

best methods to be adopted now going on at the temperance congress in session at San Francisco. There is an effort to have a defined method marked out for temperance workers to follow, but so many different opinions exist and such a varied array of suggestions is submitted that it is exceedingly improbable that any definite general plan will be agreed upon and outlined, and the temperance people will continue to make available any means within their reach. "The social influence of young people" was regarded as one of the most effective weapons with which to fight the liquor traffic, and there was a discussion upon this topic on Wednesday, in which Rev. Frank S. Forbes, secretary of the Utah Christian Endeavor society, took part. The key to a very important part of the situation lies in training the youth to decry the use of intoxicants in the home and at social gatherings and festivals. This accomplished, and legislation against the liquor traffic, in the next generation at least, would not be difficult to secure. But the tendency of the age is to train a larger number of children against the temperance cause than for it, and in that respect the outlook wears a rather gloomy aspect. One cause of this is that there are too many riders attached to the temperance movement by those who are engaged in it. One of these is attempted to be saddled on to it by Mr. Forbes. His suggestion regarding the introduction of the divine Leader into politics, while it may be the only way to cleanse that arena, when made in the connection in which the gentleman has placed it rather invokes antagonism to the temperance cause by reason of the pronounced opposition to a union of church and state. Those who would do effective work under the temperance banner would lay themselves and the cause less vulnerable to inroads from the enemy by keeping close rank and not overloading with too many actual or pretended reform movements.

DECORATION DAY.

The thirtieth of May, set apart as a holiday in honor of the heroes who died in order that the Union might live, is a day on which in patriotic breasts, as far as the Stars and Stripes are waving, gentle chords are touched, vibrating sweet symphonies of love, patriotism, loyalty, reverence, and the day will be kept sacred as long as admiration of valor dwells in the hearts of American citizens.

The origin of the day as a national holiday is due—as so much else that is good—to a woman. Mrs. Martha G. Kimball, whose death at Philadelphia April 21, this year, was announced in the News, on a visit to the South noticed Southern ladies decorating the graves of the Confederate soldiers. This gave her the inspiration that led her to communicate with General Logan on the subject and which finally resulted in the naming of a date for Decoration day. The idea once shaped, the nation readily responded to the call to carry it out. It was the one thing needed to give expression to the feeling of gratitude and love to those who fell for the country. And now, as

years roll by, the evidence is abundant that the signification of the day will become more and more understood in its true nature.

A nation assembled around the graves of its fallen heroes is a grand spectacle, and the lessons imprinted on the minds of young and old on that day are such as to be of lasting benefit. No more eloquent appeal for true patriotism is conceivable than the voice that whispers from the dust, of the deeds done by those who slumber therein. That voice from the graves tells of the glory of living and, if need be, dying for a good cause; and it admonishes the people to maintain the institutions of the country and the liberty so dearly bought. And more than that; it speaks of the immortality of man with irresistible force of argument. It is impossible to think for a moment that the handful of dust that smoulders beneath the green sward is all there is of those great men, whose earthly career was cut short on the battlefields bathed in their blood. Can it be possible that such deeds of heroism and patriotism are to find no other reward than the soon withering flowers strewn on their graves? The idea is impossible to entertain.

If Decoration day has any lesson to teach more prominent than any other, it is this, that there is a hereafter in which virtue will be rewarded. Our fallen heroes were deprived of the enjoyment of many years of life; their opportunities of development were restricted by the cruel instruments of death, but a just Creator, a loving Father has surely some means of compensating His virtuous children for such sacrifices. The grave speaks of Him who conquered death and gave a promise of immortality to the world.

This year the celebration of Decoration day brings with it more than usual solemnity, because the country is in commotion and men's hearts fall within them for fear of what the future may bring. Such fears may be well founded; yet the thought should not be lost sight of that even the darkest hours may bring forth blessings. There are still patriots in this country as true as any of those fallen and as ready to respond to a call to save the country. Men may be called upon to die, but patriotism lives in the hearts of the people for ever. As they emergency arises heroes will be found able to cope with the situation and solve any problem that may arise. This is one of the great lessons of the day on which we decorate the graves of our dead.

A MORAL ON JOURNALISM.

We believe that all "journalists" are reputable, and better posted than the generality of men on the recognized standards of moral conduct. But all the men in the profession are not "journalists." In fact, the term in its proper sense does not apply to one hundredth of them. But the difference between a journalist and a journalistic adventurer is so marked that any man may detect the fraud on sight without the slightest chance of mistake.

The points of difference are multitud-

inous, but one we have in mind will illustrate sufficiently. The journalist is an educator in the best and highest sense. The president of a university is no more so, and holds no higher ideals of good breeding, manly behavior, truth-speaking, love of virtue, thirst for knowledge, good reputation. In fact he is the popular advocate of all that elevates the race, the uncompromising foe of that which degrades or corrupts. He regards personal abuse as the weapons of a ruffian, and has no use for them. Secret assailants are not only ruffians, but cowards, and he loathes them accordingly. In other words, his mission is in part to encourage all men to be just, honorable and courageous, and such an idea precludes the possibility of covert plots that deal with the good name of persons or institutions.

The adventurer delights in the very things which the journalist abhors. The one kicks the character-assassin out of his office, the other invites his secret interviews and publishes his communications over a nom de plume. The one upholds public institutions for the good there is in them, and corrects their errors in a candid, open way, in which there can appear no bid for ribald correspondence, or material for popular scandal, more than the conditions of the case positively require. The other goes out on his regular expeditions for plunder of this sort. If there is anything real or imaginary falls in his path that can be construed into a sensation, either putrid or scandalous, he drags it home for editorial sustenance. In general when the journalist deprecates, the adventurer encourages. What the journalist shuns or despises, the adventurer hugs to his bosom. In short, the exertion and influence which the journalist puts forth for good, the adventurer exercises for purposes that are entirely vicious and despicable.

THE SMITH HERESY CASE.

The heresy trial of Professor Preserved Smith of the Presbyterian church is again before the public. Last year he was pronounced a heretic by the divines assembled at Cincinnati from which decision an appeal was taken to the general assembly at Saratoga, this year. From the tenor of the speeches delivered by the delegates it seems more than likely that the decision of the lower court will be confirmed and the learned professor emerge from the trial branded as a heretic.

The question at issue is, as in the famous Briggs case, whether the Bible is free from errors. Prof. Smith is charged with teaching that there may have been errors even in the original manuscripts of the Bible, thus throwing discredit not only upon the sacred books but upon their Author, who is by the Presbyterian creed supposed to be God Himself. The defendant denies the charge. He says the merits or demerits of the original are not in the controversy, for the simple reason that no original copies are known to exist any more, and there can be no intelligent controversy about the inaccuracy of a book no longer in evidence. He does claim, however, that in the Bible we have, certain inaccuracies have