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SALT LAKE CITY, JULY 4, 1903.

ON CHURCH GOVERNMENT.

The following editorial in the current number of the Improvement Era is so important to the entire Church, as well as to the auxiliary societies therein, that we copy it in the "News," so that it may receive a still wider circulation than obtains for the excellent magazine in which it originally appears:

"One of the principles that ought to claim the careful attention of our young people is that of Church government,—rules of government by which order is maintained, and good will and love one towards another preserved.

Some remarks were made on this subject at the conjoint officers' meeting of the M. L. A., and I desire to say a few words on this matter to the public in general.

There is no necessity for difference of opinion on any of the elements in Church government. The Church of Jesus Christ of Latter-day Saints is one of the most peaceful and united organizations in all the world. Dr. Ely has recently asserted that it is the most perfect organization in the world, except, perhaps, the German army. I want to say that we have a better organization than the German army. There is this difference, at least: one is held, governed, controlled, and managed by force of arms, and by means of rigid rules established by law and customs such as have been long founded in the armies of the nations of the world. The government of this people is not based on that foundation at all, but on the high principle of love, if we are harmonious, and observe and move harmoniously and have no clashing, nor jealousy, nor bickering. We are not governed by law and rule, and fixed customs and usages that obtain because they are antiquated, or are enforced by inexorable will, but we are governed by law because we love one another, and are actuated by long-suffering and charity, and good will; and our whole organization is based upon the idea of self-control, the principle of give and take, and of rather being willing to suffer wrong than to do wrong. Our message is peace on earth and good will towards men, love, and charity, and forgiveness, which should actuate all associated with the Church of Jesus Christ of Latter-day Saints. Ours is a church where law is dominant, but the law is the law of love. There are rules which should be observed, and will be observed if we have the spirit of the work in our hearts; and if we have not the spirit with us, we have only the form of godliness which is without strength. It is the Spirit which leads us to the performance of our duties. There are many who know this Gospel to be true, but have not the least particle of the Spirit, and therefore are found arrayed against it, and take no part with the people, simply because they have not the Spirit.

Now, in relation to the government of our Church: a word or two in order that we may understand it. In the first place, I lay down the principle, which I think is an infallible one—one that we must be governed by,—that is, that the Priesthood after the order of the Son of God is the ruling, presiding, authority in the Church. It is divided into its various parts—the Melchizedek and the Aaronic—and all the quorums and councils are organized in the Church, each with special duties and special callings; not clashing with each other, but all harmonious and united. In other words, there is no government in the Church of Jesus Christ separate and apart, above, or outside of the holy Priesthood or its authority. We have our Relief Societies, Mutual Improvement associations, Primary associations, and Sunday schools, and we may organize, if we choose, associations for self-protection, and self-help among ourselves, not subject to our enemies, but for our good and the good of our people, but these organizations are not quorums or councils of the Priesthood, but are auxiliary to, and under it; organized by virtue of the holy Priesthood. They are not outside of, nor above it, nor beyond its reach. They acknowledge the principle of the Priesthood. Wherever they are they always exist with the view of accomplishing some good; some soul's salvation, temporal or spiritual.

When we have a Relief society, it is thus organized. It has its president and other officers, for the complete and perfect accomplishment of the purposes of its organization. When it meets, it proceeds as an independent organization, always mindful of the fact that it is such, by virtue of the authority of the holy Priesthood which God has instituted. If the president of the stake comes into a meeting of the Relief Society, the sisters, through their president, would at once pay deference to him; would consult and advise with him, and receive directions from the presiding head. That head is the bishop, in the ward, the president, in the stake, the presidency of the Church, in all the Church. The Young Ladies' and Young Men's associations, the Primary associations, and the Sunday schools are the same. All are under the same head, and the same rules apply to each.

Now, another phase arises; it is when

the Young Men's and Young Ladies' associations meet together. When they meet separately, they each have presiding officers and they take charge and conduct the business. If the bishop comes in to either the Young Men's or Young Ladies' association, due deference is paid him. But in joint association of the Young Men's and Young Ladies' officers, there are the two organizations, the two boards are represented. Who shall take the initiative? Who shall exercise the presiding function? Is the sister to take the initiative and exercise the presiding function? Why, no—not so, because that is not in accordance with the order of the Priesthood. If the Young Men's officers are there, they hold the Priesthood, and it is their place to take the initiative. President John Taylor was particular that High Priests should preside over these organizations in the stakes, and did not allow anyone to preside in stake capacity in the Mutual Improvement associations who did not hold the office of High Priest. I never did quite see the necessity for this, but he established it. But in any event, every officer of the Y. M. M. I. A. holds the Priesthood, is an Elder, High Priest, or Seventy. If I were the president of a Young Ladies' association, and we met in joint meeting, I should expect the president of the Young Men's association to take the initial step, that he would call the meeting to order, etc., because he holds the Priesthood, and should be the head; then he should not forget that the Young Ladies have an organization, and are entitled to perfect and complete representation in the conjoint meetings, and under the Priesthood should be given charge at least half the time, if he is not in his place, then let the young lady preside as she would in her own meeting. The ladies should not be discriminated against, but should have equal chances. There should be no curtailment, nor abridgment of these rights; but every opportunity for their exercise should be given. Gallantry would naturally prompt the young men to give even more, maybe, than they take themselves; but they should direct, in all these matters, in the spirit of love and kindness.

I mention these items for the reason that there is a principle running through and permeating all these organizations which leads to a permanent office—a head—whence the authority springs for the government of the people of God, for the good of all, that unity and love may prevail.

We meet in our general conferences semi-annually. The whole Church is invited. Do we have discord there, is there contention and strife and argument? No; that would not do for a moment. It would be contrary to the spirit and genius of the great latter-day work, and could not be permitted. God has established quorums, and councils, and courts, in the Church, by which differences may be adjudicated and made right. Those who have differences and adjust them in the courts of the Church go out with their differences adjusted in the proper way; according to God's law, without strife, anger, or argument; to unite and see eye to eye with our brethren, this is according to the Priesthood and according to the order of the Church. There never can be and never will be, under God's direction, two equal heads at the same time. That would not be consistent. It would be irrational and unreasonable, contrary to God's will. There is one head, and he is God, the head of all. Next to him stands the man he puts in nomination to stand at the head on the earth, with his associates; and all the other organizations and heads, from him to the last, are subordinate to the first, otherwise there would be discord, disunion, and disorganization.

I am tenuous that all should learn the right and power of the Priesthood, and recognize it; and if they do it, they will not go far astray. It is wrong to sit in judgment upon the presiding officers. Suppose a bishop does wrong, are we to run away to everyone and backbite and slander him, and tell all we know or think we know, in relation to the matter, and spread it about? Is that the way for Saints to do? If we do so, we shall breed destruction to the faith of the young, and others. If I have done wrong, you should come right to me with your complaint, tell me what you know, and not say one word to any other soul on earth; but let us sit down together as brethren and make the matter right; confess, ask forgiveness, shake hands, and be at peace. Any other course than this will create a nest of evil, and stir up strife among the Saints."

JOSEPH F. SMITH.

LET COMMONSENSE PREVAIL.

The dispute between the contractors and the labor unions in this city is of a serious nature, but not such as to demand a long continuation of the struggle, or to make a friendly understanding and agreement impossible. There appears to be no quarrel over wages or the hours of work. We hear of no demands as to these on one side, or refusals of terms on the other. The whole trouble appears to arise from the irrational conduct of men belonging to the unions. If this is a mistake, the fault of its belief lies with the unions, which refuse to make any statement as to their wishes or intentions, either to the public through the press or to the contractors who are immediately interested.

It is true that the present situation is owing to the determination of the contractors to shut down work unless some fair arrangements can be made with their workmen, by which they may feel secure in carrying on the building work for which they have contracted. But the necessity for this has been made very clear in the statement they have made and published. The arbitrary manner in which strikes have been ordered and accomplished certainly appear to be without rhyme or reason. And the course pursued in some instances is nothing less than outrageous.

The Deseret News has repeatedly stated its position on the question of labor organizations, and stands on the same ground now: Working people should be protected in their right to organize for their own benefit, but not when they step over the line where they infringe upon the right of any

other party or person to work as he desires if he can gain employment, and to join or refuse to join any of their organizations. And when they interfere with public policy and the general welfare, laws may properly be enacted against them for such wrongs, and employers and non-union people may justly organize to defeat their aggressions.

It is a matter of astonishment to us that Latter-day Saints will place themselves in the position occupied by workmen who are at the dictation of some "walking delegate," and who, at his bidding, act with the grossest injustice towards non-union workmen and also to employers of labor. We are aware that they are threatened with loss of employment unless they join a union. But we believe there are enough of them in all the trades to take an independent stand, and unite together as brethren for their own defence and freedom. To think such men will crouch as serfs to the kind of domination exercised over them makes one blush for shame of them.

We will not pursue this line of thought further, now, for we do not wish to stir up strife, but rather to suppress it. We advise the workmen to confer with the contractors, and come to a full understanding of grievances and a settlement of the dispute on a rational basis. Justice and fairness on both sides should result in harmony, sufficient to warrant the continuance of work and the prosecution of business. If the contention goes on for any length of time, it will not only do great injury to trade and to employers, but in the end will be of far greater detriment to labor and to all who pursue the course marked out by the despots of the unions.

DISCUSSING THE SABBATH.

The Jewish Rabbis in session at Detroit, have taken up for discussion the question of changing their Sabbath from Saturday to Sunday. The Jewish Sabbath commences on Friday at 6 o'clock p. m. and lasts 24 hours. It has been found that the observance of the day has become less rigorous, owing to the difficulty of keeping a Sabbath not recognized by law and custom, and the question has naturally been sprung whether the observance of Sunday would not answer all purposes. The committee selected to report on the matter is divided in its opinion. The majority holds the proposed change would not threaten anything essential in Judaism, while the minority thinks that the historical Sabbath must be adhered to.

Whether there was any "Sabbath" in the later meaning of that term, before the Moslem dispensation, does not matter. Some of the early fathers, such as Justin Martyr, Irenaeus, and Tertullian think not. The point is that under the law of Moses, the Sabbath observance was made obligatory on all the children of Israel, as a sign, or a covenant, between them and God forever. This is the very essence of the Sabbath observance. As for the day of the week of its observance, we do not believe it possible to prove that Saturday was the day designated by the Law. The seventh day was indeed the Sabbath, but it has been pointed out that in a year measured from the phases of the moon, the periods of seven days cannot always end with a Saturday, any more than every New Year's day in our calendar can be made to fall on a Monday. We do not believe sufficient attention has been paid to this argument. It proves that while it is incumbent upon worshippers of the true God to consecrate every seventh day for His service, Saturday is by no means unalterably fixed upon as the Sabbath. If this is doubted, the fact should be remembered that as the earth is made, it would be physically impossible to observe the same period of 24 hours simultaneously over all the world. When they have day in one portion, they have night in another. Again a traveler going around the earth from west to east loses a day. Supposing this to be a Saturday, his Sabbath, were he a Jew, would necessarily coincide with Sunday, or his traveler would have two weeks between Sabbaths. The Sabbath law, if universal, or intended for a people scattered in all lands of the earth, must necessarily be framed with due regard to the conditions prevailing in the world.

The essential point in that law is, to worship God, and to set apart one day of seven for devotional exercises. That is a moral law, eternal and unchangeable. That law is being too much violated in our day, and Jews and Gentiles might well come together and discuss ways and means for the rescue of the Sabbath from profane practices. A holy Sabbath is necessary for the moral and physical well being of a nation.

AMERICAN INDEPENDENCE.

According to Dr. Emil Reisch, the author of an article in the North American Review, this country is very much indebted to France for its independence. He ridicules the idea that the war of independence was fought for the triumph of law or right, or that the powers of the founders of the Republic won the day. He thinks that the success achieved was due entirely to the rivalries between the European powers at the time, and the fear of Great Britain of a continental war. He further claims that Beaumarchais, the "frivolous" Frenchman, had chiefly been instrumental in bringing about these conditions, in order to take revenge upon Great Britain. On this subject Dr. Reisch says:

"It was this 'frivolous Frenchman' who had long made up his mind to avenge his country on England, and to wipe out the shame of the treaty of 1763 in the most terrible loss ever caused to Great Britain. He clearly foresaw the war long before it actually broke out, and by means of incessant meddling the French, and later on the Spanish government too, he inspired Vergennes, the great foreign minister of France, and likewise Aranda, Vergennes' colleague in Spain, and persuaded upon them to join his vast plans. At first two, then more, millions of francs were placed at the disposal of the author of 'Figaro' by the two Bourbon governments, and Beaumarchais, almost two years before France and Spain openly declared war against England, established his headquarters at Le Havre, under the name of Rodrigue Hortales et Cie. It was from Haxo that Beaumarchais sent to the American vast stores of tents, provisions,

and equipments of all kinds, amounting to 20,000 rifles, over 200 cannon, etc., in 1776 and 1777. 'His fleets,' as he called them, were in constant connection with the colonials, and his lieutenants, more particularly de Kaib and the indispensable Steuben, were organizing the army of the Colonials. His correspondence with his captains, officers, and his home government; his dealings, frequently far from pleasant, with Arthur Lee, Silas Deane, and the stately and prudent Franklin in Paris, were numberless. He never was at a loss how to meet the countless emergencies of financial or military embarrassment, and it is only the sober truth to say, that without his genius and energy the Americans could not have carried on the war in the first two years."

It matters little what agencies were used to bring about the establishment of the great American republic. It was the work of the Almighty, whoever were the instruments at home or abroad. And it was done, in order that through this country a better era might dawn upon all the nations of the earth. To Him, therefore, be honor and glory for ever, for American independence. To us belongs the duty of using this divine gift right.

JOHN WESLEY.

The Methodists have just celebrated the 200th anniversary of the birth of John Wesley, the founder of their church. He was one of the great men of his age, and his influence for good, few appreciate to the full extent. He, too, was one of the forerunners of the great latter-day work. The Church could not have been established without much preliminary work, and this was entrusted to such men as Wesley and a host of others who have become prominent in history.

As a pointer to modern preachers who generally think they perform a great work, when delivering two sermons a week, the Northwestern Christian Advocate tells something about John Wesley's labors. According to that journal, for more than fifty years Wesley preached from fifteen to twenty sermons a week, mostly in the open air, and during his lifetime preached not less than forty-two thousand four hundred sermons, besides delivering a vast number of exhortations and addresses. Mr. Wesley seldom preached less than two sermons a day and frequently five. In addition to these labors he wrote and published grammars of the Hebrew, Greek, Latin, French and English languages; was for many years editor of the Arminian Magazine; wrote, abridged and revised the Christian library of fifty volumes; abridged "Mosesheim's Ecclesiastical History" in four volumes; abridged a four-volume "History of England;" compiled a five-volume "Compendium of Natural Philosophy;" wrote and published a commentary in four large volumes on the Bible; compiled a complete dictionary of the English language; compiled a history of Rome; prepared and published three medical works for the common people; compiled and published six volumes of church music, and published in connection with his brother Charles not less than forty volumes of poetry, all of which he edited and much of which he wrote. Wesley's works, including translations and abridgments, amounted to more than two hundred volumes. In the prosecution of his work Mr. Wesley traveled nearly three hundred thousand miles in a carriage, on horseback or on foot.

"There were giants in those days," is a natural comment on some of the intellectual leaders of former ages. There are, perhaps, a few giants still, but there are not many.

ON RELIGIOUS TOPICS.

Portland Oregonian.

How much of error is bound up in every religious creed, how much of hypocrisy in every great body of worshippers, it would be prodigious and depressing to inquire. Suffice it to say that he who renounces the religious instinct is indictable for high treason to the race. There is one doom for the apostate and the traitor. He who values his faith so lightly as to abjure it under threats of bodily violence or mental distress is not worth much to his companions or his posterity. The blood of martyrs is the seed, not only of holiness, but of moral achievement. There is no preservative of virtue like the belief in the supernatural. The miracle of the Bible, the miracle of Christianity, the miracle of Christian philanthropy, art and literature, may be safely opposed to the barren, hopeless and helpless annals of infidelity. The religious instinct was given for our good.

Brooklyn Times.

The Hebrews are demanding that no hymns be sung in the public schools which reflect Christianity, and that no selections be read from the New Testament. It has always been a difficult task to teach history so that it would violate none of the sentiments of either the Catholic or the Protestant, and the pathway of the pupil of education seems to become more stony as the years go by. Will the time come when we must drop all reference to religion give up literature and history, and teach only mathematics and the sciences?

New York Tribune.


The most disgraceful feature of the whole disgraceful lynching affair at Wilmington was the lynching sermon of the Rev. R. A. Ellwood, of the Olivet Presbyterian church, of that city. That a minister of the gospel of Christ should be so lost to the meaning of his Master's teaching and so forgetful of his responsibility for reckless utterances in the guise of religious instruction as to apologize beforehand for burning the wretched murderer at the stake, and tell the mob that not they, but somebody else, would be morally responsible if they indulged their passion for blood, almost passes understanding. Not on the judges' head, where he sought to put it, but upon his own head, is the blood so barbarously shed by the populace who went out and did the killing which he urged upon them from a Christian pulpit.

Boston Herald.

It will obviously be the duty of the Presbyterian church to take notice of the sermon of the Rev. Robert A. Ellwood of Wilmington, who, more than any other single individual, is responsible for the horrible lynching in Delaware. It is no excuse for him that the courts chose to consider their ease and convenience before satisfying the pressing demands of unmitigated justice in this case. The plain fact remains that this minister of the gospel took it upon himself to advocate the lynching of the criminal. This was all that was needed to let loose the fury of the mob, and they carried out the clergyman's suggestion with shocking fiendishness. If there is one thing for which the pulpit should stand, and stand firmly and resolutely, it is for the preservation of law and order.

New York Churchman.

That great prophet and helper of his race, Booker Washington, went to the heart of the matter the other day saying that the great problem of the negro in South Africa was the "black



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There was a strong French protest against awarding the Bennett cup to Jonatay, the German. This also will be settled when Alsace and Lorraine are avenged.

Chicago is still wrestling with the servant girl problem. There is but one solution. Let the mistress acknowledge that the servant girl is boss and obey her as such and the problem will forthwith disappear.

The uproar all over the land today is as nothing to the uproar that our forefathers created in Carpenter's Hall July 4, 1776. It upset the governmental theories that had guided mankind for thousands of years, and established for all time the eternal truth that all men are created equal. On that day was given to the world the glorious Declaration of Independence, a declaration that should be committed to heart by every American boy and girl. There is some noise, some nerve racking in celebrating its anniversary, but it is the greatest day in the annals of human liberty.

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of discontent." He made it quite clear that he meant discontent with themselves, not discontent with other people. He meant just what Bishop Keator meant, when he said that they proposed to persuade themselves to do their duty rather than to persuade other people to help them. The American church and American churchmen will learn what some have already learned, that while the basis of responsibility is the good of the family, the

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