

EDITORIALS.

THE OBJECTS IN VIEW.

"During the last year twenty-five hundred accessions to Mormonism were received from Europe, and a number from the States. Missionaries are engaged in an active propagation of their doctrine in portions of England and Wales. The chief features of Mormonism are carefully concealed from the new proselytes who are imbued with the idea that Utah is a paradise teeming with everything necessary for happiness."

The above is from the Oakland, (Cal.) *Transcript* and contains a statement which that paper merely repeats. We have noticed the unfounded charge in several of our exchanges. Such allegations are usually started by some unprincipled anti-Mormon journal and are then copied from paper to paper, without care on the part of the plagiarists as to whether they are true or false.

The answer to this charge of concealing the chief features of "Mormonism from new proselytes," and of making them believe that "Utah is a paradise, etc.," may be found in the organ of the Church in Great Britain—the *Millennial Star*. In that weekly periodical, which circulates among all the branches of the Church in Europe and is eagerly perused by "new proselytes," the chief features of "Mormonism" and the facts in relation to Utah its trials, drawbacks and peculiarities, are plainly set forth in original articles, extracts from the *DESERET NEWS* and other Utah journals, letters from persons in this Territory to their friends abroad, and instructions, suggestions and warnings to intending emigrants. Reference to this publication, which is now approaching the close of its thirty-ninth volume, will show that the charge repeated by the *Transcript* is entirely untrue.

The business of the missionaries of this Church abroad is to expound the chief features of "Mormonism," and those who are induced to gather to Utah are chiefly influenced by other considerations than those of general emigrants. They come here as a religious duty rather than for material benefits. True, most of those who have made their homes in this Territory have eventually bettered their temporal condition, and in not a few instances have achieved financial independence. But this has not been the main inducement held out to them. In preaching the gospel and gathering converts to "go up to the tops of the mountains," the object held out has been to dwell with their co-religionists, where they could receive the benefits of church ordinances and covenants that could not be administered and enjoyed in other countries.

Inflated ideas of the glories of the Latter-day Zion, drawn from what she is to be rather than what she is, have doubtless swelled the souls of zealous men and enthusiastic women, and their expectations have been in many respects doomed to disappointment. But these exaggerated notions have existed in spite of explanations from the travelling Elders and the matter of fact descriptions published in the *Star*. The duty of the Saints has been dwelt upon, plainly and repeatedly, as one of labor to "build up Zion," to suffer for it; to make sacrifices for it; to spend their strength and means to make it what it is designed to be at some future time—"the joy of the whole earth." But the disadvantages and obstacles to be encountered in a newly settled country and the difficulties incident to the journey and the change, have been set forth from the press and the platform, so that none could plead ignorance in relation to these points, and those who have been deceived have deceived themselves.

One of the hymns published in the L. D. S. hymn book and sung by "new converts" for whom it was specially composed, commences as follows:

Think not when you gather to Zion
Your troubles and trials are through,
That nothing but comfort and pleasure
Are waiting in Zion for you.
No, no! 'tis designed as a furnace
All substance, all textures to try,
To consume all the "wood, hay and stubble,"
And the gold from the dross purify.

The rosy-hued pictures of an earthly paradise, supposed by the *Transcript* to be used by "Mor-

mon" missionaries to induce immigration to Utah, are those which have been resorted to by heartless California landowners and speculators, and the results of their deception are to be seen every day in the tie trappers on the C. P. railroad, returning on foot, heart-broken, and despairing, over the line on which they travelled by train to the supposed land of wealth and plenty. The *Transcript* should reserve its strictures for those of its own State who conceal "the chief features" of the dark side of California life, and bring misery to thousands of trusting people.

We repeat the truth which our published works will prove, the influence brought to bear upon either new or old converts to "Mormonism" to induce them to gather with the body of the Church, is duty rather than aggrandizement, and spiritual and eternal more than temporal and material benefit.

A WORD IN SEASON.

By courtesy of Elder Joseph E. Taylor we have been favored with the perusal of a letter from Elder Nels Empey, of this city, now officiating in the ministry in the Nottingham Conference, where Elder Taylor labored successfully many years ago. Brother Empey feels well and is full of energy and spirit. He speaks of old time friends of Bro. Taylor, who still linger in the old country, but are anxious to gather with the Saints. And in this connection he alludes to promises of assistance made to them by some of the Elders, which have remained unfulfilled. He says further:

I find in going around amongst the people, many good fathers and mothers who have sons and daughters in Utah, who have been there for years in good circumstances, writing and telling them here how many houses, horses, cattle, acres of land, and how much provision they have, but no money. Now Bro. Taylor, I hope if we have any of this kind in our ward that they will be counseled to sell some of these cattle, &c., and send and get their kind friends from this country, and if they will, God will bless them, truly bless them, for the Saints are crying to the Lord daily for help from this land, and it is in the hands of their children to help them. They surely should attend to it.

We hope the appeal of Brother Empey will have its due effect. There are a great many young people here whose parents impoverished themselves in raising the means for their emigration, expecting that after their arrival and the accumulation of sufficient means, they would assist the rest of the family to reach the gathering place of the Saints. When they write back to their old homes, of the prosperity which has attended them since their arrival in Utah, can they wonder if their neglected relatives accuse them of ingratitude and carelessness and promise-breaking? They should be willing to forego some of the comforts which improved circumstances have placed within their reach, for the benefit of relations who are so anxious to join them and unite their interests with the body of the Church, where they can receive those ordinances and blessings that can only be obtained in the House of the Lord.

We ask all who have made promises of help to friends abroad, or who are under pecuniary obligations to those who assisted them in their emigration, as well as all who are indebted to the Perpetual Emigration Fund, to remember their agreements, pay up their debts, and while clearing their consciences from self-reproach, aid in the great work of the gathering, which is one of the most important measures connected with the "dispensation of the fullness of times."

Experiments in planting the cinchona, from which quinine is manufactured, in Florida and California have not been very successful. It is thought, however, that a favorable locality has been found at San Diego, Cal. The cultivation of the plants is a matter of great importance and whoever succeeds in the business has established a fortune. The least frost is fatal to cinchonas.

A DYING DOCTRINE.

THE *Congregationalist*, which is the organ of the denomination known by that name, recently sent circulars to one hundred ministers of that body, scattered over twenty-three States of the Union, asking for a report of the change, if any, in the sentiments of their congregations in regard to the doctrine of eternal punishment, and their candid opinion of the fitness for the ministry of those who rejected the orthodox view of that dogma. Answers were received from eighty of them, and their replies are published in that paper.

Eighty-three per cent. say that as far as they can judge, there has been no essential departure from faith in the eternal punishment of the wicked as taught in their church, and the other seventeen per cent. testify that there has been a decided change or a considerable modification from the general belief on that subject. Seventy-eight per cent. declare, emphatically, that a firm belief in the doctrine is essential in all cases to a call to the ministry, while the remainder are divided in their views, some not being prepared to speak positively, others thinking it non-essential, and the rest affirming that it is incorrect.

This subject is being agitated in both hemispheres. And though Congregational ministers in this country may think that little change has taken place in the views of the people, they would find, if they could get to the hearts of the multitude, that the popular faith in a literal hell of material fire and brimstone and a never-ending infliction of torture upon the damned, has lost much of its terrors, and that many persons have cast it from their minds as repulsive to reason.

In England a profound sensation has lately been aroused by the public repudiation of this doctrine in Westminster Abbey by the Rev. Canon Farrar, of the Established Church. In his discourse he declared: "He knew of nothing so calculated to make the whole soul revolt with loathing from every doctrine of religion, as the easy complacency with which some cheerfully accept the belief that they are living and moving in the midst of millions doomed irreversibly to everlasting perdition." He asked: "Where would be the popular teachings about Hell if we calmly and deliberately erased from our English Bibles the three words 'Damnation,' 'Hell' and 'Everlasting'?" Yet, he maintained, not one of those words ought to stand any longer in our English Bibles, being mistranslations, and alien to the broad, unifying principles of Scripture.

The Canon's sermon is described as "containing little argument but characterized by intense expression of feeling." It has made a great shaking among the dry bones of the Anglican clergy, and however true the preacher's ideas may be, they are certainly in decided hostility to the articles of the Church by whose authority he officiates in a sacerdotal capacity. Either the Church of England "as by law established" will have to modify its printed creed, sanctified by the traditions of centuries, or Canon Farrar will have to step down and out of his priestly position.

This stirring of the stagnant waters of orthodox Christianity is one of the signs of the times, and will be the means of accomplishing great good. Men and women will be led to think for themselves on questions which are deemed of vital importance, and which, settled long ago by their self-constituted teachers as beyond doubt, now loom up in the light of advanced ideas as frightful myths, invented by a perverted priesthood for the purpose of scaring the uninformed into subordination to their dictates, and from secession and rebellion against ecclesiastical bondage.

Canon Farrar was not prepared to decide on the doctrine of universal salvation, nor upon the question of how many shall be saved. But he believed that Christ came to save that which was lost, and entertained the hope that "the vast majority of the lost would at length be found."

One of the distinctive characteristics of the teachings of divinely

appointed ministers is the clearness and certainty of their enunciations of revealed truth. On vital questions they utter no uncertain sound. They speak the words of life as those having authority and not as the sectarians. In the re-establishment of the Church of Christ upon the earth, the doctrine of eternal punishment, among other important principles, was plainly set forth by revelation through the Prophet Joseph Smith. This was given in March, 1830, and may be found on page 108 of the *Doctrine and Covenants*, new edition. From this communication we learn that God being endless, the punishment he has prepared for the wicked is also endless. "Eternal punishment is God's punishment," because He is eternal. But though penalties for the wicked are everlastingly provided, this does not infer that they suffer torment without end. All are to be judged according to their works. They who are worthy of but "few stripes" will not be punished as those who are deserving of "many stripes." And though the wicked are consigned to the everlasting punishment prepared, there is prospect of their release from their prison, when they have "paid the uttermost farthing" of their debts to violated law and have satisfied eternal justice. Then mercy will claim its own, and the full virtue of the Atonement will prevail, according to the words of Paul of old, that Jesus was given "as a ransom for all, to be testified in due time."

The final redemption of the whole race of Adam, excepting only the sons of perdition, who, after obtaining knowledge and power enough to exalt them to the highest glory, wilfully turn away from light and truth, deny the Holy Ghost after enjoying it, shed innocent blood after receiving the everlasting covenant, and consent to the slaughter of the Savior after realizing that He is the Christ, is set forth in heavenly clearness in the glorious vision given to Joseph Smith and Sidney Rigdon, Feb. 18, 1832, and contained in the same book, page 244.

The horrible notions of the tortures of the damned, which have been preached for hundreds of years by Catholic and Protestant priests, and repeated by the ministers of nearly all the "Christian" sects, with the brimstone and flames and smoke, horned demons, and red hot chains, pincers, pitchforks, molten lead, writhings and burnings and torments too frightful for any but devils to suggest, as the ceaseless and never-ending penalty for disbelieving some religious dogma, were never taught by the God of love, never breathed by the tender-hearted Jesus, never threatened by a divinely authorized priesthood, but had their origin in the gloomy cloister, the dank, dark cell, where celibate monks inspired by Satan, drew pictures of an awful hell to fright the souls of non-communicants and rivet the chains of the slaves of "Christian" superstition.

Figures of speech, the import of which were well understood by the people to whom they were addressed by public discourse or written epistle, have been quoted from the Scriptures with a literal interpretation, and commented on by the teachers of an imaginary revengeful, passionate, unforgiving and relentless Deity, until millions have been deceived as to the character of the Almighty and His purposes, fear has swayed them instead of affection, and they have been thrust far away from the Father of their spirits into the outer darkness of doubt, despair or defiant infidelity.

But light has come from the Eternal Presence. Angels have brought glad tidings to earth. Divinely authorized Apostles and teachers are sent forth with the truth as it is in Christ Jesus and the world, if they will, may know of the great plan of human redemption, by which man can be brought into communion with his Maker, learn of His ways, walk in His paths, become acquainted with His plans and purposes, and understand how to work with Him for the lifting up of fallen humanity, so that all but the sons of perdition may be brought out of the eternal punishment and placed where they can honor God and enjoy existence with their own kind, until "every knee shall bow and every tongue confess that Jesus is the Lord to the glory of God the Father." Then death and hell shall themselves be destroyed and become things of the banished past; and every creature

in heaven and earth and under the earth and in the sea shall thrill with life and sing with praise to Him who has redeemed them; not a vestige of the old doctrine which the *Congregationalist* maintains will be left; but salvation and progress and obedience and increasing joy shall be the music of all the spheres, linked together in their order according to eternal law and justice, and filling the universe with ceaseless and perfect harmony.

SHARP PRACTICE.

It appears that Turks as well as other foreigners soon learn the cut-throat tactics of the genus Yankee, after arrival in the land of the brave and the home of the free. And like all smart people they sometimes overreach themselves when they imagine themselves extraordinarily sharp.

An Armenian Turk, Christopher O-canyan by name, recently sued the Winchester Repeating Arms Company for \$200,000, ten per cent. commission, according to alleged agreement, on a lot of firearms furnished by the company, on his manipulation, to the Turkish Government. O-canyan was purveyor to the Sultan and became officially associated with Rustum Bey, purchasing agent for the Porte. He overcame the objections of the agent to the Winchester arm, and circumvented an arrangement for the purchase of a number of Spencer rifles from the United States Government.

The only defence set up was that the plaintiff was a public officer, was therefore bound to act in good faith towards his government, and that this contract, made for his own pecuniary benefit, was consequently void from the beginning.

The Judge perceived the point and directed a verdict for defendants. The whole proceeding seems devoid of honor. In the first place the Americanized Turk had no moral right to copy after the example of United States Congressmen and government agents, in trying to feather his own nest at the expense of his paternal nation. And in the second place the Winchester Company were dishonorable in repudiating their agreement with their go-between, even though they were sheltered by a legal technicality. It is something akin to that delightful arrangement between a Utah Federal judge and an office seeker who bought the judgeship from the former, but failed to pay for it after securing the seat, and when sued for the amount pleaded the illegality of the contract, in order to escape payment. This is "Yankee smartness" with a vengeance, but, as shown in the case of the Armenian Turk, foreigners who settle in America are very apt scholars in this kind of commercial sharp practice.

BRAHMIN vs. CHRISTIAN.

PROSELYTISM has for centuries been peculiar to Christianity. But a change has been inaugurated which may develop into a movement of great importance. Brahminism has organized a mission for the conversion of Christians. A learned Brahmin, travelling in Australia, observed with sorrow and disgust the prevalence of drunkenness among "Christian" people. Desiring to promote the welfare of mankind, he conceived the design of making an attempt to turn those inebriates to a faith that leads to purer morals and a more temperate life than Christianity appeared to him capable of producing. On his return to his native land, he conferred with other Brahmins, who endorsed his views, and the result was that a society was formed in the city of Benares for the propagation of the Brahmin faith among the benighted "Christians" of Australasia.

And why not? The Hindoos have as much right to preach their doctrines to the professed believers in Christianity as the latter have to send their missionaries to convert the so-called heathen. There is one advantage the Brahmins will have over the Christians. The latter are so divided in their views of their own creed that the missionary of