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A WELCOME CHANGE.

A great storm has been raised in
Denver, and the echoes of it are heard
in other places, over the adoption by
two prominent ministers of orthodox
churches, of the doctrine proclaimed
by the Prophet Joseph Smith and the
Elders of the Church of Jesus Christ
of Latter-day Saints seventy-five years
ago, concerning the healing of the sick
through the prayer of faith. Not that
the reverend gentlemen make any refer-
ence to the teachings of the Latter-
day Prophet or the tenets of the Church
which he established by divine revela-
tion, but it is worthy of note that this
doctrine, when proclaimed by him in
1830, aroused such a storm of opposi-
tion from the different religious sects
and particularly from the clergy, that
mob violence was the consequence, and
he and his followers were denounced
by every religious sect of the times.

These sectaries declared that the
signs promised by the Savior to fol-
low believers, as recorded in Mark xvi,
among which was "They shall lay
hands on the sick and they shall re-
cover," were only intended for the first
few years of the Christian era; that
all such things were "done away;"
that they were "no longer needed;"
that they were intended merely to
induce faith in the teachings of the
apostles and were signs to make people
believe, instead of to "follow them
that believe," as taught by the Savior
himself.

One of the charges against the Pro-
phet Joseph and the Latter-day Saints
when he was cast into prison and they
were driven from their homes in Mis-
souri, was that they believed in mir-
acles and claimed that the sick could be
healed, as they were in the days of the
Savior. Wherever the Elders of this
Church have carried the Gospel as re-
stored to earth in the latter days, they
have been jeered at and opposed by
so-called Christian ministers, because
of their promulgation of the doctrine
of healing the sick through faith by
the laying on of hands, and they have
been challenged, everywhere almost,
to work a miracle in proof of their di-
vine mission, and when most remarkable
instances of healing through faith have
occurred beyond contradiction, many
of those professed ministers of Christ
have declared that the marvelous man-
ifestations were brought about by the
power of the Devil.

It should be understood that the
healings which have been wrought
through the ministrations of the Elders
of the Church had no relation to that
which is called "Christian Science." In-
deed, the latter was introduced many
years after the doctrine of healing
by faith was preached and practiced by
the Latter-day Saints. This Church
was organized April 6, 1830. The
Christian Science cult was introduced
in 1858. We do not wish in this con-
nection to take up any controversy as
to the difference between the doc-
trine of healing, which is taught en-
tirely and taught by the Latter-day
Saints, in contrast with the method
adopted in the more modern creed and
society. Nor do we wish to cast the
slightest reflection upon any force or
blessing that really removes disease and
heals the afflicted. But we affirm that
the power by which the sick were
healed in Biblical times and are re-
stored to health in latter days by the
ministrations of God's appointed ser-
vants, was brought about by
through FAITH. It is the "prayer of
faith that saves the sick," as taught
by the Apostle James and as respect-
fully proclaimed by Jesus of Nazareth.
In a revelation given to Joseph Smith
the Son at Kirtland, Ohio, February
9, 1831, the Lord said:

"And again I shall come to pass
that he that hath faith in me to be
healed and is not appointed unto death
shall be healed. He who hath faith to
see shall see; he who hath faith to hear
shall hear; the lame who have faith to
leap shall leap; and they who have not
faith to do these things, but believe in
me, have power to become my sons;
and inasmuch as they break not my
laws, thou shalt hear their infirmities."
120c & Co's, Sec. 42.

The truth of this doctrine and the
fulfillment of these promises have been
established in unnumbered in-
stances, through all the years that
have intervened since the time when
that revelation was given, in face of
opposition from the entire "Christian"
world. The commandment was given

also at that time that the sick among
the Saints should call for the Elders
of the Church, who were to anoint
them with oil and lay their hands up-
on them and through faith they should
recover. The blind have been made to
see, the deaf to hear, the dumb to
speak, the lame to walk, and in a num-
ber of instances those who had appar-
ently succumbed to the power of death
have been raised to life.

All these manifestations were the re-
sult of faith, either in the sick them-
selves or in those who administered to
them, or in friends who prayed for
them, or in all these combined. No
true servant of God claims the power
in himself or of himself to work mir-
acles or heal the sick. The glory be-
longs to God. It is by His power that
the blessings come. And the force
which operates in all such instances is
faith.

It is pleasing to notice the changes
that are coming over the religious
world, and the difference between the
present and the past as to the grand
truths restored to earth through the
Prophet of the nineteenth century and
embodied in that which is popularly
called "Mormonism." Many of the
glorious truths revealed in the early
days of this Church, and which aroused
the hostility and hatred of the clergy
of the times, are now adopted by mod-
ern ministers of different sects, and
some of them have the courage of their
convictions and are boldly proclaiming
what they believe.

There is nothing new in the healing
of the sick through faith in God. It
has been manifested from the begin-
ning. We read of it in the most an-
cient scriptures, and it was part and
parcel of the Gospel proclaimed by
Christ and his Apostles. It has been
enjoyed occasionally since the days
when they were put to death for their
faith in Christ the Redeemer. But
during the times of darkness which
have intervened, it has only been on
rare occasions that such manifestations
have been received, and their cessation
among mankind has been largely due
to the teachings of uninspired preach-
ers, who have persuaded their hearers
that such things were done away and
they need not expect them any more,
and that those who claimed their res-
toration and the possibility of their
enjoyment in these latter times were
impostors and worthy only of death or
ignominy.

We are glad when we hear of mod-
ern ministers, no matter how many
errors they may entertain in other
matters, proclaiming the doctrine of a
living faith, which draws man up to
God and is manifested in the healings
and signs which Christ promised to
true believers. He is "the same yester-
day, today and forever." His power
has not ceased. His willingness to hear
and answer has not changed. Every
gift and sign and blessing enjoyed in
the early Christian Church may be had
today, through obedience to the same
commandments and principles promul-
gated by the early Apostles and which
are part and parcel of the Church of
Jesus Christ of Latter-day Saints. The
Gospel has been restored in all its full-
ness. It will be proclaimed to the end
of the earth, and God will manifest
by signs and wonders and healings and
all the manifestations of old, that this
is indeed His latter-day work, set up
among men for the last time to usher
in the final dispensation.

FOR CHRONIC GROWLERS.

If one of the chronic grumblers who
are engaged in the easiest occupation
in life, that is, finding fault, will dis-
cover a sure means of preventing the
ravages of lightning on electric works,
he can make a heap of money and be
of some use in the world. In this
mountain region, electric lines, and
machinery are in constant danger from
electric storms. Every device for pro-
tection known to science and art has
been adopted in vain. One stroke of
lightning will knock out light and power
in a moment, and cause thousands
of dollars of damage, besides the dis-
comfort of the public and the growlings
of people who use their mouths but not
their brains. Possibly something will
be invented to remedy the evil, but it
has not yet been produced. Go and look
at the latest "lightning protectors,"
burned to a cinder by the electric fluid
and be convinced, unless you want to
continue to growl without sense! Also
read the accounts of darkness by the
hour in eastern cities, from storm dis-
turbances on electric works, and then
quit swearing against similar local
difficulties.

It is asserted that private or co-op-
erative electric lighting is to be used
for separate buildings or blocks, and
this will remedy the trouble now had
with extended poles and wires. Very
well indeed! Such arrangements may
be well enough, if they do not cost too
much, for the few places to which they
are applicable, but how about street-
lighting, and house-lighting, and gen-
eral traffic in places away from the
business center? The sapient remarks
of the growler may do for street cor-
ners and saloon haunts, but people who
think before they speak and after they
hear others talk will simply smile at
the nonsense, and perhaps wonder why
there should be so much complaint
with such little reason. Furnish a real
lighting protector, and a sure smoke-
consumer, and many of the grumbling
fraternities will have to choose other
topics for their daily kicking and snarling.

THAT NAVAL BATTLE.

Some surprise is expressed by read-
ers of the telegraphic news from east-
ern Asia, at the hesitation of Admiral
Togo to attack and annihilate the Rus-
sian fleet, now headed for Vladivostok.
But the Japanese strategists have
proved themselves as careful and cal-
culating as their soldiers and sailors
are brave and patriotic, and Togo is
therefore, undoubtedly, guided by the
very best counsel in assuming what
appears to be a waiting attitude.

Rojestvensky, to reach his destina-
tion, must pass through a narrow
strait, not more than a hundred miles
wide and rendered extremely dangerous
by Japanese mines. In all probability
the Japanese hope to see some of the

Russian ships destroyed in contact with
these floating infernal machines, before
they take the risk of a general attack.
The Russians have a large voyage be-
fore them in chiefly Japanese waters,
where attacks from ambush, if the term
is permissible, will render progress ex-
tremely dangerous. In an open sea en-
gagement, Rojestvensky's chances
should be fair, but this the cautious
Japanese admiral shows no disposition
to accord him. On the contrary, Togo is
keeping out of the way, awaiting his
opportunity, with the assurance that
the nearer Rojestvensky comes to Ja-
pan the more precarious his position
grows and the greater Togo's facilities
for harassing him and picking off his
vessels one by one.

On paper the strength of the Russian
squadron is superior to that of the Ja-
nese. The former has seven battleships,
ships, two armored cruisers, and six
protected cruisers, and a large number
of torpedo boats and auxiliary vessels.
The Japanese have, it is thought, five
battleships, eight armored cruisers, and
thirteen protected cruisers. They are
also well supplied with torpedo boats
and destroyers. The Japanese battleships
are superior to the Russians in dis-
placement and heavy gun protection,
but in estimated weight of broadside
fire the former have the advantage.
The Russian flagship Khesaravort
and the battleship Alexander III, Bo-
rodino, and Orsk are modern ships and
thoroughly equipped in every respect.
The other three are of an older type.
The Japanese fleet is modern through-
out, and most of the ships and men have
been tested in actual combat.

AMBASSADORS OF CHRIST.

A reverend gentleman, writing for an
eastern contemporary and offering ad-
vice to a young man on the advisa-
bility of "entering the ministry," has
this to say:

"By all means, young man, follow
your soul's call. If the voice of your
better self tells you to preach the Gos-
pel, rest not till you find yourself obey-
ing the high command."

This is, to say the least, very peculiar
counsel from one who calls himself
a minister, to a young friend evidently
anxious to enter the service. It proves
the utterly false and untenable position
of the adviser.

A "minister" of Christ, if a successor
of the first Apostles, is an ambassador
from the Son of God to the world. He
stands, according to the Scriptures, in
the stead of Christ, declaring the mes-
sage of reconciliation. But an ambassa-
dor must be duly appointed and ac-
credited. If not, he will be rejected as
a fraud, and a pretender.

Now, suppose a young man were to
ask a United States ambassador to fa-
vor him with his opinion as to the ad-
visability of entering the diplomatic
service; suppose this gentleman were to
tell him that, "if the voice of your
better self tells you to be an ambassa-
dor, rest not until you find yourself
obeying the high command;" and sup-
pose, further, that the young man, fol-
lowing this counsel, should present
himself at the court of King Edward
and claim recognition as an American
ambassador to Great Britain, what
would happen? When asked for his
credentials he would say: I have none,
but I am obeying the voice of my
better self. Would he not be suspected
of insanity? And if he urged that an
old diplomat had advised him to, by all
means follow his soul's call, would it
not appear as if he were the subject of
a practical joke?

An ambassador must, in the first
place, be qualified for the mission he
is to perform. Then he must also
be duly called, appointed and provided
with credentials. And, further, he
must be in daily communication with
his home government, and do nothing
except in consultation with, and by
instruction from that government. And
these characteristics of an ambassador
apply to the true ambassadors of
Christ, as much as to those of any
earthly government. The poor exorcists
at Ephesus learned by experience the
folly of assuming power and authority
not bestowed upon them. They had seen
the mighty works performed by Paul
in the name of Jesus, whose ambassa-
dor he was. They, no doubt, heard the
voice of "their better self" and desired
to do as the Apostle did. They had a
call from their own souls, and so they
went forth to rebuke an evil spirit.
There were seven of them, and in
chorus they cried out against the de-
mon: "We adjure you by Jesus whom
Paul preacheth." But what was the
result? "The man in whom the evil
spirit was, leaped on them and over-
came them, and prevailed against them,
so that they fled out of that house
naked and wounded." It does not take
much of a demon to overcome seven
impostors, even if they are, as were
these, the sons of a chief priest. This
is clearly recorded in sacred writ as a
warning against the pretense of pos-
sessing powers not given. The evil
spirit is not imposed upon by pretenses.
To the seven sons of Sevea, just referred
to, he boldly said: "Jesus I know,
and Paul I know; but who are ye?"

One who claims to be a minister of
Christ, if not called "as was Aaron,"
or as were His Apostles of old, is mere-
ly a pretender. He may be a lecturer,
a preacher, an emissary of a missionary
society, or what not; and if he is a
good man, he may do good among his
fellow-men, through his good influence,
but he should not claim to be an am-
bassador of Christ, unless he is called
by Him, personally or through His au-
thorized servants. It was not the
"voice of the soul" that converted Paul,
but the voice from heaven. It is
strange that professed ministers of the
Gospel fail to see this truth. But this
defect in their spiritual vision, and
consequent darkened understanding, is
one obstacle to the salvation of the
children of men.

LIFE SHORTER HERE?

Mr. B. Laquer, a German doctor, is
said to have read a paper before a
congress of physicians at Wiesbaden,
in which he maintained that Ameri-
cans do not live as long as Europeans.
According to the figures he produced,
out of every 1,000 of population the
number of persons from forty to sixty
years of age in Germany is 139; in Am-
erica, 170. Of persons over sixty, there

are in Germany 75, and in America 65.
Figures, they say, do not lie, but more
cheerful ones can be adduced in sup-
port of the truth that the average age
is on the increase, and that human life
has been perceptibly prolonged during
the last century. Those figures are
more comforting.

Immigration adds yearly to our popu-
lation thousands of young persons from
every country in the world. That alone
would account for the fact that fewer
old persons are found here than in the coun-
tries where these young persons left
their older friends behind. But it does
not prove that life here is shorter.
However, if European scientists can
demonstrate to the satisfaction of the
Old World that it is dangerous to live
in this country, and that to come here
is to shorten one's life several years,
and if by that means some people eager
to leave their native hearthstones, to
seek their fortunes here, could be in-
fluenced to change their minds and
remain where they are, no harm would
be done. So, let the figures stand, for
what they are worth.

Farewell, April, 1905!

This May wheat business is done in
a corner.Send the glad tidings to the
prudential committee.The Chicago teamsters will hardly
attempt to ride rough shod over the
Kohlsaat injunction.Carrying coals to Newcastle, Colo., is
quite the proper paper since the Presi-
dent is almost snowbound.In Indiana it costs twenty-five dollars
and costs to carry cigarette paper. This
does not include the cost of the paper.Ex-Banker Frank Bigelow and ex-
Collector Smith are shining examples
of the fallacy of "get-rich-quick" meth-
ods.Jamaican contract laborers on the
Isthmus have gone on strike. They are
being Americanized all right and fast
enough.How anxiously the Colorado bears
must be for the 8th of May to come.
On that day the President breaks camp
and starts for Washington.It looks as though residents of side
streets that run into the Grand Canal
on South Temple street would have to
use a system of locks to get up and
down.An entirely new kind of rust which
appeared in the New York subway which
will make mischief in about four hun-
dred years. So the subway is doomed
to rust out after all.Mrs. J. Morgan Smith in refusing to
answer certain questions in the Nan
Patterson case, although a tempting
offer was made her, proves that blood
is thicker than water.Again the Russian squadron has been
sighted, this time some seventy miles
north of Kamranh bay. Some of these
days when least expected, Togo will
sight it over his guns.The Japanese have decided to go
ahead with the war in Manchuria and
not await the result of the impending
naval battle. How impatient to win
more victories they are.Washington left an estate valued at
\$500,000, which is supposed to be larger
than that left by any other president
of the United States. He also left a
larger reputation than any other presi-
dent.A man in Chicago claims to have dis-
covered a method of bringing dead
cats to life again. If he can only dis-
cover a method of bringing political
dead ducks to life again, he can make
a fortune.

ON RELIGIOUS TOPICS.

New York Examiner.

The vindication or condemnation of
Mr. Rockefeller's business methods, can
safely be left, where they properly be-
long, to the courts of law and the na-
tional and state legislative bodies,
which have powers of investigation
not possessed by us nor his accusers.
Meanwhile we beg to call attention to a
good old rule of Anglo-Saxon law,
namely, that every accused person is to
be regarded as innocent until he has
been proved, by due process of law
to be guilty. This rule is just as sound
with respect to moral as judicial
judgments; and Mr. Rockefeller is en-
tirely entitled to the advantage of the
law's presumption as any of his ac-
cusers.

Christian Advocate.
We do not know Mr. Rockefeller. He
is, we understand, a Christian—at least
to the extent of being a member in
good standing of a Christian church.
His probable sincerity in considering
himself a Christian. Yet many of his
actions are not Christian actions. He
crushes competition, he corrupts rail-
roads and legislatures, he robs the peo-
ple by forcing them to pay for oil du-
ble what it ought to be worth. Mr.
Rockefeller might doubtless say: "I sell
for all I can get; every man who sells
does that. I crush competition by buy-
ing out competitors, but I pay them
well. I get the best terms I can from
the railroads, but every shipper does
that." But he does not say that much.
He takes refuge behind the corpora-
tion and in the fact that it is no virtue
where? Not surely, in mere senti-
mental dreams of Paradise or selfish
withdrawals from the order of common
life, but where alone he can seek any-
thing in the world that is open to his
view the very world of common hu-
man life which the hermit and ascetic
dread or despise. So Christ went seek-

New York Outlook.

What Isaiah said of the Messiah,
may be said of all his ministers: "Be-
hold, I have given him for a witness to
the people." This is precisely one of
the functions of the Christian minister:
to bear witness not against individual
men—he is not appointed to be a judge
or a divider between men; not upon
individual transactions—he is not ap-
pointed to be an investigator of special
acts, and certainly he is not appointed
to condemn special acts without inves-
tigating them; but to be a witness for
the essential principles of truth and
righteousness, as they are interpreted
by the life and teaching of Jesus
Christ, and to be a witness against the
violation of those principles whatever
and whenever and by whomsoever that
violation may be manifested.

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fully for others, most joyfully for him-
self, when his conversation is in heav-
en. Being risen with Christ already,
as Paul says, he will seek those things
which are above. But seek, then, where?
Not surely, in mere senti-
mental dreams of Paradise or selfish
withdrawals from the order of common
life, but where alone he can seek any-
thing in the world that is open to his
view the very world of common hu-
man life which the hermit and ascetic
dread or despise. So Christ went seek-

ing in every man he met some point
of contact for the heavenly. So he
lived his perfect life of service in the
crowded towns of Galilee. So we
must seek the answering touch of the
divine life in everyday acquaintance—
the opportunities of our immortal part-
nership with Christ, in common social
relations of our neighborhood. For we
can find them nowhere else.

New York Evangelist.
With due respect for the members
of the committee (of the American
board), we cannot but think their de-
fense carries a too apologetic tone, and
that the defense is not based on the
broadest or most tenable grounds. Cer-
tainly, if Mr. T. D. Sullivan or Mr.
Canfield, for example, were to send
the board, say, \$1,000, with the state-
ment that it was the profits of a day's
manly reject it yet in doing this they
would, to quote their own words, "pre-
vent a man from doing good," that
generalization, in our view, will not
hold at all.