

Bible texts, all the time pretending that they are teaching only the word of God, as if their conclusions were equal in authority to the inspired writings. By denouncing as false the convenient Roman tradition and claiming the Bible only, they have placed themselves very much in the position of the ingenious gentleman who sat astride on the very branch he was sawing off from the tree and finally fell with it. Protestantism is too illogical to bear the test of a philosophical investigation.

But Romanism cannot successfully establish itself on the weakness of its adversaries. It would be the utmost folly to conclude that because the Protestant churches are wrong the Catholics must be right. With regard to the point in controversy it is enough to say that although the Biblical books now extant do not contain any specific command to change the Sabbath to the first day of the week, yet there are satisfactory proofs that the first Christians celebrated that day as sacred in remembrance of their risen Lord and Savior, in addition to the observance of the Jewish Sabbath. But when the old dispensation expired with the fall of the holy city and temple, the Sabbath observance was gradually superseded by the observance of the Lord's day and this practice became so general that the Emperor Constantine at last, to please his Christian subjects, legalized that day as a holy day. By this imperial edict substantial proof is furnished that the observance of Sunday dates back to the earliest Christian time. That is, it dates back to a time when the Church was still in a position to enjoy the presence of inspired men and listen to their counsels; when the Divine presence was manifested in signs and wonders; when the leaders of the Church could say: "Thus saith the Lord." On this fact the change is accepted by those who, as the Latter-day Saints, believe all that God has revealed wherever the record of the revelation may be found, be it in the Bible or in other true histories of God's dealing with men.

And here is, as we conceive it, the only true and consistent position indicated. The Protestants repudiate, they say, all that God has revealed except that found in the Bible. Their position is absurd, for supposing that the Lord should have revealed a truth to Luther, that truth would be no less sacred than those revealed to Paul. The Catholics maintain another absurdity when they claim for the decrees of their own church Divine authority. Such decrees would be binding if the church had not apostatized from the truth; if it had retained the controlling influence of the Divine Spirit. John says: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." Consequently, if it can be shown that the Roman church has changed, expunged and added to the doctrines of Christ, a fact too notorious to need proof, it follows that her decrees have no longer any claim upon the obedience of men. Just so long as the Church was guided by the Spirit, so long its tradition and general history are of value for the determination of truth, but no longer. The presence of

God's Spirit in the Church is the cause of revelations of truth, but when that Spirit withdraws on account of transgression, there can be no just claim of Divine authority for that which is taught by uninspired men.

BE CAREFUL WHEN SPRAYING.

On several occasions correspondents of the NEWS have cautioned owners of orchards to be careful in the handling of the poisonous liquid prepared for the destruction of the insects. That the spraying may cause serious accidents was shown a few days ago by a peculiar case of poisoning which is reported from Santa Clara, California. A ten-year-old boy named James Britton went into an orchard near town and stood watching the Chinese spraying their trees. After he reached home he was taken sick and his body swelled up. The boy was evidently suffering great agony. The physician who was sent for, after a brief examination, declared the little patient suffering from Paris green poisoning. It was supposed that during the spraying, he had inhaled some of the mixture, while some of it had got into his eyes. By prompt application of suitable remedies the little sufferer was placed beyond the reach of danger. The case shows that too much care cannot be exercised in the spraying of orchards.

DOING WELL.

The people of Lowestoft, England, and vicinity do not appear to have any reason to complain that they are not receiving sufficient warning of the restoration of the Gospel in this age, for not only are the missionaries performing diligent labors there, which have been continued for years, but the chief newspaper of the locality presents the testimony of the Elders in such a direct and impartial manner that there is no need of mistaking its import. The kind treatment and respectful consideration which the Elders have received in and about Lowestoft doubtless is due in a great degree to the journalistic courage and fairness of the *Lowestoft Journal*.

The latest issue of that paper to hand gives an extended account of the Latter-day Saints conference held there on April 22, with a comprehensive synopsis of each speaker's remarks. The way in which these were treated may be seen in the following report of what was said by Elder A. H. Lund, President of the European Mission, at one of the meetings:

President Lund addressed the assembly on the sacredness of the administration and worthy partaking of the holy emblems of the body and blood of the Redeemer. That one must be pure in heart, and in love, fellowship, and peace with his neighbor; that the mind should go back to Calvary, and remember what the Savior there suffered for us. By partaking of the Sacrament worthily they witnessed unto our Heavenly Father that they were willing to take upon themselves the name of Christ, and to remember Him and keep His commandments. He further spoke upon the necessity of being humble and relying upon the Spirit of God for guidance. The principles of the Gospel were without num-

ber, and it was broad enough itself to reach all men. They should always endeavor to walk in this life as if we knew our Heavenly Father was watching us, and not do anything we should be ashamed for our neighbors to see. We should not be ashamed of the Gospel of Christ, for that is the power of God unto salvation.

The addresses of the other Elders received similar treatment, the ideas being presented clearly and without comment, so that the reader could comprehend just what the speaker had desired to express. The good work of the *Journal* in aiding to spread the Gospel message will be highly appreciated by the Latter-day Saints and will not fail of eternal reward. Mr. Arthur Stebbins, editor of the paper, appears to be of that class which weary not in well doing.

THE GREAT COXEY FIZZLE.

General Coxey, when preparing for his great march to Washington, was confident that he would be able to lead a host as numerous as grasshoppers into the capital and that the mere noise of their wings and the density of the masses would induce Congress to pass his bills for good roads and non-interest bearing bonds. At least he repeatedly expressed himself to that effect. He modestly calculated that at least 100,000 unemployed would rally to his antastich banner. The thousands counted on, however, never came and instead of an imposing army, he led a handful of stragglers into Washington, a mere circus parade. Now he has been in the shadow of the Capitol for two weeks and it is time for his sympathizers to review what he has accomplished so far.

On Mayday he gave his grand parade that was to be the first step towards the salvation of the country, and managed to have himself and lieutenants arrested for trampling down the grass on the Capitol grounds. That is about the sum total of his practical achievements in two weeks, but how that is to be a factor in the work for the amelioration of the condition of the laborers of the country is not clear. Quixote's gallant attack on the windmills is not more ridiculous than Coxey's Washington campaign; nor was the single-handed fight of the madman of the north with the Turkish army at Bender more ill-advised.

True, Coxey has managed to get himself before Congress, but this result might have been obtained without all the bluster and swaggering in which he has been indulging. Senator Sherman had already volunteered to introduce his good-road bill, but the valiant general refused the offer for reasons best known to himself. The common way of reaching the ears of the legislators did not suit his purpose, evidently. He was determined to raise a storm in some way and profit by the confusion.

Coxey has demonstrated but one thing, that he is not the redeeming messiah of America's laborers; that his method is not the means of their salvation. People acquainted with the man do not hesitate to say that he is a broken down sport and gambler who has taken this means of replenishing his own sinking funds. We are further told by Miss Mamie, the "goddess,"