DESERET EVENING NEWS.

Monday, - - July 30, 1894.

SUNDAY SERVICES.

The Organization of the Church a Proof of Its Divine Origin.

At the religious services in the Tabernacle, Sunday, July 29, Elder Henry P. Richards presided.

The choir and congregation sang:

Redeemer of Israel,
Our only delight.

Prayer by Bishop George Romney.

The choir sang the anthem:

O, come to our king.

Elder D. R. Roberts, of the first presidents of the Seventies, addressed the congregation. The purpose, he said in substance, for which we are assembled is to worship God. This can be done in various ways, but nothing is more acceptable in the house sacred than a song of praise and thanksgiving. We can also worship Him by prayer, by recalling His past mercies and remembering that we depend on Him for all blessings we enjoy; we worship Him by considering His great works by which we are surrounded on all sides, on earth below with its beautiful scenery, and in the heavens above, where the enthusiasm of the vastness of the universe fills the soul with admiration. We may also worship Him by contemplating the organization of the Church, and to this the speaker would call the attention of the audience for the Church itself is a monument of the Divine inspiration of Joseph Smith.

The organization bears the character of divinity in itself. Joseph Smith had had no opportunity to acquire the class of knowledge considered necessary to establish so wonderful ecclesiastical government. He was comparatively ignorant of history. No man, and certainly no ignorant man, could of his own wisdom found such a government. Some imagine that the Church government faintly outlined in the New Testament was the pattern of which the Prophet made use, but the fact is that the New Testament contains no sufficient data for the completion of a system of Church government. Bible scholars, therefore, differ greatly both as to the authority and functions of Church officers mentioned in those sacred writings. Some defend the Episcopal system while others, equally learned, see a complete equality between the ecclesiastical officers. Anybody who will inquire into the subject will find that the data of the New Testament are not given to detail.

Previously to the crucifixion the Lord organized the quorums of the Twelve and the Seventies. After the crucifixion He was with His disciples forty days and gave them instructions by which they were subsequently governed, but the teachings during this period are nowhere recorded.

After they had been endowed with the Holy Ghost the Apostles were at liberty to go and preach the Gospel and organize Churches. We find them obtaining deacons, for instance, but nowhere are the duties of these minutely described. It is mentioned that the Church had a variety of officers with various gifts and powers, but all were but one body. Apostles, Prophets, Evangelists, Teachers, Deacons, are various names of various offices, and all are for the unity of the Church. There are some of the material mentioned, but much is lacking, and great confusion, therefore, reigns among the Christian concerning the proper authority of each of these. There are passages indicating that there was a judiciary power in ecclesiastical matters in the Apostolic church, but the mode of its operation is nowhere described. Hence Joseph Smith could not have constructed his system had he had to go to contemporary or the New Testament.

The Church organization grows out of the Priesthood, and the Priesthood is the power which was from God to man in set in His stead, in accordance with the laws of the Priesthood. It is the authority of the Almighty, so that the rejection of it is the rejection of God Himself.

There are two divisions of the Priesthood, one administering especially in spiritual things and the other in temporal things, but both are of God, and at the head of them stand the First Presidency, to which both legislative, executive and ministerial powers center. In this right, we may say, stand the Twelve and the seven quorums of Seventies as their assistants who are commissioned to preach the Gospel to all nations. They constitute the foreign ministry of the Church.

To the left stand the High Priests, whose office is to preside over the various local organizations, with the Elders as their assistants.

The Bishops preside over the wards and take care of the temporal affairs of the Church with the quorums of the lesser Priesthood as their assistants. This is an outline of Church government.

The judicial authority is vested in the Bishop's court, High Councils, etc. From the decision of the High Councils of the Stake there is appeal to the First Presidency, and that is final.

The speaker further described the proceedings before a High Council as obtaining in the Church, and he would challenge the World to produce a court before which wholesale justice can be had more speedily or with greater impartiality than before these courts. There is no man, however exalted his position, that can escape the jurisdiction of these courts, for the Church is greater than any individual in it. Even the First President, should he necessarily ever require it, would be dealt with according to the laws of God, should he be found guilty of transgression.

This system of government provides, on the other hand, for the perfect liberty of the members of the Church, inasmuch as no officer holds his position among them without the consent of the people. Joseph Smith himself was accepted by his brethren. The Church from its inception recognized the rights of all. The principle of religious freedom is established on the law, and twice every year at the general conferences the general authorities are voted upon; four times a year the Stake officers are voted upon their Stake officers, and so on, and the fact is that there is no power in the Church to compel a member to vote for a man he does not wish. No officer can hold his place any longer than he is sustained and has the confidence of the people. Frequent elections are considered one of the bulwarks of liberty, and, if this is so, how carefully is the liberty of the members of the Church guarded! Can anyone who surveys this system of government think that Joseph Smith provided it without Divine inspiration?

There is a point of it which is beautifully the claim of a Divine origin, illustrated by referring to the saying of the Savior that the greatest among His servants was the least, the chosen servant, as those Himself came not to be served, but to serve. That spirit is reflected in this government; and admirably. Joseph Smith and his people were interested and the saints suffered persecution, to set forth that the power of the Priesthood is inseparably connected with righteousness, for it is man grown in power or other vices his power ceases. This is the spirit of the government and it proclaims its origin from God. It is in direct opposition to that kind of priesthood whose instruments cant for glory and emoluments and "lord" it over the people.

Church is the government. Joseph Smith did not all in his own and plan it. It came piece by piece as the Lord revealed it. The plan of it existed only in the Divine mind. The men who were instruments knew not that a great system of government was developing, but they obeyed the word of God, and so it was brought into existence. It grew, it was and made, and its perfection certifies to its Divine origin.

The choir sang the anthem:

Jerusalem, my glorious home.

Benediction by Elder Elias Morris.

Against a Building Association.

In the Third district court an action has been filed against the mail Lake Building & Loan association by F. E. Willes, who alleges that prior to the incorporation of the company and while it existed simply as a voluntary association, it loaned $1,118 to C. W. Vesco, which loan was subsequently assigned to the association, being secured by a trust deed. Later Willes bought the property, subject to the trust deed, and March 12th of the present year the buildings were destroyed by fire. When the loss was adjusted the association demanded that the proceeds of the policy, $987.26, be paid to them, which was done by the insurance company. Willes now contends this was illegal under the terms of the original contract, and that $700 has been paid as principal, $407.75 as interest, $95.80 as fines, on the $1,118 loan, and that the association now demands the additional sum of $987.26, which would make a total of $2,242.01. Plaintiff further avers that there is only $300 principal and $52.80 interest due the association, and asks for an accounting of the amount due upon the loan at the date of the fire insurance adjustment and that he may have judgment for the excess collected from him.

Barn Destroyed by Fire.

At an early hour yesterday (Sunday) morning the big frame barn at the rear of the old Juvenile Instructor office on South Temple street was discovered in a mass of flames. The west side fire department was summoned but on arriving on the premises it was soon ascertained that it would be impossible to save the structure, which was at that time practically consumed. The principal effort made was to protect adjoining property. The barn was owned by George Q. Cannon and was built at a cost of over $2,000. It was occupied as a stable for horses and was uninsured. It is believed that it was fired by tramps.

B. Y. A. Summer School.

PROVO, July 28, 1894.—No formal opening was held on Saturday morning, but most of the classes were in session.

NORMAL TEACHERS

met in special session to discuss educational laws and answer questions pertaining to their work. There were about fifty of the student teachers present. Prof. Brimhall propounded the following question, and asked the members of the class to write the answer: "What is the object of the normal training school?"

A number of the answers were read that were so general that they had very little specific value, which gave the professor an opportunity to make some very fine remarks on "impression" and "expression." Five or several answers were accepted, and the answer built up step by step. One teacher closed her answer by saying, "We may and must develop the mind of the child." Another: "That we may get the easiest, shortest and best method of presenting truth." Still another: "That we need not spend time in the school room correcting our own errors, and obliterating our mistakes." Prof. Brimhall took the answers up, and showed where quoted sentences were but parts, and also many others, giving valuable instruction, of which a brief synopsis is appended:

Remember, the school with all its forces and factors is for the child, and entirely for the benefit of the child. It is not for the benefit of the teacher. The normal training school is to protect the children yet unencumbered from the blunders of quack teachers, to protect the legitimate teacher in his vocation to some extent.

Some one here remarked that it was only in part that teachers were protected, that if school trustees and superintendents were obliged to attend summer schools, they might be better able to discriminate between the real teacher and the quack.

The second question propounded was: "In the educational economy, what part does the training school play?" Great answers were given to this by quite a number, all more or less approaching the point, the summing up of which was: "Greatest amount of education with the advantage with the least possible expenditure of the pupil's time, opportunities, and mental energy, also the people's money." In a training school the young teacher should learn the important lesson of conserving energy. Educational speed that will enable us to reach the highest point, while decreasing the friction. The training school should be the school room what the history of events is to the political economist of the day. There is no reason why every teacher present should not become a good teacher. If you will follow out the line, planning out lessons, delving into the subject, not confining yourselves to one method or one author, but from a great variety of sources irrigate the most thoughts and most applicable ideas for your assistance, you will find yourselves growing and branching all along the line of general knowledge. It will rely you to be honored as teachers. Some present are of the opinion that there can be no dishonesty without honesty. But if you violate the substitution and rob a child of his opportunities and time, you are guilty of committing so nearly akin to it that the number incurs a very grave responsibility, not by be perfectly wrong opportunity is presented. Do not feel that criticism is unkind, or unkindly meant. These skilled teachers have seen more and greater blunders than you ever saw. We walked hand in hand with Mark G. Maeser same and began to train teachers.

Miss Keller said she had only a suggestion or two to offer, one was never to come before your class without thorough preparation. It would be much of the taking, pupils, and the effort while would be illustration on the blackboard would be an advantage.

Prof. Brimhall asked the class if they had taken pains to prepare, and would they present results to them?

This produced a general commotion. As a rule the students seemed thoroughly prepared and intended to call out during preparation, keeping an idea method in mind, but to do this we consciousness be not the case, or if it is felt that the teacher is not prepared the subjects would probably lead to more bad results than it would benefit them.

Prof. Nelson: Why the perfect teacher can afford to be one of rules of self. Read Dr. Hamilton's book on school management, under the twelve rules and read them every day. If I had known what they teach when I left training school it would have saved me many errors. I am interested in English, and there are many exercises in English, and there are many exercises in English in a line that we all ought to take. It is not possible every with which to deals, but one or three thousand taught from every day. If I had known what they teach when I left training school it would have saved me many errors. I am interested