

EDITORIALS.

"NO BUSINESS TO UNDERSTAND."

BISHOP HAVEN, at the Troy, N.Y., Conference, delivered an address, in which he laid much of the blame of the infidel tendencies of the age to the ministers of the gospel. The *Pacific Advocate* reports his speech, from which we take the following extract:

"The treachery of some of the clergy, failing to preach truth as it should be; for the past 20 years, has invited the Ingersoll rebellion—ladies and gentlemen cheering reckless denunciation of doctrine. They had heard the minister preach doctrine that had no particular hell in it. Some of the preachers of the land have been teachers of the falsest and foulest of heresies. If you do not feel that it is your mission to save men from depravity and hell-fire, you had better get out of the business as quickly as possible. (Applause.) You are to preach a salvation that you cannot understand. It is not your business to understand it. Reason is never the child of Faith. You need to preach the dogmatism of God."

The Bishop blames the clergy, but he is equally, if not more, in fault. While professing to be an expounder of divine truth, he not only fails to make plain the things of God, but encourages ignorance. He charges the clergy to preach that which they cannot understand, and tells them it is not their business to understand. Can it be wondered then that skepticism advances? Men who are specially hired to act as guides, are not only uninformed about the way, but are required to keep on directing others in the path, without troubling themselves to learn anything concerning it.

The Bishop complains about preachers teaching heresies. His own exhortation contains one of the worst of heresies. The office of the ministry is eminently to "teach all nations." Imagine a professor of mathematics attempting to teach that science without understanding anything about its principles! The office of the Comforter, promised by Christ to His apostles, was to take the things of the Father and the Son and show them to those ministers, who were appointed to explain them to the Church. "The Spirit searches all things, yea the deep things of God," and those who taught the Church anciently, under its influence could say "we speak the things we do know, and testify of that which we have seen."

If Bishop Haven and his associates desire to stem the tide of infidelity, which is rising higher and higher in the world, they must interpose something more than their dogmatism, which they assume to be "the dogmatism of God." If they cannot understand, and are not to try to understand, the scheme of salvation which they undertake to preach to others, their system must go down before the reasons and arguments of unbelievers and the dis-esteem which is growing in the minds of the populace for the professed servants of the Almighty, because of the general realization of the fact that the priests know no more than the people, will swell into deep contempt of their assumptions and confirmed unbelief of all ministerial claims to divine authority.

This "blind guide" founds his exhortation to ignorance on the saying: "Reason is never the child of Faith." But the command is given to "add to our faith knowledge," etc., and the main object of placing the various ministerial offices in the Church is declared to be, that the Saints might be brought to perfection and full knowledge of the Son of God. But the inspired Apostle predicted that false, unauthorized teachers would arise, who would be "ever learning but never able to come to the knowledge of the truth," and exhorted all from such to "turn away."

There may be some points of doctrine in the Christian faith that believers do not at present fully comprehend. They pertain to infinity and are beyond the grasp of the finite mind. They are related to eternity and cannot be compared with things of time. But reason,

guided by the spirit of truth, can reach out so near as to acquire a rational conception of them, and faith will step in where reason fails, and lift the soul to heights of immortality and thoughts beyond the scope of uninspired reflection.

What preachers need now-a-days is a true understanding of divine things. If it is "not their business to understand," it certainly is not their business to expound to others. If they have not learned of the Master, they have no right to attempt to teach in His name. And the more they dogmatize, the more infidels they will make. For the terror of priestcraft is passing away, and the awe of the surplice has departed. Preaching human depravity and threatening hell-fire have played their part, and without reason and facts and arguments and testimony, based on actual knowledge and experience, the modern minister may as well turn to work for a living at once for his occupation, as one who has "no business to understand" is emphatically gone.

The world wants more light and less dogmatism, more certainty and less guess-work; more present power and conviction and less dependence upon that bestowed on others in times of antiquity. And if Bishop Haven and his compeers have nothing better to meet the infidel notions of the age, than things they cannot understand and have no desire to understand, they will find that their system of incomprehensible theology will soon be swept away, in company with other inconsistent schemes of men, that are destined to become obsolete.

The gospel of Christ as taught by himself and restored to earth in this dispensation, is rational, understandable and incontrovertible. It makes plain the past, explains the present and unfolds the future. It gives a key to the sayings of the prophets of old and puts its votaries in possession of the spirit which guides into all truth. And while its doctrines are expounded by the living oracles, it turns not from the records of the past, but encourages the searcher after divine knowledge, and exclaims to the student "whoso readeth, let him understand." And its effects were truly foretold by the prophet Isaiah, "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

THE CREATIONS OF GOD.

ONE of the recent astronomical discoveries is "a dark sun" in the neighborhood of the star Procyon. A similar lightless body was seen by Professors Clark and Pond near the Dog Star—Sirius, in 1862, its existence having been previously demonstrated by Bessel. Its mass is nearly seven times as great as that of our sun, but no ray proceeds from its immense surface to indicate its position in the universe. How many more of these dark worlds, invisible to us by the aid of the most powerful instruments, may be whirling in space, is at present unknown even to advanced astronomers, but the existence of the above mentioned has been established.

These rayless globes may once have been blazing orbs, shedding their effulgence upon lesser planets and emitting life as well as light to dependent worlds. Stars previously unknown have suddenly shone out in the heavens and obtained recognition in the stellar catalogues. And it is as likely that worlds may pass into outer darkness as that they may suddenly burst forth into luminosity and splendor.

The fate of our own globe is an interesting subject for speculation both to the scientist and the theologian. And a great many remarkable theories have been projected concerning its ultimate destiny. Some argue that it will, one day, be absorbed into the sun, with its companion planets, and that this process of amalgamation will continue until there is a general aggregation of worlds into a mass immeasurable. Others contend that destruction must inevitably overtake it, like all things that

have a beginning, and many believe that its own internal fires will be the instrument of its demolition.

But the Latter-day Saints have the "sure word of prophecy" to guide them in this matter. They are not dependent upon the statements of old-time Scripture, which are in some instances obscure, nor the imaginings of astral wonder-makers, but have the word of the Lord on this subject, given in their own times, which throws light on the revelations of former days, and gives a clear and unclouded view of the future. By this they learn that though the earth will be purified by fire, it will not be destroyed. That though it will die, it will be quickened and made glorious. That it will with its heaven, be renewed and filled with life. That it will be transfigured, as Jesus was upon the mount, and be clothed with the glory of its Creator. That the elements of death will be purged away; that its latent light will be awakened and developed so that it will shine like "a sea of glass mingled with fire," reflecting all the tints and colors of prismatic beauty; that the resurrected righteous who have bodies celestial, will dwell upon its face; and that it will become to them a revelator or grand Urim and Thummim, making manifest all things pertaining to creations of a lower order.

They learn that the courses and times and seasons and motions of all the starry worlds are fixed by the hand of Omnipotence. That those which "fill the measure of their creation" are preserved by the law of their existence, and will become sanctified thereby. That there are worlds which have passed away, by the word of the Lord's power. That when one earth and its heavens shall pass away, another shall come, and that there is no end to the creations of the Almighty for ever and ever. Suns and planets may go into outer darkness, and those that dwell thereon be consigned to "weeping and wailing and gnashing of teeth." Other worlds may come into being, and pass through their resurrection and redemption, into the glory for which they are adapted. But the equilibrium of the heaven-ordained system of the universe will not be disturbed, except so as to fit into the eternal plans of the Master Architect, who garnishes the heavens with his handiwork and fills the worlds with his offspring in various degrees of progress towards the standard of perfection, which is comprehended in His own glorious and immaculate person.

We refer those who desire to learn further on these points to the Bible, the Pearl of Great Price and the Book of Doctrine and Covenants, assuring them that one ray of light from the mind of the Lord is fuller of knowledge and stronger in its assurance than all the theories of human philosophy, or the calculations of ancient or modern science.

EDITORIAL NOTES.

An Indiana paper heads its marriage last: "Limited Partnerships." Divorces are still obtained on easy terms in that State.

Geraniums are obnoxious to snakes. They are beautiful as well as useful. No garden or conservatory is complete without geraniums. Plant plenty.

The *Prairie Farmer* publishes the following, which we think should be taken, if at all, *cum grano salis*: "The greatest part of the sherry consumed in the United States is made in the city of New York from tomatoes."

Young ladies should know that "banging" the hair is now out of fashion except for very little girls. This, perhaps, will induce them from abandoning a style that makes them look as if they belonged to a lunatic asylum. Remember girls it is not "the thing" at all at present.

We learn by telegraph that the New Testament revision company have been meeting at Newhaven, and have reached as far as the first eleven chapters of the Book of Revelations. They will complete their work in a few days. The Old Testament revisers will not finish their task for two years.

The annual income of the Church of England is over thirty-six million dollars. The Archbishop of

Canterbury draws \$75,000 a year, and their Graces of York and London have each \$50,000 per annum. They manage to rub along on this wages and keep the wolf from the door of their several episcopal palaces.

The hop harvest in England will be a poor one. The consequence is that prices will be high in America. Why do not some of our Utah farmers try their hands at the cultivation of the hop? That which will grow wild in any locality certainly can be improved by cultivation. A good hop crop is a paying product.

Dr. Watters, of Boston, who made the valuable discovery that bi-carbonate of soda will quickly heal a burned or scalded surface, if the skin is unbroken, has now found out that a suppurating wound can be cured in a remarkably rapid manner by drying it with blotting paper and then applying the juice of the common milkweed. By this means new skin is formed and the wound healed up astonishingly quick.

The Chicago, Milwaukee and St. Paul Railroad Company have had a plow built which is said to be the largest in the world. Following are the dimensions. Who has seen a larger one? The share weighs 382 pounds, the mould-board 180 pounds, the beam 900 pounds, the coulter and clasp 180 pounds, the clevys 60 pounds, the standard 134 pounds. The beam 16½ feet long, 10 inches wide and 17 inches thick; the mould-board 8 feet by 26 inches; share, 5½ feet by 12 inches. It will cut a furrow of 37 inches wide.

The *American Agriculturist* has this to say about the best time to gather the grain: "It is a fact first observed and made known by an English farmer and agricultural writer, Mr. John Hannam—recently deceased—and widely confirmed by many experiments during several years past, that the later stages of the ripening process diminish the proportion of flour and nutritive value of the wheat. The time to harvest the best grain is when the kernel is still soft enough to be crushed, but is comparatively free from moisture, and breaks into meal between the thumb nails."

President McCosh made the following remarks in his baccalaureate address to the graduating boys, a few days ago. It is a condensed sermon good for all young men to read and remember: "I say to you intending lawyers, see to it that ye yield to no crookedness; and to you intending merchants, that ye be honorable in all your transactions; to you intending journalists, that ye rite only what ye know to be true; and you ministers of the everlasting gospel, that your aim be to win souls to Christ; and to all that ye live soberly, righteously and godly."

Co-operation is being tried with great success in Paris, the gay and brilliant French capital. At a recent banquet, twelve societies were represented, viz: Furniture carvers, coachmakers, shoemakers, two societies of workers in tin, typographers, musical instrument makers, laundry workers, lithographers, spectacle makers, stonecutters, marble workers, joiners, opticians, house painters, piano makers, tailors, clothing cutters, and two companies of file workers. In all these industries the workers share in the profits of the business, which is co-operation in its true and proper sense.

This is the mode of threshing small grain in the Crimea in the olden time. We do not recommend it to modern farmers: "After selecting an even spot of ground they fix a pole or stake into the earth, placing the grain in a circle around it, so as to form a circumference of about eight or nine yards in diameter. They then attach a horse by a long cord to the pole, and continue driving him round and round upon the grain, until the cord is wound upon the pole; after this, turning his head in an opposite direction, he is again set going, until the cord is unwound. By this process, they do not fail to obtain the whole of the grain clean from the sheaf; but the straw is destroyed."

In China, during the summer months, all kinds of vegetable refuse are mixed with turf, straw, grass, peat, weeds and earth, collected into heaps, and, when quite dry, set on fire. After several days of slow combustion, the entire mass

is converted into a kind of black earth. This compost is only employed for the manuring of seed. When seed-time arrives, one man makes holes in the ground; another follows with the seed, which he places in the holes, while a third adds this black earth. The young seed planted in this manner, grows with such extraordinary vigor that it is thereby enabled to push its rootlets through the hard, solid soil, and to collect its mineral constituents.

On some of the railroads in Russia, hot water instead of fire is used for setting tires. The method adopted secures uniformity of temperature, a great desideratum impossible by the fire-heating plan. Following is the *modus operandi*: "An iron tank, one quarter filled with water, is fixed near a stationary boiler, a steam-pipe from which is led through it, capable of heating the water to 212° Fahr. Into this the tire is plunged by means of a portable crane, and after an immersion of from ten to fifteen minutes, is taken out and immediately placed on the wheel. The allowance for shrinking—the difference between the diameter of the skeleton and that of the tire—is 0.75 millimeter to a meter, and the measurement must be made with great accuracy."

The *New Northwest* says, that six weeks ago, Ten-Day, the Indian chief, met on Salmon River, Granville Stuart, whom he had known for many years. He said: "My women and children and people are starving. We wanted to go and hunt and could have provided for ourselves, but the soldiers compelled us to return to this agency and remain. We only get a little flour and bacon, and occasionally a piece of beef, not enough to keep our people from starvation, and yet we must stay. I have always been friendly to the whites; I have lived among them nearly all my life; I will not fight them, nor will my people while I live. But, I am not sure that my life is safe." That is the way the agents drive Indians on to the war path. Now the cry is "clean 'em out."

ITEMS FROM THE COUNTRY.

Bishop Eli Whitear, of Milton, Morgan County, informs us that:

"Grasshoppers here are terribly thick, but we have plenty to feed them, if they do not stay too long."

E. H. A., writing from Huntsville, Weber County, says:

"It has been quite hot for the past week. The thermometer has—well I don't know that we have any, but one can soon tell where the mercury ranges, when handed a scythe and snail, with which to mow in heavy grass. The grain looks well; and if the frost will stay away, an abundant harvest will be realized."

The latest wonder is the fact that a capital B appears on all the leaves of the oats. Many fields have been examined, and in each one, on every leaf, is printed, or engraven, the same strange device.

During a thunder storm, on the night of the 23rd inst., a shingle machine, belonging to William Yeamons, and situated in the mountains east of Huntsville, was struck by lightning and destroyed by fire, in connection with several thousand shingles. No one injured."

From Wallsburgh, Wasatch County, J. K. P. writes:

"The grasshoppers have made their appearance here during the past few days, but have not as yet injured our crops but a very little, we have every prospect of a bountiful harvest. The grain will be ready to cut in a few days."

P. W. Stevenson, of the 5th Ward, Provo City, says:

"The crops here are looking well and we are in the middle of our small grain harvest. There are a few 'hoppers' here, but as yet they have done no damage, and it is probable they will not bother us this year."

"Although our community here is small at present, we are fast increasing in population. We have now a Y. M. M. I. A. and also a Y. L. M. I. A., a Sunday school and a Relief Society, and we all rejoice in the work of the Lord."