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CHARLES W. PENROSE, EDITOR.

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THE RELIGION OF THE FUTURE.

MANY references are made in books and newspapers, to say nothing of the pulpit, to what is called "the religion of the future." The phrase itself, passing by the views of writers regarding it, is an indication that the religions of the present are unsatisfactory to a multitude of thoughtful people.

The various "Christian" sects all claim to have the true religion, that is, the religion introduced by Jesus Christ who is recognized as the Son of God. While there are differences of opinion in regard to his supernatural origin, it is agreed that he taught and established the religion which is to bring the world into final harmony with heaven. But minds untrammelled by "Christian" traditions and unfettered by formal creeds, perceive the incongruity of the doctrines taught by the sects and also their inability to cope with the evils of the age. Therefore they look for some other and more advanced religion than what is called "Christianity," to meet the wants of latter-day humanity and unite mankind on a common basis which shall accomplish that universal fraternity and harmony that all the great prophets, sages, poets, and philanthropists of the ages have desired and predicted.

But if Jesus Christ was the being he was declared to be, and introduced the religion of the Father, the truth of the Eternal God, if his religion is the true religion, it is the religion not only of the earliest centuries of the Christian era, but the religion of the present and the religion of the future. And what is needed is simply that religion in all its fullness, and force, and authority, and inspiration, as it came from him as the mouthpiece of the Almighty.

Where is that religion to be found to-day? Compare the churches and creeds of the world with the Church and its doctrines and powers as set up by Christ and the Apostles, and it will be found that there are differences among them all so great and so contradictory as to establish the conviction that they have all gone out of the way, and that they have no right to the

claim that they are the Church of Christ or have the Christian religion as it came from Jesus of Nazareth.

The religion of the future is to be the pure creed of Christ. It is ample for the wants of all the world. What passes for it now in Christendom falls very short of its plenitude and light and power. A restoration of it and its acceptance by mankind would answer every need. There is no necessity for a new religion. The old religion of Christ will fill every requirement. For it is progressive as well as positive. It contains within itself elements of adaptation to all lands and tongues and conditions. It connects man with his Maker and opens the fountains of light and knowledge by revelation and inspiration for every soul.

The world will not now receive it, but it is a act that will one day be recognized that this restoration has taken place, and that the system nicknamed "Mormonism" is that Church and creed and organization, which is the need of the times and which God has set up to meet the wants of mankind. It is not a new religion but the old religion of Jesus Christ restored.

It will be the religion of the future. It solves the theological problems of the times. It settles all the discussions of the sects. It fills every need of both "Christian" and pagan humanity. And it will penetrate to every clime and win to its support and love the good and true in every walk of life. This may be scouted by the self-sufficient today, but as sure as truth comes uppermost ever, if only time is given, so sure will what we have foreshadowed be one of the great realities of the approaching new era.

THE BATTLE OF THE GIANTS.

NOT since 1857, when Douglas and Lincoln met in joint debate, has the Mississippi valley known such political excitement as in the present campaign in Ohio. On the 8th inst. the rival candidates for Governor of Ohio met at Ada and debated the great issues of the hour. Governor Campbell opened the contest in a speech which lasted over one hour and a half. He dwelt mainly on the question of protection as opposed to free trade. The former he characterized as an overgrown monster which pauperized the farmer, destroyed American commerce, built palaces for millionaires, and substituted Huns, Bohemians and Italians for American citizens.

The words of Abraham Lincoln, when he said that a money power would spring up in the United States,

which would ultimately bring the wealth of the country to the hands of a few, were reproduced by Governor Campbell. He said that the few now owned the wealth of the country, and that the republic was thereby endangered. The number of homestead owners have fallen in twenty-five years from five-eighths to three-eighths. When Egypt fell, two per cent. of her people owned 97 per cent. of her wealth. When Persia went down, one per cent. of her population owned all the land, and at the fall of Rome 1800 persons owned almost all the known world. In 1850 the capitalists of the United States owned 37½ per cent of the country's wealth; now, said Mr. Campbell, they own more than 75 per cent of it.

The governor contended that the tariff was a tax on the consumer, and that the importer adds the duty to the price of goods. Five thousand dollars worth of English goods, under the present tariff, would cost \$8000 in New York. Under free trade the value would be the same in Liverpool and Boston. During last year \$160,000 worth of plate glass was imported, and \$68,000 duty paid on it. England did not pay this duty, hence the American merchant had to pay it. The appraised value of farm land depreciated in ten years \$96,000,000, while its wealth has increased in the same period \$243,000,000. All this was attributed to a protective tariff.

The governor dwelt a good deal on glass, and said though protected since 1789, it was considered a baby still, and because of the tariff on it the glass trust was recently formed. He would, however, prohibit the Belgians, who worked for the glass trust from entering this country.

Major McKinley followed in a speech of an hour. He dwelt with the free silver issue, saying that until the great commercial nations have fixed a bimetallic ratio, America can not safely adopt a silver coinage scheme. The cost of the silver in a dollar is 80 cents, but the government stamp makes it worth 100 cents. Under the 1878 laws the difference between the commercial and coinage values of silver goes to the Treasury. In twelve years this difference amounted to \$67,000,000, all of which went to benefit the people. Under free coinage a foreigner could bring 76 cents' worth of silver, get it coined at the mint, and then buy 100 cents' worth of goods with it.

Both Major McKinley and Governor Campbell in 1886 voted against free coinage of silver. Both of them also held at that time that unless there was an international bimetallic ratio adopted by 1889, silver coinage in the