

EDITORIALS.

PROGRESSING BACKWARDS.

MODERN rationalists talk a great deal about the progress of thought, and consider that in rejecting revelation and adopting the skepticism of nineteenth century philosophy, falsely called science, they have advanced beyond religion and reached a higher plane than the sphere of faith. So it is with persons who have fallen away from what is called "Mormonism." They imagine that they have "outgrown" the ideas which were once a source of joy and strength to them, and that they have marched forward in the path of intellectual light and liberty.

They are all egregiously mistaken. The negations of the disbelievers of to-day are the same as those enunciated by atheists of the old school. The great truths uttered by Jesus of Nazareth were immeasurably above the theories in vogue when he appeared as the Divine Teacher. And the free-thinkers of this age in opposing those truths and adopting the notions of Hume and Comte, of Mill and Huxley, really go back to the doctrines of pre-Christian times and the mental and spiritual darkness of heathen speculation.

Froude, the historian, reproduces some of the sayings of Lucretius, the Roman poet, which he says were the creed of Cicero and of Tacitus. We quote them that modern deniers of the faith may see how little they have advanced beyond the exploded ideas of by-gone pagan philosophy:

"Death is nothing, for where death is we are not. Before we were begotten, empires were convulsed; provinces were wasted with fire and sword; nations were sunk in wretchedness. We know nothing of these calamities. They touched not us. We could suffer nothing, for we were not. As it was before we began to live, so it will be again when we have ceased to live. Storms may roll over the earth, land may be mixed with sea and sea with sky. We shall know nothing of it. The substance of our bodies will be in other forms, with other souls attached to them. New beings will have come into existence, to live and pass away as we did. But these beings will not be us. The community once broken is broken forever. We shudder when we look upon a corpse. We imagine that when our bodies are corrupting we shall be in some way present and conscious of our own decay; but we shall not be present. We shall not be any more. We shall not suffer any more. 'Ah,' some one says, 'must I leave my wife and children and pleasant home? Must all be taken from me?' They will not be taken from you, for you will have no being. You will not miss them. You will know no regrets or vain longings for what is gone. Your friends will lament for you. You will not lament for them. You will be in peace. 'Why then, unhappy mortal,' says Lucretius, 'to the vain complainers, why do you grieve?' Why cry out on death? Has your life been happy? The banquet is over; you have taken your fill; depart and be thankful. Have you been unfortunate, has life brought you sorrow and pain, why wish for more of it? Life and sorrow end together. Would you live forever? The terms of human existence do not alter. Had you a thousand lives they could bring you nothing new. You would but tread the same circle. As it has been with you so it would be, though you could repeat the process to eternity. This is nature's sentence, and who shall gainsay her? Dry your tears. Peace with your idle whines. Use your time wisely while it is yours. A little space and it will be gone. The ages before you were born are a mirror in which you can read the ages to come. The past has no terrors in it. The future has none, unless you create them for yourself. Real, indeed, they are to you as long as you anticipate them. Tityus and Sisyphus, Cerberus and the furies! The thought of these will cause you agonies as long as you believe in them. Know these spectres for what they are, the offspring of your own fears, and be at rest. Who and what are you that you dream of immortality? Wiser

and nobler men than you will ever be have lived, and are gone. Accept your fate. There is no remedy."

The annihilation of identity thus declared is opposed by every instinct of our being. They who accept these notions do so in violation of the universal voice of nature in humanity, as well as the declarations of every inspired Master Mind that has appeared to lift any portion of the race, in any period of the world, above the grossness of materialistic negations and out of the gloom of godlessness and disbelief. The existence of the soul, or something in man that is beyond the laws which govern the physical world, is necessarily admitted by the most positive of skeptics. But, with Lucretius, they claim that it originated with the body and ends with the body. That is, that the spiritual, which is infinitely superior to and essentially different from the physical, is a part of it; dependent upon it for very existence. The doctrine of the prophets and revelators is far more rational. They teach that the higher part of man's being is the offspring of Deity, the lower produced from the earth. By the medium of the Holy Spirit, proceeding from the presence of God, the spirit of man can receive light and inspiration from the Eternal Father, by which he can learn as much concerning the past and the future of his immortal part as is necessary while dwelling in this lower sphere. This is in advance of the materialism of Lucretius, and those who deny it and cling to the unbelief of the age go back to the darkness and inconsistencies of the pagan past.

So with the unfortunate individuals who have received light through the teachings and spirit of "Mormonism," and have seceded from its faith and influence. They have receded. They have gone back to the doubts, denials and darkness out of which they came. They have added nothing, but have lost much. They have thrown away their compass and chart, and are adrift on a shoreless sea of sunless and starless speculation. They have turned their backs on the only guide to a knowledge of the higher truths of the universe, and the light that was in them has become darkness. And this they call progress and "out-growth."

It is good to see men and women discarding superstition, rejecting proven error, despising unsupported assumption and refusing to be governed by unauthorized ecclesiasticism. But it is sad to see a single soul fall down from the heights of faith and communion with the Eternal Powers, to grovel in the mire of disbelief, and while floundering in the dark to boast of superior light and greater advancement.

THE END OF THE WORLD.

THERE is an old French prediction, something after the order of the Mother Shipton riddle, to the effect that the world will come to an end when Easter Sunday falls on St. Mark's day. This coincidence will happen in the year 1886. No doubt many superstitious people will be badly scared, as the set time approaches, for individuals of that class of mind rarely reason much on the subjects which excite their "marvelousness," but yield to the glamour of mystery that surrounds the prognostication, and the assumption of prescience put on by the author.

An eastern paper, referring to this French production says:

"Thousands of the French people will believe that the world will come to an end in the year 1886. There will be no scarcity of fools to help them to such credulity, and when the year passes away they will be astonished at their exceeding gullibility. For Paris will still stand the most beautiful city in Europe; the placid waters of the Seine will be spanned by many arches, the gleam of steel will still flash in the sunlight; the trust and marriage feast still occupy the attention and the souls of the gay sexes; and the gourmand will still eat in the restaurant, while the priest talks and the organ sends forth anthems and Notre Dame. And, if anyone now thinks that the end of the world is at hand to us of the

western hemisphere, could he live to a not very patriarchal age, he would see our own metropolis overlapping the Harlem River, and pushing its gigantic body far into Winchester. In that day, as in this, our business men would be bent on the pursuits of commerce, our masons busy with the trowel; and each citizen asking proudly, as the cockney asks as he sees London expanding: 'Where will New York stop?' The end of the world! Nonsense, there is no end that any human being can prophesy."

The writer of this extract, in ridiculing the idea of prophecy altogether, goes to prophesying himself. But he is as little able to foretell with certainty the preservation and continuance of the great cities of whose strength and beauty he boasts so freely, as the astrologers, soothsayers, and necromancers are to fix sure dates for "the end of the world." The fasteners and gallants of Great Babylon, and the licentious revellers of Herculaneum and Pompeii might with as much propriety have uttered similar predictions concerning their cities, as the New York journalist puts forth about Paris, London and New York. Cities and Empires perish as well as individuals, and their pomp and splendor have no power to save them from passing away when the hand of destiny tolls the bell of their doom.

"The end of the world" is a phrase in frequent use. It is found in Holy Writ and adopted in common speech. But its scriptural significance is not generally understood. When people speak of the "end of the world," they usually mean the destruction of this globe on which we live. Solomon, however, says: "One generation passeth away and another generation cometh; but the earth abideth forever."

It is evident from Biblical sayings that this planet has to pass through a radical change. It is to become "like a chased roe," to "reel to and fro like a drunkard," and be removed like a cottage, "the earth and the works that are therein" are to be "burned up." Yet there are to be "a new heaven and a new earth, wherein dwelleth righteousness." Modern revelation assures us that, "Notwithstanding the earth shall die, it shall be quickened again, and abide the power by which it is quickened, and the righteous shall inherit it;" also that "it must needs be sanctified from all unrighteousness that it may be prepared for the celestial glory."

"The end of the world" therefore does not signify the destruction of the earth. It means the downfall of earthly kingdoms; the end of misrule; the termination of the dominion of the Prince of the power of the air, Satan, who has been the "Prince of this world" ever since "the fall." He and his hosts are to be bound, and the kingdoms of this world are to become "the kingdom of our God and His Christ." For this change all "Christians" often unconsciously have prayed during several hundred years past. "Thy kingdom come, thy will be done on earth as it is done in heaven." All the Hebrew seers and all the heathen sages foresaw the overthrow of human governments and the establishment of the Divine Order, and they predicted the former as the "end of the world," and the latter as the "kingdom of heaven," "the reign of peace," "the Millennial era," "the rule of righteousness."

Skeptics may mock at these sayings, and professing "Christians" may deny the promises of the Lord whom they pretend to revere, but "the end" will come as surely as he predicted it. The signs thereof already appear. The preparatory work for his coming has commenced. It will not be retarded either by unbelief or active opposition. The guesses and groundless prognostications of false prophets, or of dater-calculators and unauthorized scripture expounders, have nothing to do with the "sure word of prophecy," which is "of no private interpretation." Their failures do not affect the fixed purposes of the Almighty. These "the wise" shall understand, but not they "who do wickedly."

"The end" draweth near. The bondage of evil will cease. The powers of darkness will be dethroned. The institutions of men will be broken in pieces. Truth and righteousness will prevail. Jesus, not Lucifer will be upon the throne.

Justice and mercy will each claim its own. The fountains of state corruption will be dried up. Honor and virtue will be exalted. The faithful and true will be made rulers, not the godless rich, nor the worldly prudent. The oppressor will cease from the land. Fraud will hide itself in hell. Men and women will be valued for what they are, not for what they are called. Honor will be given to whom it is due. Poverty will cease from the earth. The weak will not be pushed to the wall, and the strong will boast in the Lord from whom power cometh. The earth will be cleansed from pollution. The curse will speedily pass away. Brotherhood will unite the nations. War will cease and feuds dissolve. Knowledge will abound and light extend. The veil will be withdrawn and the spheres commune in joyful harmony. All things in Christ, whether in heaven or in earth, will be gathered together in one. And the Eternal Father of the race will make His tabernacle with man and wipe away all tears. And when all things needful are accomplished, death, hell, darkness and pain will all be abolished, and the earth, re-deemed and perfected, will roll in its appointed orbit among the self-illuminated and God-glorified planets that abide for ever.

This world, its spirit, its woes, its influence and its devotees will surely, certainly come to an end. And the instrument of its destruction and the agent and forerunner of the new regime, just as sure as God lives and will reign and triumph on the earth at the time appointed, is what darkened minds now call "Mormonism." It will preach the gospel in all the world "as a witness" of these things. It will gather the elect from the four winds. It will build up Zion and restore Jerusalem. It will smooth the path on earth for the feet of the Great King. It will bind Satan and his legions. It will flood the earth with divine light. It will unveil the eternal glory. And it will usher in the kingdom of heaven and prepare all its faithful devotees for the coming of Him whose right it is to reign, that they may abide the day of His appearing, and be able to stand with Him on the redeemed earth in the glorious regeneration at the "end of the world."

IMPROVEMENT IN VACCINATION.

MEDICAL statistics, based upon practical and extended experiments in various countries, have demonstrated that vaccination is the great and preventive of that loathsome disease, small pox. The philosophy of this prophylactic may not be understood, but its beneficial effects are beyond question among the best and most reliable medical authorities. The change which is effected in the character of the virus through inoculation in the cow, and the principle by which it acts on the human system so as to neutralize or repel the action of the dreaded variola, may for some time remain a mystery. But the facts that have been collated concerning its triumphs, all over the world, are too well supported to leave room for doubt of its efficacy.

But there is a dark cloud to the sunshine of this deliverer from evil. It has been asserted that by the system of vaccination which has been in practice in all the great centres of civilized humanity, loathsome diseases, little less if any worse than the small pox, are not infrequently transmitted into the bodies of the healthy. This has been vehemently disputed by some learned physicians. It has been pronounced impossible. Yet so many parents have been firmly convinced that vaccination alone has caused the corruption of the blood of their children, sometimes attended with fatal results, that the system has met with violent opposition in several places, and in England, where vaccination is made compulsory by the law, there are not wanting several cases of persons who have preferred suffering the penalty imposed, repeatedly, rather than permit their little ones to be inoculated with vile diseases conveyed with the vaccine

virus. Instances have come under our observation which have led us to coincide with the objectors. And, quite recently, some of the lights of the medical world and distinguished pathologists have affirmed the truth of the theory that "the poison of hateful and destructive diseases peculiar to the human system, and the retributive heritage of its vices," may be imparted through the passage of the lymph from child to child.

It is well known that some hereditary diseases do not reappear until the third or fourth generation. Thus a child apparently healthy, and the offspring of apparently healthy parents, may contain in its blood the seeds of disease inherited from its ancestors, which will not crop out into active and destructive existence until a succeeding transmission. In such case an infant vaccinated from lymph obtained from this child would be in imminent danger of contracting the incipient disease, particularly if the slightest element of the blood should be taken with the vaccine virus. A careful practitioner will take nothing from the vesicle but the clear, uncolored lymph which, in a known stage of vaccination, is uncorrupted by pus. But there are careless and reckless persons in the medical world as well as in other professions, and should foul matter or a tinge of blood be taken from a tainted subject, the consequences to the children into whose veins the poison would be received are sufficient to make any sensitive person shudder.

This is a very important consideration, and may well raise antagonism to an admitted method of fighting small pox, unless a plan be adopted which will preclude the necessity of vaccination through several human subjects. And in addition to this growing objection, it is an acknowledged and alarming fact that the percentage of mortality from small-pox in places where it is customary or compulsory to vaccinate, is considerably increasing. This it is believed is the consequence of the impairment of the vaccine matter in its passage through many bodies. It is said by eminent authorities to thus become "humanized," and made less preservative against the enemy assailed. The transmission of lymph from child to child is therefore likely to become unpopular with the medical profession.

Sir Thomas Watson, a learned and experienced physician, who is one of the endorers of the pathologist Jonathan Hutchison, in his strictures against the perils of the present mode, states that a systematic plan has been resorted to in Belgium, by which the virus is obtained directly from the cow, and the dry lymph carried on ivory points.

From 1865 to 1870 it is stated that out of 10,000 children who were vaccinated in this way at Brussels, and were living in the terrible small pox epidemic of 1870-71, not one was attacked. The testimony of thirty-six practitioners in Belgium is given that 93 per cent. of their cases had proven successful. The same method has been adopted at the Foundling Hospital at St. Petersburg, with the same success and good results.

Under these considerations should not the medical fraternity of the United States follow in the path, and, discarding the repulsive practice of puncturing the vesicles of a vaccinated child and transmitting the matter from arm to arm, with its dangers of imparting vile diseases and its liability to failure, adopt the Belgian method, and thus guard against spreading corruption, while they make sure work of the warfare against small pox?

THE UNION OF THE OCEANS.

THE project of an inter-oceanic canal across the isthmus that joins North and South America together, has been seriously considered for many years. Several surveys have been made at different points, and companies have been formed for the purpose of carrying the measure into practical effect. But nothing definite has come of the schemes that have been set afloat, except talk and speculation.

It looks now, though, as if something would be done towards the accomplishment of this desirable object. The success of the Suez Canal, which was achieved by a