

## EDITORIALS

**"THE KINGDOM OF GOD IS WITHIN YOU."**

DURING the session of the Episcopal Convention in New York, the Right Rev. G. T. Bedell, D.D., Bishop of Ohio, preached in the Church of the Ascension, of which he was once the pastor, and took for his subject, "God's Kingdom of Grace," basing his discourse on the words of Jesus, "Behold the kingdom of God is within you." This saying, in accordance with orthodox teachings, was dwelt upon as evidence that the kingdom of God consists of a heavenly influence in the heart, that it is but an internal "empire of grace."

This idea is of almost universal acceptance in the "Christian" world. And this text has been quoted in proof of it so many times that scarcely any one but a "Mormon" would have the temerity to question its application. And yet an examination of the context will show that the general view is certainly erroneous. Read Luke xvii. 20-21.

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation."

"Neither shall they say Lo here! or lo there! behold, the kingdom of God is within you."

It will be observed that the remarks of the Great Teacher were addressed to the Pharisees. Now if it is contended that the Kingdom of God is simply the grace of God in the heart, it will have to be admitted that the Lord was enthroned and that His grace was paramount in the hearts of those self-righteous, lip-worshipping, sneering sectaries, whom the Savior declared were like whitened sepulchres, outside fair to view, but within filled with all manner of uncleanness. Not much of the spiritual power of the kingdom of God in such hearts as theirs! The orthodox rendering of this passage of scripture, then, involves a complete contradiction on the part of the Savior. One expression establishes the kingdom of God within the Pharisees' hearts, and the other exposes the dominion of Satan within them.

Either the Savior contradicted himself, or Bishop Bedell's doctrine and the popular opinion on this subject are incorrect. We prefer to believe the latter hypothesis.

The common sense view, and evidently the correct one, is that the Savior intended to convey the idea that the Kingdom of God was not to come down bodily out of heaven so that every one could behold it, but that it should be of gradual growth, imperceptible to the ordinary vision, and as a proof of that truth the kingdom was actually in their midst without their knowledge or perception of its existence. The kingdom of God as predicted by the prophets is an organized form of government. It is to supersede all other kingdoms. The king is to reign in righteousness, and its princes to rule in judgment. All nations are to become subject to it. The kingdoms of this world are to become the kingdom of our God and His Christ. Right among the Pharisees, or within their midst, was the King himself and some of the officers and many of the subjects of the kingdom. The laws thereof were being taught. The "gospel of the kingdom" was being preached. The ordinances needful for adoption into the kingdom were being administered. The Pharisees knew it not, but the kingdom was within or among them. Its growth was to be gradual, like the springing up and development of the grain of mustard seed, or the increase of the stone "cut out of the mountains without hands."

Reference to John i. 26, will show that the same word translated "within" in the scripture under consideration, is there translated "among." And this rendering is given in New Testaments with marginal references, to the text first quoted. "Behold the kingdom of God is among," you in your midst, within your borders, and you see it not. And why? Because, "Except a man be born again he cannot see the kingdom of God." It is not apparent to the natural mind, and no matter how much it might grow and spread and increase in power, to the carnal mind it would not be the kingdom of God, but its laws, ordinances, adminis-

trations, gifts, blessings and those who administered them, would be foolishness to the world and be the subject of abuse, misrepresentation, scorn and derision, just as they were with the self-righteous, persecuting Pharisees, who finally put the King to death.

The spirit and power of the Kingdom of God are established and experienced within the human soul, and bring forth fruits in the lives of men and women. But the kingdom self is the heavenly government established on earth. It was set up temporarily in the days of Jesus of Nazareth. But as he himself declared concerning it, "The kingdom of God suffereth violence and the violent take it by force." The world "made war upon the Saints"—the citizens of the kingdom—and "overcame them," as foretold by the prophets, and the Prince of this world prevailed until towards the time of the end. But in the latter days the kingdom of God is to be set up, "no more to be thrown down for ever." It is "not to be left to another people." No weapon that is formed against it will prosper. Those who are engaged in its establishment may be persecuted and slain, but the kingdom will continue and grow and increase. The kingdoms of the world may be arrayed against it, but it will not be overcome. On the contrary, it will eventually overcome them and they will be broken in pieces as a potter's vessel.

The Kingdom of God will grow out of the Church of Christ. When that Church was organized by the will and commandment of God on the 6th day of April, 1830, the seed of the mustard tree was planted within it. It contained the germ of the kingdom. As the Church grows the kingdom develops. The head of the Church, that is Christ, will be the head of the Kingdom when it is established. He will rule from the rivers to the ends of the earth. All nations and kingdoms will serve and obey Him, whether they are members of His Church or not. His dominion will be everlasting and universal. It will secure all people in their natural rights irrespective of creed or color. Liberty will prevail. It will be the liberty of law, the law of righteousness, equity and truth. No power can stay its progress, no force can withstand its onward march.

But it "cometh not with observation." Wherever the Church of Christ now set up on earth exists, there is the Kingdom of God to a measurable extent. It is within or among the people wherever the gospel of the kingdom is being preached and administered with authority. And wherever the bosom of the Church is there are the headquarters on earth of the kingdom of God. And we can say to the world, with certainty, as the Savior said to the Pharisees of old, "Behold the kingdom of God is within, or among you."

But it shall not be in the last days as in former times. The King will not be despised and rejected of men and hung upon a tree, but will come as the King of glory, to sit upon the throne of his father David and reign in Mount Zion and Jerusalem. And the kingdom, though it may suffer violence, will not be taken by force. But it will roll forth quietly, certainly, increasing as it rolls, until the sayings of Daniel and all the holy prophets concerning it are consummated, and it shall fill the whole earth.

**LEFT-HAND MARRIAGES.**

THE morganatic marriage of the Czar of Russia with the Princess Dolgorouki, draws attention to this peculiar kind of matrimony practised by illustrious personages on the European continent. The Czar's left-hand spouse was his mistress for twelve years, and is the mother of several of his children. Their relations were not unknown to the court or the people, and it was the unwise measures which the Czar adopted under her influence, rather than their liaison, which rendered the connection unpopular and the recent union distasteful to the family of the ruler of all the Russias.

Morganatic marriages, in which the left hand is given instead of the right, have been contracted for centuries by German Princes. The "wife does not share the title nor estates of the 'husband,'" neither do the children succeed to them. A dowry is settled upon the woman,

who is usually honored with a title if not in previous possession of one, and this is viewed as an offset to the loss of ordinary legal marriage rights. The parties to these left-hand marriages are not under any public censure for their connection, and the ladies who are partners thereto are received in society with respect. Frequently in addition to the morganatic marriage Princes have contracted legal matrimonial contracts, all the proceedings and relations being well understood by all the parties.

No particular objection is raised against this system either by the Church or the State. Good "Christian" people, who tolerate this kind of thing because custom has sanctioned it, are scandalized at the thought of "Mormon" plural marriage, in which each woman married is viewed as a wife with all that the name implies—except the recognition of the secular law—and would have those who practice such a system punished and banished from the pale of Christendom, while they complacently look upon a morganatic marriage as quite correct and aristocratic.

Some may imagine that this time-honored custom among the German nobles has not survived the force of modern ideas. But the following, which we clip from the New York Times, shows clearly to the contrary:

"During the past century, Anton Ulrich, Duke of Saxe-Meiningen, tried hard to depart from the established rule in an effort to obtain for his morganatic wife the title of Duchess, and for her children the right of succession. The Emperor, sustained by the highest nobility of the realm, refused his suit, declaring that there could be no complete marriage in princely families except between persons of equal birth. Morganatic marriages have not decreased in Germany during the last 60 or 70 years. One of the most remarkable instances was the marriage of the daughter of the postmaster of Aussee (Styria), afterwards created Countess of Meran, to the late Arch-Duke John. These left handed connections are recognized and tolerated among the higher aristocracy not less than among princely lines. In Prussia, even the inferior gentry may, and often do contract them. Therese Elssler, who visited this country well nigh forty years ago, on a dancing tour with her then renowned sister, Fanny, was morganatically married ten years later to Prince Adalbert, of Prussia, and was ennobled as Frau von Barnem. The Roman and the Greek churches have virtually sanctioned morganatic marriages, which are palpably unjust to women, to true domesticity, and to the best interests of morality."

There is a vast deal of humbug in the world, and in nothing more than the hue-and-cry that is raised by pretended Puritans and long-faced Churchmen, about the marriage system of the Latter-day Saints.

**PURIFIED BY TRAVEL.**

THERE was some controversy a short time ago on the power of running water to purify itself from substances with which it might have become impregnated, some taking the ground that the saying "water purifies itself" is a fallacy. We expressed our opinion in this wise: "In the same way that water is cleansed by passing through a filter, it loses many impurities after it is befouled, by a swift course over sand, gravel, rocks, etc., depositing much solid matter that may have been mingled with it. This is a fact patent to the naked eye in town and canyon. As to the noxious matter in solution, that is another thing, and water impregnated therewith may hold it as it flows for an indefinite distance."

Experiments have been made quite recently in places where it is proposed to conduct sewage into natural streams, with the view of determining the question as to whether running water purifies itself or not. The conclusion arrived at is that the laboratory of nature is sufficient to change the noxious sewage when it is exposed by union with running water to the action of the atmosphere. We clip the following from a report on this subject made in Washington, D. C.:

"Opponents of the plan contend that water has no purifying power, no power of neutralizing sewage; but their theories are controverted by the stubborn logic of facts. Water

does purify itself, and in a marvelously short space of time. Whether it destroys the impurities contained in it, or exposes them to destruction by the oxygen it contains or by animal and vegetable organisms, it is none the less the powerful agent of purification. This is too well known to require argument, in the case of running water, but I have seen it stated that the water of the Thames, off London, is shipped for drinking water for long voyages, and while barreled up destroys the impurities contained in it, and becomes sweet and clear."

Facts are said to be "stubborn things." They are at any rate stronger than theories, and it is pleasanter to think that water, which, on its way from the mountains to our door yards, is liable to receive deposits of substances which we would not voluntarily choose to be mixed with our beverages, can and does purify itself on its journey, and is not necessarily nasty or injurious because of disagreeable and unclean associations by the way.

**THE RELIGIOUS SITUATION.**

REV. STOPFORD BROOKE, a well-known English preacher of the Established Church, who has written several books, among them some volumes of sermons, has recently turned Unitarian. In one of his latest works he declares that "under the influence of Unitarian and Universalist preaching, the old faith in dogmas has been essentially modified. A great many clergymen, if they frankly expressed their belief on various theological points which have been regarded as of vital importance, would find themselves utterly at variance with the confessions of faith of their churches. So, confessions of faith are getting to be very elastic, strained and stretched to meet all sorts of scruples and doubts, or are quietly ignored."

The remarks of Mr. Brooke indicate the sentiments of a large number of modern ministers associated with orthodox "Christian" sects. Only a few of them, however, have the courage, like him, to avow their change of belief. But the heaven is working, and a breaking up of old creeds and the dissolution of man-made religious systems are inevitable. This is one of the necessary consequences of the ushering in of the latter-day dispensation and the re-communication of the ancient gospel, whose glorious light, even when not received in its fulness, is reflected upon the dying systems of apostate Christendom with sufficient radiance to expose their errors and corruptions. Truth must prevail!

**RAILROADS AND SCHOOL TAXES.**

THE following question has been propounded to us, and we answer as requested:

"Does the railroad tax go in the school fund? The new school law does not say so, but I have been informed that it did. Please answer through the columns of the NEWS. PRO BONO PUBLICO."

The whole of the tax of three mills on the dollar, under the revenue law of 1878, from railroads and all other taxable property in this Territory, goes into the school fund, to be expended according to the provisions of Section 19 of the school law of 1880.

But we suppose that our correspondent refers to the tax paid by the railroad companies in common with other corporations or citizens, under the school district assessments. In the old school law it was provided that

"The annual school tax levied upon any railroad in this Territory shall be reported to the county collectors in the respective counties, in the same manner as prescribed for the collection of Territorial and County taxes, and the amount thereof shall be paid into the county treasury, to be drawn by the trustees, according to the school population of the several districts upon the order of the county superintendent."

But the whole of the statute in which this section appears was repealed by the school law of 1880, and this provision does not appear to have been incorporated in the new Act of the Legislature. We think it was a very equitable arrangement, as all the districts in a county received under it a portion of the

revenue arising from any railroad running through it, while without this provision one district may possibly obtain all the benefits of the local school tax on the railroad. As the law now stands, the school fund does not receive it. It would be well to draw attention to this matter at the next session of the Legislative Assembly.

**MODERN "EVANGELISM."**

WE are in receipt of several communications respecting the doctrines of the "evangelists" or "revivalists" who have been endeavoring to arouse a religious excitement in this city for about two weeks. One of them is a criticism of a discourse by Mr. Moody on the subject of "Hell." It was published in England, and is very severe on the preacher. We do not reproduce it, although specially requested to do so, because we have no desire to open any controversy with that gentleman or his opponents, nor to take any course which would be construed into an attempt to place a barrier in his way.

We have no idea that any "revivalist" can accomplish much by way of "conversion," after the emotional method, among the people of this Territory. There is not a man among the whole fraternity of "evangelists" who can present anything of any value to the Latter-day Saints which they have not already received. And there is not a preacher of them all who, if he were desirous of learning the truth as it is in Jesus, but could learn very many valuable lessons in the things of God from members of our young people's Improvement Associations, and even from our Sunday School children.

"Believe in the Lord Jesus Christ," is a saying the full meaning and value of which is appreciated by the Latter-day Saints. To exhort them to "faith in Christ" is a work of supererogation. They have all the belief and confidence in His great work of atonement that "revivalists" endeavor to incite, and, added to this, they have a profound conviction of the necessity of obeying His commandments. They also have been informed so thoroughly in the nature and office of divine authority in the administration of the word, spirit and ordinances of the gospel, that the voluntary services of men having not that authority are taken only at their worth.

If Mr. Moody, by telling simple anecdotes in a pathetic manner, and quoting scriptural passages with running comments, can turn any one from doing any kind of wrong to the adoption of any principle of right, we would not throw a straw in his way. Mere emotional excitement however, whether aroused by so-called religious pathos, or by the sympathetic powers of the orator or actor, have much the same ultimate effect, which is of a transitory character and has little or nothing to do with true religion or the gospel of Jesus Christ.

The terrors of a literal, flaming hell of everlasting torment as pictured by modern revivalists, are not the means devised by the Almighty to turn the sinner to righteousness, and indeed are a libel on the all-merciful Redeemer and unworthy of a sincere believer in the Lord. Christ never resorted to such means of terrifying simple people into an ephemeral state of submission, and His apostles showed the people what to do to secure their salvation, instead of attempting to scare them into emotional weakness and abject fear.

We wish success to all good people in their endeavors to reform the world, but when we see their lack of knowledge of "the more excellent way," the beauty of the Church and Gospel which the Lord has restored in this last dispensation, shows up gloriously and more brightly and powerfully from being brought into contrast with the schemes and systems of men.

**SANDWICH ISLANDS AFFAIRS.**

By the courtesy of Elder R. G. Lambert we are permitted to publish the following from a letter to him from Elder H. H. Cluff, now presiding in the Sandwich Islands:

"Our October conference which commenced on the 6th, lasted without the good spirit flagging in the least, until Sunday noon, giving us