The Latter-Day Saints.

The death of Brigham Young, "seer, translator, prophet, apostle, and elder" of the "Church of Jesus Christ of Latter Day Saints," revives public interest in Mermon ism. The history of the system of religion has been of so tragic a character, its cor-ner-atone of polygony is so characters to the genius of Christianity and to our civil and social institutions, that there are few who have not some knowledge of its to cord and principles. Of late, however, the general public has bestowed mere attention upon the political schemes of there people than upon their religion; but the death of the chief president of the Church and its possible results to the sect tender the ecole statical organization for the percent of special interest. Will there he a strife for the succession? Will substitute men, who know the value of the prize, contend so hotly for it at to divide the Church into factions and thus destroy? Can any man be found as capable of 1s ding and keep-ing tigether solarge a bidy of people as was Brigham boung? Times are now year interesting questions.
The Mormon system is a theoremy. It

embrace a complete hierarchy, at the head of which is the first presidency. This by the whole body of the Church, the representation on each of the Boly Lin ity in Feaven and of the succession of the aportler, Peter, James, and John. But of the three the first has the real and almost sole power of government. (Young's as sociales were John W. Young and Daniel O. Wels.) He is the feer, the prophet, who slove has the right to receive divine revelations and work mirroles. Stenhouse says the theory is that the chief president is "nearer 'the throne' than bis council ore, and, though the latter rong speak and diffuse their measure of light, at the mo-ment the president is ready to decide what

ment the president is ready to decide what hould be done the Lord will give him distributed by a nephew le duty is to adCouncil of the fr. The Council orders educated a confisher baptism and the communion. In the time of Joseph i toth communion. In the time of Joseph i'mith it was also made the duty of these apostles to "preach the Gospel to all the nations of the earth," or to send others, where they could not go themselves. The Seventy, who are the chief propagandists and preach ers, are under the control of the spostics. The high pricets are men in advanced years, whose business it is to officiate at meetings where no presidents or apostles are pres nt. The office of bishop is os a secular character. They have to do with deaths, mediation in private quarrels, and the management of newspapers and magazines. The priests are the preachers of the Church, who are watched over by olders and assisted by teachers. The deaapostles, the Seventy, the high priests, and the elders, belong to the Melchisedek priethood; and the bishop, priests, teachers, and deacons to the Aaronic priesthood, who must be "literal descendants of Aaron." They are chosen, of course, by a cans of a special revelation.

All church trials are conducted before the Standing High Council, which consists eighteen high, priests, who are chosen by bullot. This court is presided over by one of the presidents. After the evidence and speeches on both sides have been heard, the president gives his decision, and the eighteen high priests are expected to sanction it. For practical purposes, therefore, the precident might as well sit alone to try cases. When special difficulties arise in a case, the first president seeks a revelation to get matters straight.

A general conference, to manage general affaire, fill vacancies, to hear reports, etc., meets annually, in April. To elect an officebearer a unanimous vote is required. Under this rule serious trouble may arise when the successor of the dead prophet is

This outline of the Mormon polity makes it plain that no more despatie system was ever devised. The one great principle inculcated in Mormondom is obedience. The is told to, in all his affairs, public, private, or personal. If the prophet tells him to take another wife, the command is as sacred and imperative as though it came direct from God. If one of the apostles tel's him to drop all his business and go as a missionary to Australia, it is his privilege only to render unquestioning obedience. If a bishop enters his household or place of business and issues an order, there s no room for argument or hesitation. The Mormon is bound to deal only with Mormons, and the profits on the dry goods and groceries he bays go into the treasury of the Church, which is open to the prophet, and everyone is expected to pay tithes to the None but the objet men have any opportunity of accumulating property.
The rank and file are kept in comfortable property and under the strictest obedi-ence. Suspected members are put under a system of espionege, and if the pricethood are slighted or unbeeded the effender is cut cff, without trial and without explana To secede is to close the doors and heart of every Mormon against the apos tate, and it is a crime to recognize or as tist him. In turn, the office-bearers are subject to the prophet. His will is their law, and in both spiritual and temporal

affairs he is absolute ruler.
In propagandism the Mormons have een very active. Their missionaries have benetrated to nearly every quarter of the Globe. They have roamed all over Europe, Asia, and Africa, the islands of the South Sea, and Arriva, and Islands of the South Sea, and South America. In many parts of our own country, outside Utah, small congregations of the Latter Day Saints may be found. Many of them ultimately remove to Utah; but many continue to observe the religion, without abandoning their homes or monogamy. Very large companies of recruits have come from England, and from Scandinavia especially, and the number which foreign countries have sent to Utah down to the present is

estimated at 55,000. As to what the Mortages' belief is there statement of the doctrines of the Word of the some uncertainty of their princi- God. Productions equal in vigcur, and

ples, at least, has undergone a radical change. The Book of Mormon and the Council of the Church in 1816 both de The Book of Mormon and the nounce polygamy; but for his own convenience Joseph Smith had a special revenience Joseph Smith had a special revelation from Heaven, exploiting it, and since 1852 the clurch has accepted and practiced it. They believe in the Father, Son, and Holy Ghost as separate personages in the atonomen', and he Bit is as the Word of God, also the Book of Mormon as a special revelation. They hold to the brother pattire of the Ten Comwardments, and to four ordinances-viz. mannests, and to lour ordinance—viz., faith, rep of socs, baptisos, and the laying on of heads. They believe that the lost tibes of faract will be restored, that Zona I be built on this continent, and that Christ will come soon to reign personally upon this tarth. They teach also that the glary of a calet will depend in some degrees on the animal entitle or her than animals of the calet. in the number of wives and children be

The Mormon Church has now been in explosive forty seven vine. Its calculations been marked with deads of violence and bloodshed and it has solt more thou once the avenging hand of outraged commnother. Neverthelies it has had a rapid growth, numbering omous is dier ent in ad parts of the world over 200,000 person .- N. X. Independent.

The Use of Sugar.

An erconcous notion provides that the use of eugar is migratous to couldnot. While the eating of any minuted of pure sugar or muct directly injure the fects, yet it is true that the practice of eating august can dies, etc., however pure, cannot be continu-sly followed without causing derangement of the stomach by the generating of gases, and that the health of the teeth will thus soon be impaired. Whatever causes acidity of the stomeon is destruction to the teeth, as is dispersua in all its forms. Says some one, "A tubbespoonful of purcet was sugar, takon three times a day before meals, will descoy the tone of the healthest stomach in a very abort time. And when it is remembered how many patent medi oines are made up in the form of syrups and or them has become, it seed not be wondered at that every second or third person met on the street knows the meaning of sour stomach or dyspepsia." Yet the pro-per use of pure sugar is not only desirable to gratily the taste, but is absolutely necessary to the health. If a child is not allowed to eat anything containing sugar it wil sicken and die in a very short time. Child-ren need the carbon, the fuel contained in sugar, to keep them warm; without it they would perish from cold; hence the love of sweet things is an instinct, implanted by the kind and wise Ma er of us all, for the child's preservation.

It is the irregular and indiscreet use of sugar, and the use of impure and poisonons preparations in the shape of candies, etc., which work the harm.

If alternated, as desserts, with fruits and berries in their natural, raw, ripe, fresh, state, to the exclusion of puddings, pastries and cakes, which not only are unhealthful in themselves, but consume so much valuthere would be far less dyspepsia and its accompanying ovils among both children and adults. In proof of the healthfulness of pure sugar, it is well-known among the makers of maple sugar that during the season, children will live almost entirely on warm sugar and are scarcely over known to get sick or suffer from it; on the contrary, you will flesh them up on it; while at the South the negroes who work in the sugar manufactories and live almost en-thely on sugar, are proverbially fat and

"Antiquated!"

It is not unusual to hear creeds, confes-sions, and statements of destrine condemned and sneered at as antiquated, as though that was enough to settle their fate and to induce all sensible people to consign them to an intellectual garret, the receptacle of worn out and useless rubbish that one does not care to throw into the street, because this and that article has associations with kindred or friends. But is it a sufficient highest duty of a member is to do what he argument against a doctrine or a practice that it is old? There are a great many things venerable with age that are as treeh and vigorous and essential to day as they ever were. We know some old men and old women who are of more value to us today than ever before. There are we do not know how many venerable proverbs as true to day as on the moment they were delivered, and they are also as vigorous and racy as on the day they were uttered. It has been the custom from the beginning to live in houses, to see by sunlight, and moonlight, and starlight, to eat bread, and drink water, and wine, and milk, to walk with one's feet, and work with one's hands. Wheaten bread is at least as old as Abraham's time, and butter and honey antedate Our scientific men who regard the fact of age as a sufficient reason for discarding doctrines, etc., ought to shut out the sun from their houses and substitute a calcium or magnesian light, ought to cease to eat wheat bread and roast flesh, and invent an ambrosis—a food fit for the gods. Wny amprovided a force it for the gods. Why don't they insist that to hold the pen in one's fingers is so old a practice as to have become intolerable, and that the true modern, improved method, having many and great advantages, is to write with one's toes. Seriously, nothing more entirely lacking in consideration and good sense, nothing more utterly empty of meaning, and nothing more thoroughly permisions than the outery against creeds because they are old, has ever been uttered before men. The creeds, confessions, articles, and platforms which have been preserved and cherished by the Church of God were composed by men who had no idea of establishing a sect or denomination, no idea of imposing their porecnal opinious upon their fellows; who were honest, able, learned, godly Christian men of the highest type, who put their lives in jeopardy, who relinquished wealth, honour, and comfort for the sake of the truth, and who to the best of their ability, and with smazing ability, made a clear, connected, comprehensive statement of the decirings of the Word of

power, and life are rarely or never presented at the present day. The very best men amongst us, if they should endeavor to improve there venerable standards, would find it as hard a task as any they over undertook. Human inventions can be improved. Divine revelations cannot. If these are ds, etc., contain, ne we believe they do, a true and clear statement of the doctrines of the Word of God, they will live in honor long after flippart objectors have died and been forgotton.

The Mormon Prophet.

The death of Brigham Young has called The OSE IN SENTECTED (HNESSES office) We directly free to Produce of the State of th attention to the life and character of the leader in the most remarkable imposture which our ugo has seen. The first that he retuned his leader hip so long, and con includes successfully a company of turbu-lent fanatio, has quite exalted the down may in the extremation of the assespapers, and we have been quite a number of articles and we have but quite a nation of articles in which the "greature" of thegasia has been adminingly on torth. We mellion to the optimor that its apparent "greatness" we supply the damon which gathers a mind year, and that he was nothing mora it is estimated, managing, unsemploon inco, as some ded at an arriy period in valuing not be scat of the dead prophet of Mornagua, and kep' his place by policy where yearly would win, and by despotic force where the could be a fully violded.

Tent he was a breatious man, an interse ly relibth man, a cruck man, capable of bloody crimes to recure his own advance-ment, is known to all who have read anything of the history of Mormonism. And there is very great reason to believe that the herrible massacres on the Plains, by which whole families were cruelly swept out of existence by bands of Mormons, were committed at his metigation, and by his arrangement. We find nothing to admire, and nothing to praise in a man who was either a vulgar tapatio, or was using the fanaticism which he inspired in other to litt himself to a power, which he licention-ly abused.

What effect his death will have upon Mormonism remains to be seen. We beheve that this repulsive importure is decay ing, and that the death of its leader will tend to its disintegration. It is opposed to the law of the land, and to the religious sentiment of the nation, and every ray thrown upon it from the civilization from which it has tried to econo, makes its real character more perfectly known, and makes the opposition to it more intense and more justifiable. We do not believe that the imposture can outlive the century in which it

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