

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

THE DIVINITY OF CHRIST.

The fact is that there is every reason why an intelligent mind should consider our Savior as God, and the chief of these reasons is that He himself claimed divine honor and attributes. When He was brought before the great Sanhedrim and every other charge made against Him failed to furnish an excuse for pronouncing the death sentence, He was solemnly urged to confess whether He claimed divinity. "Art thou the Son of God?" He was asked by the presiding officer. And there, fully aware of the consequences of a confession, He solemnly asserted that He was, and He added: "From henceforth shall the Son of man be seated at the right hand of the power of God."

After the resurrection He further claimed that all authority or power in heaven and on earth had been given unto 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 chief of de-
ceivers.

and they made a distinction between the worship they tendered Jesus and the honor they paid other martyrs. In a letter drawn up by the Christians of Smyrna 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 alone we offer adoration, and the martyrs are objects of gratitude and love." It is therefore not true that the adding of divine attributes to Christ is an after-thought, born in the ages of theological decay. Truly says Eusebius that the faithful from the first attributed divinity to Christ.

The revelations in this age corroborate it. Through Joseph the Prophet, the Lord says:

There is no uncertainty in this testimony.

DISCUSSION AND DEBATE.

distortion of facts, but are susceptible of good results in sharpening the perceptive faculties and arming latent mental forces. But there also are topics regarding which the true relations are known, where debates pro and con in arriving at an understanding of those true relations are a positive injury. Upon these topics, discussion is an available method for reaching the desired end, but it should always be from the standpoint of right. The opposite or mistaken view may be set forth as a proposition to be argued against, showing its fallacy by demonstrating the consistency, beauty and invulnerability of the true situation; but no argument from a wrong standpoint should ever be required from a student, for the reason that it is both unnecessary and injurious.

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 called to maintain a false idea in religion, even though he be 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 belittle those opposed to him. Thus his mind is given a wrong bent; and all who hear him and who are impressed by his 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. The 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 to an opposite, often is