DESERET EVENING NEWS.

DESERET NEWS PUBLISHING COMPANY, LESSEES.

Saturday, September 16, 1893.

The Deseret Evening News is published every evening (except Sunday) at 10 Exchange Place, Salt Lake City, Utah, by the Deseret News Publishing Company, and is delivered to city subscribers at 50 cents per week.

The Deseret Weekly is a magazine issued every Thursday morning and is mailed to subscribers at $2.00 per annum, in advance.

TERMS OF SUBSCRIPTION.

Daily (Except Sunday)	$10.00
Daily (Sunday)	2.00
Daily (Sunday)	8.00
Daily (Six Months)	5.00
Daily (Three Months)	2.50
Daily (Two Months)	1.75
Daily (One Month)	1.00
Semi-Weekly (Six Months)	3.00
Semi-Weekly (Three Months)	1.50
Semi-Weekly (Two Months)	1.00
Semi-Weekly (One Month)	50
Weekly (Six Months)	1.00
Weekly (One Month)	25

PAYMENTS TO BE IN ADVANCE.

The Deseret Evening News may be obtained of A. K. Fisher, Manager of Advertising, at the Tribune Building, New York City, and Room 725 Tribune Building, Chicago.

Remittances should be made payable to the order of the Deseret News.

Communications should be addressed to the Deseret News Publishing Co., Salt Lake City, Utah.

Correspondence should be addressed to the Deseret News Publishing Co.

Telegrams should be addressed to the Deseret News, Salt Lake City, Utah.

The Deseret Evening News may be found at the following places:

Chicago: Palmer House.
Denver: Brown Palace Hotel.
San Francisco: Occidental Hotel.
Washington, D. C.: Ebbitt House.
New York: Astor House.

Subscribers changing their address should always give Number and Street as well as present address.

The News will be sent to the former address until the publisher is notified to change the address, and all arrearages must be paid when the change is made.

For the benefit of City patrons and friends who are in the habit of leaving their papers at residences or places of business during the absence of their owners, the News will be left at any place designated by the subscriber, if it can conveniently be reached by the carrier.

Remittances for the News may be made at Wells, Fargo & Co.'s Bank and Exchange Bank, 168 Main Street.

A communication should be addressed to the Deseret News Publishing Co.

Telephone No.

CONFERENCE NOTICE.

The Sixty-fourth Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, at 10 o'clock on Friday morning, October 6th, 1893.

The officers and members of the Church generally are cordially invited to attend the meetings of the Conference.

WILFORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH,
First Presidency.

HE WANTS TO KNOW.

SALT LAKE CITY, Sept. 15, 1893.

Editor Deseret News:

Among all classes of Salt Lake's citizens the financial situation is the absorbing topic, and the talent in which the majority of the City Council may yet plunge the city into debt cannot worry us, where will it end, or is there a limit beyond which our money may not go? As the question of issuing warrants and scrip the two million limit fixed by Congress will soon be passed, if it has not been so already, and what then? The question is asked by some: "Cannot the city through action of the citizens go into bankruptcy, repudiate its paper, and then begin again and not go into debt?" This has been done by some of the southern states in time of financial distress, is often done by individuals, and they do not seem to be brought into the worse of for it. Respectfully, INQUIRER.

Our questioner is astray on some matters of detail; but, as his evident aim is to be informed, as all good citizens should be, his views are entitled to publication and such comment as will straighten out the inaccuracies without abating the vein of uprightness which characterizes at least the first of the questions asked.

To begin with, the limit of the city's power to incur indebtedness is not $2,000,000 or any amount approaching that figure; it is at present $1,004,320—a sum that was reached and passed before a warrant was issued, so that the question as to what will take place when such a condition is reached can be answered by our correspondent himself if he can find time to look around and investigate. It is not what will be done but what is being done that we are concerned with—not a matter of the future, but a matter of the present. That all issues incurring or increasing indebtedness beyond the limit fixed by Congress are what is known in law as ultra vires and void, does not alter the other fact that we—or those who act for us—are in a condition of "most exquisite disorder," one that to the judicious and dispassionate scrutiny must bear a close resemblance to malfeasance.

The question regarding the rightfulness of bankruptcy and repudiation if these would seem to have emanated from a source which entertained breeds disorder if not danger. The preceding question leaves it considerably and the writer evidently puts a proposition that he has heard, but one that he necessarily endorses. It is scarcely desirable that we add rash reliance to vexatious imbecility. What the city owes it must pay in the aforementioned nothing, principal and interest, in current money of the United States or other medium acceptable to the holders of our obligations. Not only must that part of the debt which was legally contracted be met as it falls due, but, unless stopped by operation of law, all of the debt must be paid. That claim of individuals may have acted illegally, or even proceeded in ultra vires circumstances by all those actors of citizenship, is nothing, wrong as it is. Two wrongs, or a thousand of them, do not make one right, and whoever may be our foe it would not be said that a trespass to his wrong is made as long as there is an available chattel in money or property within the confines of the municipality. That is the status as most modestly, but in a sense of real sorrow that any thing in conflict therewith should ever have been suggested, certainly none shall will be seriously considered.

As a matter of fact as well as of law, however, and leaving the morbidness of the matter to one side, our questioner is not faulty. There is no such thing as bankruptcy in the Gentile dictionary as the statement that "it is also due to individuals" lacks the essential elements of an essay. Business men sometimes make an assignment of their effects for the benefit of their creditors, but only so far as such effects pay off the obligations does it entirely remain the assignor. Furthermore, the Constitution provides that no one shall be deprived of his property without due process of law; a corporation's obligations are property in the hands of the holder, and repudiation or defalcation is not law; but even this principle is subject to modification as previously mentioned.

Any individual or a number of them may apply to a court of jurisdiction for an injunction to either restrain the issuance of warrants or their payment after being issued. That such application would be successful in the former instance there is no doubt. As to whether it would succeed in the latter case, more light is some doubt, everything depending upon the circumstances as a whole. Courts are disposed to deal leniently with third parties who hold negotiable instruments or other transferable property without sufficient warning of its dubious character, and in accepting of a warrant now the one doing so must take into consideration that the minority which the authorities acquiesced and then sat himself if a court would not be likely to consider this alone as warning enough.

WHICH IS HEATHENISH?

The Christian Cynosure is a Chicago publication that is a pronounced antagonist of secret societies; it also professes to be a believer in and an advocate of Christianity. In last issue contains an article entitled "The Conversion of Dead Sinners." This extract chiefly of extracts from an editorial in the DESERET NEWS of August 19, regarding baptisms for the dead and the necessity for every individual who proposes entering into the Temple for an object so holy to be free from every sentiment and desire that is not Godlike, "and to engage in "preparation of a nature that will lead to the work being intelligently done." As the conclusion of the quotations the Cynosure remarks:

"For the present this will suffice. We hope, however, to be able to give more details of this heathenish custom in an early number, from the pen of an intelligent correspondent."

The custom referred to as being "heathenish" is that of being baptized for the dead. Webster defines "heathenish" as "belonging or pertaining to the heathen; rude, uncivilized, savage, cruel, inhuman." Of the "heathen" he says they are "the Pagan or unbelieving nations, or those who worship idols and do not worship the true God;" while "Christian" is defined as "pertaining to Christ and his religion."

Under these definitions it should not be difficult to determine how near baptism for the dead is to being a "heathenish custom," or how little it deserves the epithet. For a full understanding of the ordinance it may be stated that it is the receiving of baptism by those who are living, in behalf of those who have died without partaking of the ordinance. It is not intended as affecting any in the spirit world except as they voluntarily accept of the work vicariously performed in their behalf. There is nothing compulsory in its application. Nor does it relate to the baptism of persons who have not reached the age of accountability, for infant baptism is not a part of the Gospel of Christ.

For the consideration of the subject, baptism for the dead may be viewed under three subjective positions: (1) The ordinance of baptism and its necessity as a saving principle; (2) its universality in being applicable to all men, living or dead; and (3) its vicarious nature in that it can be received by those in the flesh in behalf of those who have passed to the spirit world.

As far as the first element is concerned, we now acquainted with the history of paganism and Christianity can for a moment assume that there is anything "heathenish" in the ordinance of baptism? It is an essentially Christian one that Doctor Master Hunt said insisted upon receiving it at the hands of the great Pagan, John the Baptist, and when it was administered there was given that glorious manifestation of approval by the Father that is without parallel, for the heavens were opened unto Jesus, "and he saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." When Jesus went forth to His ministry He declared that those who received baptism "justified God," for that they were refused to obey that ordinance "rejected the counsel of God." In a further analysis and announcement of the essentiality of this principle as a saving ordinance, He asserted, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."

Take now the Gospel of Christ that came from the lips of the Divine Teacher. Humbly and after He was twice "baptized in the Jordan" He was "approached by the Spirit," by which act His work was inaugurated in those in the spirit world. He promised the repentant thief that he should have a place in Paradise, and, by the Prophet Joseph, declared that "the Gospel was preached to the dead." It was not another Gospel, but that of Christ Himself, which was taught to those in the spirit prison, and which provides for all. There are millions of the human family who in the flesh have never even heard the name of Jesus, let alone the spirit world, and there alone, could they be reached by the Gospel in its fullness. A plan of salvation that is adapted to the few, that does not open the door to every being within the confinement of sin, is unworthy of the Creator and God of the universe. The Gospel of the Lord is not such a plan, for it is perfect even as He is perfect, and reaches to all humanity. In this application the doctrine of baptism as a saving principle to those who are dead as well as the living is an important part of the glorious Gospel that is to bear as the universe, and from everlasting to everlasting. Some may, through ignorance, denominate it as "heathenish," but its very infinitude in bringing within its embrace all mankind, is emblematic of the perfect love of Christ, which finds no exemplification in anything less illimitable or universal.

As to the third and final subdivision of the subject, its vicarious nature, the defenders of the living being baptized for the dead was an essential feature in the early Christian Church. So well were its effects known and understood that the Apostle Paul taught that it would be wanting in efficacy only when the resurrection itself should fail. If the dead rise not at all, said he, why are they baptized for the dead? The logic of this is that since the dead rise in the resurrection they have need of the efficacy of baptism as a saving ordinance, and therefore they were baptized for by those who had through that ordinance "put on Christ." But another point in regard to the performing by one, under the Gospel law, of work necessary for another. Upon what principle does true Christianity, the Gospel plan taught in the Scriptures, wholly rest? It is not upon the vicarious atonement of the Lord Jesus Christ? "I am the way, the truth, and the life; no man cometh unto the Father but by me." It was by the Gospel law that He came unto the Father. So the dead as well as to the living. He preaches the Gospel, repairing of all men, whether they were in the flesh or in the spirit world, that they should be born of water and of the Spirit—the baptism He received. And in His great sacrifice wherein He was reason for the many, He taught that there could be done by living men what men were unable to do for themselves. These are all the features of baptism for the dead, instead of "belonging or pertaining to the heathen," they are wholly "pertaining to Christ and His religion." The urgent and the opinion may call them heathenish, but the meek and lowly Nazarene by precept and example proclaim them otherwise.

On the other hand, he who says a Gospel law is insufficient to apply to all men, whether in the body or out of it, who awakes to millions who, through the misfortune of their birth or the age in which they lived, never knew the Gospel of Christ in the flesh, the right to come to the Father by the way to which He came, does he not announce himself an anti-Christian, "man, uncivilized, savage, cruel, inhuman"—a business in very truth. In truth and justice there can be but one reply.

LET'S BE DIRECT OR QUIT.

That a straight line is the shortest distance between two points is as true as regards the actions of individuals as relating to geometry; and it is no less when applied to nations as to individuals. For a long time past there has been open and at times flagrant opposition to Chinese in the United States, but more particularly on the Pacific coast, and the mere sight to find the country of their presence have been restless, rioting and execution whereby difficulties multiplied and dangers not previously existing were brought into existence. We are now confronted with a situation, through such methods of doing business, which is seriously alarming and hazardous, but are already subjected to as a nation to an small degree of redress.

The deep resistance set may be properly defined as the combination of the extreme anti-Chinese sentiment on the Pacific coast, and while the sentiment is direct enough, the measure itself is a strange union of boisterous and clandestine. It seems to have been the society lodge to which the neighbors go a flock of incensed pioneers in which, and being troubled and being falsely ignorant except a few guided by a clever, the great majority of them will become whatever may be required to do. The above is a plain thing and the preamble a kind of apology for Congress. Now it is right to exclude the Chinese, but not treat a law providing for such purpose in so many words, giving them a course a reasonable time to work to settle, or perhaps in some cases to sell, their effects and then to go without more said. If we thought by such means we now could be on terminating the Chinese idea or at least Rubicon home and thus avoid the retaliatory measures, we are very inclining sinners, which we believe, may with the laugh, a, pointing resolutions commencement. The above resolutions are slowly but surely assisting in the coaging work of the Chinese.

The situation stands only one of the middle course of some may be pursued, none are on the other hand a great many who in act of themselves are Chinamaniacs and dull lunatics. An English writer declares that seventh of those who visited England the Irish home on all and some cases the number of persons before, and there was nearly a hundred score of them on hand upon the home of "most" telling. Yet five were needed home. They came to London to visit the capital one personally conducted our through the sights of the metropolis. Policemen had to be stationed at every turn in the passages to show them the way to the seats of their collaborators.

A NEW Hampshire agricultural college is gravely discussing whether Hayes and Eaton should be included in its list of alumni. As the principal benefit to the study of cool language is an acquaintance with their name, such study would seem to be quite appropriate in the curriculum of farmers' colleges.

BENATOR TILLMAN says all the great news agencies are cool. The sweetened Colorado editor and doubtless Jills in its Thanksgiving of some of the great senators still survive.

THE "SILVER LINING!"

From the Atlanta to the Pacific it is conceded that the turning point of the latest crisis in financial matters has been reached (silver), and that every day adds to a more irreversible activities of the mind toward nation of the earth.

That a great panic should be set just to such alteration, assuch is the time of scare and panic, and that this should include all classes and professions, including every grade of intelligence, is simply a commonsense. It some and has encouraged a lot concerns in the nation, destroying a large portion of its sensitive population; if calamity, such as fire, had visited its seats of manufactured industry and everything in its path, and witnessed from the face of the earth, it might had fallen upon its entire fields, and the wheat and corn nations had been wasted by drought, if the grim visage of famine had been seen throughout this hitherto prolific land, or if pestilence had invaded its cities and decimated fifteen million, some excuse or apology might have been found for which many appear to be as the called-for and unnecessary disturbance of the entire fabric of society. But the conditions are reversed to similar experiences of past years and we find confusion and uncertainty as little excusable as that of now seen and passed away as the will specially pass, and query as of old in regard to the cause thereof will be cause, yet with no more possibility of reply.

That the shrewd, deliberative, intelligent portion of the people, may engaged in weighing and estimating the measures and produces of the place in their several uses, should be subject to any phase of uncertainty as causes and effects, seems hardly probable from any standpoint. Yet were they worse and hostile, when accounts stand wanted and thereto actions but and are unmanageably slow and conservative in manner and method, then we wonder that the many, unfortunate, fellow their kind as the fates follows the self-evident in a measure just. That the simple-hearted, industrious, humble should make a rule on their savings bank or other places of deposit were enough, when they see the mass of many thousands, and otherwise fraught with energy and ability, and the fates of the latter bank where it was not in their good, as well as being in the rank and the public some another nation. Nay, here we not need to be the with several was done on a fairness period, for six many minutes and stopped the same funds was simply lost to the private and contributing info of the bank across Lawrence? And "the bank across the way?" Inquiries similar side, inquiries of depositors were being withdrawn and rightly finding their way into the private vaults of the other monopoly depositories, the joint transaction being performed with such immediate, that it was supposed neither bank knew of or suspected the effective or its financial consequence, or on the issue of its "requires to pay."

So, many a depositor has deprived himself of the mile interest he was enjoying because of the contagious spirit of fear, since the absent citizen was needing "to run" west and commence the fine outing—necessary in hand, when the "raging fellow" counted out the profits rolls the owner's lips parted and his eyes lodged with other amount, or he started out, "All you have my money, I, we want my money, and if you have not my money then I want my money, right now!" so seeing, he look (the visible evidence of the item and security) he hardly consulting the view of the wholesaled letter, who, on receiving himself, quietly returned to its owner the required gold.

This falling up of the circulating medium is other road market out of the living stocks, but as liberal in fact as if it were called in on all sleeping and dead money is laid away in Salt Lake City recently assented, though subsidiary by other as to the amount. If the over hundred thousand is more for the issue or liberal, it hence goes as long to hard money or temporarily, thirteen it with ten per cent. and twenty dollars per day, or as quoted in the United Sates or Eastern cities is a dollar more. For the year of three hundred and sixty-five days it means a public loss of over ten thousand dollars, and the sustenance of twenty-eight families, which the money can not support honestly and nearly, if as is believed, can be called thousand dollars is for the small, the loss in the more serious in enlarged proportion. We need not assume the role of the medical food who is abroad in the land. The purpose is to show the unthoughtful but certain sin of hoarding, when from a mistaken idea of personal security and salvation seek ignore the claims of those sons of toil, whose only trust is in the use of their willing hands, and whose only pride is the preservation of a little God-given family and home.

Change and interchange is the life of a community as of a nation. Money for goods, money for labor, money for material, or more for labor, goods for goods, product for product—where is the difference, save that the medium of exchange is more convenient? It can be hoarded, its use is also universal. The fact that gold possesses intrinsic value is unknown to the average man. He simply receives it as an equivalent for his labor because it can be exchanged for that which he desires. But the old settler in Utah some adds the time when it would exhibit buy products not labor. If the farmer's wife had a surplus pound of butter, she wanted sugar. If a willing woman washed an emigrant's dusty outfit she wanted tea or calico. If a blacksmith or wheelwright repaired a wagon, he wanted nails or iron to pay. And when necessities arrived here in quantity, persons who had gold were made anxious to sell it for any thing, and they are, in even those plodding times, to get it.

When Z. C. M. I. concludes to pay twenty-five for full cash and full merchandise, it adds annually many thousand dollars to its business, and probably only one well-informed person, who knows the history of Paris and its honest economy between Democrats that pay as it goes and shall be paid to product, is aware so instinctive knowledge of the industry's good. When Salt Lake City supplies its labor half warrants and half cash, it knows and pays, always a nation when the Eastern and Western cities, some being, probably from my