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THE SITUATION.

The holocaust at Scofield still hovers over the public mind like a horrible mist, and weighs down the soul with sadness that cannot be expressed. It will linger in memory and be spoken of for generations as the greatest calamity in the history of Utah. The need for help is sensed all over the country, and proffers of aid are extended which show that sympathy is universal and benevolence sways the great heart of humanity. The subscription lists are still open and contributions will be received gladly.

The State Relief Committee appointed by Governor Wells is organized and ready for business, but so far has no funds to handle. There should be no delay in the transmission of amounts collected. Of course there are present needs to be supplied and these are imperative. But the situation is one that calls for care in the disbursement of money, and one central committee can attend to this much better than many without concert of action. We urge upon all the necessity of a fully organized method of relief for the distressed. Send on the funds as fast as they are received and can be safely transmitted. Remember the widows and the fatherless!

CHANGING THE CREED.

There is great agitation in the Presbyterian church. A number of prominent preachers belonging to it are clamoring for a new creed or a substantial change in its tenets. They declare that because of certain features of the Confession of Faith "men are staying out of the church and men are going out of the church." As instances of the objections raised by people invited to join that church it is related, as published in the New York World, that they thus express themselves:

"We cannot believe that God ever created a soul simply to ordain it to everlasting death, or the not only inhuman, but ungodly doctrine that babes may be destined to hell."

People who are not acquainted with the creed of that church may be startled at this assertion. Is it possible that any confession of faith contains such a doctrine? Here is what Dr. Chas. H. Parkhurst, pastor of the Madison Square Presbyterian church in New York said concerning it in a recent Sunday sermon:

"We ought to have a new confession of faith. It is surprising that the Presbyterian church is able to do as much as it does with such an incoherent strapping upon it."

"Now, this is in our book, the Presbyterian Confession of Faith, in the Third Chapter:

"If we are thorough Presbyterians and believe what our own doctrinal prospectus advertises us as believing, we believe it probable that some of the children in your homes, little children, perhaps the babe at your bosom, is damned, already damned before it was born, damned from everlasting to everlasting—and then you are invited to come into the church and say 'our Father.'"

"We pray that the time may be hastened when this libel upon infinite grace of God shall be erased from our records."

This bold attack on the creed of his church started a number of the ministers who move in the old grooves, and they have protested vigorously against any change whatever. But there are many of the leading lights who take the same view as Dr. Parkhurst. Rev. Milton S. Littlefield of First Union Presbyterian church, says:

"The implication that certain infants are damned, the direct statement that God has passed upon and ordained to eternal wrath certain men and women whose number is unalterably fixed, is not a heresy—it is absolute blasphemy. If that were true, human responsibility could not be, and judgment were not a travesty, it were an outrage."

"Once I believed that doctrine—or, rather, I thought I believed it. I was taught that I ought to believe it, but now that I know the meaning of earthly fatherhood, I know that such a belief contravenes the loftiest sentiments of humanity—it cuts the ideas of human justice at their roots."

But strange to say, the same preacher suggests this:

"The creed should have an honored place among the sacred archives of the church. It should not be tampered with, for it was a necessary truth in the seventeenth century, and it gave us men of iron and a new England. But now we want something different, and we should have an entirely new creed and a shorter one."

How could the "absolute blasphemy" the worse than "heresy" of today have been part of the "necessary truth" in the seventeenth century? If it is false and horrible now, it was an awful deception then, as much a libel on the God of love as it is in the nineteenth century.

Rev. Dr. Wallace Radcliffe of the New York Avenue Presbyterian church, had this to say:

"There is a change of creed coming by process of natural evolution. The original Westminster Confession of Faith was written in the seventeenth century and for that century. The twentieth century needs a change; it needs something new."

So it is the popular demand for "something new" that prompts a

change or revision of the creed, which has been held for centuries as the doctrine of the Presbyterian church! There will be a great contention over this important "demand" and it will be interesting to watch it and see how it will be settled. If the old creed is either thrown aside or revised, it will be an admission that it is wrong and therefore not of God, and help to make plain the fact that modern "Christian" creeds are of human origin, and that there is need of latter-day Divine revelation to establish the Eternal Truth.

The doctrine now denounced by Presbyterian ministers, although it is an integral part of the creed of their church, is but one of its inconsistencies. It is really Satanic in its exhibition of the character of the Deity. And it calls to mind the saying of John, the beloved disciple of the Savior:

"Whosoever transgresseth and abideth not in the doctrine of Christ hath not God." II John 1, 9.

In the revelations of the Lord to Joseph Smith concerning the little ones, about whom Christ said "of such is the Kingdom of heaven," we find the following:

"But behold I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten."

"Wherefore they cannot sin, for power is not given unto Satan to tempt little children until they begin to become accountable before me." Doc. and Cov., p. 141.

The idea of the possibility of damnation of infants, led to the great heresy of infant baptism, which spread throughout the Christian world and is orthodox today. Christ took them in His arms and blessed them. He did not baptize them, for baptism is for the remission of sins and they have no sins to remit. He has commanded His servants in the Church He has established "in the last days and for the last time," to follow His example in this respect as well as others.

A Divine creed is truth. It may be added to by Divine revelation, but it never will become error through the lapse of time. There may be new rules given for the regulation of human conduct, and adapted to the needs of different ages and localities, but Divine doctrine remains true forever.

"The mighty God, even the Lord, has spoken" from heaven, and the day is at hand when the creeds of men will be broken in pieces, like their kingdoms, and will become as the chaff of the summer threshing floors before a strong wind. Meanwhile, the Saints can rely upon His word and rejoice in its infallibility and beauty and power.

THE METHODIST CONFERENCE.

The gathering in Chicago at this time of the general conference of Methodists, is a notable event in ecclesiastical circles. The conference represents a religious body of 3,000,000 members, nearly 13,000 regular ministers and over 14,000 local preachers distributed over the world in 124 annual conferences, and the session will continue for a month.

One of the most important questions to come before this gathering is the remedy for the reported falling-off in membership. The statistics of the last year showed a decrease of new converts, to the number of 23,000. And this caused alarm. Recently the bishops issued an appeal for a week of fasting and prayer on account of this loss in prestige.

Whether this serious state of affairs has caused some of the Methodists to consider their rules of admittance and the requirements of the discipline, does not appear, but it is stated that the conference will be asked to direct that the "probation" system be abandoned, and also that the prohibition of dancing and some other amusements be rescinded. It may be merely a coincidence that these measures are brought up at a time when the people are praying for an increase of converts, but it will always leave room for a suspicion that leading Methodists are not averse to a compromise with the world for the sake of gaining adherents.

The Methodist Magazine says many of the propositions to be considered will affect the bishops. The question will come up "to have more of them and fewer presiding elders to make them diocesan and not 'general superintendents' to assign them to cities in the interest of the urgent cause of city evangelization; to fix a retiring age, as in the United States army; to grant larger salaries and relieving them from any necessity of supplementary perquisites."

The latter question will, perhaps, by many be considered the most important one. It would be a splendid thing, if the salary question could be entirely eliminated from the deliberations of ecclesiastical bodies. The salary is a snare and a temptation for many a young man, who, in order to retain it, is a hypocrite all through life and tries his best to make hypocrites of other people, too. Let the Gospel be preached without a salary, in order that he who preaches it may do so because he believes it, loves it, and has a burning desire to serve the Master. The Lord can support those He calls to the ministry, without making merchandise of the Gospel. As long as priests do, they cannot expect the power that was poured out upon the devoted men that went out to the world with a message, solely because they were commanded to do so, and expected their reward hereafter.

The early success of Methodism was almost entirely due to the system by which it was enabled to send out an army of preachers, taken from the farm, the shop, the various occupations of daily life. In proportion as a denomination deviates from first principles, it is in danger of stagnation and death. Methodism is no exception.

AS TO SECTS.

Among the addresses delivered at the recent ecumenical congress on missions was one by Rev. J. H. Garrison of St. Louis, who contended that the present division of the "Christian" sects is a hindrance to the evangelization of the world. This, he said, is no longer a debatable question.

In the course of his address he pointed out that the division in sects means an enormous loss in wasted energy and resources. But a more serious aspect of the matter is this, that the separa-

tion and the more or less separate ends to which the different denominations seem to be working have the tendency of engendering doubts in the minds of men and women, as to the reality of the facts of religion. The speaker stated that in every community there can be found a great number of upright, intelligent, and educated men who hold aloof from all churches, and that sectarian division is the sole reason why "Christianity" has been scandalized and discredited in their eyes.

Anyone who has followed the religious currents in the world knows that this is true. He is aware that the wrangling about words, the anathemas, the persecutions that have transpired in the wake of "revivals" and psalm-singing, have given more offense than the open denials of infidels. Yet, the most lamentable result of such divisions is this, that they constitute a great obstacle to the progress of the Spirit of truth. As long as they continue the opposite power has great influence. To divide in order to rule, is the policy of the opponent of mankind. Unity, harmony, love are the characteristics of the presence of the Almighty. When the Prophet of this dispensation was called upon to bring forth the light of truth, he was enjoined to withdraw from all the churches, and the reason for this should not be difficult to understand in the light of the admitted fact that the "divisions" with all its consequences is the work of the enemy, not of God. In no other way could the true Church be established. Clearly, it could not be built among surroundings that, as the reverend gentleman expresses it, are a "scandal" and a "discredit" in the eyes of many upright, intelligent, and educated men.

IS LIFE NOTHING?

An exchange, speaking of the value of human life, takes occasion to observe:

"It is worth remembering that the world is but an infinitesimal space of time, and that the life of one human being is nothing, and he no more than a fly or ant. The death of one man may mean a great deal to his relatives and friends, but it is nothing to the world, much less to the universe."

Further on, in the same article, the writer says: "It is the duty of every man and woman to make the most of their lives, to develop themselves to the utmost, holding to life in spite of all difficulties." "Life is nothing," yet it is our duty "to make the most of it"—make the most of nothing, and hold on to "nothing" in spite of all difficulties.

That sounds absurd, but it is actually the essence of a philosophy that relies on force and matter, for an explanation of the origin of the universe, in which, of course, there is no room for an intelligent designing Creator.

How different is this cheerless view to that of the Scriptures, and, in fact, of both ancient and modern revelations on that subject! If human beings dare to accept the teachings of the Master and look up to the Infinite as to their Father, their lives cannot be so insignificant as some modern philosophers have thought.

A king may have many palaces, with rooms furnished in the most elegant styles; he may have thousands of servants and millions of subjects; but his children are still the most precious of his possessions. The child can never be insignificant in the Father's house, its life can never be a "nothing."

Christian philosophy rests on the fact that human beings are children in the house of the Almighty. Hence the revelation given through the Prophet Joseph Smith in 1832: "Renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children." The relationship which human beings hold to one another and to God, is such that peace and love would be natural, were it not for a depraved taste that seeks satisfaction in that which is contrary to the will of the Father.

THE DANGER AHEAD.

As a sample of what is possible to follow, as the logical outcome of the recent judicial decision as to the power of boards of health to institute such measures as they may deem necessary to prevent the spread of disease, we present the following clipped from a medical monthly:

"What does that old, out-of-date, national hymn say? 'Something about Columbia being 'The home of the brave and the free,' wasn't it? But that was before the days of the omnipotent ones who 'protect' our health. Asheville, N. C., is a health resort, or was one, but recently any one who goes there now and retains his health and liberty, in the face of the 'New Ordinance' recently, and unanimously, passed by the board of aldermen of that place. It is not worth while to give it entire, this section is sufficient:

"It shall be the duty of the health officer and of each member of the board of health and of each member of the committee herein appointed and named above, to assist the health officer to cause every citizen of the city of Asheville to be vaccinated; and each and all of said aldermen and members of said committee are hereby authorized and empowered, to summon to his or their assistance so much of the police force of said city, either regular or special policemen, as may be necessary to carry into effect and enforce all the provisions of this ordinance, and if necessary to arrest or cause to be arrested any citizen refusing to be vaccinated, and to vaccinate such person."

A LOVELY SPRING.

The ideal weather in Utah during the past, and so far during the present month, suggests the probability that in time, as vegetation spreads and the once-naked valleys are clothed in trees, the fields will yield their riches without the extra labor and worry caused by the necessity or artificial watering.

The influence of vegetation, and especially forest trees, on the country's agricultural resources is seen in the entire region around the Mediterranean. As long as the majestic cedars of Lebanon reared their heads toward the sky, the rains were regular and caused the heart of the husbandman to rejoice. With the disappearance of those forests, an entire change in the climate

took place. It is the same in southern Europe, from Greece to Gibraltar; yet one time this coast region was a veritable paradise capable of supporting an immense population. "But," says an authority on this subject, "the forests have all been cut down, causing thousands of square miles of vegetation to disappear. Where once were sparkling streams are now sterile ravines; what was once great upland lakes, surrounded by luxuriant and verdure, are but little more than dead seas, bordered by sandhills and run-parched rocks. Today this once lovely country is entirely withdrawn from human use, and is reduced to a desolation almost as complete as that of the moon."

Even nature is to some extent moulded by human skill and industry. The soil, when not used by decay and dies, as it were, but with it is buried the civilizations that flourished thereon. But with the return of thrift and industry, nature revives. Vegetation flourishes. Trees take root and spread over the landscape. The scorching heat of the summer is modified, and the chilling blasts of winter are tempered. The air yields its humidity to the various forms of life, as a mother cares for her children, and all testify to the goodness of the Creator, and to His daily concern for the works of His hands.

Some such reflections come naturally in looking over the valley now bathed in sunshine, and donning her most beautiful habit for the spring.

"When a man's down let him kick," says the Salt Lake Tribune. Well, who is trying to stop the Tribune editor from kicking?

Cholera is now claiming fifty victims a day at Viragoun, India, among the famine-stricken people. With cholera among them, there will soon be few people left to starve.

Ten thousand school children in St. Louis sang for Admiral Dewey. The grim hero must have realized a taste of heaven in listening to those voices, as compared with the peals from iron throats in the strife of war.

A Capetown dispatch tells of an attempt to shoot Mr. Schreiner, the Dutch premier, a policeman getting the bullet. Such an occurrence now seems to be most unfavorable for the British cause, since it will further arouse the antagonism of the Cape Dutch.

The offer of the ladies connected with the Orphans Home and Day Nursery of this city to take care of a hundred orphan children from Scofield is splendid and magnanimous. Their chorus recital for the benefit of the orphans at the Congregational church Tuesday evening, May 8th, should be cheerfully patronized.

In relating the incidents of the Emperor of Austria's visit to the Emperor of Germany, the dispatches give special prominence to the exhibitions of good will between the two monarchs. Is friendliness of crowned heads so rare that every indication thereof must be strongly emphasized lest people look for a quarrel between them?

In doling out official appointments, the President made a center hit in naming the governor of Hawaii. Governor Dole probably holds the confidence of all classes in the new Territory better than any other man that could be named, although the President was not short of good material from which to make selections.

Gen. Otis is coming home, after two years' arduous service in the Philippines. He will probably realize when he learns of the criticisms heaped upon him, that it is not always the man who works hardest who carries off the honors of unanimous public approval—at least not until he is dead long enough for the people to realize the results of his work apart from partisan colorings.

A correspondent of Ogden, writes:

"In the war between the Boers and Great Britain, who has lost the most men? That is, killed, captured, wounded, and died through sickness, from the time it started up to Saturday night, April 28th?"

The British total loss is in the neighborhood of 23,000, and the Boer loss, about 12,000. This includes a few more than 5,000 Boer prisoners held by the British and over 4,000 British prisoners, captured by the other side.

It is said the alleged divine healers are to be shut out of the mails because they try to collect fees where they have not cured patients. It would hardly do to apply that rule to the medical profession. No physician who understands his business will guarantee a cure, for he realizes the uncertainty of human operations; but when he gives his services with the good judgment and skill to which he lays claim by virtue of his training in therapeutics, he is entitled to pay for his work.

THE TURKISH INDEMNITY.

Harper's Weekly.

In recent years no country except Germany, which aided openly with the Sultan during the Armenian massacres, has been able to extract anything from Turkey except by the more brutal forms of diplomacy. The railroad concessions in the north of Asia Minor, granted a few weeks ago to Russia, were extorted under an implied threat that the Sultan did not dare to resist. In the same way, Austria was enabled to collect damages for the ill-treatment of an Austrian subject in Asia Minor by simply announcing that if the sum demanded was not forthcoming by a certain date, a bombardment would be. It is almost an axiom of diplomacy that Turkey will never pay until she is forced to.

Chicago Record.

There is nothing to suggest that the Sultan is desirous of discharging his just obligations. Indeed, he would probably postpone paying if he could. But it is also a fact that as things are the Sultan might be very much embarrassed if he should pay. Perhaps it would be a relief for him were the United States government to take such measures to collect the amount as would afford a real proof that he had been forced to comply with the American demand. Such a course would relieve him of the suspicion of appearing to give the Americans a voluntary preference in the matter of payments.

Philadelphia Record.

From the fact that Minister Straus, our diplomatic representative at Constantinople, has requested and been granted indefinite leave of absence it may be concluded that he has abandoned all hope of obtaining a payment of the indemnity twice promised by the

Elegant New Wash Goods,

Just received at Z. C. M. I., and now offered for sale at the closest prices. We have in this stock everything that can be desired for the prettiest, neatest, most serviceable articles that can be designed from the newest and best makes of Wash Dress Goods. Ladies are invited specially this week to view the exhibit in this department.

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