

EDITORIALS.

A NAUSEOUS DOSE TO SWALLOW.

At the meeting of business men held on the 2nd inst., for the purpose of considering the advisability of organizing a Board of Trade in this city, the most conspicuous persons were aggressive politicians and representatives of the clique called the League. They were the speakers of the occasion. They figured as leaders in a purely commercial movement in which religion and politics were to be eschewed. And yet they are blatant assailants of the religion and politics of the majority of the business men and people of this Territory. And since that meeting, one at least of the chief speakers has been engaged in his work as a hired agitator, against the interests and persons with whom on Saturday he pretended to wish to fraternize to the exclusion of the questions which he is now occupied in discussing.

How much harmony can be expected in such a heterogeneous commingling of antagonistic forces? If the business men of this city want to work together for business purposes, all such plotters against the peace of the Territory and obstacles to its material interests, will necessarily have to withdraw or be removed from the organization. How can any man with self-respect fraternize and hold intimate relations with persons, who have deliberately plotted and labored with all their might to misrepresent him and his friends and rob them of every political right that is valued by free men?

Through their efforts the wives, daughters, sisters and mothers of the business men who are invited to help boom those agitators into influence and prosperity, have been deprived of the franchise and relegated to political serfdom, on a level with felons, idiots and lunatics. The Church to which the majority belongs, by the efforts of those very modest individuals, exposed to spoliation and robbery. Transactions in real estate are hampered and obstructed and rendered in some cases impossible, through provisions forced upon the Territory by the efforts of these would-be boomers of local property for purposes of speculation. If they had gained their object, no business man or other citizen in the Territory would have had voice or vote in the selection of men to handle the territorial and county business, but all would be political slaves and under the dictatorial thumb of the official who wants to figure as the head of the body of which his intended victims are to form the chief constituent parts.

Business men who can swallow such unsufferable doses in their eagerness to make money, cannot be credited with much delicacy of stomach or sentiment, or any very great or overpowering consistency. It will be said that we are opposed to business progress because we gag at the mixture now proposed. But that is not so. We desire the solid and permanent prosperity of this city and Territory, and we know that it cannot be assured or promoted by an attempt at blending together such a hodge-podge of incongruous elements as now advocated for selfish ends, nor while the very worst enemies to business and other interests of the Territory operate as the chief cooks and bottle washers of the peculiar commercial love feast now being prepared. "Business is business," but there must be some actual unity of interests between parties mutually engaged in it, or success is virtually impossible.

NEWSPAPER PORTRAITS.

It has become quite common in the newspapers of this country to present to the public alleged portraits of distinguished or notorious persons. They are usually accompanied by a brief account of the chief incidents in the lives of the individuals supposed to be delineated, and the intention is, doubtless, to be accurate in both cases. But in most instances the letter-press is no more to be depended upon than the engraving, the whole attempt is usually deceptive and outrageous. Gentlemen of culture and prominence and ladies of beauty and refinement are pictured with fiendish features and a negro complexion, and often those acquainted with the person depicted are at a loss to recognize one familiar feature or well known expression.

We have recently seen what we consider a caricature of President George Q. Cannon in a country paper which we have no desire to injure or speak of with disrespect. Small journals with incomplete facilities for printing, may be excused for deficiencies which would not be tolerated in larger sheets and more complete establishments. But there is no need to further disfigure their columns with rude and repulsive woodcuts that must be offensive to the persons they are supposed to represent. While the cut we specially mention bears some similarity of feature to the gentleman whose portrait it purports to be, the expression and general appearance presented

in the rough imprint is almost in the nature of a libel on his pleasant countenance. It is referred to on another page of that paper as "The well-known picture" of President Cannon, and we have no doubt it was the intention of the "artist" to do the subject justice. But most of these "cheap and nasty" cuts are burlesques on engraving and fit only for office fuel.

We speak of this case in particular because we dislike very much to see our public men who are highly respected by the community, thus misrepresented in our home papers, and with the hope that if other alleged portraits are to be given to the public, they will not be calculated to carry impressions abroad of a character as unfavorable as many of these "things" undoubtedly convey. We consider a great liberty is taken with gentlemen of standing and position among us, when pictures claiming to be their portraits, which they could not look upon without a shudder, are printed in home papers supposed to be friendly to them.

Journalism, in our opinion, is not elevated or improved in any way by the common practice of giving place to the repulsive woodcuts which, in the lowest style of art, are furnished to publishers to give variety to their columns. Such things of horror are a woe forever.

DIVINE ECCLESIASTICISM.

In an article which appears in the *North American Review* for April, a very common and growing opinion is thus expressed:

"Christ established no church, neither Catholic nor Congregational, nor any church between the two. All ecclesiasticism is of human origin.

"Neither one church nor another, therefore, can be justified in claiming to be the original Church of Christ."

This is advanced as a plea for what is known as Congregationalism, or that system of worship and church government that gives the name of "Independence" to its followers in many parts of Europe and America. Numbers of people in other sects entertain similar notions, and thus the erroneous idea gains ground that membership in any church is not essential to a Christian life in this world or to salvation in the world to come.

That no ecclesiastical organization now extant "can be justified in claiming to be the original Church of Christ," is a fact that cannot be successfully disputed. But that this is so because there was no original Church of Christ, is capable of complete refutation. It is because of general apostasy from the original Church that none of the churches of modern times can be justified in claiming to be the original body. Comparison of any or all of the existing sects with the Church described and alluded to in the New Testament will demonstrate this. Neither in form, spirit, doctrine or ordinances do any of the churches which have been set up by human authority bear even a fair resemblance to the primitive Church of Christ. Nor is this surprising if the theory laid down in the article in the *Review* is correct:

"A church is but a voluntary assembly of believers united by their belief."

Under such a definition there cannot be any true Church of Christ. There may be Catholic, Episcopal, Presbyterian, Methodist, Baptist, Congregational, and numerous other churches, but none of them has any right to the title of "The Church of Jesus Christ" because he has no voice or authority in their establishment. They are nothing more nor less than the creations of men. They are not divine, they are only human. No wonder that there should be such a diversity of doctrine among them and so little real union of sentiment and spirit within each one of them.

It is surprising, with the Bible as the recognized standard and "only guide" of these churches, that any of them can take the position that Christ established no Church and that man and not God has always been the originator of ecclesiasticism. True religion must come from God to man, and correct forms of worship and Church government must be divinely ordained. It is the duty of man to obey and the right of God to accept or reject. The creature must not dictate to the Creator, but the Greater must command and direct the less. And the true believer exclaims with the Great Master, "I come not to do my own will, but the will of Him that sent me."

The "Church in the wilderness," composed of the tribes of Israel, received all the ordinances and rites, covenants and commandments, order of worship and every ceremonial direct from God by revelation. All things were to be done as shown to Moses in the mount. When Jesus the greater Prophet came, he by divine command took a step in advance of that system revealed through Moses, and after fulfilling all that the older Church required, established a higher form with a greater manifestation of the divine spirit. He commenced the establishment of His Church when he chose the Twelve Apostles and sent them out to proselyte and officiate in His name. He then called the Seventy for similar purposes. He taught them the doctrines which they were to preach, and the baptism and other ordinances which they

were to administer. He instructed them in many things which do not appear in the meagre accounts preserved of His life and ministry, and when He departed sent the spirit of truth to "teach them all things" and "guide them into all truth."

We learn from such of their writings as have come down to us, that Christ did establish a Church and that it was one body wherever its members might be. All the different branches, or churches, or organizations of Church members were parts of the one organism, imbued with the one spirit and having the one form of doctrine. Paul wrote to "the Church of God" at Corinth:

"Now ye are the body of Christ and members in particular."

"And God hath set some in the church; first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." I Cor. xii, 27, 28; see also Eph. iv, 11-16.

The Church of Christ was the Church of God, because the Son did nothing of himself, but everything as commanded by the Father, who "gave him to be head over all things to the Church." Eph. i, 22. The term "Church of God" is used all through the writings of the Apostles as an organization under the direction of the Lord, having authority to discipline its members, prescribe rules for their conduct, and cast them out for disobedience. It was not established by a voluntary association of believers, as their notions or whims might suggest, but was a divine organism, like the body of a man, and derived its life as well as its existence from Deity.

After Jesus had commenced the organization of His Church, He gave authority to its ministers to regulate its affairs. In explaining how contending members should be disciplined if they could not be reconciled, He said:

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear thee, tell it to the Church; but if he neglect to hear the Church let him be unto thee as a heathen man and a publican."

"Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

If Jesus established no Church, what did he mean when, referring to the revelation of God to Peter that He was the Christ, he said:

"On this rock will I build my Church, and the gates of hell shall not prevail against it." Matth. xvi, 18.

Paul says: "He is the head of the body, the Church," and "He is the savior of the body," and,

"Christ also loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church," etc. Eph. v, 25-27.

When the Apostles were sent into all the world to "preach the gospel to every creature," they built up branches of the Church composed of people who believed, repented, and were baptized for the remission of sins and were confirmed with the gift of the Holy Ghost by the laying on of hands. In this way "the Lord added to the Church daily such as should be saved." Acts ii, 47. And the Apostles "ordained Elders in every city who were appointed 'overseers' to 'feed the Church of God,'" and Bishops to "take care of the Church of God," all of which was done by commandment and revelation, by the will of God and not according to the notions or precepts of men. There, then, was ecclesiasticism that was not of "human origin."

It is because of a complete departure from divine ecclesiasticism that human ecclesiasticism has been resorted to, and hence the multiplicity of jarring sects throughout divided Christendom. Divine ecclesiasticism is one and harmonious, human ecclesiasticism is diverse and discordant. One has a settled order, established ordinances, a fixed standard and authoritative government, the other is shifting and unstable, the creature of opinion and without a common criterion or controversial finality.

Independent thinkers who are believers in the divine mission of Jesus of Nazareth, finding defects in all the organizations claiming to be the Church of Christ, and tracing their origin to human sources, have concluded that an ecclesiastical system is not essential, or that it is not a divine appointment. But Biblical history shows that with each new dispensation God has appointed persons to act by His authority, and that true believers in the heavenly message have always come under a system directed by those divinely delegated ecclesiasts. And if no such organization and authority have existed for many centuries, there is all the more need for a new dispensation, a restoration of the primitive "Church of God."

When repentant believers were baptized under Apostolic administration they were by that means initiated into the Church of Christ; they were baptized into Christ and became part of the one body of which He is the head. They were then under the guidance of those Apostles, Prophets, Evangelists, Pastors, Teachers, etc., who were placed in the Church "for the work of the ministry, the perfecting of the Saints and the edifying of the body of Christ" until all should come into "the unity of the faith." A Church of

Christ is essential, then; its authority, ordinances and government are essential, and without it there is no good reason for believing that the services, assemblies and organized systems of worship of professing Christians, are any more acceptable to God than those of the heathens.

It is claimed in the article in the *Review* that the saying of Jesus: "Where two or three are gathered together in my name, there am I in the midst of them," is a warrant for Independent Congregationalism, and is against the idea of a general Church. But examination of the context shows that this referred directly to the members of the Church, under the direction of the Apostles having power to discipline them, to cast them out for transgression, and to "bind on earth" and it should be "loosed in heaven"—see Matthew xlvii.

We are thankful to know, beyond doubt, that while the Church of Jesus Christ of Latter-day Saints cannot claim to be "the original Church of Christ," because that ceased to be on earth when the great apostasy became general, it is a restoration of the Church of Christ with all its original doctrines, discipline, officers, ordinances, spirit, gifts, power and authority. It is ONE BODY with Christ for its LIVING HEAD, directing, guiding, inspiring and communicating with it for the consummation of all things in this "dispensation of the fulness of times." And it will ultimately gather in one all things that are in Him, from all congregations, all sects, all nations, tribes and tongues, and the Church and Kingdom of God will yet extend over all the earth, and all nations will serve and obey Him in the way that He Himself has appointed.

A "THING" TO BE DESPISED.

WHEN the question of the necessity for taking the test oath, provided for in the new law, was sprung upon the incumbents of offices in this Territory, the organ of the Leaguers called upon the Federal authorities to "force" all present office-holders to take the oath. We quoted the Act of Congress and proved by its wording that this was unnecessary, and also that on settled principles of law it could not be required of incumbents. The organ then flew into a rage and heaped all kinds of abuse upon us for taking this position, flinging at us vile epithets in its usual style when worsted in argument, and accusing us of wilful lying and other dreadful things. On appeal by Government officials here to the Attorney General, that functionary issued an official Opinion which exactly sustained our position, and which we have presented in full to the public. The organ aforesaid has not published Mr. Garland's Opinion, which is accepted here as the definite construction of the law in the case, but contents itself with a bare announcement of the fact and a covert sneer at the Attorney General. It does not acknowledge its error or apologize for its blackguardism, nor afford its readers an opportunity to see how great was its blunder. It is without honor, without consistency and without common decency.

AN ACKNOWLEDGED HUMBAG.

THE scheme to inject new blood into the feeble and corrupt little political body known as the State of Nevada is favored by the Park City *Call*. It fancies that "annexation is the only remedy for Utah's trouble." At the same time it is very doubtful as to the outcome because: "The Gentile people in Utah are here to make money, and are so split up by factions and personal differences, that a consolidation of forces is next to an impossibility." Still the *Call* hopes there will be harmony, although it gives no ground for such a hope, and pleads for a cessation of the "dictation and bull-doing" that has been resorted to by a certain faction of the "Liberals," so that men will not be "forced into office" who "wanted to be officers when they should not be allowed in the ranks."

We do not believe the plan said to be championed by Senator Stewart will find much favor in Nevada except with a few schemers. The probability is that in spite of test oaths and other attempts at improper discrimination, it would not be long after the annexation of the chief part of Utah to the effete commonwealth, that, as stated by a non-"Mormon" contemporary, the old Nevadans "would be completely snowed under by the avalanche of Mormon votes."

We have nothing to say further in regard to the project favored by the *Call*, but refer to it chiefly for the purpose of quoting the following naive admission which it makes in the article on the annexation question. It says:

"Salt Lake men don't care much about the crime of polygamy—what worries them is, that under priestly rule the Mormon merchants have got the 'bulge' and that's just what they want to wrest from them, further than that, they don't care who nor how many go into polygamy. At least that's the idea we have imbibed and propose

to hold on to, until we are proven in the wrong."

The *Call* has got this set down exactly right. That is well known among all classes in this neighborhood. The "Polygamy" cry is raised for outside effect. It works on a popular prejudice. It serves very well in Congress. It secures the aid of the sectarian clergy and their reflecting followers, and the co-operation of those secular hypocrites who are soaked in sensuality, and desire to divert attention from their own actual sins by proclaiming the enormity of alleged immorality in others. Prominent anti-"Mormon" agitators in this city have made the confession in private which the *Call* now gives to the public. Nevertheless, they will be mad with that editor for admitting the truth in this open fashion. It gives them away, so to speak.

Everybody with open eyes here sees that all the fuss made about polygamy through the press, in the courts, and by hired agitators at the national capital has been the thinnest kind of dishonest pretence. The anti-"Mormon" minority want to "get the bulge," as fiercely if not elegantly expressed by the *Call*. They want that control of local affairs which honestly and fairly belongs to the majority. The courts and officials engaged in the cruel crusade against quiet citizens who do not interfere in any way with the peace, persons or property of their neighbors, pursue polygamy for profits. Fees are the dazzling objects in view, the ever-living incentives to excessive and exclusive zeal. And they can follow this business with assumption of virtue which would be truly diverting if the consequences of these masked acts were not so serious to the unfortunate victims of this base dissimulation.

As to the anti-"Mormon" press and the creatures whom it specially represents, they would be the sorest whipped curs under the sun if the polygamy which they attack in words were to be abandoned or die out in Utah. Their pretended opposition is understood here thoroughly. But it has its uses abroad, and therefore is kept up till even the most pronounced opponents of the majority here are constrained to cry, "Oh! do give us a rest!" And relief is sought from the perpetual din of that point, which is known to be chronic hypocrisy, in the columns of less vigorous journals which are a little more consistent and have a trifle more variety.

The attempts which have been made by the enemies of Utah to "get the bulge," are beginning to be understood in quarters where the pressure to affect this has been most exerted. And it will not be long before the country will begin to see the motive that underlies all this affected horror of polygamy, by men who are notoriously unchaste, and others who have no repugnance against real immorality no matter how flagrant. The falsehoods by which the nation has been misled against the majority of the people of Utah cannot always have the desired effect. The mask will be torn away from the actors in the deceptive drama, and they will stand revealed in all their villainous moral deformity and simulation, and their nefarious purposes will be made manifest.

It should be thoroughly understood by decent people who have endorsed the movement against the "Mormons," imagining that they were aiding moral reformers, that the prime movers in all the measures against Utah, as acknowledged by one of their own crowd, "don't care who nor how many go into polygamy." All they after is "the bulge" in local business and local politics. They want control for this they lie, for this they labor for this they coax monthly half-dollars from the earnings of their dupes, for this they play upon the prejudice of the pious, for this they present their bills to Congressmen and hire their lobbyists to get the shameful schemes rushed through without debate, and for this they are ready to perform any monstrous and outrageous act that they consider is safe to their necks and useful to their purposes. The polygamy cry is but a humbug, and those who are most prominent in raising it will be found on close examination to be arrant humbugs.

NO U. S. COURTS IN IDAHO.

THE Idaho *Register* has the following article:

"There will be no session of the United States Courts in Idaho this season. The failure by Congress to pass the appropriation bill has left the U. S. Marshal entirely without funds to pay the fees of witnesses and jurors. In the First District, Marshal Baird has already served notices to a number of jurors, but they will be notified not to appear. The *Statesman* says: In this district all business of the April, May and June terms go over. The estimated amount of money needed to pay jurors and witnesses is \$3,000 for each term, or \$9,000 in all.

There are some important cases that would most probably have been disposed of. The charge against Sol. Newcomer, formerly postmaster at Rocky Bar, alleged embezzlement, would have come before the grand jury. There are several cases in which the government is prosecuting defendants for unlawful enclosures of public lands. The case recently brought by the Government against the Philadel-