

treasury to threaten practically to nullify any portion of it—because in his positive and perhaps superior tariff opinion it is unwise—would be a stretch of power and a piece of presumption that can be justified neither by law nor precedent. Mr. Carlisle is normally too astute to make such a blunder; yet the Washington correspondents insist upon the almost incredible story that such is his declared intention.

THAT NEPHI MEETING.

Rev. S. E. Wishard writing under date of Sept. 6, requesting the NEWS to publish some corrections of a report of the meetings of Presbyterians recently held at Nephi, says: "I am sure that your desire to see fair play will grant me the privilege of being heard." Accordingly the NEWS of Sept. 10 contained a communication of Mr. Wishard with the desired "corrections." It is in full accord with the broad principles of Mormonism to treat even opponents with fairness and impartiality, although the believers in that eminently Christian religion have not always experienced the same treatment at the hands of those who differ from them. As to the several points to which Mr. Wishard calls attention, that is a matter between him and our correspondent at Nephi, whose second letter will be found in another column. We have every reason to believe that the correspondent gave a substantially correct report of the meetings, notwithstanding a technical inaccuracy or two of but little importance that may have found their way among the statements made.

The subject would not have been alluded to here but for one point made by Mr. Wishard, which may be regarded as of general interest to the readers of the NEWS. Our Nephi correspondent stated that the Presbyterian speakers assailed the Book of Doctrine and Covenants. This Mr. Wishard denies and offers the following explanation:

I simply quoted from that book in proof of the fact that the Apostle who wrote the Epistle to the Hebrews, in the seventh chapter of the epistle, contradicts the statement in Doctrine and Covenants concerning the Priesthood. While section 84:18 affirms that the Aaronic "Priesthood continueth and abideth forever," the Apostle says that "Priesthood was changed," and adds that "of necessity a change also of the law" was made. The very law that instituted that Priesthood was abrogated. It was "disannulled," and Christ, of another tribe, became the High Priest, thereby terminating the Aaronic Priesthood. It was shown that several other doctrines were contrary to the Scriptures. That was all there was in the charge of "assailing" the sacred books of our Mormon hearers.

That is, Mr. Wishard did not "assail" the sacred volume referred to; he only politely told the people that it contains doctrines contrary to the New Testament, leaving them to infer that it is the work of an impostor, a fraud—a falsehood. If that is not an assault, in the figurative meaning of that word, pray what is it? In reading the severely criticized report from Nephi, no one could very well receive the impression that the volume "assailed" was literally torn to pieces or reduced

to ashes or otherwise submitted to physical violence. The meaning conveyed was that its doctrines were the object of an attack exactly of the nature which Mr. Wishard both denies and admits in one paragraph. It is precisely the same kind of attacks which infidels make upon the books of the Bible and which often are spoken of as "assaults" upon that Divine volume. The "correction," in this instance at least, is, therefore, entirely uncalled for.

This will appear more clearly when it is considered that the passages referred to do not in the least contradict each other. The author of the Epistle to the Hebrews in the seventh chapter draws a masterly comparison between the Priesthood of Melchisedek and that of Aaron, and argues that the conferring of the former upon the Son of God was a "change" in the Priesthood necessarily involving a change of the law, a "disannulling" of the commandment or of that law which was "weak," "unprofitable" and incapable of giving perfection. (Hebr. vii: 18, 19.) In the whole chapter there is not a hint, much less an assertion, that the Aaronic Priesthood was to be abrogated. Certain unprofitable laws were to be abrogated or disannulled, and while a "change" was effected as to the Priesthood, a change and a termination are evidently entirely different things.

In the Doctrine and Covenants the change spoken of by the author of the Epistle to the Hebrews is more clearly revealed as to details. The Aaronic Priesthood, that is the Divine authority delegated to Aaron and his literal descendants, throughout all their generations, was the highest conferred during the Mosaic dispensation after Moses had been removed and with him the higher Priesthood. It was the key to the ministration of angels and a preparation for the Gospel dispensation. With the establishment of this dispensation the higher Priesthood was again restored and the highest divine authority consequently assumed by the Son of God, who has "obtained a more exalted ministry," being "the mediator of a better covenant." The power of the Aaronic Priesthood is still to administer outward ordinances, the letter of the Gospel, and to look after the temporal affairs of the people of God. But there is a change necessitated by the reconstruction, so to speak, of the household of the Almighty which took place by the introduction of the Gospel and the termination of the Mosaic era. The functions of the Priesthood changed; the authority remains for ever.

This is in full harmony with the teachings of the New Testament on the subject. Perfection could not come by the Aaronic Priesthood alone and the Levitical law. The Melchisedek Priesthood was therefore restored in accordance with the Divine promises. But in Christ not only the Higher but also the Aaronic Priesthood is perpetuated, He having offered Himself as a sacrifice and entered a tabernacle not made with hands, presenting the blood of atonement before the mercy seat. And as His Church on earth needs for its perfection the power of both Priest-

hoods, it has been delegated to His followers, for the benefit of all mankind. To find in these teachings a contradiction to the word of God seems to prove a narrowness of comprehension of Divine things not justifiable in a student and teacher of theology.

INTERNATIONAL ATHLETICS.

Editor Desert News:

Can you tell me, through the columns of your paper, how the team of Yale athletes fared, who went over a short time ago to try conclusions with an English team? If a report of their games was published I failed to see it.

Yours truly,
SUBSCRIBER.

With pleasure. The contests took place on the Queen's club grounds July 16, on the Isis, at Oxford; and were participated in by Yale athletes on the one side and Oxford athletes on the other. There were in all nine events, and the method of scoring was to give five points for first place in any event, three points for second place and one point for third place, the winning team to be the one which not only scored the most points but won the most events. The result showed that the Englishmen excelled in running—winning first and second place in the 100-yard dash, first in the 120-yard hurdle, first in the 440-yard run, first and second in the half-mile run, and first in the mile run; while the Americans excelled in jumping and hammer-throwing—winning first respectively in the running broad jump and the running high jump, and first and second both in putting the shot and in throwing the hammer. The totals, as computed by the scorers on the plan above-named, gave Oxford 5½ events and Yale 3½; and the whole contest was described in the news columns of this paper at the time.

TO PROVE his soundness on the Presbyterian question, President Stryker of Hamilton college quoted to some inquiring friends a prayer that his little eight-year-old boy made at his mother's knee, in which he said: "O Lord, help me not to branch off into any other religion. Help me always to be a good Presbyterian, and not a Mormon, or anything like that."—*Exchange.*

If President Stryker had been as anxious to prove his true Christianity as he was to prove his Presbyterianism, he would have never have told the above anecdote without adding that he corrected his little one's bigotry by instructing him to pray: "O Lord, make my heart responsive to Thy truth, and help me to accept it wherever I may find it."

THE OFFICERS of some of the companies in the National Guard of Utah are said to be creating discontent among their men by ordering them out for drill on Sunday. A policy of this sort is bound to prove a blunder. The militia is popular, and deservedly popular, in Utah; but still more so, with the great majority, are the Ten Commandments.

IN THE great state of New York there is one county in which there is not a single lawyer; but that same county is set down as a wilderness.