

## EDITORIALS.

## A MOVEMENT TOWARDS JERUSALEM.

THE London correspondent of the New York Sun writes that a project is on foot to colonize Palestine with Jews from the south of Russia and Roumania, and expresses the opinion that "there can be little doubt that the day is not far distant when the prophecy will be fulfilled, of a migration of that race to their own ancient land." But, he adds, "there is no prospect so unpalatable to a prosperous Jew in any country in Christendom as a return to the Holy Land."

It is not to be supposed that the wealthy sons and daughters of Judah would be the first to gather to the land of their forefathers. But the poor, particularly of the countries mentioned, would find great relief in the change. There is no country on earth where the Jews have been more oppressed than in the Russian dominions. More poor Hebrews come to America from those places than from any other, and they are in a worse state of destitution when they arrive than any others of their race, as the benevolent Jews of New York know and testify. There has been a great outcry about the sufferings of the Jews in Roumania, and if this colonization scheme were carried into effect it would settle that difficulty. But there is one obstacle in the way which, at present, is a serious one. The Turk still rules in the Holy Land, and the Mosque of the Moslem stands on the site of the temple of Solomon.

If the land could be relieved from the dominion of the Porte, the opulent sons of Judah, all over the world, would contribute of their wealth to aid in the redemption of Jerusalem. Large numbers of Israelites in the vicinity of Palestine, are agriculturists, and, with the help of their rich co-religionists, would soon settle upon the sacred soil of their forefathers, and fill its solitary places with the sound of rejoicing, and make the parched ground blossom with the beauty of grain and fruit.

It would not be long before the rich would change their feelings in regard to removing to Palestine. The spirit of the gathering would take hold upon them, and they would collect their treasures and go up to the scenes of Israel's former glory. For the land will become a desirable place. The great theme of the ancient Hebrew seers was the restoration of Israel and Judah in the latter times. All the fine figures of the prophetic poets had their climax in the final triumph of the chosen seed in their own land, after their long dispersion and deep affliction. Ezekiel, by the word of the Lord, says:

"For I will take you from among the heathen, and gather you out of the countries, and will bring you into your own land." (xxxvi. 24.)

"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come."

"For behold I am for you, and I will turn unto you, and ye shall be tilled and sown:

"And I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited and the wastes shall be builded."

"And I will multiply upon you man and beast; and they shall increase and bring forth fruit."

"And I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the Lord." (v. 8-11.)

This is a sample of the sayings of the Biblical prophets, who all looked forward to the final establishment of the Jewish dominion in Palestine, never to be thrown down any more by the power of the Gentiles. Their predictions will receive fulfillment in the present age. The fulness of the Gentiles is about to come in. The signs of the times are favorable to Judah. Ever since the late Apostle Orson Hyde went by divine command to Jerusalem, ascended the Mount of Olives, and consecrated and dedicated the land for the ingathering of the Jews, movements have been inaugurated favoring the

great work of restitution, the land has been recovering from its barrenness, "the former and the latter reins" have been gradually returning, and Jewish interest in the land of Israel has been increasing.

It would be a grand stroke of policy for Beaconsfield to rescue the sacred soil of his forefathers from the grasp of the Turk. It would be a fitting finale to his brilliant career, and would cover his name with greater glory than all the rest of his political achievements. Judea belongs of right to the Jews; they should be restored to its possession. And the time is at hand when they will flock in "as doves to their windows," the rich as well as the poor, and every word spoken by their ancient prophets concerning the latter-day glory of the kingdom of Israel will receive an exact fulfillment. The yoke of the Moslem once broken, the day of deliverance will dawn upon Judah; and when the splendid talents of the Jewish people in all branches of business, art, science and statesmanship are considered, it is easy for the contemplative mind to perceive the possibility, nay, the certainty, of the establishment, in the old home of the Hebrews, of a nation and a government whose greatness and glory will eclipse all the storied majesty of the kingdom of David and Solomon.

## EARLY AMBER SUGAR CANE.

We published, a short time ago, the testimony of a Missouri farmer as to the superiority of the Amber variety of sorghum or sugar cane. We now give place to a communication from a correspondent to the *Prairie Farmer*, who writes on the same subject from Troy, La., under date of Nov. 25. And we will add, for the benefit of Utah farmers, that the seed experimented upon by Bro. Anson Call, of Bountiful, with such good success, and a quantity of which he offered a short time ago free to applicants, is of the same variety—the Amber.

"Last spring I saw several communications in regard to the early Amber sugar cane, and I determined to try it for myself. I procured 40 pounds of seed and myself and others planted it. Owing to the backward spring considerable seed rotted from deep planting, so that we did not get a good start to begin with. Those who understood planting better, planted shallow and secured a good stand. In June a dry spell set in continuing until nearly the last of July, which stunted the cane considerably, yet, notwithstanding all the drawbacks experienced, when I came to work the cane up this fall, (which I did for myself and others) it yielded nearly two to one compared with some other varieties that I worked up which were several in number. As to the question of its yielding sugar, I can say that to my mind there is no question about it. The syrup that I made is rich in sugar. I have not separated any of it that I might determine what quantity of sugar it does contain, but from present indications there is no doubt in my mind but that under proper treatment it would yield fully one-half its weight in a good solid-grained sugar. Further, I would say to all wishing to change their cane seed, that they cannot do better than procure seed of the Early Amber variety.—W. G. B."

## DID THE CHRISTIAN CHURCH CONTINUE?

A gentleman writes to us from Lexington, Mo., in regard to an article which appeared in our daily of Nov. 16th, entitled, "Does Humanity Require a New Revelation?" It was written in answer to Professor Tait's essay under that heading, in the *International Review*. We showed the need not only of a new revelation but of continued and repeated revelations, as the mutations of time, circumstances and the development of humanity require. We also pointed out the Professor's inconsistency in objecting to any new revelation on the ground that "the one vouchsafed to us is one which men can act on in their lives and believe

with their whole souls," while accepting that very revelation in lieu of the Mosaic law which millions had previously acted upon and believed with their whole souls."

Our correspondent, writing over the initials G. M., wishes us to prove, although he flatly asserts we cannot do it, the apostasy of the so-called "Christian" church from the primitive faith. Here is what we said, and which he wants substantiated:

"The spirit which gave life to the Christian body, was the spirit of revelation. But through apostasy, affiliation with paganism, and the loss of the appointed mouthpieces of Deity by martyrdom, revelation ceased, the spirit departed, and the cold, dead form of a defunct system was all that was left for centuries in the shape of a church, which finally became as unlike that which Christ established as a crumbling mummy is to the living, moving, intellectual man."

Demonstration of these facts appears at once by a fair comparison between modern Christianity and the Church set up by Christ. The latter was organized by Divine power. It was governed and regulated by inspired apostles, prophets, evangelists, pastors, elders, bishops, teachers, deacons, &c. Every one of its branches were connected with and formed an integral part of the body. Its ministers all taught the same doctrines, and that not by human learning, or "the enticing words of man's wisdom, but in the demonstration and power of the Holy Ghost. Every person who entered that Church had to believe, repent be baptized in the name of Jesus for the remission of sins, and receive the laying on of hands for "the gift of the Holy Ghost." The life of the body of the Church was the spirit of revelation. Its officers were appointed and ordained of God. Its communicants, no matter of what race or former creed, were all baptized by one spirit into one body. The gifts which Christ promised to believers were enjoyed and manifested in their meetings for worship and edification. Healings, prophecy, speaking in tongues and interpreting them, divine dreams and visions, angelic manifestations and revelations of spiritual wisdom and knowledge, were among the outward evidences of the presence of that Comforter promised to the Church by its founder, and were as common as the internal blessings of love, joy, peace, patience, long suffering, brotherly kindness, unity and charity.

Where in all Christendom is there anything like it? Which is the Church that has continued from the time of the Apostles till the present day? Is the whole of Christendom the Church? Then all we have said about it is literally true. It bears no resemblance in form, doctrine, spirit, gifts, power, authority or beauty, to the Church established by the Son of God. If contending, crumbling, giftless, doubting, persecuting, bloody Christendom is not the Church, which part of it is? For centuries the Catholic and Greek churches were all that claimed to be the Apostolic Christian Church. Protestants declare that they had apostatized. They declare that the Protestants have apostatized. None of them even claim to have any communion with the divine Head of the Church. They admit that revelation has ceased. The ordinances of the church cannot be properly administered except by divine authority. But who that, in blasphemous assumption, uses the names of the Holy Trinity was ever authorized by the Father, the Son, or the Holy Ghost, to do anything of the kind? All their administrations then are void and of no effect. They have no standard of faith and doctrine, unless it be the dead letter of Scripture, on the meaning of most of which no two denominations agree. The Catholics, it is true, have the Pope and the Fathers, but neither he nor they claim to have had any revelation from God, therefore their decisions are merely human.

The inspired Apostles foresaw this departure from the true order, this "great falling away," and foretold it in their epistles. And John, the last of the Twelve left on earth, when receiving the word of the Lord, for the seven churches—the only ones then extant worthy of a divine communication, and some of them so corrupt that they were threatened with speedy judgment—saw in vision the general apostasy and that the

Mother of Abominations, sitting upon the scarlet colored beast, would make "all nations drunk with the wine of the wrath of her fornication." That much of the paganism of ancient Rome became engrafted upon the remnant left of the Christian faith when corrupted Christianity became the religion of the state, needs no argument from us, it is a matter of history, and is shown to-day in the forms, feasts, ritual and dogmas of the Papacy. Out of the Romish ecclesiastical trunk sprang all the branches of modern Christendom. They have no authority but what they gained from the mother Church. If she had lost it, they have none; if she retained it she cut them off, so still they have none, for the power of "the keys" was to loose as well as bind.

But G. M. cites us to the testimony of numerous believers in Christ, and the sufferings of the martyrs through the centuries who have died for their faith, to prove that "Christ has always had a Church on the earth." He asks us concerning this, "What are you going to do with it? And how can you say this is all staff, there were no Christians—only foolish benighted hypocrites from the first century to Joe Smith?" We assure G. M. that we do not say anything of this kind. We do not believe it in the first place, and in the second place we do not descend to any such very Christian modes of expression. The gentleman asks us to answer his queries "in the calm, unprejudiced, reasonable and logical way that a Christian should," the reward being that we shall be "elevated in his opinion." We think G. M. should practice his own admonition, use less offensive language, and a little more logic, in which case he would not appear so low in our opinion.

We do not propose to do anything with those good and truth-loving souls who upheld their faith even unto death. We may do some thing for them. The ordinance of baptism for the dead has been administered in behalf of many of those glorious men and women, that they may obtain in the spirit the full benefit of the gospel of salvation, which they could not have while in the flesh because of the apostasy and the absence of authority from God to administer essential ordinances. But the fact of their faith proves nothing as to the Church. There are thousands of Jews, to-day, who keep up the form of their ancient church and have full faith in the Mosaic code. Will G. M. contend that this proves the continuance of the Jewish Church, as established by divine revelation. If the faith of believers in the Christian religion demonstrates the continuance on earth of the Church Christ established, a similar faith on the part of Jews proves that the church set up by Moses has continued also. Then we shall have two Churches set up and perpetuated by the Almighty, in direct opposition to each other. And it must be remembered that the Jews have suffered for their faith at least as much as the Christians for theirs, and that the horrible indignities and cruelties perpetrated upon them have been chiefly the work of members and dignitaries of G. M.'s continued "Christian" Church.

We honor the fidelity of the noble men and women who have lived and died for the hope they had of salvation through Christ Jesus. We have no doubt of their final and full redemption. But we say, nevertheless, that the Church which Christ established did not exist on the earth for several centuries, but, in the place thereof, have sprung up organizations which have assumed His name while they were only the work of men, unauthorized, uninspired and unqualified to administer a single rite of the true Church of the Lord Jesus G. M. cites us to Christ's promise in Matt. xxviii. 20, "Lo, I am with you always, even to the end of the world." This was a promise to the eleven Apostles. He claims that it means the Church. The context shows to the contrary. But if it was meant thus to apply it is contingent on the observance of "all things which he commanded." This the Church did not observe, so the promise lapses. He also quotes the prayer of the Savior concerning all that should believe in him through the word of the Apostles. But with singular dullness he fails to see how fatal this is to his position. The prayer was that, "they all may be one as thou and I art one, that the world may believe that thou

hast sent me." Where is this Christian unity? The oneness of the modern churches is that of the fiercest animals when fighting over their prey. If the union of Christendom is to be proof of the continuation of Christ's church on earth, we can scarcely wonder at the spread of infidelity.

We advise G. M. to study this subject a little closer, and to throw away his strong prejudices in its discussion, and when next he attempts to controvert anything "Mormon" to refrain from insinuations, using nicknames, and indulging in sarcastic language, lest those who read what he writes may be led to think that from his own rules and statements, he does not write and act like a Christian should. We should have been pleased to publish his letter in full if it had been free from these blemishes and more to the point, but hope to hear from him again.

## WOMAN WEAKNESS AND THE SUFFRAGE.

A RECENT number of the *Quarterly Journal of Science* contains an article in opposition to the "Woman's Rights" movement, in which the writer takes the ground that woman is both physically and mentally inferior to man, and supports his position by many strong arguments. He shows by the investigations of physiological authorities that "the brain of the average man is six ounces heavier than the brain of the average woman, and that" the difference between the respective weight of the brain in man and woman constantly goes on increasing as we rise in the scale of civilization, so that as regards the mass of the brain, and consequently in intelligence, woman becomes more and more differentiated from man. The difference which exists between the mean of the crania of contemporary Parisian men and that of contemporary Parisian women is almost double the difference which existed in ancient Egypt."

This is advanced to meet the assertion of supporters of the other side of this question, that women are not physically and mentally equal to men because they have never had equal opportunities. And to the suggestion that, although the female brain may not be as large as the male brain, it is different in quality, and that this difference makes up for the discrepancy in weight, he replies that this is only assumption incapable of proof, and that "in the same spirit, it might even be argued that the smaller size of the muscles in women was no proof of any inferiority in physical strength."

He also shows that the superiority of the males extends to the animal creation—the females among all the various classes of mammals being inferior to the males, both in muscle and intelligence, and he wants to know if this is caused through any intentional "suppression" of the weaker sex.

This question of inferiority, we think, is one that need not be broached. True, it has been provoked by the claim of equality set up by prominent advocates of "woman's rights." It is very certain that man and woman each excel in the sphere which is ordained for each by the Creator, or by Nature, whichever term may be used in the argument. No amount of reasoning, volume of clamor, or number of statutes, will ever alter the radical difference between the sexes, or the fact of the peculiar adaptation of each for functions impossible, or unsuitable to the other. The industrial aspect of the question must be left for the arbitration of society, with this proviso, that if woman can perform any kind of work as well and thoroughly as man, she should be entitled to similar remuneration, and that barriers ought not to be placed in the way of the weaker sex, to any eminence which woman may reach without injury to those qualities which form her chief attraction and crowning glory.

But the question of the physical or intellectual disparity of the sexes should not enter into the discussion of one of the rights which many women claim—the suffrage. If woman has no right to vote because she is in some respects inferior to man, then some men ought not to