

which they taught was to bring mankind into harmony and communion with God as the Father of the race, and with each other as brethren. To this tended all the ordinances, ceremonies and exercises, the priesthood that administered them and the precepts it enunciated. To know, love and obey the Lord and labor for mutual benefit and good will, formed the grand point of excellence to be reached. Earthly wealth was of very small consideration, when its attainment conflicted in any way with the interests of the Church of Christ or the practice of righteousness, brotherly love and charity. The Church, though composed of many parts in different lands was a unity. Its members of every race were joined to one body. Its ministers taught the same doctrines and administered the same ordinances in the same spirit, and for an identical purpose. And communion was open and free between the Church and the heavenly world by which came the word of the Lord, the manifestation of divine power and the assistance and visitation of angels.

After a time all this became changed. And notwithstanding the various reformatations inaugurated and attempted, there has been no true return to the realities of the early Church, nor restoration of its primitive power, communion with heaven and fraternal harmony in all the wide domain of modern Christendom with its multifarious branches and subdivisions.

But Christianity is not therefore necessarily a failure. If we understand by this term the system established by the Savior, with its doctrines, spirit, priesthood, ordinances, gifts and influences, it has not failed, although little of its substance remained on earth after the early fathers were put to death. It made too deep a mark upon the world to be easily effaced. It was not washed out by the blood of the martyrs nor burned away by the fires of persecution. It has affected the leading nations of the earth in a wonderful manner. Although many of its doctrines and much of its power were lost to the world and supplanted by the vagaries and spurious systems of men, enough of the original became interwoven with the counterfeits to mould the minds of mankind wherever it penetrated. The good to be found among professedly Christian nations may be traced to Christianity, the evil to its perversions. The faith in God—what little exists, the charity towards men, the forbearance, benevolence, equity, justice, mercy, and genuine religious sentiment, are all due to Christianity, while the opposites to these virtues, whether exercised nationally or individually, are not the products of Christianity, but of its antipodes.

The world is the better for even the mixed Christian, Pagan, ancient and modern truths and heresies popularly called Christianity. Without it the progress made in Christendom could not have been achieved. If the Christian religion had been entirely taken away from earth without leaving a vestige among men, barbarism and heathenism would have continued to prevail, and the people of to-day would not be at all prepared for the restoration of the true order in the dispensation of the fullness of times. Christianity as it came from its author has not failed, because it accomplished its mission on earth and in the spirit world in the season thereof, and left an indelible impress which has been a blessing to mankind, and a preparer for the latter-day glory. Christianity, even as perverted by human theories and Satanic devices, has not been a failure as a means of influencing to some extent the souls of mankind in favor of the right. And when the purposes of God are fully unfolded concerning this planet and its people, it will be found that He whose wisdom is greater than the cunning of the devil has overruled all, for the accomplishment of his purposes in the final salvation of His children of every age and every race.

The servants of God who have been called in this last dispensation to re-establish the Christian Church on earth in all its perfection and power, find the way prepared before them among all nations wherever Christianity has obtained a foothold. And so with those who have passed from mortal scenes, to labor like the Master among the spirits in the spheres of the departed; their task will be the easier for the effects of Christianity, mingled though it

has been with error and human folly.

No, Christianity is not a failure. The day is fast approaching when it will be acknowledged to have been a triumph. For the gospel restored—vulgarly denominated Mormonism, will be published to every creature. It will gather to itself all of principle, person, power or influence which is really and truly Christian, and establish on earth that kingdom which all the prophets foresaw, while everything that is antagonistic to it will perish. And when "every knee shall bow and every tongue confess that Jesus is the Lord, to the glory of God the father," not a voice will be heard to utter the thought or ask the question, "Is Christianity a failure?"

MARITIME MATERIAL.

THE "wooden walls of old England" were once her chief glory and the subject of every Briton's boast, and of many a song and story. But the iron era which has intervened has thrown her ancient defences high and dry into ignominious inaction, and steam has joined with the metal innovator in throwing wooden ships of war into superannuated retirement.

But iron in its turn is being cast into the shade before the advance of steel, which possesses a resisting power almost as much greater than iron as iron carries above wood. It is a serious question, however, whether both these vaunted supplanters of "the brave old oak" will not have to succumb to the test of time and lengthened experience.

Recently the *Arrogante*, a good name for a French ironclad, while engaged in gun practice a short distance outside of a harbor, was struck by a sudden squall. She filled and sank in a jiffy, and carried with her to the "bottom of the vasty deep" fifty human souls. The fate of the *Arrogante* is not unique. In a large number of instances these great masses of iron have gone down in storms that a wooden ship could easily override without damage.

If iron vessels act like this when smitten with a smart puff of wind, how would they perform in a heavy naval engagement and rough weather? There has been but little extensive sea fighting since the gallant Nelson. But the unseaworthy qualities of these floating iron works, suggest unpleasant anticipations of what might be the consequence of a pitched battle between ironclad fleets, and render not improbable the return of maritime nations to the "wooden walls," which the genuine British tar still considers the true stuff for a ship, whether a man-of-war or a merchantman. Iron and steel have their triumphs on land, but they have not proven the best kind of floating material.

AN EVIL TO BE CHECKED.

THERE is a growing disposition on the part of some of our young men, to whom a bad example is set by not a few older persons, to disregard the laws of God and man in regard to the Sabbath. We do not believe in too stringent regulations either religious or secular, nor agree with those strait-laced sectaries who would repress the buoyant spirits of youth, turn the sunshine of laughter into the gloom of the grave, and crush out of the juvenile heart all its fun-loving and joy-seeking impulses. We desire to see the happiness of the young as well as the old promoted, and do not believe that this world was intended altogether for "a vale of tears."

But as the wise man of old said, "there is a time for all things," and we believe that everything should be done in the season thereof. Sunday, commonly called the Sabbath, is not the time for boisterous mirth and reckless recreation any more than for labor and worldly business. It was designed by an All-wise Creator, seeking the highest temporal and eternal good of his children, as a day of rest and religious service. It is set apart for these purposes by human law in the best ordered communities.

We ask our young men who indulge in running horses, fast driving, brewery-visiting, noisy conduct, carousing, fishing, hunting, street brawling and other unseemly

behavior on the sacred day of rest, whether they feel justified in their own hearts in taking such a course? Some of them are the sons or other relatives of men and women highly respected as lights in the Church of Christ. Should they not have some regard for the views and feelings of their parents and friends, if they have none for the laws of God or the rules of society?

"Remember the Sabbath day to keep it holy" is a commandment of great antiquity. It is founded in a divine knowledge of man's nature and necessities, physical and spiritual. It implies worship as well as rest. Both were required under the Mosaic law and also in the primitive Christian Church. The law, with these requirements more specifically detailed, has been renewed in our own times. In a revelation given in November, 1831, the following occurs:

"And the inhabitants of Zion shall, also, observe the Sabbath day to keep it holy." (Doc. & Cov. n. e. p. 232.)

As proof of the meaning of this commandment we refer to a revelation given three months previously:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

"But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord;

"And on this day thou shalt do none other thing, only thou mayest prepare thy food, with singleness of heart, that thy fasting may be perfect or, in other words, that thy joy may be full."

The two prominent ideas of Sabbath rest and worship are here clearly conveyed, and they are the same, if in different language, as contained in the teachings of the Jewish prophets. The Sabbath is not a day for carnal pleasures, for feasting and rioting, for noise and tumult, but for peace, rest and the exercise of religious observances.

Let this may have no effect upon the minds of some, who are or affect to be indifferent to such considerations, we now refer to the local secular law. The Ordinance of Salt Lake City, on Crimes and Punishments, in Sec. 28, provides a maximum penalty of a fine of one hundred dollars and imprisonment for three months, for Sabbath breaking, which includes selling or giving away spirituous, vinous or fermented liquors, keeping open any store or bar for business, fishing, hunting or any kind of sporting on the first day of the week. Section 39 prohibits the discharging of firearms on the Sabbath day, and section 19 imposes a maximum penalty of fifty dollars for fast riding or driving on any day, within the city limits.

But there are persons who think they can take advantage of these ordinances by going outside of the city limits. We would kindly inform them that there are Territorial laws which will meet their case. Sections 1979 to 1986, Compiled Laws of Utah, contain provisions applicable to the whole Territory similar in many respects to the city ordinance in relation to Sunday, and make the disturbance of any religious assembly by any kind of noise within or near to the place of such assembly, a misdemeanor, which is punishable by a maximum penalty of six months' imprisonment and one hundred dollars fine. Sunday, under this law, commences at midnight Saturday and closes at the following midnight.

Leaving aside the infraction of divine and human laws in the conduct of certain individuals, they place themselves, by persisting in their course, outside of the pale of respectable society. There are established rules which decent people are in duty bound to respect. The sentiment of the great majority of the people of this city and Territory is in favor of a peaceable, orderly and quiet Sabbath. Those who violate that sentiment will be reckoned among the rowdy element, and forfeit their claims to the esteem of the best part of the community. We appeal to their

manhood, their sense of self-respect, their regard for the feelings of religiously disposed friends, as well as their obligations to obey the laws of God and man, and ask them to cease Sabbath breaking, or at least to observe such decorum as not to violently offend the scruples of others, nor to cover themselves with opprobrium and contempt.

EDITORIAL NOTES.

The San Francisco *Chronicle* says: "The sourest grapes are those that the foxes have for a long time lived on and finally lost." The *Chronicle* is a Republican organ. Is not this sentiment a little hard on its own party?

Edison has been quiet for some time, but he has not been idle. A New York dispatch, this afternoon, tells of his success with the electric light. The gas companies will begin again to tremble. The world needs light, and Edison is a public benefactor as well as an extraordinary genius.

Railroad conductors are solid against the notion that the race is physically degenerating. They have good grounds for arguing to the contrary. They find children "under twelve" travelling on half fare, who are larger than many youths and maidens of sixteen years in the old times when wagons and ox teams were the principal means of conveyance.

The New York *Times*, according to this afternoon's telegrams, indulges in some pleasantry in regard to Utah affairs. We do not think the Republicans need fear that any bills for Utah's admission will be tacked on to other legislation. Utah can stand on her own merits, and should they be seriously and fairly discussed, can present as good and incontrovertible claims for Statehood as any commonwealth in the Union.

Let the woman suffragists feel encouraged! Defeats sometimes contain the elements of future victories. Rhode Island has rejected the proposed amendment to the constitution, giving women the elective franchise, by a vote in the legislature of 25 "ayes" to 21 "noes," less than the needful two-thirds majority. But this shows a promising state of public feeling and points to a triumph yet to come.

Confucius uttered a sentiment which ought to be known and remembered by every citizen of a republic. Meeting a woman who was lamenting over a husband and son, both slain by a tiger, he asked her why she did not leave the country. She answered, "there is no oppressive government here." Said Confucius to his disciples, "remember this, my children, oppressive government is fiercer and more feared than a tiger."

The Washington *Star* thinks Randall's election to the Speakership augurs well for Tilden in the next Presidential election. The figuring for Tilden is on this base: "The democratic party can count upon carrying every Southern State and will only need to secure New York and Indiana, and some small State in addition, to get the requisite number of electoral votes. It is doubted if there is any other man who would be as sure of carrying New York as Tilden, and of course Hendricks would be a winning card in Indiana. Then, it is believed that Tilden would stand a good chance of carrying New Jersey, and a yet better one of California, if that State was not neglected, as the California democrats say it was, in 1876, under Hewitt's management of the national campaign." The *Star* gives the names of Tilden and Grant as the next Presidential nominees.

Correspondence.

OGDEN CITY, Utah,
March 27, 1879.

Editors Deseret News:

March did not "come in like a lion"—but like any other good natured month—still it has thus far been one of the driest times at this season of the year, that I have seen in Utah, and the oldest settlers never saw the mountains so nearly denuded of snow, in the month of March, as they are at the present time.

Business here is not very brisk just now. "Selling off at Cost,"

auction sales, "Cheap Johns" and other quacks have been doing a "banking business" lately; every one who had, or could obtain a dollar, appeared anxious to send it out of the country through these mediums; and the regular local trade of the general business houses in town, has, in consequence, been retarded somewhat.

We have had a great deal of sickness, diphtheria, and deaths this year; and I regret to say we are not free from this terrible disease yet.

Improvements are still going forward, but I do not think building will be so extensively carried on this year as it was last in Ogden City. The Latter-day Saints, in the Second Ward, have not a meeting-house large enough to accommodate all those who desire to attend. The matter became serious, and the question was, "What shall be done?" A meeting was called, a few weeks since, and the affair was talked over; a committee was appointed to canvass the ward, find out what the people were willing to do towards building a new house. At a subsequent meeting it was reported that President D. H. Perry had donated a piece of land, 4x9 rods, located on the corner of Sixth and Young Streets, and the people of the Ward had subscribed between \$3,000 and \$4,000 in cash, material and labor. It was then determined to erect a new brick building, in which to hold our religious services. The size of the house to be 38 x 66 feet, with 22 feet elevation. A building committee was appointed, consisting of Bishop Robert McQuarry, Thomas Dorey, John Ellis, Joseph Hall, James Owen and J. M. Thomas. Our Bishop never says "go," but "come, boys." He then leads out, and the people follow. About two weeks since, a number of teams turned out and have hauled about 150 loads of rock, excavation was commenced at once, and at this writing a considerable portion of the foundation is built up to the grade. The foundation in and out the ground will average 7½ feet on each side of the building. The work will be prosecuted as vigorously as possible to its completion.

Our Female Relief Societies are in a healthy condition, and good working order. The members labor with unwearied zeal to search out and administer to the wants of the poor and needy. Like angels of mercy they visit the abodes of the indigent, dispensing the blessings and comforts of life, leaving each domicile better than they find it.

A short time since some of the members of this institution canvassed this neighborhood, to collect means to send for an aged sister from England. Not obtaining sufficient by this means, they got up a "sociable," the proceeds of which, the amount collected, made up the sum, and the old lady is expected here by the next company of emigrants.

Our day and Sabbath schools are all in session and in a flourishing condition. As ever,
SEMPER.

CROYDON, March 31, 1878.

Editors Deseret News:

We are so isolated, high up in the mountains, subject to quick changes, we have exceeded our expectations, for we have planted most of our grain at this early date. That is something we have never done before in Croydon. We have a pretty good hatch of young grasshoppers; eggs are not all hatched out. We are not down-hearted about them. You know Saints can trust to providence. Temporally we are pretty well fixed, spiritually we are progressing. I do not think Croydon ever had a better outlook. We are baptizing our children; old members are renewing their covenants and the spirit of the Lord seems to rest down upon us in our meetings. An old gentleman who was on the back ground has been rebaptized and seems determined to finish his course among the Saints. We do not, as a general thing, have many officials among us, their visits are few and far between. To all appearance we shall have the privilege of attending the general Conference, for in a few more days we shall have got in all our grain crops. JOHN HOPKINS.

per I. T.

A conscience void of offence is a good thing; but a farm void of a fence is quite another matter.