

Jesus Christ as the Son of God and the Savior of mankind, in His divine earthly birth, in His sacrifice for sin, in His resurrection from the dead, and in His ascension into heaven as the Great Mediator. They have living faith in His personal second advent in the near future. They are baptized in His name, they partake of the Lord's Supper as a sacrament every Sunday, they have their children blessed in infancy under His ordinance, they pray in their families morning and evening and in all their public religious services, through Jesus Christ as their Redeemer. They believe that all people must believe in and obey Christ in order to be saved, and that even those who are dead must accept His Gospel and the ordinances and spirit thereof, or they cannot be exalted.

It is because of this faith in Christ that they build temples where ordinances may be performed for both the living and the dead as part of His plan of salvation. It is because of this faith that their ministers travel over the earth "without purse and scrip," without salary or other earthly reward to publish His Gospel. And it is because of it that they spend time and means in going to the places where ordinances can be performed by His authority for their departed kindred.

Every tenet of their creed can be substantiated by the sayings of Jesus Christ and His Apostles as recorded in the Christian New Testament, and there is not a sectarian preacher in all Christendom who has been successful in an endeavor to show to the contrary. If there is an organization on the earth today that bears critical comparison with the organization called Christian in the first century of the Christian era, it is the Church of Jesus Christ of Latter-day Saints with its Apostles, Prophets, Elders, Bishops, Evangelists, Teachers, Deacons, etc., and its doctrinal and ceremonial institutions. And it was in this Territory seventeen years before the time when we are gravely informed by a professing "Christian" minister in a Christian article, the first Christian organization was formed in Utah.

And now we cannot forbear remarking that up to the time he mentions as the period when the first "Christian organization" was formed in Utah, the Territory was also without the first house of ill fame, drinking saloon, gambling den and confidence trap. It was without fraudulent elections, and the union of professing Christians with professional political wire pullers and the viler elements of society. And we must say that although Utah

was lacking in many of the so-called refinements of a higher civilization, in her simplicity and purity and freedom from what has followed, she was infinitely better off and we believe whiter before God and the angels than since the coming in of what we regard as counterfeit Christianity and all its concomitants.

Still we would not take the ground that there is nothing Christian in the sects of the age, nor would we say a word to hinder or impede their usefulness, or disparage the efforts of any sincere person to spread what he believes to be for the welfare of mankind. We are pleased at the prosperity of everything Christian, and we are sure that there is no Church in the world that more than that of the Latter-day Saints is deserving of the name of a Christian organization.

OPENING OF THE NEW B. Y. ACADEMY BUILDING.

THE opening and dedicatory exercises of the Brigham Young Academy, in the new building, will be held at Provo on Monday, January 4th, 1892. We consider the event to be one of importance, and therefore regard with satisfaction the preparations under way to make the event a memorable one. A great many invitations are out, and doubtless there will be a large number of invited guests present from various parts of the Territory. We are informed that it was originally intended that the exercises should begin at 10 a. m. on the date already specified, but that it has since been deemed better to commence two hours later. This change has been made in order to accommodate visitors from this city, who can, by the later arrangement reach Provo in ample time in the morning, and they can also return home the same night and yet participate in the entire proceedings. Following is the programme it is proposed to carry out:

The students will assemble at the old academy building at 11:30, and from there march to the new structure, where the services will open at noon, and be conducted as follows:

Introductory remarks, Superintendent H. H. Cluff; Music, opening chorus, choir; prayer; music, choir; dedicatory prayer, President Woodruff; music, orchestra; address, Dr. K. G. Maeser; address, President A. O. Smoot; song, Glee Club; address, President Geo. Q. Cannon; address, Architect Jos. D. C. Young; song; address, Commission of Education; address Governor Thomas; music, Orchestra; address,

Judge W. N. Duseberry; address, Professor B. Cluff.

Luncheon at four o'clock (in the building). The affair will conclude with a social party in the evening.

The building is large and commodious, being admirably adapted to the purpose for which it will be used. Its completion and dedication constitute the leading event in the history of the institution, which stands as a monument to the foresight and philanthropy of its founder.

THE POPE'S HEALTH AND POLICY.

A GOOD deal is being said about the precarious condition of the Pope's health. If the majority of the statements made in that regard are true, it is evident that the days of the present Pontiff on earth will be but few. He is very old, and his physical machinery must be so far worn down that he will be able to stand but few more of the fainting spells with which he has been of late afflicted. He has proved himself to be, during his incumbency of his high office in the Catholic Church, a man of great ability, foresight, and industry. He belongs to a class of characters who never rust out. He insists on working as long as the "lamp holds on to burn."

The present Pope is evidently an opportunist. This is indicated by his policy throughout. His shrewdness and penetration enable him to see the drift of the times, which is in the direction of the popularization of temporal power. The masses are becoming assertive and aggressive, and the logical result of the tendency is to make them the masters of the future. As a consequence, those who are able to obtain a controlling influence over the great bodies of the people will be the leaders of the situation. Hence the Pope's encyclical on the labor question, out of which have grown numbers of pilgrimages of workmen to the Vatican, showing that the heaven of the interest taken by the head of the Catholic church in the masses is operating. Some countries have taken steps to prevent these pilgrimages, which tend to give the priests control of the people, and the Pontiff has expressed his indignation at this action to circumvent his policy, which he declares shall continue to be pursued.

Doubtless the course taken by the present Pope will be continued after he shall have passed away, as it is clearly in the direction of widening and deepening the influence of the Catholic church, which is the leading consideration with its devotees. Already there is speculation in reference