be the source of all evil. Nowhere is this more clearly demonstrated than in the councils of the Christians, where, one would suppose, all that was good and noble would be exhibited before the world. The contrary was the case, however. At the council of Ephesus in 431 A.D. the contending factions met accompanied by an armed escort and were followed by a rabble of the lowest grade of the large cities. The adherents of Nestorius and those of Bishop Cyril fought in the streets, and to stop the bloodshed imperial troops had to be ordered out against the "Christians." Another great council was held later in the same place, and it has come down through history as the "robbers' council." The question to be decided was whether our Lord had "two natures" after His resurrection. And such was the spirit that prevailed that the presiding officer had to be guarded by soldiers. A communication presented from Eusebius was received with the cry: "Let Eusebius be burnt—let him be burnt alive." The delegates from Rome did not dare to present their letter from the bishop, Flavian, who offered from the majority of the crowds was compelled at the point of the sword to sign the decree of the council, and then the presiding officer struck him in the face. The crowd then beat and kicked the unfortunate bishop from Jerusalem so seriously that death resulted, and this is by no means the only council that is stained with blood. The spirit of persecution, of violence, of savagery, went hand in hand with the apostasy, until, as one historian remarks, heathen Rome has slain her thousands, but Christian Rome her tens of thousands, and thus it has been up to the present time.

Still, the principles of Christianity are indestructible, and the announcement of peace upon earth was no mistake. Even through these long ages, when apparently the opposing power has reigned supreme, the work of salvation has been under preparation for full realization in the latter days. The kingdom of God is coming. Prophets and inspired men have again spoken. Communication with heaven has been reestablished, and the time is near when He whose right it is to reign shall again come to His people, and with Him the time of the restoration of all things. If we note the turn of affairs upon this earth since the French revolution, it is easy to perceive that we stand at the entrance to an entirely new era.

Knowing, then, that Jesus shall

come again, we listen with joy to the angelic choros, "Glory to God on high; and peace on earth," for the Prince of Peace shall rule, worlds without end.

### THE CITY AND LIGHTING.

The franchise granted to the Utah Power company by the City Council at its last session is most liberal to the power company, and may be taken as an indication that the Council will welcome to the city such enterprises where a large sum of money is spent, for the Council would not discriminate between corporations or citizens proceeding upon similar lines. There are two conditions upon which the city is to receive a service from the company, one of which might be regarded in the way of consideration for the franchise, provided it is taken advantage of within one year; but if 1897 is allowed to pass without the notice requiring service, then the company gets its franchise practically as a free gift from the city. The Council has concluded that this is the better policy to encourage such large enterprises.

Regarding the service by which, under a five months' notice given within a year, the municipality can get power at a given figure, this is not to be marked down as a consideration for the franchise, even if made available, since, while it may be advantageous to the city in some respects, it entails no burden on the company; rather, a contract of 300 horse-power at \$25, or a municipal patronage of \$7,500 a year, may be looked upon as a pretty fair business proposition.

The other condition presents a somewhat different aspect. It is that, on four months' notice given in 1897, the power company will erect enough poles with or as arms to admit of lighting the city with 400 arc lamps; of course, if the company furnishes the current for the lamps it will be paid for it. If the requirement be made within the year, however, it will cause the company to make a considerable outlay for poles, etc.; but this is not wholly an expense to it, since the company uses the poles wherever they are within its own area of service, and if this covers the whole district where poles are erected, there is no extra burden.

But the most important feature in the franchise, to the public, is not the direct dealing with the Utah Power company, which the people generally welcome as they do any other enterprise in which a large sum of money is invested. The significant point is the intimation that the city contemplates going into the business of municipal lighting of streets. That is the point of both the service conditions imposed in the franchise; for the city has use for neither horse-power nor bare poles except in the adoption of such departure from its present and former policy.

The question of a municipal electric lighting plant therefore becomes a matter for careful contemplation. Is the city financially able to make the investment during the next year? And if it is, do the present conditions justify the conclusion that the street lighting can be done cheaper by the