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CHARLES W. PENROSE, EDITOR.

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THE LESSON OF THE SUNDAY "ORDER."

THE order issued by the new Captain of Police for the closing of all saloons on Sunday has been mentioned. If not with approval at least without dissent, by the newspapers of this city. We believe it is endorsed by the general public. And we have heard of no objections except from some of the saloon keepers and their Sunday supporters.

But is not the fact that this order of the new official was necessary, proof positive that the complaint about Sunday liquor-selling was well grounded? If it needed an order from the Captain of Police to close the saloons on Sundays, was not that good evidence that the city ordinances were being habitually violated?

It is not long since a City Councilor was insulted in the Council for introducing a resolution in which that fact was set forth. He was not only rebuked by some of his associate members, but denounced and maligned by the "Liberal" organ. Yet what he set forth was the actual truth, well known to those who pretended so much indignation over his plain speaking and demonstrated now by the order of the new chief.

It is amusing to see certain individuals, who made a hobby of railing upon the "Mormons" to "come within the law," condoning, defending and supporting men who defy the local statutes and city ordinances, and flying all to pieces when respect for these laws is demanded.

Well, the order has been issued. We shall see how it will be honored, also how it will be enforced when it is ignored or evaded. And we shall see how much support the officers will receive in the enforcement of municipal laws and regulations, from the pretended supporters of law and order when their particular persons and cases are not involved.

LEGITIMATE FRUITS.

THE apologist for all "Liberal" defalcations, frauds and other indictments seems to think that because ex-Assessor Cain has made satisfactory financial arrangements with the city, to make up the deficiency discovered in his accounts, that establishes his perfect integrity and precludes all moral considerations. This was the sort of ethics it maintained when a similar transaction occurred with another of its particular pets, who had to step down and out with a city deficiency which was made up when its existence was to plain to be disputed.

We do not care to dwell much or bear down heavily on ethics of these sorts. But the apologist for those "Liberal" "irregularities" needs to be reminded of these, and of the fact that the officials who appeared in this miserable light, received their offices as rewards for peculiar political work in the "Liberal capture of this city in 1890, which the organ of that faction hates to hear called by its right name—a steal.

At the nominating convention, shortly after the Bit Grants train registration, it was openly claimed by a rather too loud-mouthed "Liberal," that Cain had earned the nomination for City Assessor because of what he had done for the "Liberal" party during the city registration. The registration lists of the Second Precinct contained most of the names that were claimed to have been registered outside of the city. The registrar was not one of the persons who went on the train to get them, but his attempted explanation of how those names came on his lists, was about as lame as the effort now made to account for the tax-deficiency.

The two registrars who did the dirty work on the train are neither of them now in office. Time will develop the true character of all the "Liberal" jobs who have been rewarded with office for services rendered at that party indeed of the public, and we are keeping tally of their doings and make of their jobs.

"The steal of the city!" Yes. However distasteful it may be to the "Liberal" apologists for the infancy, it was a steal, and the attempts at stealing which followed it are of the same character, and the legitimate and logical sequences of the original transaction.

THE PINKERTON EVIL.

IT is to be hoped that the rumor concerning the use of more Pinkerton litelings in the Homestead dispute will prove to be incorrect. Whatever difference of opinion there may be as to the conduct of the workpeople or the position taken by their employers, it seems to us there can be but one view among unprejudiced people as to the wrong involved in this employment of blind fighters and their invasion of any State or town or village. That is contrary to the genius of our laws and ought to be stamped out by the power of legitimate local authority.

The employment of the militia of the State to preserve the peace when the local civil authorities declare themselves unable to maintain it, is a very different matter. That is in the line of the law. It can be respected by the people, even if they think themselves oppressed. But these men, hired to different parts of the country to go into a place where they have no rules of official right, and by force of arms overawe workmen in a dispute with their employers, expose themselves to just such resistance as they met at Home, stead, and their course almost justifies the severe handling they experienced. The whole system is wrong and it ought to be suppressed.

We do not care to discuss the question of right or wrong between the Carnegie company and the workmen. Both parties have rights which the law should maintain and which each ought to respect. If the differences can be settled by arbitration, that is the best and most satisfactory method. And whatever the employing company may claim of the rights of capital, by declining this means of satisfactory settlement it will not improve its position or gain the respect of the thinking public.

"THE UTAH COMMISSION."

SNARE and fancy Kate Field seldom says anything straight on the "Mormon" question. Her mind became warped and biased during a sojourn what protracted visit here, from reasons which we do not now care to explain. The sharp things she occasionally hints from the point of her pencil have become dulled by their effusion, and fall short of the intended mark for the same reason. She may believe some of the stories she tells because she believes in the persons who invented or repeated them for her delectation. But when she produces them to the shape of personal experience we lose faith in her good motives and confidence in her veracity. But Miss Field is in her right mind about one matter relating to Utah affairs, and we take pleasure in clipping her remarks, which appear in Alice Field's Washington of July 9th, as follows, with the warning that they will not be endorsed by her particular enemy of the *Tribune* in this city:

"If ever there was an unnecessary Commission at the present time it is that established for Utah. Five commissioners have for ten years drawn from the treasury of the United States five thousand dollars apiece yearly for doing next to nothing. Two hundred and fifty thousand dollars, therefore, have been expended in this direction, while Utah has asked in vain for a public building and more judges. The wave of national legislation are just finding out.

"Never was the Utah Commission really needed. The Governor and territorial secretary could readily have done the work, which consists in supervising the elections and making a yearly report to the secretary of the Interior. The theory was that the hostile governor could not be trusted. If the Governor could not be trusted, he was unfit for office. As a matter of fact every Governor appointed since the Edmunds law went into effect has been the peer of the Commissioners. Appointed by the President outside of Utah, with no interests at stake, these five Commissioners have in all spent more than two months of every year in the Territory, yet they have drawn double the salary of the Governor, and almost double that of every retired Judge of the Supreme bench.

"The record best the House has shown sense in the attempt at economy. In the legislative, executive and judicial appropriation bill, Mr. Holman and his committee abolished the Utah Commission, but the Senate refused to concur. Mr. Edmunds, the Senate refuses to accept the provision, but adopts amendments reducing the Commissioners' salaries to one thousand dollars and providing that future appointments shall be made from the residents of Utah. The House is asserting itself in better manner and should prevail. It would be more sensible to increase the salaries of Governor and Territorial secretary and hold them responsible for what they know far more about than outsiders carpet-baggers living every winter but at the end of war. I have never believed in the Utah Commission, in fact always disgraced with itself, being made up of both political parties and always having at least one Jack-Mormon to make a minority report. Unnecessary to the last, it is a sudden unnecessariness in the present. The sooner it dies the better."

ONCE MORE.

IN reply to what the *Tribune* of yesterday contributes to the discussion of the word *Adha*—half of which contribution, by the way, is a most determined misstatement of what the NEWS proved in a previous article—it is only necessary to say, that our contemporary has not yet been able to grasp the true relationship between the Hebrew and Arabic. It says:

"As to the value of the study of Arabic in the interpretation of Hebrew, it, of course, has its value. The best authorities in interpretation refer to the newer author from that stated by the News, that is to say, Hebrew study more light on difficult or obscure Arabic than modern Arabic sheds on difficult or obscure Hebrew, and this is the greatest philological law that we give the origin or first forms for ultimate meanings and interpretations of words or phrases rather than to derived or secondary words phrases or languages.

"Now, the fact is this, that if the question were to determine the meaning of an obscure Arabic word, and the meaning of the kindred word in Hebrew were known, then this fact would be of use to establish the meaning of the obscure Arabic word. Hebrew would then throw light on Arabic, but this point is not in question. In this case the question is not about an obscure Arabic word, but of a Hebrew one. Its kindred is found in ancient Arabic, and the meaning of it in the Hebrew is known. The obvious conclusion is that that meaning should be given to it in Hebrew, unless the contrary can be proved, which has not yet been done by anybody.

To illustrate the point: Suppose English were a dead language, as the Hebrew has been for centuries, and suppose that all the literature of the English had perished except the works of Shakespeare. This author has preserved about fifteen thousand words. Suppose a reader should find the word "branle" and he was in doubt as to its meaning. If he now were to find the kindred words "brans" in German or "brans" in Swedish, and know that the meaning of these words is a "garland" or "wreath," he would naturally conclude that that was the sense in which Shakespeare had used the word, and he would be correct. But it is as correct to conclude that the Arabic *Adha*, "to be lost," indicates the meaning of the Hebrew *Adah*. Not even a school boy would construe that idea to be derived from *Adah*.

It is also necessary to state for the information of our contemporary, that although the word *Adha* is not found in the sacred Hebrew record, yet that does not warrant the conclusion that it was not a Hebrew word to use when the language of the Old Testament was a vernacular tongue. The Scriptures do not by any means contain all the words and forms of words once in use. Some verbs are for instance found only in *Hophal* or *Hiphil*, but this does not prove that the *Kal* was never used. On the contrary, we must conclude that the *Kal* was probably in use, from the very fact that its modifications are found. In the same way, the existence of the two derivatives *Adha* and *Adhe* now prove beyond doubt that the base *Adah* is a true Hebrew word, and the meaning of its kindred in Arabic establishes its meaning in Hebrew.

This is the position we have taken and is supported by the highest authority. The *Tribune* has confined itself to perverting our statements and shifting ground all the time. It reiterates its assertion that *Adha* means "the spoiled one," but as it does not even pretend to advance any proofs, we suppose we can now afford to leave it to the enjoyment of its evident ignorance and to derive what satisfaction it can out of its grandiloquent assertions.

RAVACHOL EXECUTED.

RAVACHOL, the infamous French anarchist, murderer and grave robber, was executed, according to a Paris dispatch, at an early hour on Sunday morning. This person had been, perhaps, the most remarkable criminal of the age. Deserting also Anarchist murderer, not excepted. He was a type of the fierce extremist in anarchy. He ordained the counterfeiting, grave robbing, and even murder, justifying himself in all his diabolical enormities by his peculiar political doctrine.

Ravachol's real name was Henri Konigstein. It will be remembered that a few months ago a series of dynamite outrages were perpetrated in Paris which startled the whole civilized world. For those he was convicted and sentenced to penal servitude for life. At the time the laxity of this sentence surprised the average citizen as much as the seriousness of the outrage stimulated him to wrath. But the jury gave as its deliberate verdict circumstances, not the law to them was not given at that time. His conviction was celebrated by his comrades by blowing up the restaurant in which he was arrested for the dynamite offenses. Very, the keeper of the place, had his leg blown off and died. Very's wife was hurt and subsequently lost her reason, and two patrons of the restaurant were badly injured. Threats were made that the judge, jurors, counsel and prosecuting officers would all suffer the same fate as Very, and for a time Parisian society was in terror stricken.

In 1886 Ravachol murdered an old man and his servant at Varisville. In 1887 he murdered a man and wife at Clamond, and in 1888 another old man fell a victim in his murderous axe, the weapon used in all his terrible deeds. He also robbed sportsmen money, robbed the graves of wealthy deceased persons, and plundered churches of ornamental articles.

In 1891 an old man named Jaques Brunel, known as the Hermit of Notre Dame de Grace in Chazelles, was murdered. The only ally after the police traced the crime to Ravachol, but he fought so vigorously that he escaped. He went to Paris, assumed another name, and started the police on a wild wild search for the dynamite outrages. He confessed his crimes and said he committed them for money to advance the cause of society. On June 21st last he was placed on trial for the murder of Brunel the hermit, convicted and sentenced to death.

Ravachol was also accused of the murder of two old ladies near Montbrison, but for all our readers in this crime, unless he did so shortly before his execution. Paris may felicitate itself that it is rid of a dangerous member of its society, though it appears he had a following there which embraced all his crimes.

SUNDAY SERVICES.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, July 10th, 1892, commencing at 2 o'clock p.m. President Angus M. Cannon presiding.

The choir sang the hymn beginning:

[illegible]

Prayer was offered by Elder James U. Pierce.

The choir sang the anthem:

[illegible]

The Sacrament was administered by the Priesthood of the Twentieth ward.

PRESIDENT ANGUS M. CANNON then addressed the congregation. He wished that, during the time he might be led to occupy, he might say nothing but what would be approved by God.

The world, he said, are many who propose to administer the word of the Lord without having divine authority to do so. They think, if they only feel that they are called to counsel that is all that is necessary.

By reading the Scriptures, however, we find that those who administered the things in the name of the Lord were commanded to do so. They could not go according to their feelings like men do in our age.

Cornelius, for instance, was a devout man, who gave alms and prayed much to God. A heavenly messenger came to him and told him that his alms were acceptable to the Almighty and his prayers were heard. It was indeed a great blessing to be favored with the visit of an angel, and yet this same messenger told him that he must send to Joppa for Peter who was to unfold to him the message of the Gospel, but it is the Lord prepared him for it by a vision, and when the messengers of Cornelius arrived, he went with them and preached the Gospel to the house of the Roman officer. Then the Holy Ghost was poured out upon the believers and Peter baptized Cornelius and his household.

Another instance is cited. He was preaching the gospel to the Jews and received letters empowering him to send all things he could find. But they saw that he was honest in his heart and the Lord led him in the way he became. Jesus appeared to him, unbinding him for his wicked course and directing him where to go to learn of the way of salvation. He followed this direction, glorified God and was baptized a disciple of Christ. But he did not commence to minister in the name of the Lord until he had been set apart for this work under the hands of the servants of the Lord, who had authority to confer upon him.

When Ananias visited the disciples in the ministry, he set them apart for this work and told them that as the Father had sent Him, He now would send them, and gave confirmation to followed this testimony, to as much as the sick were healed and even the dead raised up. He gave them to understand that the Holy Ghost is promised, but they were not at the work. The Lord had taken them out of the world. Therefore they were ordained by the order. They were told to tarry in Jerusalem until endowed with the Holy Ghost, notwithstanding they had been set apart and ordained to their calling by Jesus. They were not to administer in His name until the Comforter had been given whose special office it was to bear them what to say and guide them into all truths.

When the people on the day of Pentecost heard Peter preach they asked what to do to be saved. He told them to repent and be baptized every one of them for the remission of their sins.

As the work grew in extent the Apostles ordered men to the lesser Priesthood, and entrusted to them the administration of the baptism and the preaching of repentance. Many were then found not to bear the message to the world. It appears that some had been ordained and baptized in Ephesus, who did not have any knowledge of the gift of the Holy Ghost. When Paul found them and heard that they had been baptized, he asked them if they received the Holy Ghost when they believed. They replied that they had not even heard whether there was any Holy Ghost. Paul went to them and preached to the inhabitants, and those who believed were baptized, but it was not until Paul had laid his hands on them and had their hands on the converts that they had the privilege of receiving the Holy Ghost. The baptism in the name of Jesus Christ is the only one that is effective, as Paul shows in his epistle to the Ephesians.

The speaker now referred to the sending of Christ, and that Paul wishes in an epistle to the Corinthians that the day of the Lord should not come, unless therefore it was a great apostasy. To this end he took the history of the churches of the world must be studied, both that of the Roman church and those of the various dissenting bodies. It is easy to understand, that pure water cannot flow from an impure fountain. It is clear that, if the Roman church, for instance, was to flow away from the truth as Luther found it was, it must have forfeited its right to the holy Priesthood long ago, and it is not to be expected that the ministers can be clothed with divine authority.

John saw in his visions on Patmos the apostasy, but he saw also the restoration of the everlasting Gospel which is to be preached "flying in the midst of heaven, exhorting the world again to give glory to God and worship Him, for the hour of His judgment has come.

Joseph Smith, in our time, felt moved upon to set the time when the many churches were in the right way. The Lord heard him and directed to him and communicated with him. A heavenly messenger appeared and gave him the pledge of the ancient Priesthood, of this authority, of the appointment and administration of Jesus in this country. It was made known to him that except he had been ordained and sealed by this power, he would be unable to obtain those records. He was told not to trouble any of the sects existing in Christian bodies, as God no longer communicated with them as with His people anciently, and he was also told that if he were found faithful, he would be an instrument in the hand of God to do a wonderful work among the children of men. He continued to plead with the Almighty and the Lord communicated His will to him, preparing his heart for the work about to be established. But Joseph, notwithstanding all this, was assailed by mobbers, who did not commence to administer the ordinances of the Gospel before he received authority to do so, any more than did Paul before him. John the Baptist appeared to him and conferred on him the Aaronic Priesthood which gave the right to baptize. Afterward Peter, James and John appeared and conferred the Melchisedek Priesthood giving the authority to impart the gift of the Holy Ghost by the laying on of hands. The Gospel now was to be preached in every nation on the earth, every kindred and tongue. The Elders went out with the message and wherever it was accepted, people were moved upon by the power of the Lord to gather to Zion. Then the word of the Prophet was fulfilled that people should go to the mountain of the house of the Lord to learn his laws and to walk therein.

Blessed are we as a people exercised from the world. God has blessed us abundantly, even the soil in our valleys. And here we are taught principles by which we can be made more rich than we otherwise would have been. God has given us pastures after His own heart, many of whom now sleep in their graves, while we are left behind to carry out the instructions they gave.

The speaker illustrated the meaning of repentance by relating the meeting of Zacchaeus with Christ. The Lord went into his house and the Pharisees made a remark about the previous record of the rascal publican. He, however, laid down, "Behold, Lord, the half of my goods I give to the poor, and if I have wrongfully exacted aught of any man, I restore fourfold." This is the right kind of repentance. It means to cease to do evil and to do that which is good. And then this well-doing must be continued by observing the Lord's will to the close of the first. Judas is an instance of this. He was an Apostle of the Lord. Yet, when covetousness seized his heart, he went to the chief Priests and sold the life of a sinner. Apostasy is always a consequence of transgression. Men love darkness more than light. Therefore many do that which will result in evil. Repentance does not follow, they perish in the evil.

It was predicted by the servants of God that the people would go to the mountains and become a prosperous people, and that many should be tried through riches more than they had been tried by poverty. This has come literally true, but it is well worth to strive to be faithful under the trials and all manner of temptations that may overtake us. In all things we shall be given to possess all things. They we must have it and use it for holy purposes. President John Taylor, shortly before his death, spoke about the celestial law and said: "This is the celestial law of God; I cause not to do my will but His will that sent me." This is the essential law to us.

The speaker here closed his remarks, wishing that God might bless His people to keep the law and walk the rewards.

APOSTLE JOHN HENRY SMITH said he had with interest listened to the remarks of the previous speaker on the first principles of the Gospel. During his remarks in regard to the conditions of the rich and poor, the speaker had been led to wonder whether it was necessary for earnest worshipers of God to be rich, or poor. The speaker had learned that this should not necessarily to the case. It is not the earthly possessions that influence us in serving our duties or acceptable obligations. He believed that it makes no difference in the eyes of God whether we stand before Him clad in the coarsest material, or whether we possess means to clothe ourselves in rich garments and enjoy these best. It depends on the character of the heart. A rich person can be selfish, and is, if so, beneath him whose heart is open to the need of his fellowmen. The opposite may also be the case. Our blessings in this life do not relative to our poverty. He knows what ability we have to do good with what we have.

All are not endowed alike. Some lack the ability of providing what is required for temporal comfort. Others have the ability of so doing. But on these many responsibility rests to do good with the gift. The same greed, the same selfishness can be displayed by those in humble circumstances as by the wealthy. Greatest blessings of the world. Christ taught a certain man, who claimed to have kept the whole law scrupulously, that he would have to dispose of his property for the good of his fellowmen. We are taught that in order to please God we must by actually show our love for God as to the manner in which we take care of His children, not by keeping them idle, but by helping within their needs. The means whereby they can exercise their own individuality in providing for the continuation of their existence in regard to the different conditions of life, are problems on which it is well to reflect. The times require it.

The saints in the past have stood in a variety of circumstances. Some were much wealthier than others. Other circumstances surround us partially now. Some of the new comers have no material gift to enable them to build comfortable homes like earlier settlers had. The responsibility remains, however, for those who are established here to provide employment for the poor, so far all, by establishing industries of various kinds. We should feel that all men are the children of the same Father, and none should feel that he is above his fellowmen. Every heart and every hand should go out in comfort and help to our fellowmen that we may be kept clean from the evils that are prevailing in the world. Every Christian should raise his voice against such evils, for true religion is not only a profession of belief in Jesus, but it is the practice of the doctrine which the Lord taught that wealthy had, who refused to think him of his earthly possessions in favor of the association with the Lord.

The speaker warned the people against strife, selfishness and similar errors, and closed by saying that we all might be enabled to glorify God and prove their love for Him in the deeds they do and not in what good they promise to do.

The choir and congregation then sang the hymn—

[illegible]

Benediction by Elder Heber Rooney.

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