of the preceding year. The average weight of the wool was estimated to

be 7.87 pounds to the fleece.

While the prices of wool the past three years have been discouraging, the present outlook hids fair to make the gain of Montava in sheep a most profitable one to the State; the prospect being that the increased priceof mutton and wool will compensate for past losses and leave a handsome margin. It would seem that there was wiedom in the Montana sheepowners bolding on to their flocks, even when the great industry seemed to be going to the wall so far as western woolgrowers were concerned.

THE DIVINITY OF CHRIST.

It is a peculiarity of this latter time, we believe, that from pulpits professed. ly Christian the divinity and atoning work of our Savior are being denied. The commission given to His ambassadors on earth was to proclaim in His name salvation to every creature. abfidels always have denied this as an Inturdity, but now it has come to this that professedly Christian ministers their hearers alleged demonstraoffer tions of influed propositions-and this as suitable worship on the Lord's day.
Only last Sunday a congregation in this city was told that "there is no reason, with the evidence we have, why any intellige of mind should consider Jeans Christ es God," and the statement was brought to thousands of homes by one of the daily papers.

The fact is that there is every reason why an intelligent mind should coosider our Savior as God, and the chief of these reasons is that He himself claimed divine honor and attributes. When He was brought hefore the great Sanbedrim and every other charge made against Him falled to furnish an excuse for pronouncing the death senience, He was solemnly urged to confess whether He claimed nivin-ity, "Artthou the Son of Gou?" He was asked by the presiding officer. And there, fully aware of the consequences of a confession, He as solemnly asserted that He was, and He added: "From hencetorth shall the Bon of man be seated at the right hand of the power of Got."

of God."

In the same way, when taken before Pilate as a dangerous rival to the imperial power, He stated that to Him were due royal bouors, although His kingdom was not of this world but of the domain

of truth. After the resurrection He further ciaimed that all authority or power in heaven and on earth had been given onto Him, and the entire work of Christians for the Master's cause rests on this fact. If not true, Christianity in all its ramifications is a deception and Christ Himself the objet of de-

ceivere.

The first followers of Jesus, who had received instructions of Him, and also Paul, who stood in the midst of the apostolic age, saw in the Master a person of the Godhead. They describe Him as the express image of the Father, a creator, the first born before the creaturer, the restorer of fallen man and the object of angelic wor-ship. The immediate followers of the ship. A postles understood these teachings,

and they made a distinction between the worship they lendered Jesus and the honor they paid other mar-tyrs. In a letter drawn up by the Christians of Smyrns in which an account is given of the martyrdom of Polycarp, they reply to an accusation that they worshiped Polycarp: "This is impossible, for Christ only is, or can be, the object of worship: to Him slone we offer aderation, and the martyre are objects of gratitude and love." It is therefore not true and love." that the adding of divine attributes to Christ is an after-thought, horn in the ages of theological decay. Truly says Euseblus that the faithful from the first attributed divinity to Christ.

And how could it he otherwise? If the followers of Jesus verily believed Him to be the promised Messiah, they cound divinity attributed to Rim in the Old Testament. The "stone of stumbling" on which Israel fell is by lealah said to be Jebovah, and the bow to Jehovah, an expression which Paul applies to Christ. The vision in Iss., 6: 3-10 John speaks of as the sight of Cariat's glory, and numerous other passages are explained in the same way. It is indisputable that the Old Pestament writers claim divinity for Meastab; that Jesus Himself taught that He was this Messiah, and that His true followers in the first age, as ever afterwards, have accepted Rim as such. This is testimony no intelligent mind can refuse to accept.

The revelations in this age corrobor-eir. Through Joseph the Prophet, ate Ir. the Lord sava:

Hearken and listen to the voice of Him who is from eternity to all eternity, the great "I am" [Jebovah] even Jesus Christ, the light and the life of the world.

—Doctrine and Covenants, Sec. 39: 1, 2

There is no uncertainty in this testimony.

There are at present two distinct forces at work against the authority of Jesus. They hoth spring from the same source and have the same sim-the establishment of ouman reason in the place of divine outnon reason in the place of divine revelation. Since the days of the Freoch revolution when the folly of human resson without light from heaven was demonstrated as perhaps never before, infidelity lost much of its ground. It has reappeared. But its ground. It has reappeared. But whether it comes in the new garb of agnosticism or of that "criticism" which claims superiority over faith in God and His Son, it is powerless against the progress of His kingdom, whose right it is to reign. The Church of Jesus Christ is in this age the fortress against which all opposition must finally cease.

DISCUSSION AND DEBATE.

In the various methods of acquiring ah understanding of theories and principles, debate and discussion frequently are resorted to as means to secure the desired end. There are matters upon which such a divergence of opinion exists, and regarding which there is no ultimate certainty, that dehates may be factors in determining the issues; there are also questions not involving vital principle where properly conducted dehates do not require a

distortion of facts, but are surceptible of good results in sharpening the perceptive faculties and aronsing latent mental forces. But there also are topics regarding which the true relations are known, where debates pro and con in arriving at an under-standing of those true relations are etanding of those a positive injury. U Upon these topics, discussion is an available method for reaching the desired available end, but it should always he from the standpoint of right. The opposite or mistaken view may be set forth as proposition to be argued against. showing its fallacy by demonstra-ting the consistency, hearty and in-vulnerability of the true situation; but no argument from a wrong standpoint should ever be required from actudent, for the reason that it is both unneceseary and injurious.

This distinction between discussion and certain forms of debate is especially applicable in the field of religious study. An incident calling this to-mind is the statement that in some Sunday achools the study of religions doctrines is made the subject of dehate, where certain members of the class are required to argue from a standpoint opposed to that of the known truth in the case. For instance, a principle upon which sectarians differ, but upoh which the revealed word of God has made clear the truth, is under consideration; and a member of the class is appointed to make an argument on behalf of the view opposed to the word of the Lord, and other members are called upon to combat his argument and show its fallacy. This process of study of religious principle is wholly wrong, being directly op-posed to the spirit of the Guspel. The latter is truth, and the study of its principles does not require the advocaoy, by any student, of a doctrine or idea that is false.

Any instructor with a fair understanding of the principles of mental philosophy will recognize the vital error that exists in the method to which our objection is raised. It is well known that men can convince themselves that wrong is not wrong. Hence when a class member is onlied to maintain a false idea in religion, even though he he warned against it his desire to make a creditable showing for his own side leads him to make the most of the points that appear to be in his favor, and to heittle those opposed to him. Thus his mind is given a wrong hent; and all who hear him and who are impressed by nis arguments or affected by his personal influence are likewise drawn toward an error. His opponent may draw them all back, but to say the least, the time in this drawing is wasted; even then, the probability is that the trend to the wrong has left an impression of doubt that will require much time and effort to efface. operation has been to cause members of a class who should be kept in the narrow way of life to go for a time into the broad way which leads to destruction, and whose association even for a brief period does nothing but harm. Hence the rule of the Church is against such an operation, because it is contrary to the spirit of the Gospel,

To use discussion, or to speak an opposite, often is