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THE "HEALING" DISPUTE.

The Ministerial Association of Salt Lake City, at its session on Monday, continued the discussion that has arisen over the subject of divine healing, introduced two weeks ago by Rev. A. G. Andrews of Murray. It will be remembered by readers of the "News," that Rev. W. H. Bagby took issue with Mr. Andrews, and argued that "The healings and other miracles wrought in Old Testament times, were designed to prove to a people and an age that needed it, the presence and the power of God." Also that "The healings and other powers wrought by Jesus and His Apostles after Him, were for a specific purpose, viz., to substantiate the truth of the claims they made." We published his "reply" to Mr. Andrews in full.

In answer to these assertions by Mr. Bagby, we showed that "if his position was correct," such manifestations surely ought to be exhibited now to substantiate and confirm the claims made by modern ministers. We did not for a moment admit that he was correct in his assumptions as to the purpose and object of those divine manifestations. We simply took him on his own ground. But now comes Mr. Bagby with the following attempt at a rejoinder. We publish it verbatim, as sent to us by Mr. Bagby through a reporter.

"Self-refuting"—So says the editor of the "News" in his strictures on my reply to Mr. Andrews' paper on "Divine Healing." It is one thing to make an assertion, quite another to furnish arguments that readily support it. For the benefit of the casual reader, to whom the "News" editor's strictures may "appear somewhat plausible," I submit a work of reply.

He argues the present need of miracles that prove the presence and power of God on the ground of their need in the past. He assumes that the world needs miracles now as much as it did in Old Testament times. Is this true? Has the world made no intellectual and spiritual progress in three thousand years? Is not the world better able to get along without the kindergarten methods of the past than ever before in its history? Has no growth marked the passage of the centuries? Did the revelation of God in Christ Jesus represent no improvement upon his manifestation in the thunderings and lightnings of Sinai? Does not the supremacy of Jesus Christ as the only begotten Son of God conclusively prove the fullness and finality of the message delivered through him? Would God have spoken through his highest messenger until his final message was ready for delivery? Did the infinite have to annihilate his own time? "Ye are the light of the world." "It is the Gospel of Christ as preached by Paul is the power of God unto salvation to every one that believeth." These two sentences suggest the means by which men are to be turned from darkness to light and from the power of Satan to God. The highest proof of the inspiration of the Bible is its power to lift and enlighten a fallen and benighted race. The unanswerable argument in favor of the divinity of Christianity is the consistent Christian life. In the power of these in the present is found the conclusive proof of the genuineness of the miracles of the past. The miracles of the past fully attested in the present are miracles enough for the present. The proof of a miracle is greater than the miracle. The power of the Bible is the proof of its miracles, therefore the power of the gospel is greater than miracles. The Church lost nothing when she received the power of a completed gospel in exchange for miracles. On the contrary she made a vast gain.

As to the exegesis of 1 Cor. 13: 1-2. The word (telos) rendered perfect occurs in that form but twice, here and in the second chapter and sixth verse of the same epistle. At the latter place it is rendered "perfection." The "full-grown"—"We speak wisdom among them that are full-grown." How this harmonizes with, "When that which is perfect (full-grown) is come, that which is in part shall be done away." That this is the thought that was in the mind of the Apostle is made certain by the illustration which follows: "When I was a child, I spoke as a child; now that I am become a man, I have put away childish things. As it is, when these things are done away, as is pointed in the 12th verse which reads, 'For now we see in a mirror darkly; but then face to face; now I know in part; but then shall I know fully even as also I was fully known.' It follows that the Church will not reach full growth in time, and Paul is forced to make a statement that is altogether gratuitous. Of course all these things will end with time. Why make such a statement. Paul's affirmation is that miracles will cease with the Church's attainment of full growth; but only eternity will bring fullness of knowledge.

As it is with a human life so it is with the life of the Church. First infancy, then the full growth of manhood, then the knowledge and wisdom of old age. Manhood puts away the things of childhood. Fullness of knowledge comes with fullness of years. It is to this fullness of knowledge that comes with the dawn of eternity, and not to the cessation of miracles that Paul refers when he says, "Then shall I know fully even as I was fully known." A larger knowledge than that which came by revelation is to come with the resurrection. The 12th verse of the 13th chapter of 1 Corinthians does not fix the date of the cessation of miracles in the Church, but of the advent of the fullness of knowledge. The New Testament, observation and experience all witness that miracles ceased away with the infancy of the Church. There is no better proof of the passage of real miracles than modern trappings themselves. Cheap and trashy trappings on the miracles of the Master.

It will be observed that Mr. Bagby, with a finesse not uncommon in theological disputants, attributes to the

Editor of the Deseret News the statements made by Mr. Bagby himself, and then proceeds with an argument against them. Our remarks, as will be seen by reference to the "News" editorial of September 30th, were based on this hypothesis: "If the position taken by Mr. Bagby is correct." We do not believe that it is correct. On the contrary, we view it as a very common but very palpable error. Neither Jesus Christ in His day on earth, nor the prophets who preceded Him, obtained power to heal the sick or perform what are called "miracles" for the purpose of proving or substantiating the truth of their doctrines or their authority. Signs were not given to make people believe. But as a result of faith in God, Jesus promised: "These signs shall follow them that believe." When He went to preach to the people in His own country, "He could there do no mighty work, save that He laid His hands upon a few sick folk and healed them." And He marveled because of their unbelief. Mark vi, 5-6.

If miracles were performed for the purpose assumed by Mr. Bagby, that was the place of all places for the Savior to have performed them. Throughout the Savior's ministry He invariably attributed the remarkable manifestations of the healing power to the faith of those who received its benefits. His doctrine on this subject was: "All things are possible to him that believeth." If God has not changed, if the principle of faith and its power with God as taught by Christ and His Apostles is true, it must have the same virtue, force and effect today as at any time in the past. If the doctrine taught by the Savior in His sermon on the mount was true then it is true now; that is, that our Heavenly Father will "Give good gifts to them that ask Him." But it is the "prayer of faith" that is heard and answered, and without faith our prayers are vain. "According to your faith so shall it be done unto you," is a divine truth which is not and cannot be changed by the centuries.

Mr. Bagby enters into a dissertation on the progress of intellectual and spiritual thought, and asks a number of questions which have no relevancy to the subject under consideration, apparently with the view of turning attention away from the point in dispute. To the critical reasoner, again his argument is "self-refuting." If the wonderful manifestations recorded in the Old Testament were to be done away by the progress and development of higher religious thought, then there should have been none of them in the ministry of Jesus Christ on earth, who, by Mr. Bagby's own admission, brought in a higher and more perfect system than the world had seen before. But instead of telling people that such blessings were "no longer needed," he not only encouraged faith in them personally as part of his doctrine, but sent His Apostles out to teach and practice the same things; and even after His resurrection from the dead, made it a part of their commission to promise those heavenly gifts as a result of believing His Gospel. If "He that believeth and is baptized shall be saved" is true today, then it is equally true now as then that "These signs shall follow them that believe." Mark xvi, 17-18. You cannot separate one from the other without destroying the force of the whole commission.

Mr. Bagby has the assurance to call the ministrations of Jesus Christ and His Apostles "Kindergarten methods." What has he or any other modern minister who has arrogated to himself the functions of a representative of the Savior, to offer to the world in any way superior to the so-called "Kindergarten methods" of the Great Master? Does he mean to tell us that he or any of the modern jangling sects of Christendom, to which he and his friends belong, have something to present to the world that is more perfect than the doctrine and system established by Christ and His Apostles? If so, what is it, where is it, and who has it?

Taking his interpretation of the words of the Apostle Paul, "When that which is perfect is come," and read it in his way, "When that which is full-grown is come," how much does that help the cause which Mr. Bagby champions? Is the doctrine of Christ or the Church of Christ, or the light of Christ, or the power of Christ any more "full-grown" among the disputing factions now calling themselves by His holy name, than in the days when the Savior and His Apostles ministered among men? When did the Church become "full-grown"? Was it after the Apostles fell asleep and darkness and corruption spread over the earth? Was it when the church of Rome assumed sway and established itself as the church of Christ, dominating kings and nations? If not, which of the Protestant sects is the "full-grown" Church of Christ?

Mr. Bagby's reference to the Savior's manner of ministry as "Kindergarten methods," is paralleled by his assertion that Paul's statement is "altogether gratuitous." Mr. Bagby's modesty is quite as conspicuous as his logic. Paul spoke of the gifts and manifestations which were in the Church as essential parts of the body of Christ, that is, the Church. They were to be "done away" when "that which is perfect is come." The simple and evident deduction from that is, that they are to remain in the Church until the necessity for prophesying, healing, and obtaining knowledge by faith and prayer shall be past, when we shall behold the Lord "face to face" and "see as we are seen and know as we are known."

The entire twelfth and thirteenth chapters of the First Epistle to the Corinthians are a direct refutation of the notions entertained by Mr. Bagby and nearly all of the ministers of modern man-made churches. According to Paul, God placed healings, helps, governments, diversities of tongues, etc., with Apostles and Prophets and other inspired teachers in the Church as essential parts of it, none being able to do without the others. The gifts therein enumerated are all from the same Spirit. They are among His gifts and manifestations. They cannot be "done away" without doing away with the Church. If the Holy Spirit is the same in the twentieth century as in the first, His manifestations will be similar at

both periods. If God will not hear the prayer of faith now as in times of old, then He Himself has changed. Is it not the truth that faith has decreased among men? Is it not a fact that the reason why people do not have the same gifts and blessings and unity and power in this age as in the days of the Apostles, is because their faith, instead of being "full grown," has diminished and run down almost to a minimum?

There is no wonder that professing Christians do not enjoy the "manifestations of the spirit" like the Saints of the early Church, when men professing to be Christ's servants, designate the answers to prayer in the healing of the sick in modern times as "cheap and trashy travesties on the miracles of the Master." If we wished to retaliate in the same vein as that in which flows the "Christian" satire of Mr. Bagby, we might ask whether the weak, confiding, contending and decaying systems which men have set up in latter times, and which they call "Christian" denominations, are anything else than "cheap and trashy travesties" on the glorious Church of the Master, a body led to the unity of the faith by inspired Apostles and Prophets, Evangelists, Pastors and Teachers, baptized by one spirit into one body, all possessing the gift of the Holy Ghost and thus being in communion with the Lord, receiving revelations, divine visions and dreams, healings of the sick, diversities of tongues and interpretations thereof, prophecy, power, joy, peace and fellowship with God and a knowledge of the truth which could not be shaken?

In assailing the doctrine of divine healings "in answer to the prayer of faith," Mr. Bagby is attacking one of the fundamental principles of the Church of Christ, as promulgated by the Redeemer in person and by the Apostles under His immediate direction. His "done away" theory is but an empty apology for the lack of the gifts of the Spirit which is so patent in all the man-made systems of religion of modern times. Instead of thus promoting skepticism and infidelity, he and his co-workers should try to turn mankind towards their Eternal Father, who changes not, and who is as ready to hear and answer prayer and manifest His power to those who call upon Him in faith, nothing doubting, as He was at any time since He brought this world out of chaos and peopled it with His own children.

DEATH OF THE AMER.

The sudden death of the Amer of Unrest is sure to result in some unrest in that region and the uneasiness the news is said to have caused in Great Britain is natural. Afghanistan has of late years been regarded as a buffer state between Russia and India, and it has been of the utmost importance for Great Britain to maintain its influence with the ruler of that country. The legitimate successor of the Amer is thought to be favorable to Great Britain, too, but he is regarded as weak, and perhaps not able to govern the unruly tribes, as his father has done. Should this prove the case, there will be acts of lawlessness on the border, and these would either call for interference by Great Britain—something that Russia would strongly resent—or, they would give Russia an excuse for stepping over the border, to "restore order," and this Great Britain could not but view with alarm.

The death of the Amer occurs at a somewhat critical moment. There is some kind of dispute in the Persian gulf, where Great Britain for years has endeavored to maintain naval supremacy. In 1900 Russia obtained influence at the Persian capital, through a loan guaranteed by Persian customs receipts. She also was given railroad concessions. It is only question of time when that country will control the Persian side of the gulf.

On the Turkish side, Germany is slowly reaching out her powerful arm. A German company bought from a British company the short railroad line from Constantinople to Ismid, and promptly extended it to Angora. The British and French had started two railroads from Smyrna, on the Aegean sea, but the German company cleverly headed them off from a long inland extension by building its own line from Eski-Sher down to Konieh. A concession for extending this German railroad from Konieh through the rich valley of the Euphrates to Bagdad then followed. Bagdad is on the Tigris, and leads straight down to the Persian Gulf. And thus Great Britain finds herself confronted by Russia on one side of that sheet of water, and Germany on the other.

The Kowet incident, of which the dispatches had something to say some days ago, is taken to prove that Great Britain intends reserving this port as a terminal of a future railroad from Egypt, but how that can be done without annexation does not appear, since the sheik of Kowet undoubtedly owes allegiance to the Sultan of Turkey.

Should there be a change of policy at the government headquarters of Afghanistan, in favor of Russia, the situation would be extremely unsatisfactory to Great Britain. With the policy of Persia, Turkey, and Afghanistan largely influenced from St. Petersburg and Berlin, the hold upon India would be considerably weakened.

This year England has been celebrating King Alfred's millenary. Next year it will celebrate King Edward's millenary.

It has been proven against Commodore Schley of the Brooklyn that he, like Captain Cochran of the Pinafore, said "damn."

If the question were asked, "O death where is thy sting?" it might be answered by saying—the dues exacted from the estate by State and nation.

Commander Hodgson says the smoke at the battle of Santiago was so thick that the vessels of the American squadron could not be seen at times. And the affair seems to be more or less enveloped in smoke now.

against his will and he is of the same opinion still.

The Chadwell-Morgan feud in Tennessee has added four more names to its famous list of victims of honor. It is said that both families are large and influential. They need to be large to furnish food for the ancient grudge they bear each other.

It now seems likely that Miss Stone will be rescued from the brigands who made her captive, as they have extended the time of payment of the ransom. But what can be done to the brigands after the rescue has been made? Bulgaria can scarcely be held responsible for their outrage any more than the United States can be held responsible for the outrages on foreigners that occur in this country. A capture by brigands in Bulgaria is no worse than a lynching by mobs in the United States.

State Superintendent of Prisons Collins has given orders that Crozier, the murderer of President McKinley, must not be the subject of notoriety while in Auburn prison awaiting execution. He must not be seen, and visitors must not be permitted to enter any part of the prison where knowledge might be gained of his location. This is a very proper order and will meet with general approbation. And the order in this case should be made the order in the case of all criminals. It is too common a practice to make heroes of murderers and other criminals, to the disgust of all decent people. They are allowed to receive visitors, the visitors usually being morbid curiosity seekers, while flowers and all the delicacies of the season are showered upon them. The cause of the trouble is chiefly the vanity of the keepers of criminals who seem quite proud to have their importance recognized and to dispense, in a way, some patronage. Criminals should be treated as what they are and not as heroes.

THE SAMAR INCIDENT.

St. Paul Pioneer Press.

The massacre of a company of American soldiers, caught off their guard, in the island of Samar a few days ago, lamentable as it is, will probably result in a degree of caution which they appear to have lacked hitherto, and so of averting further disaster in the future. The American Indian at his worst was never quite so cunning or quite so treacherous, or so fertile in deception, as are those Oriental races. They may appear to be utterly cowed just at the time when they are meditating a most effective blow. A whole province may today wear an aspect of supreme repose, with not a disaffected individual to be found, and tomorrow be aflame with sudden red-handed revolt. That is the lesson learned from British as well as from Spanish experience and from the earlier history of Dutch colonization in the Orient.

Milwaukee Wisconsin.

Against such sad mishaps as befell company C of the Ninety infantry, U. S. A., forty-eight of whose officers and men were killed by a Filipino force which surprised them while at breakfast, nothing but vigilance can insure. The war is now on over in the Philippines, but the American soldiers are not there for picnicking. Samar is an island where turbulent elements will be long after there is quiet in the more populous portions of Luzon. From the standpoint of statecraft there is no more significance in the slaughter at Samar than there was in the killing of Capt. Canby and his command by the American Indians in 1874.

Cleveland Plain Dealer.

One reason assigned for this sudden renewal of insurgent activity is the assassination of President McKinley, which is said to have encouraged the Filipinos to strike for their liberty while the United States is supposed to be in a condition of paralysis as a result of the murder of the head of the government. That is purely hypothesis, but if the Filipinos really harbor such an idea they are doomed to actual defeat. If the change of Presidents effects the Philippine situation at all it is not likely to be in the direction of a less vigorous effort to enforce the sovereignty of the United States.

Chicago News.

The lesson of the affair as to the need of greater watchfulness doubtless will not be lost upon our forces in the archipelago. Meantime Gen. Chaffee, it is to be presumed, will fit out a punitive expedition against the insurgent leader and make it his chief object to effect the capture of Lukban. According to the testimony of those familiar with conditions in Samar this leader is attempting a coverly movement towards revolution for his own ends. He is not credited with even such motives of patriotism as were believed to inspire Aguinaldo. The sooner this ambitious brigand is caught and subjected to exemplary punishment the better.

New York Evening Post.

Very few Americans, we imagine, can see the money in the adventure, and fewer still would admit that the money consideration ought to govern us in our dealings with the Filipinos of Samar or those of Luzon. But the situation is what it is, and the inevitable money comes up. What would you do? The answer has been given many times. Treat them as we said we would treat Cuba, and as we are now actually treating Cuba. Assure them that they shall govern themselves, and that we will protect them in doing so. Is there any other way of dealing with them that promises peace within the lifetime of this generation?

Baltimore Sun.

General MacArthur, late in command in the Philippines, has spoken frankly of late about the outlook in the archipelago. General Corbin is represented as saying that "the millennium is going to come to the Philippines in the next five or six years." It is plain from the statements made by General MacArthur that the Filipinos will have to enjoy their millennium under military supervision. Unless the late commander of our forces in the Philippines has wholly misunderstood the character of our Asiatic brethren, they will require watching by an American army for many years to come.

Boston Transcript.

This success of the Samar insurgents may stir up embers of revolt elsewhere into a blaze which may give us more trouble. It will be well for the government to halt in its policy of reducing our force in the Philippines until the extent of the spread of this affair is determined. Meanwhile General Hughes ought to be heavily reinforced in Samar.

RECENT PUBLICATIONS.

The October number of Table Talk has a beautiful half-tone frontispiece, entitled: "Mark Hanna's Last Dinner Party in his Cleveland Home, to President McKinley." It is unusually well taken and gives the names of all the guests at the table. This issue contains also the illustrations of attractive dishes, recipes and instructions how to prepare them.—Table Talk, Philadelphia, Pa.

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