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## THE FULLNESS OF THE GODHEAD.

A reader of the "News" asks for a word of comment on the term "fulness" in Colossians 2:9: "For in Him dwelleth all the fulness of the Godhead bodily."

The word "fulness" is the English equivalent of the Greek "pleroma," which occurs frequently in the New Testament and which had in the early ages a distinct theological meaning. If this can be ascertained, the import of the passage quoted becomes clear.

Dr. Lightfoot, in his treatise on the Colossian heresy, proves that the germs of the modern misconception of the Deity were sown in the earliest ages, wherever the Gospel was preached. In the Essene and Gnostic theology, God was represented as an absolute, incomprehensible Being, creating worlds of nothing.

From this basic principle the questions were asked: How can the creation be explained? How is the existence of evil to be accounted for? If God created worlds of nothing, or if He evolved them out of His own existence, how could sin and evil be called into being, God being perfectly good and not being restricted by opposing influences? The only answer to these questions appeared to the minds of those early philosophers to be to postulate the existence, independent of God, of evil matter, by which the divine plans and purposes were continually thwarted and limited.

Having arrived at this conclusion, the Gnostics further argued that there was an impassable chasm between God and matter. God is, he said, infinite, perfect, absolute and incomprehensible; matter is finite, imperfect, limited and comprehensible. How, then, could God create at all? How could the infinite act upon the finite? How could the absolute God come in contact with that which is evil? How could the chasm be bridged?

In reply to these questions it was argued that the infinite God "evolved" from Himself a being less perfect than He. And from this second being another evolved, one step lower in the divine scale. From this another evolved still lower. And in this way a series of successive emanations is obtained. In each successive evolution the divine element is feeble than in the previous, and at length contact with matter is possible, and creation becomes a fact. These emanations, aons, spirits, or angels of gnosticism, are the supposed "fulness" in the void between God and the visible world. Only through these, it was thought, can imperfect man approach the infinite God. They formed the bridge over the chasm. Hence the origin of the "worship of angels," with a "show of humility."

Against this false philosophy the author of the letter to the Colossians contends. He represents Christ Jesus as the one Mediator between God and man, in whom dwells not a fraction of divine powers and attributes, but the entire "fulness." He is the visible image of God, and not only an emanation among many. The "fulness" abides absolutely and wholly in Christ. His supremacy in heaven and in earth is absolute. The Apostle does not argue against the existence of "thrones, dominions, principalities and powers," but he asserts that Christ is Lord of all, of whatever rank or name, for through Him they became, and to Him they tend. Christ alone bridges the chasm between earth and heaven. He declares God to man, and through Him man can attain exaltation.

This is the doctrine of Paul in this epistle. It teaches us, that, as the divine powers and attributes abide in Christ bodily, God is no longer known through Him. God is no longer incomprehensible, in the sense of ancient gnosticism and modern orthodoxy. The attributes of the Father have been revealed in the Son, to God's children.

The practical application of this doctrine is striking. The Apostle draws the conclusion that whatever we do, in word or deed, should be done in the name of the Lord. Col. 3:17. Wives are exhorted to submit to their own husbands "in the Lord;" children to obey their parents, because that is pleasing "unto the Lord;" and servants to obey their masters, as if they were serving "for the Lord." This inference is perfectly natural. A correct knowledge of the powers and attributes of God as revealed in Jesus has a practical bearing upon every day life. As it is essential to know God and His Son, so this knowledge is the most potent moral force in human existence on earth.

## IMPORTANT TO VOTERS.

Do the electors in Utah realize that of the tens of thousands of voters now named on the registration lists in this State, not one can vote at the coming November election by virtue of a past registration? If they do not, they should awaken early to the fact, not

one person can vote without a new registration, and the registry officer will not call at four homes to get your name.

This demands a great and important work on the part of the electors, and it should not be omitted either by indifference or through a lack of understanding.

The State statutes require a new registration in each presidential year; and they allow only five days for the work, with no house-to-house canvass. The old registration lists are without force in the coming county, State and presidential election.

Every qualified elector in the State, male and female, should be registered for the approaching election. They should be registered on either the 10th, 16th, 26th, or 31st of October, at the office of the registry agent in their election district; the earlier it is done, the better.

Here is what the State law says:

"An entirely new registration of voters shall be made in each year of a presidential election, and every person desiring registration must appear in person and make application therefor."

"Entirely new" dispenses with all the old lists. Formerly the people were accommodated greatly by being visited at their homes by the registry agent. Then, many persons who thought they would not care to vote were registered anyway, as it was no trouble, and when election day came they caught the spirit of the occasion, and were glad that their names were on the voters' list. The arrangement was especially convenient for women, who were not as accustomed as men to placing themselves in a position to participate in the election. But the women have had some opportunity to become interested, so the Legislature made the change. Besides, it was a saving of considerable expense to the counties, in paying for the time occupied by the house-to-house canvass. Now the voter must go in person to the registry agent's office, and make application for registration, subscribing to the oath of citizenship, residence, etc.

The law further says:

"It shall be the duty of the registry agents, when called upon to do so at their respective offices, and not elsewhere, at any time between the hours of eight o'clock a. m. and nine o'clock p. m., of the fourth Tuesday and of the fourth Wednesday, and of the third Tuesday and of the first Tuesday, and, in presidential years, of the first Wednesday, prior to any general election, to receive and register the names of all persons applying for registration, who, on election day, will be legally qualified and entitled to vote in that election district, according to the provisions of law under which such election may be held."

The dates this year are October 9, 10, 16, 20, and 21. That is just one day more for an entirely new registration than for a revision of the lists, and seems inconveniently short. But it is the law, and the qualified electors should make it a point to call early, since delay might mean being barred out. There are always enough who are unavoidably detained to crowd the last hours of a public function like this.

The registry agents must give notice of and be at their offices from 8 a. m. to 9 p. m., on the days named. They are not entitled to a "lay-off" for two or three hours for lunch. They must be present and ready for business as continuously as can be reasonably expected. They cannot register persons anywhere else, or at any other time, though errors in names of persons registered may be rectified during the three days succeeding the last day of registration. The registry agents must post the lists as made up to October 16th of this year, for public inspection. This must be done within three days from that date, so people can see who are registered then. After the final registration they must also post the lists as completed and corrected, this time near the polling places. They cannot refuse registration to any qualified elector. The registry books and lists must be open at any reasonable time for inspection by any person.

The importance of the situation requires that the county commissioners select only well qualified persons for the office of registry agents. "Any old stick" is not good enough. The mandate of the law, that "all registry agents shall be competent persons," should be followed in letter and spirit, and as county commissioners hold positions of prominence that give them a broad comprehension of affairs, it is not expected that any other than competent persons will be considered for registry agents.

Voters, kindly look over the situation, and note the changes from the procedure at the last presidential election. Do not fail to meet the obligations that rest upon you as citizens of this great Republic.

## A NEW SECT.

The latest addition to the numerous religious sects of the world is the New Age church, whose founder is a Rev. Abraham Ribbany, late pastor of a Congregational church at Morenci, Mich.

The sect'sman was born in Syria. He came to this country a poor boy, but managed to obtain a good education, when, upon his entering the ministry, he is said to have been a good linguist, and very clever in his work.

What the tenets of the new sect will be is not known as yet. The gentleman is said to be in communication with influential men about the reform movement. Mr. Ribbany himself states that his object is "not to plunge into unprofitable theological controversies, but to feed the multitude; that the plain people want not old or new dogmas, but living, practical, and usable truths that touch everyday life and work and heart and needs." He also promises to publish a new edition of the Bible, "where its pure and lofty ethical teachings will be separate and distinguished from its legendary lore."

From this it may be inferred that he is about to found a church on the basis of the alleged discoveries of the so-called "higher criticism." If this is correct, his experiment is of the greatest interest. It will demonstrate the power of that product of rationalism. What the influence of Christianity has been through the ages is seen in the world's history; what "higher criticism" can do is not yet clear. The in-

fluence of the Church founded by revelation from God is a historical fact; a "New Age church," built after a "conference with influential men" is, in spite of numerous experiments, considerably less advanced than navigation in the air.

"Higher criticism" claims that the history of the people of Israel begins with Moses. All patriarchs, Abraham, Isaac, and Jacob, down to Joshua, are held to be legendary characters, and their history is to be understood allegorically. The poetical inclined people of the Orient were accustomed to clothe their religious ideas in such personal forms. Paul, it is admitted, treated them as historical persons, but they say he was mistaken, and that so was our Savior. The "higher criticism," as they call it, the first six books in the Bible, was written, according to the "higher" critics, in the centuries from 1400 to 400 B. C. It contains nothing, we are told, written by Moses, and consists of three law books and two books of legendary histories. The earliest laws are found in Deuteronomy, introduced 621 B. C. for the Jews. The second is found in Exodus and Leviticus, introduced by Ezra in 447 for the Jewish congregation in Jerusalem. The three historical books, inclusive of Joshua, were completed about 400 B. C.

They have even discovered that Genesis is a combination of two distinct narratives blended together by some unskilled editor, at some time during the centuries mentioned. And on this theory, which places the earliest heroes of sacred history among the myths of antiquity, and which makes the Bible a product of pious fraud, it is proposed to build a church.

Before that criticism goes any farther, it should reply to the question propounded for its benefit by W. W. Everts in the August number of Homiletic Review. He points out that inscribed on tablets unearthed at Babylon—a date 1,000 years earlier than the writings ascribed to the alleged two authors of Genesis—has been found narrative almost exactly corresponding to that in Genesis as we find it in our common Bible. The query is raised: How does it happen that such a correspondence exists, if, as is claimed, the alleged blending of two variant narratives took place 1,700 years after the Babylonian tablets were prepared?

Does this not show that higher criticism has taken too much for granted? The pitcher is broken at the very threshold, and its contents are spilt on the ground. There is nothing left for the entertainment of immortal souls who stand in need of something whereupon to live by that faith which is a power for righteousness and eternal exaltation.

## THE INDIAN FAMINE.

In the noise of "war's alarms," the people seem almost to have forgotten the awful conditions that exist in India, more sensational news being constantly brought to their attention. But with all the notice due to China, to South Africa, and to other points where the demon of war rages, the greater calamity still presses hard upon British India. In that land, millions of people are struggling with hunger, thirst, and disease. Hundreds of thousands have perished, and perhaps hundreds of thousands more will go before ample relief comes to the great body of sufferers. The scenes of privation are beyond descriptive powers of the pen. Old and young, men, women and babies, alike are victims to the terrible distress caused by scarcity of water and food, and which is followed closely by a calamitous visitation of disease.

The British government is spending millions in money to alleviate the distress. But the British treasury is not equal to the necessities of the occasion. Besides this, British citizens are spending millions in giving aid, and philanthropic efforts are marked by liberal hands. But India has a vast population, and the suffering is so widespread and general that all that Britain can do in public and private charity falls far short of the necessities of the hour, other countries are giving assistance, but America especially is looked to for material aid, since this country is now the most prosperous of the nations, and American liberality is proverbial.

"He that giveth to the poor lendeth unto the Lord." And surely the suffering people of India are numbered among the poor today. No person with a philanthropic soul can read of the conditions in far-off southern Asia without his heart being touched with sympathy and sorrow for the millions of human beings that are in deep affliction and want. Others among men are given abundance, and are they not custodians for the distribution of a share of the plenty they have received to those of their fellow beings who are in sore distress? The past, and the response coming in to the present appeal on behalf of famine sufferers in India, give assurance that American philanthropy will not be looked to in vain, to do its full share in providing for the poor and needy whose cry for help goes up to all the civilized world.

If that big Russian force said to be coming into Peking from the north should happen to catch unawares the Chinese army that is resisting the allied advances from Tien Tsin, China will have a bigger game of diplomacy to play than ever before to get the Russians to retire. There is more danger to China in a Russian advance from the north than in permitting the allied forces to enter Peking to relieve the ministers; for the allied army will retire of its own volition—a movement that is far from assured—on a Russian army that may approach the Chinese capital.

It is estimated that there are 13,000,000 head of cattle in the world, one-fourth of them being in the United States.

The Troy, N. Y., Press advocates uniform marriage laws for Utah. Got em, friend. You should have said New York and vicinity.

An exchange asks why all the pretty girls sing in the choir. For the same reason that homely ones do; that is, if there are homely girls.

Not all the adverse criticism of Secretary Hay will do away with the fact that he "got there with both feet" in the Chinese diplomatic game.

The latest agricultural bulletin shows that Kansas crops are all right, and consequently the Kansans should be with their wheat-bins and corn-cris.

A St. Petersburg dispatch says the Chinese minister there has received a

telegram saying Li Hung Chang is dangerously ill. Evidently he is sick of his job.

The ministers in Peking have decided never to surrender to the Chinese. May that relief expedition be hastened forward to the rescue of the brave legationnaires!

Now that men are taking to the shirt waist, the women are threatening bloomers again. Under this state of diplomacy it is likely the men will yield inside of a month at most.

It is said the navy department at Washington is trying to make a map of China, using travelers' books as a guide. It will not be finished till the men with General Chaffee make their report.

On parade, the Chinese soldiers are said to present a very gay appearance. But the "boys in blue" with General Chaffee will not see them on parade, hence cannot observe the Chinaman at his best.

Oom Paul has relieved the big newspapers from prolonging their discussions of what Britain will do with him when he surrenders. The shrewd old burgher says he has no intention of surrendering this century.

The Chinese government is trying to induce the foreign ministers at Peking to leave for Tien Tsin, but they politely yet positively refuse to comply. "Surely in vain the net is spread in the sight of any bird."

Sheriff Walker wanted cannon with which to demolish the house in which the Hugo train robbers were. He must have been somewhat "rattled," for there is no rule of war requiring a cannon to kill a cat.

China seems to be holding up Minister Conger's telegram. Doesn't China know that about the most dangerous business one can engage in is to interfere with Uncle Sam's mail, whether in the form of letters or of telegrams?

Rev. T. DeWitt Talmage says he found as much religious liberty in Russia as in the United States. Was it religious "liberty" of the Talmage kind, which wanted "Mormons" herded together and shot because they did not conform to the views of the "charlequin of the pulpit?"

The story that Andrew has been heard from again, this time at the mouth of the Mackenzie river, is altogether improbable. The world has about settled down to the conviction that the intrepid navigator of the air is either in the ice of the far Arctic ocean or on some lonely piece of land where only the eye of the ruler of the Universe can see him. Poor, brave, lost Andrew!

The farmers in the vicinity of Salt Lake City, especially along the west side of the Jordan two to five miles south of town, are troubled by vast numbers of blackbirds, which make great havoc with wheat and corn-fields. These farmers would make no objection nowadays to sportsmen tramping through their fields to enjoy the abundant shooting the birds would provide.

The Chicago papers are comparing the temperature of that city with what it has in Salt Lake, and point out that the hottest day here this week the temperature was 87 degrees, while it was only 84 degrees in the Windy City. But our Chicago friends forget that Salt Lake City has deliciously cool nights—a relief Chicago does not know, and which makes all the difference in the world.

Col. Eskridge and a battalion of the Twenty-third U. S. Infantry are now residents of Salt Lake, being domiciled at Fort Douglas. The "boys in blue" are cordially welcome here, and we speak for them the best kind of treatment, which there is no doubt the heroes of the Twenty-third, who have proved themselves so gallant in war, will show themselves to be fully worthy of in the midst of a peaceful, loyal community.

They have a prompt way of doing things at West Point, that vastly increases one's respect for the military system. The other day a cadet from Arkansas undertook to "haze" a newcomer by forcing him to stand on his head in a bath tub, and repeat over and over the words "We have met the enemy and we are theirs." One of the officers happened into the room while the pleasant exercise was going on, and the same afternoon the Arkansas cadet was bundled out of the academy, with a dishonorable discharge in his pocket.

English extremists, greatly irritated over the prolonged resistance of the Boers, favor declaring them banditti and treating them as such. It is hardly likely to be done. But the spirit of the suggestion is itself wrong. It is the doctrine that the weaker nations and peoples have no right when once war is begun. War is a horrible thing but among Christian and civilized nations it is supposed to be conducted along certain lines, and these lines do not contemplate making small but desperate armies banditti.

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## RECENT PUBLICATIONS.

In the August number of the North American Review the topic which is filling the mind and absorbing the sympathies of the world is treated with great fullness and comprehensiveness. Seven articles are devoted to "The Crisis in China." John Barrett, who was formerly our minister to Siam, defines "The Duty of America." Lieutenant Carlton Bellairs, of the Royal navy, who was naval attaché to the British legation at Peking, points out "The Responsibility of the Rulers" for the lamentable conditions existing in the

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Celestial empire. Demetrius C. Boulger expresses the fear that the partition of China is inevitable, and insists that America must prepare to take her share of territory unless she would suffer commercial effacement in the Far East. George H. Smyth, president of the Anglo-Chinese College at Poonchow, gives an account of the "Causes of Anti-Foreign Feeling in China." A Japanese Diplomat tells what his countrymen think of the situation. Robert E. Lewis, an American gentleman resident in Shanghai, who has traveled in nearly every province of China, describes, in an article entitled "The Gathering of the Storm," outrages which have been systematically perpetrated upon foreigners in China for a space of two years; while Charles F. Holder demonstrates, in "America's Treatment of the Chinese," that the United States is not without blame for the resentment cherished by that people against the nations of the West. There are numerous other papers of interest in this number.—New York.

The possibilities of the "animal story" are shown by Mr. W. A. Fraser in his new tales, entitled Moosawa of the Boundaries. These are stories of Rod, the Boy, and the far-bearing animals of the Northwest and the half-breed trappers who hunt them. Each of the tales teems with curious bits of woodlore and little-known facts about the moose, beaver, lynx, fox and wolf. Mr. Arthur Henshaw, who has illustrated the stories, is a sportsman and naturalist, as well as an artist. The first of the Moosawa stories will appear in The Saturday Evening Post of September 1.—Philadelphia.

The essays by Abraham Cowley form the contents of No. 315, volume VIII, of Cassell's National Library, new series, edited by Professor Henry Morley. It is richly gotten up, and its value is enhanced by a historical introduction by the editor—Cassell & Co., 7 and 9 West, 18th street, New York.

The International Monthly for July commences the second volume of that magazine, it has papers on the following topics: "The Nature of the Creative Imagination," Th. Ribot; "American Literary Criticism and the Doctrine of Evolution," William Morton Payne; "Political Horrors: The Defects and Possibilities," Y. H. Robinson; "Recent Aspects of Biological Research," Edmund B. Wilson; and "The Rabbits Plague," Cyrus Edson, health commissioner of New York.—Burlington, Vermont.

The Leaven is the title of a neat little publication, the August number of which has reached our table. The list of contents is as follows: "A Fable for Poets," poem by Arthur I. Brown; "Europe vs Asia," Louis Ghanter; "Philip," M. S.; "The Editor's Private Talk," and "Two August Idylls," Brother Noah. It is a very readable little periodical. It is edited by G. A. Southworth, Northfield, Minnesota.

In the August number of the Magazine of Art, the art buildings at the Paris Exhibition are subjected to criticism by M. Henri Prantz. The Grand Entrance to the Exhibition is especially condemned. Of this structure M. Prantz writes: "While we may sincerely rejoice that these two palaces and the great bridge are destined to survive their present uses, we may no less sincerely congratulate ourselves on the hope that the great entrance—the porte monumentale—will disappear. It is, in fact, an incomprehensible sin against good taste, a mental aberration on the part of its architect, M. Binet, and of the jury who allowed such a structure to deface the handsome aspect of the Place de la Concorde. When, nearly two years ago, I discussed in The Magazine of Art the rough sketch of this entrance, I hesitated to give a decisive opinion, preferring to await its completion; but now I am obliged to concur in the general opinion that M. Binet's gateway is a ponderous blunder, with its pseudo-Arabian style and its overloaded ornament, entirely out of place. This huge semi-circular arch has not even the excuse of utility; it does not even afford shelter on a rainy day to those who may take refuge there.—Cassell & Co., 7 and 9 West, 18th St., New York.

Among the leading features of Harper's Bazar for Aug. 4, are these: "Wonders of the Bible," J. Rev. Edward B. Coe, D. D.; "Wild Flowers of August," Alice Lonsberry; "The Women of China," Edgar Mear; "Summer Magic," (Poem), Eliza Carman; "Leaves from a Paris Sketch-Book," Florence Scovel Shinn; "Sixteen Pages of Fashion," A. T. Ashmore—Harper and Brothers, New York.

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