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THE PROPHET JOSEPH.

December 22, is the 101st anniversary of the birth of the Prophet Joseph, in Sharon, Windsor Co., in the State of Vermont. The event is well worthy of notice, for no man of the last century has exercised a more lasting influence upon the religious world, than this "Mormon" Prophet, whose name now is known almost in every part of the globe.

In considering, briefly, the remarkable history of this chosen instrument of the Almighty, it may be convenient to regard some of the most prominent events as marking some of the different periods, or stages of development, in his earthly career. We may look upon the first fifteen years, from the Prophet's birth until the day when he had the glorious vision of the Father and the Son, as one of preparation for the great mission he had come to perform. The ten years following, until the organization of the Church in 1820, was one of trials and probation, and the laying of the first foundations for a work destined to remain throughout all eternity. The following 14 years, until the martyrdom in 1844, was a period of incessant labor, and constant warfare with the powers of darkness, ending in the victory in which martyrdom in all ages have gloried. We can only briefly touch upon some of the main features of each of these three periods.

The Prophet's life as a child in Sharon, Palmyra, and Manchester, was not different from that of other children in similar humble circumstances. His parents were not wealthy, but they were enterprising, and trusted because honest and God-fearing. The Prophet did not have the advantages or disadvantages of college education; but his eyes and heart were opened to the teachings of nature. He had listened to the voice of God in the rustling of the wind in the forests, in the sweet babbling of the brooks, or the overwhelming majesty of hills and mountains. By meditations and communion with God in nature, augmented by the teachings of pious parents, the young boy was prepared for the future work of his life. The result was, that when he heard the voices of the strange sounds, but he went into one of the sacred chambers of his soul in prayer and supplication for wisdom. It was in answer to this prayer that he received the most glorious vision ever vouchsafed to mortal man. He saw the Father and the Son, and received an intimation of the work before him, provided he would be faithful and loyal to his God.

It should be remarked here, that the early education of the Prophet Joseph makes the assumption that he was the originator of the Book of Mormon impossible of acceptance. That volume has received strong corroboration from scientific research. Its history appears more probable to-day than it did when it was published, owing to the greater light spread over the past of these continents, by various explorers and students of archeology. The proper names of the book can, many of them, be traced to Semitic origin, and that itself is proof sufficient that it did not evolve in the brain of an illiterate boy. The Prophet Joseph knew no foreign tongues at the time he was called to give this volume to the world. The language reveals in many instances the imperfections of the human instrument through which it pleased the Almighty to again bring the records to the light, just as the language of the New Testament reveals the nationality, training, and other peculiarities of the inspired writers; but there is no other reasonable way of accounting for the coming forth of the Book of Mormon than that which ascribes it to divine agencies. That is the unmistakable lesson of the childhood and education of the Prophet Joseph.

The second period of the Prophet's life commences with a short time of temptations, during which he says he "fell into many foolish errors." But on the 21st of September, 1823, at night, the Angel Moroni appeared to him repeatedly, in answer to earnest supplications to God for forgiveness for sins and follies, and for a manifestation of the divine presence. In answer to these prayers the Angel appeared, and told him of the existence of ancient records, and the place where they were deposited were shown him in a vision. The heavenly visitor instructed him on many doctrines and opened his mind so that he could discern the future judgments that were to come upon the world. In this way a desire was kindled in his soul to dedicate himself to the work of salvation. It is a vivid comprehension of what is to come, that inspires the true missionary to zeal. Without the prophetic spirit, there is no effective missionary work.

The angel appeared again the following day and admonished the young Seer to communicate what he had seen and heard to his father. This he did, and thus obtained what he so much needed, a faithful confidant and supporter.

He then went to the hill Cumorah, or Ramoth, (the latter being a Hebrew word meaning a "high place," a "hill") and there he found the place in which the precious records and

other relics from a past age had been deposited. But the time had not yet arrived for him to become the custodian of these treasures. On the contrary, he was given to understand in a remarkable vision, that there was a long, fearful struggle with the forces of the adversary before him, and that he must resist temptations to accumulate wealth for the glory of the world. He was asked to come to the hill once a year on a given date. He did so, and met each time the same messenger who instructed him in his duties. At last, on the 22nd day of September, 1827, he received the records, that had been deposited since about 420 years after Christ, with the understanding that he was responsible for their safety. If they were lost through his neglect, he was to be cut off, but if he used all diligence in preserving them, they would be protected against all enemies.

If the question be asked, Why these formalities? the answer is that the youthful Seer was passing through a period of probation. The Lord often tests the fidelity of His servants, and Joseph's test at this time was the duty imposed upon him to appear once a year, on a given date, upon the sacred hill. If this seems to be a small matter, it should be remembered that the severest tests often are those that seem small and indifferent. The precision and fidelity with which apparently small matters are attended to furnish the real test of character. Joseph also needed the yearly instructions of the divine messenger; he needed development of mind and body, and therefore the day was postponed, until he was in every way qualified for the great work before him.

The young Prophet now found himself in possession of an ancient sacred literary treasure, which he was under obligation of presenting to the world in the English language. A boy without linguistic attainments, without influential friends, and without financial resources, recently married and under the necessity of providing for his wife as well as for himself! Was ever a servant of the Lord in a more trying position? Let anyone place himself in Joseph's shoes, if he can do so by resort to imagination, just to see what he would do under the circumstances. But the Lord never gives a command without providing means for obedience, if there is a willingness to obey.

Joseph started out copying some characters and translating, thereby proving his faith in God, and the Lord, consequently, provided friends who made it possible for him to accomplish the marvelous work. He met Martin Harris in 1828, and Oliver Cowdery in 1829. His brothers, Samuel and Hyrum, became convinced of the divinity of Joseph's mission, through revelations granted to them, in answer to prayer. In 1829, Joseph and Oliver were ordained to the Aaronic Priesthood by a heavenly messenger, John the Baptist, after which they were baptized for the remission of sins. A Knight was moved upon by the Spirit to bring assistance to the Prophet, and shortly afterwards the Whitneys joined the little group of earnest inquirers and workers in the Lord's vineyard, and thus the stupendous work was made possible, by the Lord raising up friends and assistants from time to time. But it was indeed a time of trial. Finally, all was ready for the organization of the Church. The Melchizedek Priesthood had been conferred upon Joseph and Oliver by Peter, James, and John, and a revelation had been given concerning the restoration of the Apostleship according to the Scripture pattern. On the 6th day of April, 1830, the Church was organized. The Prophet says: "The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly." Years of trial, probation, and struggle ended in indescribable joy.

As soon as the Church had been organized and the Priesthood restored, the work of evangelization commenced. As the Pentecostal influence radiated from Jerusalem in all directions, so the Spirit that was poured out upon the restored Church, organized at Fayette, Seneca Co., N. Y., was felt in ever widening circles. Public meetings were held, where the Gospel was proclaimed in power. Miracles were performed. Evil spirits were cast out. These mighty deeds were witnessed by many, and some believed. The Holy Spirit was poured out upon the assemblies of the Saints. Especially was this the case at the first conference held June 1, 1830, on which occasion the spiritual manifestations were similar to those of the day of Pentecost. The Book of Mormon was circulated and caused a great stir in the world. Many accepted it; others hardened their hearts, and became persecutors. Attempts were made to convict the Prophet of dishonest business transactions, and when these efforts failed, recourse was had to violence. But the Lord held His protecting hand over the young Church. Missionaries were sent to the Lamanites, and the first commandment to gather in Ohio was given. In January, 1831, the Prophet started for Kirtland, where he was cordially received by Newel K. Whitney. But the course of the Saints was westward, and soon the Elders were by divine direction sent further west. Revelation pointed to Jackson county as the central gathering place and independence as the place of the rearing of a wonderful Temple.

We cannot follow in detail the story of the marvelous work that was performed in the brief time that was allotted to the Prophet before his final martyrdom. Amidst storms of persecution, conspiracies of vile apostates, and plottings of politicians, he was enabled to send the Gospel message to the United States, Canada and Great Britain; to build large cities and temples; to found schools and improve his mind, until he became one of the best informed men of his time; to receive revelations and enunciate principles that still have a modifying influence upon the theology of the world. If there ever was a remarkable man upon the earth, the Prophet Joseph was one.

We have seen that persecution was his portion from the very day the Lord appeared to him, in his early youth. No true servant of the Almighty was ever without persecution. And the opposing forces gathered strength, as the work progressed and souls were saved from sin and error. Wherever the Gospel banner was planted, in Ohio, in Missouri, in Illinois, the powers of hell concentrated their strength against the

valiant defenders of the cause of the Son of God, and finally the blow fell by which the mighty and noble leaders, Joseph and Hyrum, were removed from this sphere of action, and their followers seemed for a time overpowered. It was a repetition of the experience of the early disciples, after the drama of Calvary. But the martyrdom of Carthage was a necessary incident in the development of the work the Prophet had been called to perform. It meant a crown of glory for him and his beloved brother, and victory for the Church of Christ. The impartial verdict of history is that Joseph "lived great, and died great in the eyes of God and His people, and like most of the Lord's anointed in ancient times, sealed his mission and his works with his own blood—and so has his brother Hyrum. In life they were not divided, and in death they were not separated." (Doc. & Cov., Sec. 125:3.)

The Prophet was one of God's noblest. He died for a cause that cannot die. Thousands now honor and bless his memory because through him they were led from darkness to light, from misery to happiness, from death to life. He died, but he lives. The world is better because of his life and death. He was the herald of the second coming of the Son of God, and when that glorious event transpires, he will receive the reward that is in store for those who are the Lord's in His coming, and so will all who remain faithful, through trials and persecutions, until the end.

THE SYMPHONY ORCHESTRA.

We have been asked to call the attention of the friends of the Salt Lake Symphony Orchestra to the fact that this excellent musical organization at present is in need of a little financial assistance, and we take pleasure in doing so, hoping that the relief will be forthcoming.

The organization, we understand, has sustained heavy losses by concerts, and especially by the last, on which occasion unusual expenses were incurred owing to a desire to offer the public the very best obtainable in the artistic line. The directors of the Orchestra still have some money on hand of the original amounts subscribed, but they do not want to endanger the existence of the organization by exhausting this fund, and they therefore trust that their friends who have expressed a willingness to extend a helping hand when needed, will do so now.

We take this occasion to say that great credit is due to Mr. Shepherd, and those associated with him, for their unselfish labors to make the Symphony Orchestra an organization of which this State may well be proud. Under Mr. Shepherd's able leadership they have labored faithfully to overcome obstacles of which the public is not even aware. It is no slight matter to keep so large an organization together. What its success means to the educational and musical development of the State is not easily comprehended. We have in Utah a wealth of musical talent and the means needed to lead. There is no reason why we should not have the best Symphony orchestra in the world, one as famous as the Tabernacle Choir. Let public spirited citizens, as is done in all cities of any importance, come to the aid of the organization, not only to encourage those who have made its maintenance a labor of love, but for the benefit of the entire State.

AN UNPOPULAR PROPOSITION.

When the suggestion first was made that a railroad commission be appointed to supervise the management of the lines of transportation in Utah, and more especially to regulate the railroad rates, we considered the proposition unwise, and objectionable even from the standpoint of the general public. It is pleasant to notice that the sentiment generally condemns the project and that the press in this instance almost unanimously gives voice to public opinion. If the legislators who are to convene shortly take notice of the public sentiment, they will not waste time on the discussion of a proposition that is already declared to be impractical.

If we look at the financial side of the matter, we find that it means the increase of the expenses of the State without any corresponding benefit to the public. The commission would in all probability cost in the neighborhood of \$50,000 annually, perhaps more, and yet have no power to remedy any real wrong that may exist, being limited entirely to the traffic rates established between points in the State. It is clear that the maintenance of a set of offices for that purpose alone would be folly. The unnecessary multiplication of offices is bad policy at all times. No other purpose could be gained by the appointment of a commission than the embarrassment of the roads, and that is certainly not desirable.

Perhaps the railroads could do better by the public than they are doing, in the matter of freight rates, and transportation generally. At least, it appears so to many of the patrons of the roads. But even if that is true, the remedy is not to break in and take the management away from the legal owners of the lines of transportation, even if that can be done by legislative enactments. The railroads, we believe, are always disposed to treat the public with fairness, because that is their best policy, but the public does not always get the benefit of the concessions to shippers. We understand that not long ago the rates on a number of staple articles from eastern points were lowered considerably, but we are not aware that the consumers received any benefit from the reduction.

When grubbing at the railroads, people are apt to forget the fact that the present material prosperity of the country is very largely due to them. What would it be without those great arteries through which the very life of the business of the nation pulsates to the remotest portions of the land? The railroads have developed the waste places and made it possible for homeseekers to establish themselves in the most out of the way corners. The gross earnings of the roads are enormous, but it is a fact that they have materially assisted in the creation of the wealth without which there would have been nothing to earn by transportation. It is also a fact that millions of their earnings are distributed among its employees, and this

money finds its way to the people through the various channels of trade. It is just as well to look at both sides of the railroad question, if it is to be discussed at all.

THE INCARNATION.

The recent trial of a prominent Episcopalian divine for heresy on doctrines closely related to that of the incarnation of our Lord, and the severance of his connection with that church, have been fully reported in the press dispatches. The strange part of it is that the clergyman in question, though he denies, as we understand it, the immaculate conception of our Lord, as well as His bodily resurrection, maintains that he is orthodox, while his judges are in error.

The Scriptures certainly teach the incarnation of God in the person of Jesus Christ. As the central passage of this doctrine we may refer to John 1:14, which reads: "And the Word was made flesh and dwelt among us, and we beheld His glory, the glory of the Only Begotten of the Father, full of grace and truth." From this, and a number of similar passages, the Bible student forms his views and belief in the doctrine of the Incarnation. One Person is represented in them all. He who undergoes birth, growth, suffering, and death says: "Before Abraham was, I am." "I had glory by the Father's side before the world." He was "in the form of God and took the form of a bond servant and obeyed, even unto death."

Two natures are as clearly set forth as the one personality. He is represented as God. But, He became man, and a complete man, developing in physique and in wisdom, as well as years. The divine Person of the Son took human nature. Yet, He was always divine, as well as human.

The first followers of our Lord certainly paid homage to Him, thereby recognizing His divine character. The records of the martyrdoms of Polycarp and many others of the early witnesses show the intensity of their faith in the divinity of the Lord. The pagans accused the Christians of being man-worshippers, and their replies to such charges prove that they avowed and glory in the adoration of their divine Master. Very early in ecclesiastical history we find traces of a different opinion, but the main body of the followers of the Nazarene remained firm in their belief in God incarnate.

The so-called Arians, in the first part of the fourth century, and later, differed with the main body of the church, teaching virtually that Christ was only half God and half man. His manhood, they thought, lacked the spiritual element, and its place was taken by a divine element, which they called the Son. The following century saw many opinions on this question. Apollinaris is said to represent the view that in the manhood of Christ the rational soul was lacking, and that the Godhead took its place. Nestorius of Constantinople taught a dual personality. According to him, a human being supernaturally produced, was united with the eternal Son of God. The Nestorian Christ, as some one has well remarked was not Man, but a man. Others represented the so-called Monophysite or uni-natural theory. With them incarnation resulted in a single nature, in which the divine element had been transformed into the earthly element. The statement of the council of Chalcedon in the year 451, representing the orthodox view, was in part as follows:

"We confess one and the same Son, our Lord Jesus Christ, and all with one voice teach that He is perfect in Godhead and perfect also in manhood. God truly and also man truly of reasonable soul and body, consisting consubstantial with the Father as to the Godhead, and also consubstantial with us as to the manhood. In all things like to us without sin, begotten of the Father before the ages as to the Godhead, but also in the end of days for us and our salvation. Mary, the Virgin, the mother of God, as to the manhood."

The early ages of the Christian era were continually busy with questions relating to the divinity of Christ and the relation of the Second Person in the Godhead to the Father and the Holy Spirit, and it is rather strange that any one in our age can deny, practically, the doctrine of incarnation, and yet claim the distinction of standing on orthodox ground.

In our own dispensation, the doctrine of the divinity of Christ has been re-stated through the inspired prophets of the Lord. Taking the following sentences of the Fifth Lecture on Faith in the Doctrine and Covenants as a summary of the teachings of the Prophet on this question, we read:

"The Son, who was in the bosom of the Father, a personage of tabernacle, made or fashioned like unto man or being in the form and likeness of man, or rather man was formed after His likeness and in His image; He is also the express image and likeness of the personage of the Father, possessing all the fulness of the Father, or the same fulness with the Father; being begotten of Him and ordained from before the foundation of the world to be a prophet, to fill the sins of all those who should believe on His name, and is called the Son because of the flesh and descended in suffering below that which man can suffer, or in other words, suffered greater suffering and was exposed to more powerful contradictions than any man can be. But notwithstanding all this, he kept the law of God and remained without sin, showing thereby that it is in the power of man to keep the law and remain also without sin; and also that all who walk in the law of God may justly be condemned by the law and have no excuse for their sins. And He being the only begotten of the Father, full of grace and truth, and having overcome received a glory of the Father, of the Father, possessing the same mind with the Father, which mind is the Holy Spirit that bears record of the Father, and those who have the same are one; or in other words, these three constitute the great, matchless governing and supreme power over all things, by whom all things were created and made and these three constitute the Godhead and are one."

The doctrines relating to Deity contain some difficulties impossible for human understanding in its present status of imperfection to solve. But the main facts are clear. God became man to save the world. He came to serve God the Eternal Father and to offer Himself as a sacrifice for us. He is "the First and the Last, and the Living One; He became dead, and behold He is alive forevermore." It may be added that there is no longer any valid, scientific reason to doubt the great fact of Christ's birth. Even science has come to see that there is no way for it to know which of its so-called natural

laws are inviolable and which may be transcended by yet unknown laws. Things are coming to pass in this generation which in an earlier generation were called impossible. As science advances faith becomes stronger by reason of more perfect knowledge.

Going, going but not quite gone—the Shah.

"Heigho! the holly. It is most jolly." "And most expensive."

The British soap trust has collapsed. Only a bubble after all.

The simplified spelling is no longer necessary to the simple life.

The rush for Christmas presents has precluded a rush for New Year's resolutions.

Would it afford any relief to the car shortage situation to make the cars longer?

The San Francisco school board's Mrs. Harris is a much more real person than Sarah Gamp's was.

Calendars are fewer this year than usual, but the days of the year are the same.

A lot of Nebraska land thieves have been convicted. Godspeed to the good work throughout the land!

Congress may have to apply the closure rule to the break in the bank of the Colorado river.

"To drink one glass of beer is not in itself a sin" says John D. Rockefeller, Jr. How many glasses make a sin?

The Mayor had the supervisor of streets on the carpet because the streets were unfit for anybody to be on.

Hetty Green predicts trouble for the trusts. One can scarcely make a safer and more certain prediction than that.

"Poker, horses and such" are enumerated as the sources of Senator Bailey's "troubles." Is such here used as a synonym for charity?

A Belgian cavalry captain says the Belgians could beat the Americans on land. The Americans can lick the Belgians on the gridiron, which is much more important.

And now it is charged that the President's message on the "shooting up" of Brownsville and the discharge of three companies of the Twenty-fifth infantry was highly colored.

No American citizenship for the Por-Ricans, say the leaders in the house and senate. The President's position on this matter is much more American, much more humane, much more patriotic, much more statesmanlike than that of the house and senate leaders.

During the present year 1,178,755 aliens have applied for admission to the United States. That fact justifies the movement to amend the naturalization laws that they may not be taken advantage of to escape from the burdens of citizenship in the native land, and to avoid those of the new country. Every country would be glad to be rid of such people, but none will welcome them. They are in all respects undesirable. This country welcomes the honest and industrious of all lands and freely bestows upon them the greatest gift in its power—American citizenship. If a man loves free institutions he naturally will desire to live under them, but those who merely come over here long enough to secure naturalization papers and then return to the place whence they came, are a burden and source of annoyance, often involving the government in diplomatic wrangles. For such as these there should be no American citizenship.

JUST FOR FUN.

Evening Things.
Farmer Ridgeback—You've put me to a lot of trouble, you peaky young robber. I've been layin' fer you fer a week.
Bobbie Brown—Well, we'll be square, I guess. I'll probably be standing for



Monday Last Day

Of Christmas Shopping---and it will be the heaviest day's business of the season.

New arrivals have made our lines of Christmas presents complete—you will find an excellent variety to choose from. To assure prompt service extra wrappers and salespeople have been engaged, and every effort will be made to minimize the congestion of business. Many shrewd buyers are making their purchases early in the day.

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more'n a week on account of youse.—Chicago Daily News.

Abreast of the Times.

Tar—On my last voyage I saw waves 100 feet high!
Old Salt—I've been a sailor 40 years and never seen 'em over 30.
Tar—F'raps not. But everything is higher now than it used to be, mate.—Ally Sloper's.

Getting Direct Information.

Boarding-house Keeper—How can you tell whether a chicken is tough or tender?
Butcher—Listen to what the boarders say.—Flegende Blatter.

Getting Under.

Gunner—How is Cogger making out since he bought his new automobile?
Guyar—Why, he has been acting like a baby.
Gunner—Like a baby?
Guyar—Yes, crawling on his hands and knees.—Chicago Daily News.

Especially at This Time.

Willie—Say, Pa, if "cents" is short for "cents," what's short for "dollars"?
Pa—All married men, my son.—Philadelphia Press.

Business.

"They say his word is as good as his note."
"Oh yes. In fact, I would rather endorse his word than his note.—Philadelphia Press.

Corrected.

"Mother," said Mr. Poppley, guardedly, to his wife, "why not take the y-o-u-n-g-s-t-e-r to the m-a-t-t-i-n-e-e tomorrow?"
"Pa," chimed in the youngster, quiet, "there's only one 't' in 'matinee.'"—Exchange.

Just Like Beasts.

Osten—Say, pa, what is beastly weather, anyway?
Pa—Oh, weather you hear so many growls about.—Chicago Daily News.

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