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THE WAY OF REVELATION.

We have received two or three letters of inquiry concerning the subject of revelation to the Church of Jesus Christ of Latter-day Saints. The writers are curious to know the manner in which such divine communications are received. We are willing to give such information as is at our command when questions are asked with a desire to obtain it. But sometimes they are propounded in an evident spirit of skepticism and ridicule, and we feel under no obligation to give them serious attention. In this case we will endeavor to explain.

Revelation from God is given in the same way and by the same means that the Lord has used from the beginning of time. That is, by His own voice and presence, by His Son Jesus Christ, by angels sent with authority to speak in His name, or by the inspiration of the Holy Ghost, the Spirit of Truth.

The Prophet Joseph Smith, at the opening of this dispensation, was visited by the Father and the Son in heavenly light. They spoke to him in an audible voice. He received instructions from the lips of the Son, the substance of which has been published to the world. He afterwards received visitations from angels, who imparted to him messages which they had to bear from heaven to earth. He was also endowed with the Holy Ghost, by which he was inspired to deliver the word of the Lord to the people, who were entitled to receive of the same Spirit so that they could understand those teachings and know that they were true and divine.

The successors to Joseph Smith the Prophet in the leadership of the Church which he established by divine commandment and authority, have each stood as the mouthpiece of God to the Church, and have received communications by heavenly vision, and by the manifestations of the Holy Ghost to them for the guidance of the Saints. What they speak under that inspiration is the mind and will of the Lord, and is received as were the inspired teachings of the Prophets in former days.

The operations of the Spirit of revelation and inspiration upon the soul of man are not to be understood by those who are not spiritual. The things of God are spiritually discerned. If persons who inquire on this subject can understand how Peter received his knowledge from God that Jesus was the Christ, how Isaiah, Jeremiah, Ezekiel and other Prophets came with the "burden of the word of the Lord," and how those Prophets and others wrote and spoke "as they were moved upon by the Holy Ghost," they can also understand how revelations are received and imparted to the Church of Jesus Christ in the present age.

The Spirit of revelation acts on the spirit of man as clearly and perceptibly as the light of the sun upon the natural eye. Its manifestations are real, not imaginary. They bring conviction, understanding, certainty. They reveal the things of God. In order to receive them there must be harmony between the Spirit that imparts and the person who receives. The soul of man must be sensitive to the impressions made by that divine Spirit or there will be no communication. A human eye that does not respond to the scintillations of light cannot perceive any physical object; neither can a soul that is not alive and awake and in condition to respond to the operations of the Spirit of Truth, behold and comprehend the things of God which are spiritual.

The Church of Jesus Christ of Latter-day Saints has been led from the beginning by the guidance of the Holy Ghost through the appointed channels of communication, and every member brought into harmony with that same Spirit has been able to understand its teachings through the living oracles, and to know that they were of God; also has been privileged to receive divine light and inspiration personally, direct from the Source of all intelligence, every one according to his or her station, requirements and desires in righteousness.

This divine light must be sought for. "Ask and ye shall receive, seek and ye shall find," is a great truth which was uttered by the Son of God when on earth and has been repeated in these latter times. To perceive anything naturally visible, natural light is necessary; and also the opening of one's eyes. To behold anything afar off an effort of vision is requisite. On a similar principle the spirit of man must use that energy with which it is endowed to reach up to God, so as to receive of the light that comes from His presence by which alone spiritual things can be discerned and comprehended.

As the laws of nature must be observed in order to obtain natural results, so the laws of the kingdom of heaven must be obeyed in order to obtain spiritual results. These are in-

cluded in the Gospel of Jesus Christ. Faith in God and in Jesus Christ is essential as the beginning of spiritual advancement. Repentance of sin is another step equally necessary. These are followed by baptism in water for the remission of sins, by which the soul of man obtains the benefit of Christ's atonement and is cleansed from guilt. He is then prepared to receive the Holy Ghost as a gift from God to enlighten, inspire, comfort and guide him upward to the presence of his Eternal Father.

By the aid of that divine inspiring Spirit he can learn the things of God, discern between spiritual light and darkness, truth and error, and obtain that abiding witness which will enable him to know the voice of the Good Shepherd, receive the truths revealed through the ordained and appointed oracles, and reject all that is erroneous and from beneath. This is the one way of life and light and truth by which revelations can be received from the Most High for the guidance, blessing and exaltation of His children, until they are fitted to behold Him in His glory and converse with Him face to face.

PROF. PEARSON'S DOUBTS.

Prof. Chas. W. Pearson of the Northwestern University has created quite a stir, by his recent attack upon the Bible. He has not advanced anything new on that side of an apparently interminable controversy; nor has he presented his arguments with more telling effect than did Voltaire, Paine, Ingersoll and others, each in his day and generation. But the fact that Mr. Pearson is an instructor of young men and women in a Methodist institute of learning, attracts much attention to his case.

The professor as quoted in Chicago papers, says the Bible is the most precious of all books, but its great spiritual treasures are "in an earthly vessel."

As such tales he considers the stories of miracles. Infidels always claim not to believe in miracles, though their very existence may be a miracle. The stories of the fiery furnace, the "ravens" of Elijah, the dividing of the waters, and many other miracles are especially pointed to as "myths." The professor does not hesitate to say that "he must be a very bold or a very ignorant man who will assert that he believes that these accounts are literally true." And yet the most enlightened men in every age have believed in the Bible.

The question of miracles is pretty well threshed out in the theological literature of the ages. If miracles are impossible, belief in the existence of God is absurd. For if God knows no more about the laws of nature than men do, and consequently is in his actions limited to the sphere within which mortals operate, He is not God. But if He has wisdom and power far transcending the boldest conceptions of man, then the discussion about the possibility of miracles is idle. In fact, we are surrounded by miracles on all sides. Everywhere we perceive facts, which human wisdom cannot explain, nor human power imitate.

The very establishment of the Christian religion in the world is as great a miracle as any recorded in authentic sacred writ.

A French writer puts this very forcibly. He supposes a meeting between Jesus of Nazareth and an eminent philosopher. The latter asks the Master about His plans for the propagation of the Gospel, and is told of the means by which He expected to conquer the world. Then he exclaims:

"That is to say, you propose to enlighten the wise through the ignorant; conquer the strong through those who are weak; attract the multitudes by battling against their views; you propose to make men virtuous by promising them sufferings, contempt, ignominy and death. It is your purpose to dethrone all the Olympian gods and to be adored in their stead, you, who, according to your own words, must be fastened to a cross as a malefactor and the basest of slaves. Come, your plan is but folly. It will be, justly, the object of public laughter. Before this can succeed, human nature must be recast. The reformation of the moral world by the means you propose, is as impossible as the change of this material world. And rather than believing in the success of your undertaking, I would believe that you could, with a word, shatter the earth and make it fall from the firmament of the sun and the stars."

To human philosophy the establishment of the Church by the means God had appointed, looked about as impossible as that. But it was done. The miracle was performed, and history bears record of the fact. That miracle, which cannot be denied, could depend only on another, the resurrection of Jesus, whereby He proved His divine mission. But if the resurrection is admitted no well attested miracle needs to be doubted.

Prof. Pearson's position is that held by a great many people who believe that their knowledge and their understanding are the proper standards for measuring truth. What they do not understand and cannot explain must, forsooth, necessarily be myth. Testimony is to them worthless. They will accept nothing but what they have seen or heard themselves. Necessarily their knowledge will be limited. Their advancement must be slow. In other than religious matters, they are ready enough to profit by the experience and research of others, but in religion they are Thomases. They must see for themselves, before they can believe that their brethren speak the truth. To a certain extent skepticism may be excusable and even beneficial, but it is detrimental to progress to carry it too far. The wanderer that hastens onward to a goal still far away cannot stop to look at every pebble in his path, though he may carefully look for any landmark that tells him whether he is on the right road or not. And if he finds that he is following in the footsteps of the noblest spirits that ever lived, including the Son of God Himself, he need not fear that he is straying from the truth.

TO MEET IN JERUSALEM.

A suggestion has been made that a general Sunday school convention of the world be held in the city of Jerusalem, probably in the month of March, 1904. The question was discussed at a meeting of Sunday school workers, called for the purpose of arranging for

the international convention to be held in Denver in June, this year, and now correspondence is going on, for the purpose of ascertaining whether the idea can be realized.

The first world's Sunday school convention was held in London in 1889; the second in St. Louis in 1893, and the third in London in 1898. That in Jerusalem, if it takes place, will be the fourth.

The idea is not bad. There are thousands of Sunday school workers in every country who, no doubt, would embrace the opportunity of visiting the Holy Land on such an occasion, and see not only Jerusalem, but other historical places, such as Bethlehem, Hebron, Jericho, the Dead Sea, Jordan, Nazareth, Tiberias, etc., and with the communications now at the service of tourists, it is not so much of an undertaking as it used to be. The trip would be a great benefit to the Sunday school workers, and their schools, for personal observations and experiences in Palestine furnish an invaluable commentary on many Scripture passages.

Jerusalem and its modern suburbs now contain about 60,000 inhabitants, and of these over 40,000 are Jews, according to recent estimates. The trip from New York to Jaffa can be made in about three weeks. From Jaffa a railroad runs to the capital. The distance is somewhat over 60 miles.

Jerusalem is accustomed to accommodate visitors who are not over-particular as to accommodations. Sometimes as many as 10,000 pilgrims crowd the hospitia, khans, hotels, and private lodging houses. Some years ago it would have been impossible to find in the entire city, a hall in which such a convention could have been held, for it is not to be supposed that any of the "sacred" edifices would have been opened for that purpose. But now there is a large Lutheran church, owned, we believe, by the German emperor, and that magnificent edifice would undoubtedly be placed at the disposal of the delegates.

The Turkish sultan might possibly raise objections to this pilgrimage, which would be so entirely out of the ordinary, but he would probably give his sanction to the gathering when he was given to understand that the move is not political, and not directed toward Islam. In purely religious matters the sultan is liberal-minded, as long as no efforts at proselytism are made among the Mohammedans.

POLYGLOT PAPERS.

As an evidence of the growing intercourse between nations, the fact can be mentioned that several periodicals are now issued in polyglot editions. One appears in St. Petersburg. It contains critical essays on new books published throughout the world. Each of these essays is printed in the language of the country where the new book of which the essay treats appeared. Thus a review of an American book is printed in English, a review of a French book is printed in French, and so on. One number of this periodical has contained articles in fifteen different languages, namely, German, French, English, Italian, Spanish, Dutch, Portuguese, Swedish, Danish, Hungarian, Rumanian, Russian, Serbian, Bohemian and Polish.

Another polyglot paper with a Latin name appears in Austria. It has correspondents and subscribers all over the world, and the contributions of the former are invariably printed in the language of the countries from which they are sent. As a result it frequently happens that in one number of the paper there are articles in twenty-five or thirty languages.

In the Chinese capital, too, there is a paper regularly printed in English, French, German, Italian, Russian, Japanese and Chinese.

In the arid West irrigation dams are coffer dams.

Let every valley be exalted, every hill made low—with snow.

Yale's watchword for the week has been, "All promenade."

The windows of the hardware stores are still filled with sleighbells.

Ogden's mayor has become convinced that smallpox, existent or non-existent, is a pest.

The samples of snow received today were very fine. Now let the wholesale orders be promptly filled.

The delay in getting the Cuban reciprocity scheme through Congress causes its advocates to exclaim, "Oh! Sugar!"

Missouri has been shaken by an earthquake. A good shaking up is just what Missouri has needed for a long time.

The beavers of the ransom of Miss Stone and Mme. Tsilka are seemingly making their journey by slow and easy stages.

Important as is the interoceanic canal question it is not comparable in importance with the alimentary canal question.

At regular intervals it is announced from London that South Africa is practically pacified. Surely it is a peace that passeth all understanding.

Smallpox is epidemic among the Indians of Plumas county, Nevada. This will make material for "A Second Century of Dishonor."

That Los Angeles veteran who coughed up a bayonet tip probably swallowed a bayonet grass seed at some time in his thirst for glory.

The California delegation of Elks to the great Elx conclave to be held in this city next summer, proposes to be known by its fruits. (It will bring six car loads.)

Dr. Parkhurst's open letter to Mayor Seth Low has tickled the Tammany Tiger from the end of its nose to the tip of its tail and made it smile a smile as broad as Greater New York.

What a sir Prince Henry's prospective visit is creating! American society is on the tip-toe of expectancy while European diplomatic circles are on the qui vive.

At Florence, Colo., ten tramps stole a Denver and Rio Grande train. Had these men been capitalists and stolen

a railroad, no note would have been made of the fact.

A University of Utah professor classifies boys as motor and intellectual. His limits are too narrow. There are automobile boys, bicycle boys, messenger boys, boys in blue, "boys" in politics, dull boys, stupid boys, tomboys, boys who are fathers to the men, cowboys, hantboys, carboys. And there are others.

"If I write an article on so-and-so," or "If I send a reply to your editorial of such-a-date, will you publish it?" That is what we are asked occasionally. We answer, that depends on the article or the reply. We do not pledge the "News" to publish anything until we see what it is. Is that plain enough?

Justice C. M. Nielsen could have done no less than commit the defendant Mortensen for trial, on the charge of murdering James R. Hay. There was sufficient evidence to constitute probable cause and no testimony was offered to explain or weaken it. The accused is entitled to a fair trial before a jury in the district court.

The Latter-day Saints of the Twenty-first ward of the Salt Lake Stake of Zion, who reside east of M street, are requested to meet with the Presidency of the Stake, at Taggart's hall tomorrow, Sunday, evening at 6 o'clock, to take into consideration the organization of a new ward in that district. All who are interested in this proposed movement should be present on that occasion.

Both the civil and military authorities in Manila deprecate the publication in the Philippines of Prof. Schurman's Boston speech and the minority report in the Senate on the Philippine tariff bill, which, they say, are liable to have a bad effect on the Filipinos. If the Philippine commission ever had a friend and a supporter of its policy, surely that friend is Jacob Schurman. Affairs in the islands cannot be in a happy way when Mr. Schurman's remarks have a bad effect there.

ON RELIGIOUS TOPICS.

Boston Transcript.

Lord Aberdeen, not long since governor-general of Canada, an intimate friend of Henry Drummond, and a well known layman active in Christian and philanthropic work in Great Britain, improved the opportunity recently in addressing the twentieth annual conference of the church of Scotland Young Men's Guild, to make an earnest appeal for their encouragement of all movements tending to make the theater serve a higher purpose in society. So far from condemning the theater per se he praised it as a social organ which it is folly for the church to deprecate. Lord Aberdeen's attitude now may or may not be a growth in tolerance on his part. Of this we cannot speak authoritatively. His friend, Drummond, while he may have approved of the drama and have believed in the theater, seldom if ever patronized it, owing to the belief that his example by so doing would be detrimental to his influence as an evangelist.

New York Mail and Express.

The [church] statistics are an impressive vindication of the American principle of a free church in a free state. The fathers who forbade forever an establishment of religion were not irreligious, but for the most part profoundly religious. They had seen that the religious establishments of the Old World were of doubtful value, either religiously or morally. They believed that by understanding alone in a house established; and the experience of these early days of the twentieth century, as well as that of all the years that have passed since the fathers fixed their constitutional decree, has proved their wisdom.

Hartford Courant.

When William Booth dies—and he's getting well along in years—we expect to see his Salvation Army go to pieces. The disintegration has begun in William Booth's lifetime. He undertook to supersede his son Ballington in a command; Ballington is now a "general" himself, with an army of his own. Last summer the old man commissioned two officers to exercise joint command with his son-in-law and daughter, A. E. and Mrs. Booth-Clibborn, in the Netherlands. Now the whitebearded old chap out of Chicago who says he is a reincarnation of Elijah and John the Baptist, but does business under the name of Dowie, has made public a letter (written November 30, last year) in which Booth-Clibborn acknowledges his claims and asks to be enrolled among "Zion's" faithful upholders. "I had thoughts of starting a separate mission," wrote the general's son-in-law, "till I got light about the Elijah matter, as that was the great obstacle. To me it could only be a gigantic error or a gigantic truth, filled with unerring and solemnity." It's a fairly safe prediction that Booth-Clibborn, if he lives, will presently have thoughts of starting a separate "Zion," and will act on them. If he couldn't stand the rule of his father-in-law, he'll never be able to stand Dowie's.

The Congregationalist.

Almost no preacher today dwells exclusively upon sin, salvation, and the relation of Christ to the sinner. Important as those themes are, other aspects of the mission of Christ in the world and of the purpose of Christianity are being brought to the front. We regard this as extremely desirable. Preaching is something more than the reiteration of traditional truths in conventional ecclesiastical language. A sermon is the embodiment of a man's deepest and most real thought, phrased in words which everybody can understand and addressed to the real needs of real people. Jesus Christ was a popular preacher. He employed parables and tales about the lilies and the clouds, the barrel of meal and the play of little children, and welcomed carefully all his words with a view to making the truth which filled and flooded his own soul plain, winsome and powerful in the eyes of others.

The Independent.

We venture the opinion that if God and nature punish, and if the devil leads over the top of every child's catechism, apparently the duty of parents is more particularly to accompany their children along the perilous way they must go. To terrorize and then leave them to confusing directions, is hardly fair. For children do not learn to live by lines and precepts, but through a personal intimacy with the forms of life about them. And they too rarely enjoy the moral security there is in the companionship of their legitimate elders. These are like foreign countries, indeed, friendly, but remote from the islands of their young lives. Children miss more than we suspect the telepathy between them and the power of goodness in older people. Orphaned of this subtle relationship they comprehend the nature of the laws and bind them to God and goodness, they become the step-children of the world at large, and suffer their way up or down through great tribulations. No wonder so many of them wander into far countries and waste their substance in riotous living!

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