

EDITORIALS.

THE TELEPHONE COMING.

The invention of the Telephone is one of the marvels of this wonderful age. Yet, like most of the great discoveries which have startled the world, it is exceedingly simple. In the Hand Telephone a steel bar, a permanent magnet, is so arranged as to exert a constantly attracting force on a sheet iron disc at one end of, but not attached to the magnet, and near the mouth-piece. A fine coil of copper wire, insulated by a silk covering, is so placed that when the disc is disturbed by external force an electric current is induced in the coil of wire, exactly corresponding to the vibrations of the disc, and two copper wires running on either side of the magnet, but not touching it, are secured at the other end by two binding screws. The whole is enclosed in a mahogany casing. Other wires attached to a Telephone at a distant point are fastened to the binding screws, and the communication is complete. The aperture can be placed either to the mouth or the ear.

A sound entering the mouth-piece of one Telephone is thus reproduced in the other, the currents induced in the first disturbing the attraction of the magnet in the second, and causing precisely similar vibrations in its disc, and consequently the same sounds which disturbed the first instrument.

The Box Telephone is constructed on the same principle, but the instrument is fastened to the wall and has a kind of speaking tube attached. Call bells are also connected, when desired, to attract attention.

We are happy to announce that Salt Lake is to have the Telephone. A. M. Musser, Esq., whose labors connected with the Deseret Telegraph are well known in this Territory, has been appointed agent for the Bell Telephone Company in this Territory, and will have two of the novel instruments here in a few days. Besides furnishing amusement for families and audiences, the Telephone is adapted to business purposes, domestic uses and particularly to communicating with mines. The various tones of different voices, even the separate parts in a quartette can be exactly transmitted, and conversation can be carried on with persons in distant parts or down in the recesses of underground chambers in the mines.

The telephone will come into general use if it can be obtained at anything like a reasonable figure. No Voltaic batteries are required, and the common telegraph wire can be used to make connections. At present the instruments are not sold, but leased by the year, and are kept in repair by the Company. We refer those who desire further information to Mr. Musser, who will soon be able to furnish a practical demonstration of the capabilities of a contrivance which has already made the name of its inventor Prof. Alex. Graham Bell, famous throughout the civilized world, and will become one of the most popular appliances and aids to the spread of civilization of the nineteenth century.

THE GREAT THEOLOGICAL CONTROVERSY.

On the 16th of February, 1832, Joseph Smith and Sidney Rigdon were divinely favored with a remarkable vision. It was opened to their view while engaged in a revision of the Scriptures, at Hiram, Portage County, Ohio. It will be found in full in the Doctrine and Covenants, new edition, page 244.

The doctrines developed in that heavenly communication were entirely new to the people of the period, but have since been preached by the Elders of this Church in both hemispheres, and have helped to produce a great change in the popular sentiment regarding the future state of man.

During the past few weeks both England and the United States have been stirred to an unwonted degree on the subject of eternal

punishment. Nearly every paper published in this country has had something to say upon the subject, while the most popular preachers have considered it necessary to define their position in relation to it, and the leading journals have devoted whole pages to these utterances, one Chicago paper giving nineteen columns to the discussion of the points involved.

Those theologians who have departed from the orthodox views of hell and everlasting punishment have done so to meet the changing opinions of the people; and these are due in a great degree to the light shed upon the world in the above mentioned vision and widely disseminated by the missionaries of this Church. But the preachers who have created the present excitement, while opposing the old-fashioned theories have nothing definite to offer in their place. They are trying to demolish some errors but are not able to substitute the definite truth. They deny but do not affirm except in the way of negation. Thus they unsettle the public mind, and with their hearers they are involved in the fogs of doubt and are groping in the mists of uncertainty.

There are three positions taken by those who are agitating these questions. One is that all people will be finally saved and taken to heaven. Another is that the wicked will be annihilated. And the other is that a few will be saved "out of the rubbish of nature," and all the rest will be cast into a literal hell of personal suffering, too horrible to describe and which will never be mitigated or brought to an end.

They are all wrong. No one will deny that God must be just and also merciful. If he is just there must be penalties for the transgression of the law. But as there are different degrees of guilt, there must be different degrees of punishment, also a difference in its periods. If a man should sin for a hundred years, the penalty of never ceasing torments for everlasting ages would be too immense to correspond with the guilt. It would also paralyze mercy. If God is merciful, when the sinner has suffered sufficiently to satisfy justice, He must extend the arm of mercy and give the chastened culprit a chance to reform and obey the laws he formerly rejected. The violator of one law only is not as great a sinner as he who breaks many, and the ignorant transgressor cannot justly be punished equally with the enlightened villain who knows the Master's will and does it not. God being eternal His punishment prepared for transgressors must be eternal; but, like the prisons of earth which remain though the prisoners enter and depart, according to their various sentences based upon their degrees of crime, so God's punishment continues for ever, but the damned receive it "according to their works," and the penalty is in proportion to the guilt both in its nature and extent. Stern justice will always claim its own, but will not be permitted to rob sweet mercy. There is, therefore, a hell, and condemnation will come upon the wicked, who will be turned into hell with all the nations that forget God." But the gospel can be preached to the dead as well as to the living, and none but those who wilfully reject the plan of salvation after clearly understanding it will be finally lost without redemption and suffer the second death. But it would not be just to give the same heaven and glory to the punished penitent as to the faithful servant and disciple, neither to reward alike the slothful and the diligent, therefore the first named position is untenable.

Annihilation, or the entire destruction of those who have not believed in Christ, is in as direct opposition to justice as it is to reason and scripture. Those who hold to this doctrine teach that the soul and body die together. That in the resurrection all are made alive again, but only the believers continue to live; the others—by far the great majority, are punished for their sins and then blotted out of existence. The notion of the God of love re-organizing millions of beings, re-creating them, for the sole purpose of torturing and then destroying them, is too horribly absurd as well as utterly antisciptural for belief, except to minds warped by the influence of self constituted expounders of fanciful theology. The spirits in prison, to whom Christ preached while His body slept in the sepulchre; the

souls under the altar, waiting for the redemption of the body; the rich man in Tartarus and the poor man in Paradise; the hosts of the departed, to come forth in the first or wait until the subsequent resurrections; and the dead, small and great, who are to stand before God and be judged according to their works; all proclaim the falsity of the annihilators' doctrine and give us a little light as to the realities of the future life.

And the horrible teachings of the old orthodox creeds, now fading from the faith of most thinking people, but which many grim priests still cling to as the chief means of frightening souls into their repulsive "religions," have nothing to recommend them to the consideration of the reflecting. The implacable, wrathful Deity of their creation, who according to their view, keeps the vast majority of his own children ignorant of a Redeemer, and then consigns them to everlasting damnation for not believing in Him, who can find no better use for countless millions of immortal souls than putting them to tortures enough to make a fiend relent, is the very antipode of the Father of the race who "sent His only begotten Son into the world, not to condemn the world, but that the world through Him might be saved."

Modern theologians are in a maze on the question of punishment and perdition. Yet they preach more on this than on the subject of heaven and salvation. But like their prototypes, the Pharisees of old, they will not come to Him that they may have light. He has revealed the plan for the redemption of man and depicted the future condition of the teeming myriads of earth, in such plainness that all may understand. And we direct the attention of those who wish to know, without doubt, what provision God has made for heathen and Christian, Jew and Gentile, the honorable skeptic and the villainous believer; to the vision referred to above. By this the mystery of ages is dispelled, the clouds which man-made creeds have formed are rolled away, and the clear light of the celestial world makes plain the eternal purposes of Jehovah; just, merciful and sublime, and worthy of the Almighty Being who gems the firmament with shining worlds and peoples them with his own sons and daughters, guiding, governing, punishing and rewarding them for their own progress and experience, and for His glory, which is reflected and brightened by their happiness and exaltation.

ANTI-POLYGAMIC FAILURES.

POLYGAMY has borne the brunt of so many fierce assaults that it might well be supposed to have a charmed existence. It has been thundered at by the clergy, denounced on the floor of Congress, assailed by the press, written down by countless travelers and tourists, held up to execration everywhere; and still it holds its own, and seems rather to flourish and increase than to diminish. It is in short evident that unless Congress is prepared to adopt much harsher and more active measures against it than have hitherto been suggested, the institution is in a fair way to establish itself permanently; and it is even possible that some time during the next half century it may be preached outside the Mormon territory.

We clip the above from the Sacramento *Record-Union*. Seeing that plural marriage has survived so many and such fierce attacks, and that denunciations, cursings, and harsh treatment from the law and the press have failed to destroy it, does it not strike those who seem to be so much concerned in its extinction, that perhaps a little milder treatment might be more proper and perhaps lead to more encouraging results? We suggest to its opponents the propriety of trying a little argument in the place of all these engines of force, which have been worked to so little purpose. Abuse, misrepresentation, hard words, threats, bolts, bars, and prison walls never did have much effect upon people devoted to a principle, except to confirm them in their views and harden them in their resistance against that oppression which attempts to grind their

faith out of their hearts, or compel them to recant without changing their opinion.

In order to reach the "Mormon" people on this question by argument, the facts in relation to their theory and practice of marriage must be ascertained. Hitherto their opponents have started with a misunderstanding or wilful misrepresentation of both, and the consequence has been that most of their reasoning has been fallacious and the result always a failure. Newspaper critics in particular have rushed to the onslaught against "Mormon" polygamy without taking the trouble to inform their minds in relation to the subject. And instead of learning the actual facts in relation to its workings, they have taken up the abusive and mendacious statements of utterly unprincipled papers and adopted them as authentic.

It will not do to start with the proposition that polygamy must be wrong because popular opinion is against it. Forty millions of people may be wrong just as much as a single thousand. The antediluvians disagreed with the builder of the ark, and the founder of the Christian faith was condemned by the most learned, pious and respectable of his age and country. Neither will it answer to take some isolated case of wrong-doing by a polygamist household, and on their improprieties argue that the whole system is wrong.

Taking our views on the marriage question and the unperverted truth as to the social effects of their practice, and offering a fair and honest argument against either, would be a new departure in the fight against "Mormonism." Why not try it instead of the policy of force and all those unchristian-like agencies which the *Record-Union* admits have accomplished nothing?

And why not permit the quiet working out of a great social problem in which the "Mormon" people have been for some time engaged? Scientists, theologians and statesmen admit that the prevailing social system contains gigantic evils which it has not the power within itself to eliminate. The subject of the relations of the sexes is by no means a settled question. It is agitating the minds of thoughtful people in every civilized nation. And the system introduced by the "Mormons," believed by them to have a heavenly origin, and to establish and develop which they have endured as much reproach and persecution, is at least entitled to reasonable investigation and an opportunity to demonstrate its effects. The semi-prediction of the *Record-Union* that polygamy may some time be preached outside of Utah is laughable. Polygamy has been preached in every State in the Union, and most parts of Europe, by the Elders of this Church, although its practice is not permitted by the rules of the Church except in Utah. Perhaps the editor means that it will be recognized and become a part of the social system of other communities besides the "Mormons" during the next half century. If so we agree with his half-spoken belief, and venture the opinion that polygamy will not only continue to "bear the brunt of the fierce assaults" of bigotry and intolerance, but will demonstrate to the world during the next half century that, when practiced according to the theory revealed to the "Mormons," it is for the benefit of the race socially, morally, physically, intellectually and everlasting.

FURTHER TESTIMONY.

Apropos of the testimony in regard to the Book of Mormon, which has obtained renewed interest in consequence of the mis-statements in Appleton & Co's Cyclopaedia, we have been permitted by the courtesy of Elder Wm. Clayton to peruse a letter to him from Elder Edward Stevenson who is now traveling in the States. We take from it the following extract, which contains some items that will be very interesting to most of our readers:

"On the 22d and 23d of December, 1877, Brother Clark and myself visited David Whitmer having two four hours visits, and on the Sabbath one of two hours, and I assure you we had a good time. We should have called on John Whitmer, but the roads were most horrible, and it

was 35 miles away. David showed us the original manuscript copy of the Book of Mormon, written by Martin Harris, Oliver Cowdery, Emma Smith, and Christian Whitmer. It was left in the hands of David at the death of Oliver, whose remains are alongside of Father Peter Whitmer, and his wife, close to Richmond, Ray Co., Mo. He gave us the names of the six first Elders at the organization, April 6th, 1830, which were Joseph Smith, Oliver Cowdery, David Whitmer, Hyrum Smith, John Whitmer and Christian Whitmer. His testimony was decidedly clearer than any that I have obtained from either of the other two of the three witnesses. He stated that as he was plowing in his field he heard a voice saying, Blessed is the Lord and he that keepeth his commandments. That the next round that he plowed Joseph and Oliver came along and said, 'Come, and be one of the witnesses.' They went through a clearing and sat down on a log. Soon after a light appeared, brighter and brighter, until a heavenly messenger stood before them and placed on a table the plates, Urim and Thummim, sword of Laban, ball or compass, &c, and they heard a voice from heaven saying, these things were true, and that the translation was correct. The plates were turned over leaf by leaf. Martin Harris went the next day and saw these things with the Prophet Joseph. David said that he knew that Joseph did receive revelations and organized the Church on the Rock."

In corroboration of the above testimony we copy the following from a letter to the *Piano* (Ills.) *Herald*, signed by William Lewis, in company with two other who, gentlemen, had been visiting John Whitmer, one of the eight witnesses whose names are attached to an affidavit prefixed to the Book of Mormon, to the effect that Joseph Smith showed them the plates, that they handled them and saw the engravings thereon. Says Mr. Lewis:

"He informed us that he is the only one of the eight living; and David, his brother, one of the three, is the only one; so they are the only two out of the eleven witnesses that now live; and their testimonies are still the same as that recorded in the Book of Mormon. Father Whitmer says that he hopes that God will give him strength to stand firm to the testimony."

The fact that these men, although excommunicated from the Church, still hold to their first testimony concerning the plates, is evidence in favor of the Book of Mormon that will take something much stronger than the palpable untruths incorporated in Appleton & Co's Cyclopaedia to invalidate or injure in the least degree.

EDITORIAL NOTES.

California is exporting large quantities of soap. It is a shame to Utah that she buys nearly all she uses.

Siam on account of drouth had short crops and has prohibited the export of rice. This will take out 30,000,000 pounds from the general supply of the outside world.

The United States uses more sugar in proportion to the population than any other country in the world. But only one-thirtieth of the amount is home-raised. The imported sugar costs \$81,000,000.

New York State has given the "canal ring" a heavy blow. Seven miles of canal wall was contracted for by a Syracuse firm for \$85,645, but they succeeded in actually obtaining for the work \$417,000. The State has obtained a verdict for the whole amount. Gov. Tilden started the investigation into the swindle.

The St. Louis clothers of men are exceedingly liberal to poor women. As an instance of their generosity, they find employment for a number of the gentler sex at the needle, paying them at the munificent rate of \$1.20 a dozen for making pants. An expert and industrious woman can make her fortune in this business by working till midnight, when she can earn as much as 25 cents *per diem*.

Ritualism is rampant in England, and the orthodox ministers of the Established Church are as determined to resist its inroads as the candle and clothes worshippers are to introduce their so-called Popish decorations. Archbishop Tait is