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THE CONVENTION.

On Monday next the Constitutional Convention authorized by Congress to frame a Constitution for the State of Utah will meet in Salt Lake City and organize for work. Most of the members are on hand already, and the remainder are expected to be here in time to engage in the opening proceedings. Taken as a body, the Convention is composed of representative men, qualified for the task before them, and generally possessed of an inclination to carry out the will of the people in constructing the State charter. This being the case, the people confidently look forward to the opportunity of voting upon a document to which there will be little or no material objection.

While party lines are drawn in the selection of the delegates, yet there is a general anticipation that extreme partisanship will not become a prominent feature. The Convention members, of different parties and varying shades of political opinion, are called to perform a duty which rises above partisanship or individual disputes, and repose in the highest conception of patriotism. That this duty will be performed in a high-minded, courteous and capable manner, is the universal hope and opinion.

In their State Constitution, the people do not look for a cumbersome, intricate document. They want it in plain, straightforward, simple form, so that it can be easily understood and intelligently and favorably acted upon by the voters of all parties. Any effort to burden it with unnecessary provisions would awaken a disapproving sentiment. At the same time it will necessarily contain fundamental rules for guidance in the various governmental departments. If the Convention members will give to the people a Constitution which is comprehensive, yet terse and compact; if they will get through with their work in as brief a period as is consistent with careful procedure, and then will adjourn, they will gain the everlasting gratitude of the commonwealth. We wish the gentlemen every success in their labors to this end!

ANOTHER HERESY CASE.

Once in a while the religious denominations of the world are disturbed by the assaults of independent spirits in their own ranks upon the old ramparts of their declarations of faith. Heresy trials and schisms are the usual immediate result, while the ultimate effect must be the downfall of dogmas not resting on eternal foundations. It is self-evident that the leading dissenters are not always right; often they continue groping in darkness as dense as that from which they claim to have found an escape, but their efforts are none the less, at least negatively, fraught with blessings to their fellowmen, since much tearing down of old ruins and leveling of the ground is necessary before the heavenly structure of the Church and kingdom of God can be reared on earth, in all its magnificence.

One of the latest heresy trials is that of Professor Woodworth, of the University of California, and Maxwell, a student in the institution. Both were until recently members of a Baptist church at Berkely, and were expelled from that association on account of charges preferred against them by the pastor. Not a shadow was thrown on their moral character, but some of their views were pronounced heterodox, and they were dealt with accordingly.

Some time ago the student commenced to express views contrary to the accepted faith of his co-religionists. The pastor and deacons told him that he must retract or relinquish all hope of associating with Baptists in this world and with the blessed ones in the next. At this point Professor Woodworth, who was Sunday school superintendent, interfered and published his own views. He declared among other things that the absence of error in the Bible is true only of the spirit and not of the matter of the text; that the trinity are only three of many manifestations of the one God; that the fall of man was only from a childish innocence, not from holiness; that salvation by the death on Calvary is to be understood symbolically; that righteousness of faith is not imputed to us, but is faith's outward manifestation; that baptism is not prerequisite to church membership, nor to the Lord's supper.

A strange mixture of truth and error is this, but why an honest believer in such doctrines should be considered disqualified for membership in the Baptist church is not clear. That church, with others, teaches the incomprehensibility of the Godhead and disclaims Divine authority in its leaders as well as a continuation of inspiration and revelation. Why then, is not the opinion of any of its members on points of doctrine equal to the opinions of those who framed the articles of faith, since Divine authority is not claimed for them? And why should not, from a Baptist point of view, the opinions of an eminent scholar of today be preferable to the views of the framers of the old confession of faith, when the fact is considered that theological science has advanced in later years beyond anything that was anticipated a hundred years ago? It is quite conceivable that the confession of faith itself contains heresies and needs revision.

One of the more important points in this heresy controversy relates to the birth of our Savior, and it is noteworthy as showing how utterly helpless are the theologians who depend on the written word alone for information concerning doctrines. The professor abandons the generally accepted view and claims that Christ was "a product of evolution," borne into this world as every other child. Now, one would think, a question of this nature has already been settled and is beyond dispute, except the plain Gospel statement is to be denied. But, behold, recently a very ancient manuscript of the gospels has been discovered. It is in the Syriac language and must have been translated from a text older than any now extant. In Matt. 1, 16 it reads: "Jacob begat Joseph; Joseph, to whom Mary the virgin was espoused, begat Jesus, who is called Messiah." Eminent German scholars are exhausting their resources of learning and logic to show that this is an error of the Syriac translator, as it no doubt is, but all the same, it places the heretics in a position to maintain that the received text is the erroneous one and that this contains the true reading as once penned by Matthew. And thus an opportunity is given to add to the religious confusion of the world, already resembling that of the builders of the tower of Babel.

As time goes on it becomes more and more evident that the only salvation from error is Divine revelation. That was the light that guided the world of old, and without it progress was impossible. By its rays again mankind will be guided out of the labyrinth from which it now sees no escape. By the acceptation of the Gospel revealed from above in this age, truth will be re-established and with it peace and happiness.

POSTAGE TO MEXICO.

The following letter ought to be of at least pecuniary interest to many readers of the NEWS who have relatives or friends in, and hence correspondence with, our neighboring republic on the south:

Colonia Juarez, Chihuahua, Mexico.
Editor Deseret News:

We notice in handling the mails from Utah that quite a number of people put five cents in stamps on letters sent to Mexico. This is a waste of stamps. Two cents is all that is necessary.

M. P. ROMNEY, P. M.,
Colonia Juarez.

EXPENDING SCHOOL FUNDS.

A letter has been received from R. C. Watt, of Woodland, Summit county, inquiring "how the Territorial school and county school appropriations shall be expended." The question is rather indefinite in not indicating any specific feature as to the line of distribution inquired about, and therefore can be answered only in a general way. By "appropriation," our correspondent probably means the Territorial and county school funds raised through taxes, since there is no appropriation in the usual application of that term.

The Territorial school fund is apportioned by the school commissioner to the various counties and to cities of the first and second classes, on the basis of school population, except the amount necessary to meet certain expenses for school registers, blanks, etc., associated with the administration of the Territorial commissioner's office. This Territorial apportionment is next distributed by the county superintendents to the various school districts, except that to the cities named, which already is in the hands of the district boards. The county school fund is apportioned by the county superintendent to the school districts on the school population basis, except so much as may be necessary for the compensation of the superintendent, board of examiners, assessor and collector, treasurer, expenses of the county institute, and contingent expenses of the county superintendent's office.

The amounts received in the Territorial and county funds are expended for the specific purposes required. The handling of the remainder is with the various district boards, the apportionment having been made thereto. These school boards, whether district or city, expend the funds in any manner necessary for the maintenance and operation of their schools. They employ teachers, make repairs, provide furniture and school apparatus, and furnish fuel and other supplies necessary for school purposes, in the education of children embraced within the range of school population. Reports of all these expenditures are made to the proper officers, reaching in order to the head of the school official system, and by him reported to the Governor and Legislature.

This covers the question of our correspondent. It may be further stated, however, as there is a possibility of the idea being in the inquirer's mind, that there is still another school fund, that of the school district. For instance, when the funds coming through the apportionments named are insufficient for the current expenses of the schools, the district trustees may assess a tax of one-fourth of one per cent to carry out the purpose of the law. School districts may also issue bonds or levy taxes for the purchase of school grounds and the erection of buildings, etc., for which the territorial and county funds cannot be used.

A TICKLISH SUBJECT.

The world is filled with injustice. Might, far too often, makes right. Things innumerable are done by law which violate the very first principles of equity. Men appropriate and steal without any qualms of conscience because they can do it, and the plea is that the highway of man's necessity, taking their victim by the throat with the nonchalance of a Robin Hood, only that the first are under the cover of a statute, and goals because he is a legal thief.

On a gigantic scale, the Latter-day Saints were thus dispossessed of their accumulations by the vagabondism of politics. It was assumed all too readily that this injury could be inflicted on an unpopular people without comment, save that which gloated over the infamous spoliation. Today perchance the most prominent actors, as well as the rank and file who cried hurrah for the leaders, would be truly glad if the condemnatory record could be expunged from the pages of history as unworthy of a civilized people. The injustice, however, of that whole movement, whether it affected an organization or individual members thereof, has never yet been settled. That part of the Church property which was returned as well as the part which is still retained had to be defended at an immense cost, and it would only seem fair that any indebtedness so incurred should be refunded, if right is to be supreme.

It may be thought that the responsibility for wrong is difficult to fix, so divided and subdivided it is to human ken; but there is an "eye that neither slumbers nor sleeps," and if in this life wrong triumphs and oppression rules, the swift judgment of the Eternal will reward every man according to his works.

That there is a great deal of incredulity in regard to this is readily admitted. That selfishness often leads persons into acts of oppression is equally true; and it is just as true that that which is acquired by violation of right carries with it a curse instead of a blessing. Fate, as some would call it, seems to hover around that which has been unjustly acquired. Easy come is often easy go. Though the grip that is over it may be like the grip of a vise, it is seen to slacken, and its tenacity by unseen forces is often relaxed in the very moment of apparent success.

It is quite possible to go through the streets of this city and with prescient eye to note how, where property has been unjustly even if legally acquired, that the finger of retribution seems to be laid upon it. No shrewdness, no human wisdom, no change, great or small, seems able to obliterate or nullify the originally wrongful acquisition. We know of places melting away before the elements, and stricken apparently with rust and blight, because from thence by legal pressure was driven the widowed wife and orphaned children into the public street. We know of places where the iron hand of the mortgagee has eagerly grabbed the coveted property at a moiety of its real value. Injustice has jeughingly and boastingly told of the grand acquisition and speculation it had made. But the tears and prayers of even an unwise owner have entered into the ears of "the Lord of Sabaoth," until the legal usurper has had no rest or until he had got rid of this "wedge of Achan" which carried with it the unseen but not unfelt curse of a retributive Providence.

It may be said that the loser is never blameless in these cases, but if conceded, it is also noted that this form of unlawful injustice was guarded against in the Divine economy as given to Moses, and men's momentarily alienated inheritances reverted again even to the foolish as to the wise. There was provision against undue exaction; usury was absolutely forbidden, and as the inheritance came again to its owner every few years. Was it intended in this to narrow any debtor? [illegible] moral and religious obligation in this community to honor all his promises and covenants. But some are the victims of circumstances; they would be said to right, yet they cannot be handled so cruelly in the strange and trying battle of life. Some there are perchance in all classes of society, who approximate to right for fear of penalty; on the other hand the one who takes his brother by the throat, and says "Pay me that thou owest," and then casts him into prison (or poverty) until he has paid the uttermost farthing, is quite likely to have presented to him the same inflexible procedure, from which he may be only too glad to escape.

That was good authority which said that "the same measure meted (by men) to others should be meted to them again." It is no doubt part of the Divine program and philosophy, and that beautiful precept, "Blessed are the merciful, for they shall obtain mercy," has been so written in the very fabric of moral and religious duty and salvation, that no man, high or low, then or poor, influential or unknown, with claim or without, can afford to introduce his personal idea to the attributes and action of Deity by ignoring a certain rule.

It is because of this faith and assurance that we look with some complacency on the historic past. We have no idea that "the wrongs of Missouri" or the pressure which compelled the evacuation of Nauvoo is simply a matter of history. We have no idea that government proscription and confiscation is only to be found in the records of Congress and the courts. We have no idea that because men and women were plundered and imprisoned, and had many were thus hurried into an untimely grave, that the account is outlawed and unmanageable. We have no idea that personal violation of right or mercy is annulled because the victim, bound hand and foot, submits to the exactions of the tyrannical oppressor. No, no, none of this. Technicality is not the method of the other side. Human precedent, rules, decisions, have no value in the Higher court, only as based upon principles which have behind them the eternal recognition of right and truth.

Here authorities may differ; one court may reverse the decisions of another; justice and judgment may be so costly that the poor cannot reach the one or secure the other; technicality may jeopardize equity; but the unsleeping avenger will bar the way of progress until restitution is thorough and complete.

If this assurance could be more intimately interwoven into the fabric of life, into politics, finance and morals, surely there would be less of tyranny, less of oppression, less advantage taken of necessity or opportunity. Many things would be compromised that are now pushed to extremes; many an obligation would be settled without acerbity and bitterness of feeling; sympathy would take the place of harshness, brotherly consideration would supersede the spirit of the world, and in any event mutual conciliation would take the place of arbitrary procedure, and the spirit of the Gospel that of the letter of the law.

Few men even in this life can afford the exercise of arbitrary power. Few can afford to leave either the maledictions or the quiet silence and reserve of those whom they have wronged. It is better to have a reputation for princely magnanimity than to be known in Rome as one who under all circumstances insists on his "pound of flesh," and will have no less because able to get and willing to keep it.

EIGHTY-EIGHT YEARS

President Woodruff's Long Span of Life.

DOUBLE ANNIVERSARY CELEBRATION YESTERDAY.

For March 1 is Not Only His Birthday, But That of His Estimable Wife, Sister Emma, Also.

Yesterday, March 1st, 1895, President Wilford Woodruff completed fourscore and eight years of life upon this mortal sphere, having first opened his eyes to earthly light on the first day of March, 1807. By a happy coincidence his wife and helpmeet, Sister Emma Woodruff, also came into the world on the first of March, her natal year being 1838. The double anniversary, so auspicious to the family and so interesting and important to the Church of Christ, was happily and appropriately celebrated yesterday. Every attainable member of the family as well as the intimate associates of the worthy couple, and a large number of friends, met by invitation at the Annex to the Salt Lake Temple at 1:30 p.m., and a few moments later the exercises began in one of the large lower rooms of the building.

President George Q. Cannon called the assembly to order at 1:45 and announced as the opening exercise the singing by the Temple choir, "I need Thee every Hour." Prayer was offered by President Joseph F. Smith, after which a duet, "Beyond the Shadows," was sweetly sung by Sisters Hull and Winter.

President Woodruff made the opening remarks. He briefly expressed the pleasure at meeting with so many friends, his only regret being that there was not room enough for ten times as many, whom he would have been pleased to greet on the occasion. As to himself, he sometimes felt that he was living on borrowed time; still, so long as the Lord wished or permitted him to live, he hoped to be able to magnify his calling and to do good.

President Lorenzo Snow remarked that it was the privilege of Latter-day Saints, by observing the laws of life and becoming familiar with the language of the Spirit of the Lord, to live long upon the earth, and that, too, in the possession of their faculties of mind and in health and vigor of body. He congratulated President Woodruff, and saw no reason why a man so well preserved might not live to be a hundred years old, or even a hundred and twenty—the age of Moses, the leader of Israel in ancient days.

Elder Franklin D. Richards referred to the fact that in answer to the prayers of the Saints the Lord had given President Woodruff back to his people, when, a year or two ago, he almost thought his work was finished and he felt ready to go. The speaker also pointed out that in the present age of the world, with its inventions and advancement in all directions, eighty-eight years of life to such a man as President Woodruff was equal to eight hundred years in the life of the antediluvians in the accomplishment of the purposes of heaven to which each man gave their attention.

President George Q. Cannon made pleasant allusion to many of the personal characteristics of President Woodruff as noticed in long and intimate daily association with him; his honesty and simplicity of character, his guilelessness, his activity and energy—the latter qualities being, in the opinion of the speaker, an expansion of the President's health and continued life.

President Joseph F. Smith bore testimony to the remarks of the preceding speakers as to the goodness and nobility of our honored leader and joined in all the congratulations and good wishes that had been expressed. He had been intimately associated with President Woodruff since 1867, first in the Council of Apostles and later in the First Presidency, and knew how susceptible his heart had been to the impressions of the Spirit of God.

"Come,"—the solo being sung by William Pardoe, and the chorus by the choir—was next given, after which the assembly took a recess to the upper room of the Annex for refreshments. These were abundant and appropriate, and after a blessing had been pronounced by Elder Heber J. Grant, a large number of young brethren and sisters quickly served the food to the audience. Before beginning the repast, a flash-light photograph was taken of President and Sister Woodruff and their principal guests, who were seated on the table at the north end of the room; and after the meal, the assembly repaired again to the lower place of meeting, where the exercises were resumed with the singing of an anthem, "The Spirits of the Dead," by the Temple choir, the words being by Elder John Nicholson and the music by Elder C. J. Thomas.

The succeeding speakers were Sisters Zina D. H. Young and Bathsheba W. Smith; also Elder Moses Thatcher, who related a striking dream and what he accepted as the interpretation thereof. In the same connection he remarked that surely no man could better bear the scrutiny of his every act reflected from every point of view than the noble man whose anniversary we were this day celebrating.

The other features of the afternoon proceedings were two recitations by Miss Baldwin, the reading by Bishop O. F. Whitney of a poem written for the occasion by Sister Emily Hill Woodmansee, a solo, "Give is my light," by Sister Maggie Hull, who also sang the solo part in a pleasing rendition (solo and quartette) of "O, My Father!" The poem by Sister Woodmansee was as follows:

INVOCATION.

(Written for the eighty-eighth birthday anniversary of President Wilford Woodruff, by Emily H. Woodmansee.)

[illegible]

Concluding remarks of a most interesting and impressive character were made by President Woodruff, who expressed with much humility that as to many of the acts of his life the Lord must have all the credit—the speaker had been but a weak instrument, but willing to do the Master's bidding. His words conveyed a powerful testimony to the truth of the mission of Joseph the Prophet, and of the latter-day work.

Choir and congregation rose and sang, "We Thank Thee, O God, for a Prophet," and President Woodruff dismissed the meeting with prayer. After which all present passed around and shook hands and expressed personal congratulations to the venerable couple whose guests they had been, and to the hope that the future years may witness many such anniversaries and reunions, with continued health and happiness to President Woodruff and his estimable wife, the NEWS herewith heartily adds its voice.

Bishop John R. Winder was tireless in his attention to the details of the pleasant affair, Mrs. C. J. Thomas had charge of the singing, and Elder W. R. Dougall Jr. presided ably at the organ.

MILLENNIAL STAR

JOURNAL OF DISCOURSES from 1854 to date;

TIMES AND SEASONS, Vol. 6, 1845.

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BUSINESS METHODS OF THE DAY.

Those Adopted by Progressive Merchants.

Step into the stores of any of the progressive merchants of today and you will be delighted at the new, clean, fresh appearance of the stock it presents for your inspection and marvel at the absence of old styles or shelf-soiled goods, and if you should ask the merchant how he avoids such accumulation, he will tell you frankly that he sells them before they get in that condition; by going through his stock from time to time and any goods which is not selling rapidly is marked with a price so low that customers who can use such goods can't afford not to buy—never considering how much he may lose by the transaction, but how much the gain will be if sold before it becomes worthless by holding until it has no demand. In the matter of men's clothing, styles of goods change each season and if goods are held past that season they depreciate in value fifty per cent., and a year they are not worth but fifty per cent. of their original cost. Therefore a merchant tailor who closes out his stock of goods just before each season closes in full their cost, realizes the full value these same goods would have if held over until the beginning of the next season, and he has his money six months in advance, with which to buy a fresh, seasonable stock. And for this reason we feel that with our half price sale in Pants for the past two weeks we have made so much money we will continue the same prices for ten days more and add to our half-price clearance sale, suits, and make up during the coming ten days any $20, $22, $24, $25, $28 [illegible] goods in our store for [illegible]. We can afford to reduce these bargains! We can't afford to offer them only for spot cash. As evidence that this was offer you can't afford to refuse, in the large sale we had on Pants for the past ten days, and we expect to sell [illegible] suits in the next ten days in this great offering.

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PERCALES, NEW ZEPHYRS,
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Take it altogether, we think we have the finest line, fresh and varied, of any house in the city.

We have received a well-selected lot of Ladies' Capes and Ladies' Skirts, also Misses' and Children's Jackets and Capes, to which we invite special attention.

T. G. WEBBER, Superintendent.

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Boys' Ready Made Suits, Ages 6 to 13. $3.00 to $8.00.
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Men's Ready Made Suits, - - $10.00 to $16.00.

MEN'S READY MADE PANTS $4, REDUCED FROM $5, $6, $7.

We are the only firm making Ready Made Clothing from Home Made Cloth.
New Spring Cloths just received and made to order by first-class tailors.
Full Stock of Tailors Trimmings, wholesale and retail.
Big Stock of Blankets, Flannels, Linseys, Yarns and Ladies' Cloths.

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