

EDITORIALS.

"LIBERAL" FINANCIAL TACTICS.

AMONG the minutes of the Third District Court proceedings on the 10th ult., was the following item: "People vs. Edward Bird, embezzlement; continued." Thereby hangs a tale. This case was set for last September. The witnesses, who had to come here from Tooele, were on hand at the appointed time, but the case was continued till February. They returned without taking the precaution to get their certificates of service from the clerk, so they get no fees and have to pay their own traveling expenses. This is hard upon them, but nobody can be blamed but themselves for that. They appeared again yesterday, but the case was again continued, and will not come up until April, when they must take another trip to town, perhaps to find the case further postponed.

We do not wish to find fault with this repeated continuance of the case. There may be reasons not known to the public why its consideration should be postponed. More important trials may be at hand, and the press of criminal business may render this continuance necessary. But we are of the opinion that the people who have to testify in this case, will not suffer themselves to be worn out by their frequent journeys. If the attorneys do their duty, as doubtless they will, the witnesses will, we think, be promptly at hand, and will persevere even unto the end.

A few explanations of this case will perhaps be interesting to our readers. It is one connected with the management of affairs in our sister county, under the administration of what was boastfully denominated the "Republic of Tooele." By gross frauds at the polls the "Liberals" managed to gain possession of most of the county offices, and held control of the county finances for some time. But by a determined struggle under wise leadership and by the aid of the Courts, the great majority of the people regained their rights, and the People now, once more, regulate their own affairs through their own representatives.

The successors to the "Liberal" regime found that their predecessors had been true to their party name, so far as making it comfortable for themselves was concerned. And among other very "Liberal" transactions was this: A number of transitory herds had been brought upon the grazing grounds of the county, and had been duly assessed by the county assessor or his deputy. Receipts for the amounts collected were also given in proper form to the sum of more than a thousand dollars. But strange to say—to those not familiar with "Liberal" tactics and the ways of the "Regenerators of the Mormons"—none of these amount or of the names of the herdsmen who paid them and obtained their receipts, appeared on the roll or the records in any form. The county was minus the sum total. This is only one of the many tricks of the "Liberal" officers of the "Republic of Tooele" during their term, in which they ran the country deeply in debt and reduced the value of county scrip from par to nearly nil, fifteen cents on the dollar being asked for it in vain in this city on the collapse of the usurpation.

The receipts to which we have alluded were signed by "Edward Bird" as deputy assessor. This gentleman was also County Treasurer and deputy County Clerk. Hence this prosecution for embezzlement. Where the money went, there is no sign. Who participated in the steal we do not at present pretend to say. But the facts are clear that the money was paid by the herders—cash, mind, not scrip, nor chips, nor whetstones—that receipts were given and signed by the defendant, and that the funds did not go into the treasury; neither does any account of them appear on the county books. It is an ugly case, and stands as one of the proofs of the excellent way in which certain so-called "Liberals" would manage affairs if they could only gain control of the finances of this Territory.

THE WORLDS AND THEIR CREATION.

THE lectures delivered in this city by Professor Proctor have done much good, because they have agi-

ated the waters of thought and stirred up the public mind to reflection upon sublime and important themes. But it is remarkable how the same things affect different minds. To the reverent and devotional, the vastness of the creations, the infinitude of their number, the orderly process of their development, the harmony of their relative motions, even the decay and death which are apparently their destiny, are confirmatory of their faith in an all-intelligent Creator, and demonstrate the necessity of His existence and controlling omnipotence. While to the skeptical and unbelieving, the universe, with its wonders and evolutions, its stages and gradations, its vast periods of growth and regular movement to culmination and retrogression, as described and calculated by science, calls for no regulating, governing Mind, but is the effect of laws without a law-giver, and at the same time its own great, first cause.

To the Latter-day Saints, everything which science can demonstrate, and many things which science deduces from established facts and principles, furnish additional testimonies to the truth of ideas which have been obtained by divine revelation. The theory of the birth and growth and death of worlds, as described in the lectures and writings of advanced astronomers, is in no sense opposed to the scriptures when properly understood. The calculation of the immense periods of time alleged to have passed away from the first stage of the world's production to the next, and to have intervened between one important change and another, does not necessarily conflict with the revelations of religion, although the former are not sufficiently definite to rely upon as settled truth. Geologists as well as astronomers differ among themselves to the extent of hundreds of millions of years as to the periods necessary to produce given changes, and there are so many reasons to believe that the forces and energies whose action upon matter can now be determined by experiment, operated with greatly accelerated power in the ages of a globe's incipency, that the deductions of geological time-counters are at the best but vague and unsatisfactory. Still, whatever the periods may have been which passed from the time of the glowing to the vaporous stage, thence to the time when the dry land appeared, and so on till the time when the globe was fitted for vegetable and animal life, even Genesis with its brief and enunciated sentences, does not state anything which conflicts with demonstrated scientific truth. Certain facts are declared, but between the stages described until the "days" are mentioned, no periods are named, and they may have been as immense as those claimed by the most daring.

"In the beginning God created the heavens and the earth." This goes back of everything that the astronomer can fathom with the limited line of reason or discern by the cold eye of science. He declares that in its first stage, so far as he can determine, the globe was a glowing, gaseous, revolving body. How it started he does not pretend to know. Revelation, ancient and modern, says that God began the worlds. How? The creative force which started the motion of the first germ of each, in its own time, was faith. "God spake, chaos heard, and worlds came into order by reason of the faith that was in Him." That faith is a spiritual force, a moving, creative energy. It exists in man, but is undeveloped; it is an attribute of the Almighty, who possesses it in all its fulness and potency.

Can those who have reflected enough on the glorious harmony and reciprocity of the heavenly bodies really believe that this splendid order and correlation, this perfect adjustment as to bulk, distance and time, this mutual dependence and benefit needful to establish the equilibrium and preserve the safety, nay the very existence of these rolling spheres with their products and inhabitants, are all the results of blind and unintelligent action, without design and without a motive? If so, the so-called skeptic is the most credulous of mortals. He is far more believing than the devout worshipper of the Infinite and Eternal God. For the skeptic believes that order came of itself out of chaos, that unthinking forces of immeasurable energy subdued themselves into mutual forbearance and interdependence, and that intelligence made itself out of unintelligent matter! While the rational believer, denying nothing of the processes by

which the results of the universe have been effected, admitting the eternity of matter and the gradual growth and development of worlds and their products, yet grasps in his faith and higher perceptive powers the fact of a self-existent, eternal, intelligent, controlling Being, whose organizing, designing Mind is evident in the wonders of boundless space and the immensity of the creations, with their incomparable order, majesty and glory.

When the vaporous stage came, and "darkness was upon the face of the deep," clouds covering the once glowing globe from the outside gaze, no wonder it was pronounced "without form and void." But when the spirit of God, which is the light and life of all things, "moved upon the face of the waters," form was given to the mass and light was evolved through the motion. The gradations through which the earth passed as described in Genesis, are no doubt common to all worlds of the same order as our globe, and the description corresponds with the deductions of the best scientists, leaving out their calculations as to time. But the "days" there spoken of are not to be considered as the earth's diurnal revolutions. It was celestial time that is referred to. The Lord's "days," not man's. According to modern revelation the Sun and Earth, with other planets, are governed by a higher world, which, in its turn, is governed by others still higher, and they by a vast orb which is nearest to the celestial where the Eternal Father is enthroned in glory. This great governing planet takes one thousand of our years to make a diurnal revolution. By this time were the periods regulated called "days," in Genesis: "One day with the Lord is as a thousand years."

The birth and growth of worlds proceed according to fixed and eternal principles. They did not all spring into being at once, neither did they come forth by the divine fiat out of nothing. Creation is organization. As man was formed out of dust and it is said he was "created," so worlds were formed out of pre-existent, beginningless matter, and they are said to have been "created." All beings and worlds viewed in classes, as to their temporal organization, have their times and seasons of embryotic, infantile, adolescent and matured life, and then proceed to decline and death in their order. But there is something after death and more than death, which science cannot determine, which no human thought, unaided by divine illumination, can grasp, which no telescope or microscope of earthly make can penetrate, and which no mortal calculation can determine either as to its nature, condition or continuance.

But the spirit of revelation which "searcheth all things, yea the deep things of God," can and does unfold these mysteries to those who can and will receive them, as fast as they are able to grasp and profit by them. It is the life essence of all worlds. It animates the smallest moving mite and vitalizes the most minute plant. It glistens in the scintillating sun and shines from the face of the Eternal God. And it will quicken and enlighten all who submit to the laws which prepare the soul for its action, and lead them from truth to truth, until they can grasp eternity and gaze upon the infinite manifestations of infinite power, and comprehend even the Majesty on High in the fulness of His glory.

At another time we will return to this subject and say something concerning the future of worlds, their death being the stopping place of the astronomer's chain of deductions, as their glowing condition in their first appearance to him is the beginning thereof.

IS MODERN "CHRISTIANITY" SPREADING?

It is often represented by the advocates of the various sectarian denominations that they are increasing wonderfully in number, and the leading "orthodox" sects rejoice greatly over the spread of their societies. But men who know whereof they speak tell quite a different story. For instance, Rev. Dr. Cuyler declares to the very contrary in the *New York Independent*, and says:

"The alarming feature in the present aspect of the evangelical churches is that the number of accesso-

ries is so small, whether by the gradual system or by the periodic revival method. Last year the total increase in the number of communicants in the Presbyterian Church North was only 4,200; and when we consider that it includes 5,400 individual congregations, and shows that there was less than one addition to each church, the statement is positively appalling. Some statistics equally startling were presented at the Congregational council. These two denominations are probably no worse off than the Baptists, Methodists, etc., if the 'bottom facts' were carefully brought out. * * * The falling off in church attendance over the land is undeniable. All attempts to conceal or falsify such facts are both cowardly and criminal. The thing for our churches to do is to face them. This terrible 'dearth' will end to-morrow if God's people only do their duty."

Rev. Dr. Harrison, Congressional Chaplain, states, in the *Westeyan Christian Advocate*, that in the seven years from 1852 to 1879, in the Middle States the increase has been 27 per cent. less, and in the Border States 40 per cent. less than the growth of population. In the latter States, he says, "while the population increases 100 per cent., the Methodist Episcopal Church increases only 6 per cent.," and, taking the whole northern half of the United States, there has been, instead of a relative gain, during this time a relative decrease of over 11 per cent. in church membership. A fact which he thinks "profoundly suggestive of waning influence." But in the South Dr. Harrison thinks the Methodist Church has done better, and has kept up with the advance of population; and he gives some figures in support of that view. But Rev. Dr. Fuller, of the Atlanta (Ga.) *Methodist Advocate*, denies this, and says of the Methodist Episcopal Church South:

"It has not doubled the number of its communicants during the last thirty-five years, though the population of the country has multiplied nearly three-fold in that time. * * * Further and more important, the efforts to gain members since the war by the abolition of the probationary system and by the extraordinary pressure brought to bear upon the multitudes to induce them to join the church, has brought such an irreligious element into the communion that damaging reaction is inevitable."

Rev. Ray Palmer, D. D., in the *New York Independent*, asks what shall be done in view of the decline in the churches.

"Statistics show the number of accessions during the past three or four years to be painfully small. * * * Taking the whole country together there has been comparatively little fruit in the form of ingatherings to Christ and few indications of positive Christian earnestness and vigorous spiritual life."

In answer to the question, What shall be done? he remarks that the results of special revival measures are likely to be superficial in their nature and transient in duration.

"Are not ministers and churches imperatively called upon to look fairly in the face the condition of things in the sphere of spiritual life among us, as exhibited in these reports of unfruitfulness and want of progress which have been so widely noticed, with apparent surprise by the religious press?"

The revival system and its failures are thus sensibly commented on by the *New York Churchman*:

"The exact truth seems to be that revivals, considered as a working system by which to multiply conversions and recruit the churches, are more and more distrusted. It is as if Nature should suddenly start up to do by enforced operations and violent methods what she has been appointed to do through the regular processes of the seasons. There must be thousands and thousands of people who dread these periodic excitements as there are thousands more who remember them with feelings of revulsion."

The decline of the religious feeling in New England is thus commented on by Rev. Dr. Dwinell, in the *Pacific*:

"There has been a marked falling off in the observance of the Sabbath. The day is no longer, in many of the old Puritan strongholds, a day of quiet and eternal sanctity. Carriages are bustling through the streets; the railroad whistles shriek; multitudes are hurrying to excur-

sion trains; people drive in the country for pleasure or visit relatives and friends. Places of business, however, except those connected with travel, are generally closed. The day is not robbed from God and given to Mammon. The people are not mercenary enough for that yet. When [not held sacred] it is given to rest or pleasure."

It also appears that modern "Christianity" is not making the head way in Asiatic countries that is often represented in glowing missionary reports. The *Boston Christian Register* endorses some remarks of the *New York Times* on the question, "Why does not Christianity more readily and rapidly fill the place left vacant by the decay of the ancient faiths in India, China and Japan?" One reason, says the *Times*, is that:

"The practical example set by the followers of Christianity in these and other countries, of the results of its truths, has disgusted the intelligent Oriental mind. * * * Then another explanation lies, we believe, in the very point of view of the missionaries, who endeavor to convert these races. In place of seeking to find the nuggets of truth scattered through all the detritus of ancient religions, they have indiscriminately classed them all, and all their teachings, as heathen falsehoods. * * * The natural and the politic way would seem to be to acknowledge the truths in these great and ancient religions, with the highest respect and reverence, and then to show the better way and the more complete revelation."

A third and no less palpable reason why these intelligent "pagans" sucked in a creed outworn" do not embrace Christianity as represented to them is its "unintelligible dogmas," as Archbishop Whately calls them.

From all this it appears that the pictures drawn by some enthusiastic and not over particular apologists for the orthodox ecclesiastical organizations, are often painted in far too vivid colors.

A SMALL CRUMB OF COMFORT.

It appears that some of the Republicans in the Idaho Legislature, attempted to do a little towards comforting the Governor for the snub the Assembly gave him on his bitter and foolish anti-"Mormon" message. A bill was introduced in the House by Mr. Onderdonk, of which the following is the text:

AN ACT FOR THE PREVENTION AND PUNISHMENT OF POLYGAMY.

Be it enacted by the Legislative Assembly of the Territory of Idaho as follows:

SECTION 1. Polygamy is hereby defined to consist in having more than one wife or husband at one and the same time, and knowing the former wife or husband to be still alive. If, hereafter, any person or persons, being married, do at any time, marry any person or persons, the former wife or husband being still alive and not divorced by lawful authority, the person or persons so offending, shall, on conviction thereof, be punished by a fine not exceeding five hundred dollars, and be imprisoned in the territorial prison not less than one year nor more than five years.

Sec. 2. It shall not be necessary to prove any of the said polygamous marriages by the register and certificate thereof, or record evidence, but the same may be proved by such evidence as is admissible to prove a marriage in other cases; and whether said second or subsequent marriage shall have taken place within or without this Territory, cohabitation after such second or subsequent marriage shall be deemed the commission of the crime of polygamy.

Sec. 3. No person by whom polygamy or plural marriage shall be claimed to be practiced or believed in as a religious doctrine shall be allowed to sit upon a jury on a trial for polygamy. And the practice of, or expressed belief in, such doctrine shall be the subject of challenge for cause on examination of jurors on such trial.

Sec. 4. All acts and parts of acts inconsistent with this act are hereby repealed.

Sec. 5. This act shall take effect and be in force from and after its passage.

Of course nothing came of it. Section three was enough to co-