

from the Chinese society of English education, and coming in this form may prove an effective factor in removing the ground for the present allegation that many Chinese women in California are bought and sold for coin and that force is employed to hold them in abject bondage.

### BUSINESS.

There is much pleasure in reaffirming that throughout the entire East, as well as in the South, a vastly improved condition of business and trade has been brought into existence. Money in New York is extremely easy, railroad earnings have increased, the prices of nearly all staple commodities are higher, business failures are fewer and less important and the trade with the interior is better than for some time past. On the whole the reports are of the most cheerful character and it is predicted that at least those sections of the country will experience the best fall trade since the great panic.

The agency which is accomplishing the happy result in the South is the large crop and the good price of cotton. The interior, and to a certain extent the West, are being helped by the phenomenal advance in wheat. After all, the crop reports and prices are about the best and surest evidence of improvement. A shortage in the foreign supply, and a plentiful yield at home, have sent wheat soaring into the higher figures, all of which has redounded to the farmer's and the shipper's benefit. Even here in Utah the effect is felt, and the agricultural folk are correspondingly encouraged. With the prospect of a heavy crop and an active market, the local grain grower can regard the situation with a fair measure of joy.

Under these circumstances the NEWS feels to repeat the advice many times given—go slow in emptying the bins into the laps of traders; keep a good supply on hand; it must be worth to its present owners all it can be worth to anybody else. In the payment of debts to the merchants and others, some must necessarily be disposed of; but this can be done cautiously and without having to make sacrifices. To be as "good as wheat" is likely to mean more than it has for some time past.

### SUNDAY POSTOFFICE WORK.

We have been handed by Mr. H. A. Rebertsch of the Salt Lake City postoffice, a circular of the Scottish Sabbath observance society, on the subject of Sunday postal labor. Mr. Rebertsch makes the suggestion that much of the Sunday labor now done in post offices is wholly unnecessary, since there is no more urgency for receipt and delivery of ordinary Sunday mail than for the operation of registry or money order divisions, which are now closed Sundays. He upholds the idea of the Scotch society, which is to have the people them-

selves remedy the evil by observing the following rules:

1. Do not post letters on Saturday afternoon or on Sunday.
2. Arrange, if possible, that letters requiring answers shall not reach their destination on Saturday, and thus hold out any inducement for replies to be sent by the Sunday mails.

While it may be impracticable in the present state of affairs to abolish Sunday work altogether, yet if people who believe in one day's rest in seven for themselves would observe suggestion number one, there would be a much better opportunity than now for postoffice employees to get occasional relief from Sunday labor. In this regard the circular makes the following point:

But, it may be said—perhaps you yourself may have said it—"Where is the good of one, or even a few, doing what you suggest, unless everybody joins?" To this we reply, that we seek to stop Sunday posts by so reducing the business to be done, that the government shall find that there are no letters to carry. London, with nearly six millions of people, has no delivery of letters on the Sabbath, and yet no one complains. The classes brought most into contact with the postoffice—the merchants and traders of London—are silent, which assuredly they would not be if they had anything to complain about.

The postoffice servants deserve well at our hands. Let us do all that lies in our power to abolish their Sunday toil, and to secure them a day of rest. The letter-carrier—no less than other men—needs the Lord's day for himself and his family. We are "our brother's keeper," and should do to him as we would he should do to us.

### WHO IS "MUIR OF ROWALLAN?"

One of the amusing things in our recent literature is an article on Salt Lake City, which appears in the Baltimore Methodist of July 22nd, from a party by the name of "Muir of Rowallan." The great error committed by the Christian Endeavorers, according to this writer, was that they were tendered and used the Tabernacle. He (or she) says they asked to hire the building, which is not true; it was freely offered to them, through their local committees, days and perhaps weeks before they arrived here. He (or she) also says a glance into a Mormon book, and a better acquaintance with the Mormon system, might have prevented the acceptance of the offer; this is also untrue, since the more the intelligence of the Christian Endeavorer people discovered about Mormon books, belief and system, the more disgusted they were with the narrow bigotry of those who had been so tardy and so ungracious in considering the generous offer that was made. He (or she) goes on to tell about "four golden bullocks" in the Temple, the polluting books sold as Sunday school supplies and much other similar senility—the admitted source of which was a "few minutes' conversation with a Protestant minister"—and concludes with the fearful prediction that "a tremendous work lies before the Church, or Utah will be Mormon."

We call all this amusing, and it is to people who know the facts. But it is pitiful from the point of view that such drivel can find admission to the columns of a reputable Christian newspaper, and be published with that much of respectability for the reading of Christian people. "Muir of Rowallan" is either an idiot or a falsifier, and the Baltimore Methodist ought to be put on its guard against him (or her).

### THE UTAH MORMONS.

The NEWS has received from Cleveland, Ohio, a request to give attention to an article in a recent issue of the Cleveland Plaindealer. We will do so only briefly. The article says:

Two of the Utah Mormons, or, more properly speaking, members of the Church of Jesus Christ of Latter-day Saints, are in the city endeavoring to secure converts to the Church. It is claimed by members of the Reorganized Church of Jesus Christ of Latter-day Saints that the two missionaries are misleading the public and that they are confounding the two churches.

The information contained in the foregoing is credited to a member of the Reorganized church. That it is inaccurate in relation to the confounding is well known by everyone acquainted with the Latter-day Saints. The missionaries sent out by the latter have every reason to avoid any confounding of the two organizations. The organization to which the Latter-day Saint missionaries, or Utah Mormons belong, is the Church of Jesus Christ of Latter-day Saints, while the other is the Reorganized church, which is no more nor less than one of the persecuting sects of the world, as shown by the article in question, which ralls against the Latter-day Saints, the Reorganized church official with whom the interview was held calling the religion espoused by the people in Utah "a veritable cesspool of iniquity, a cunningly devised falsehood, a synonym for everything vile, a foul blot on the escutcheon of America and a stench in the nostrils of all that is virtuous, lovely, or of good report or praiseworthy"—all of which is untrue. This uncalled-for abuse of Utah people shows the spirit of the class who engage in it. The Rev. W. J. Smith, who gave the interview, also said:

Those Utah Elders, when asked if they are not Mormon preachers, always answer in the affirmative. Then, if they are Mormon preachers, their Church is the Mormon Church and should be so designated. I would as soon a man would call me a mole and publish me as such, as to call me a Mormon.

He is welcome to his choice; no doubt some pseudo followers of Christ were in a similar frame of mind anciently when the true followers were called Christians as a nickname, just as the Saints are called Mormons today. But the name of Christ was honorable, even when applied in derision; and the name of one of His servants, Mormon, is honorable, for it is