

So far as concerns the assimilation for which such a strong desire is manifested, if the *Statesman*, which alleges that the Mormons are yet "below the average in intelligence," will compete with them on the basis of the principles set forth in the Word of God, which it assumes to acknowledge as a text-book, it might secure an additional measure of intelligence itself, and thus discover that the inferiority is at present on its own side. It might then improve the quality of its own articles in at least having them less abusive and more consistent when it tackles the Mormon, mention of whom seems to excite its hatred and bigotry to an intense degree.

From the editorial article in question it would be quite easy to conclude that the antagonism of the *Statesman* to the Mormons was because the latter are superior to Christians generally, both in the principles of their religion and their adherence thereto. Indeed no other logical position can be reached from the statements of fact. But however true this is as to the real reason, it would not be fair to presume such to be the intention. Yet the article points out that:

There are elements of power in the Mormon system of some of which, at least, multitudes of our citizens have little conception. First of all is the intense earnestness of the Mormon people.

This earnestness is in most marked contrast with the cool indifference as to their religion of multitudes of professed Christians who hold the Mormons in a kind of contempt. But when the time of trial comes, this intense religious earnestness is what counts. It is only of such stuff that heroes and martyrs are made.

Another aspect of this intensity of religious devotion is seen in the enthusiasm of the great gatherings at the Tabernacle in Salt Lake City. All parts of the service are full of spirit.

Among the Mormon people at large the use of alcoholic liquors and of tobacco prevails to an exceptionally small extent. And all such use is sedulously discouraged by the leaders. With the temperate habits are naturally linked industry and frugality.

It is further stated that "A special feature of the Mormon hymns, as indeed of their entire system of faith, is the eminent place given to the thought of the kingship of Christ, and the certainty and nearness of His coming reign." Then it says:

This assured confidence in the approaching triumph of their principles as the principles of the kingdom of Christ to be set up in the earth, is one of the sources of their unbounded enthusiasm. It would be well if Christians generally, who believe that Christ is King, would make their faith in that kingship as vital and practical a principle of their conduct as do the Mormons.

Precisely so; and if Christians generally would find that the assimilation would be accomplished, though not in the form the *Statesman* might desire, for then professing Christians generally would be Christians indeed—they would be Latter-day Saints, commonly designated as Mormons. Our friends could not do better, however, than follow the advice which he gives to Christians generally, and reach to that higher plane by making Christ's kingship as vital and practical a principle of his conduct as do the Mormons.

Since the Mormons set such a worthy example, as confessed by the

Statesman, its berating of them surely is most inconsistent with its counsel to others. It urges that the people of the United States "must build the entire national superstructure on a public confession of Christ as our nation's Savior King, and our acceptance of His law as supreme;" and says that "with such an acknowledgment of the King of kings we shall assimilate every element of our national life into the unity and permanence of a genuine Christian state." Yet when the Mormon people give the most eminent place in their system and actions to "the thought of the kingship of Christ," which the *Statesman* exhorts all others to do, it raves and rants over the "standing menace to our welfare." Surely our cotemporary ought to be willing to let the Mormons do what it says would be righteousness in others, and not make such an unpleasant use about it. In all kindness and charity, and with an earnest desire for its repentance and conversion that its sins may be blotted out, we beseech our friends, Do please be consistent; don't berate the Mormons for their superior practice of true Christianity.

AN ASIATIC TRIPLE ALLIANCE.

For some time past rumors have been circulated concerning the terms of peace likely to be agreed upon between China and Japan, and at last it is definitely stated that an agreement has been reached between the plenipotentiaries of the two powers. According to this, Japan retains the territory conquered, which probably includes not only Port Arthur and Wei Hai Wei, the gates of Peking, but also a large portion of Manchuria; Formosa is also to be ceded to the victor, Corea will be recognized as an independent kingdom and Japan will receive \$100,000,000 as an indemnity. But, what seems to be of greater importance, the two Asiatic powers, by this treaty, form an offensive and defensive alliance, an arrangement that virtually amounts to but little less than the sovereignty of Japan over China.

The outcome of the war in Asia has proved that the rulers of Japan are guided by immeasurable ambition and shrewd statesmanship. Having established their military superiority in those far-away regions, the Japanese follow this advantage up by assuming in fact a position of guardians of the conquered country. Japanese civilization will hereafter undoubtedly find its way among the vast millions of Mongolians who have resisted Christian advances, and with the humiliating experiences the Chinese have now had, they may be supposed to be anxious to embrace an offer for reform necessary for the very existence of the nation. With the two powers united for offense as well as defense; with some of Japan's spirit infused into the masses of the "celestial" empire, followed by the adoption of Japanese methods, and with Russia perhaps supporting the policy of the new alliance, the most tremendous political combination ever formed on earth would apparently be the result. What problems such an alliance would offer for solution to the next generation of our race can only be vaguely imagined, but it is more than

probable that the war now ended is but the beginning of a series of events in which the civilized nations of the earth will be deeply interested.

Students of prophecy who believe that the future history of the world is more or less clearly outlined in the visions of inspired men will perhaps look to eastern Asia for a fulfillment of the remarkable predictions concerning Gog and Magog, the names given in sacred writ to a great anti-theocratic power destined to manifest itself at the closing scenes of the world. The prophetic declarations are by no means clear and will probably not be understood until fulfilled; but the general features are easily distinguished. The number of the hosts of the power is "as the sand of the sea," and they will be mustered to go out "over the breadth of the earth;" "they shall ascend and come like a storm" in order to take spoil. (Ezekiel 38 and 39; Rev. 20.) Different opinions have been entertained concerning what nations are included under this mystical name. Josephus may probably be relied upon when he says that the Scythians are intended, and as that designation often referred to any or all of the numerous tribes and peoples of unknown origin in the depths of Asia, there is no reasonable objection to the supposition that the Mongolians are included. Magog was the second son of Japhet and his original location seems to have been in the northern parts of Media. A legend, it is said, is still found in the district of Astrakhan to the effect that Gog and Magog were two great races subdued by Alexander the Great and driven to the innermost recesses of the Caucasus. Travelers say that among the Mongols a tradition still lingers that they came from a remote land to the southwest of China, and they expect to return in due time. They call that country Jargar and describe it as once beautiful but afterwards desolate. It is the land where Balaam, "The Superlatively Glorious One," once lived.

These facts are all interesting in view of the present events, and cannot fail to impress the thoughtful observer with the importance of the chapter of the world's history that is being written at the close of this century.

THOMAS, NOT DAVID SMITH.

The attention of the News has been called to the fact that the press dispatches last week regarding the conference of the Reorganized church of Latter-day Saints at Independence, Missouri, in the quotation of an alleged revelation concerning vacancies in certain offices in that church, the names of David H. Smith and Thomas W. Smith were given so as to convey a somewhat misleading idea of the proceedings at that conference. A copy of the "revelation" referred to has now been received. It bears the date of April 15, 1894. The part dealing with the vacancy in the first presidency reads:

"It is not yet expedient in me that the quorum of the presidency, and the quorum of the twelve apostles shall be filled, for reasons which will be seen and known unto you in due time. My servant David H. Smith is yet in my hand and I will do my will in the time for its accomplishment."