

This glorious time shall come as soon as that of the Gentiles has been completed and the fulness of the Gentiles gathered in. This is expressly stated in holy writ, so there can be no uncertainty about it. Nor need we doubt that the time is very near. All signs indicate the closing up of the former dispensations for the ushering in of the new one. Blessed is he who is prepared for the future.

J. M. S.

CLERGY AND WORLD.

THE *Alta California* of April 28 has the following for its leading editorial:

"Organization and co-operation are forces that should be brought into the field to fight poverty, crime and disease. Bishop Huntington has recently spoken his mind as to the place held by his church and its ecclesiastical organization in the practical economy of the world. He is not satisfied with it. His expression of dissatisfaction applies equally to nearly every other Protestant church organization. What they seem to need is an intelligent, useful and profound influence in the every-day, practical affairs of this world. Why should Christian communities have so much crime and poverty, and why should Christian States have such oppressive public debts, and why should three great processions start from the cradle—one bound for the prison, another for the poorhouse, and the third for the insane asylum? These processions never lack recruits. The people who march in them increase in numbers out of proportion to the increase of population. The sitting in churches, the increase in worshipping congregations, may not keep pace with the population, but no matter, the insane who chew their tongues and shriek as they march, the paupers who whine and shiver, and the criminals who jest on their way to jail, keep up the average and account for the loss. The march begins with the cradle and it ends with the grave, and heads and hearts are broken as the three lines diverge to the three different institutions which civilization has provided to shelter the results for which it seems to be responsible. Each force of society must bear its share of the responsibility, and, according to Bishop Huntington, the pulpit is getting awake to its part in reducing the tragedies of human life.

The clergy would seem to need a wider grasp of the practical affairs of life. A pastor, if the suggestions of the bishop are to be accepted, must have an equipment that will cause him to be sought for sound advice in matters that concern the health and economies of the body as he is now sought for comfort in those afflictions of the soul which are the common lot of man.

It is safe to say that a large percentage of the causes which lead to poverty, crime and insanity might be averted by timely and wise

council. So many fall for lack of knowing how to stand, and they might know if only the trusted adviser were at hand.

Our great churches have much to learn and more to teach in the physics of life, and yet they equip their clergy only for metaphysics. If they only could have clergymen who are not only strong in prayer but sharp in a horse trade, they would fill a want which we believe is felt more and more every year. If they could not only advise and persuade the conversion of the young, but with keen insight into their capacities could also advise the profession they should follow or the handicraft they should learn, the pulpit would regain its vital hold upon men, and by equipping them better for this life would fit them more easily for the life to be.

The study of the practices of some people, whom they teach their flocks to despise, would be of benefit.

If the American pulpit were asked what organization in the country might be studied with the least profit for useful suggestions, beneficial in the moral and material concerns of the people, we are persuaded that a large majority would answer, the Mormon Church of Utah. Its practice of polygamy condemns it at once, and men turn from it with aversion and disgust and condemn its people to vicious pursuit and rigorous punishment. But suppose we forget about polygamy for awhile and honestly look into the jails, poorhouses and insane asylums of that community of 250,000 souls. Let us get the detail and the sum of individual, municipal, county and territorial debt. Let us examine carefully the standard of official honor, see what is the ratio of defalcations in office, of corrupt use of official position, and honestly strike a balance in these matters with the surrounding States and Territories which are not shadowed by polygamy. The balance is creditable to Mormon Utah, and yet it has a mixed population. It has tapped Europe below the line of lees. It has on hand the same problems of education and assimilation that afflict other communities which receive a higher class of European immigration.

Bishop Newman of the Methodist Church has just said: "We have the race question to settle as between American born and foreign born." But that question does not seem to trouble Utah, where order is the rule, law is supreme, industry is universal, and the manliest of qualities have conquered a desert and graced it with homes.

Over it all is the cloud of polygamy, but aside from that the silver lining of temperance, virtue, economy and public and private honor offers a subject for philosophic study. If we were asked to give reasons for the existence of so many desirable things in that Mormon land which make it exceptional, we with present lights would answer that it is due to the practically helpful character and qualities of the Mormon ecclesiastical establishment. Charged with the sin of polygamy, that church may

challenge the rest of the country to a show of facts and figures on the rate of taxation, the economy of public expenditures, the grade of official honor, the perfection of public schools and universality of education, and the percentage of insanity, pauperism and crime. We declare without fear that no community of like population and circumstances as to mixture of nationalities can safely accept the challenge and stand the comparison.

And all this not because of polygamy, but in spite of it. All this lead in the race with a millstone around the Mormon neck. Surely such a condition may well be studied, not by critics, but by philosophers. All men know that if any other church organization could point to such results of its domination of a great Territory or State, it would trumpet the fact to the world. But here is just that situation standing ready for study.

What we say may be startling. It may be unpleasant. It may be misunderstood. But we will be glad to say it of Jew or Gentile, Catholic or Protestant, and that some one may sometime and somewhere be able to say it of each, we piously and persistently hope.

But whether in Utah or elsewhere, the clergy and the world need opportunities for study of the conditions of a more practical relation to each other. The great and wide-reaching church organizations have the machinery, if some genius will set it in motion. Instead of depending on his flock the preacher should make it depend on him, not as the subduer of inquiry, the blockader of progress or the agent of superstition, but as a guide, philosopher and friend in the daily occurring emergencies and material trials of the flesh, as well as in the metaphysical epidemics which furnish work for the revivalist and evangelist, and for the bed-side practitioner of theology.

It may be answered that the mass of mankind are self-poised and self-reliant in these material respects. But if this be so, why do the there awful and solemn processions—hopeless, hapless and forlorn—keep step from the cradle to the poorhouse, the madhouse and the prison? They are facts, and they teach while they terrify. If they are non-preventible, then all that we have said is in vain. If they are preventible, let prevention be studied wherever light can be had.

Lord Wolseley has been writing an essay upon the English swords that proved in recent battles in the Soudan to be no better than sticks, bending and breaking under the most ordinary strain. He says that the present style of sword is too light by two or three ounces, and too thin in the "fuller," but he thinks that one main trouble has been that the weapons are weakened by the tests to which they had to be submitted before acceptance, and he sagely suggests that it might be better to accept the swords without testing them.