DESERET EVENING NEWS

Organ of the Church of Jesus Christ of Latter-day Saints.

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Salt Lake City, Utah.

SALT LAKE CITY, - - MAY 20, 1899.

SUNDAY DIVERSIONS.

Complaints have been made that base ball games, racing races, and other amusements which attract crowds of people and are attended with more or less disturbance of the peace, are being carried on within sight and hearing of the place where the people are assembled and it is urged that they ought to be suppressed. This brings up the question of Sunday laws and Sunday observances.

There is no question that the large majority of the people of Utah in general, and of Salt Lake, Ogden, Provo, Logan, and other cities in particular, are in favor of such an observance of the Sabbath day, as will not do violence to the feelings of people who regard it as a day of worship as well as rest. At the same time they do not desire to be too extreme and rigid, so as to infringe upon the liberties of the indifferent. The religious classes should not be interfered with in their sacred observances, and the other classes ought not to be restricted to such freedom as does not disturb their devotional neighbors.

The secular law protects the worshipers by providing that unnecessary labor, and riotous and noisy diversions, shall not be permitted on Sunday. While statutes that need to be more stringent than the present laws have been repealed or modified, it is a mistake to suppose there are none left in our present code.

A fine of twenty-five dollars is the maximum penalty for performing unnecessary labor or business on a Sunday. A fine of not less than five dollars nor more than one hundred dollars, may be imposed on any person who keeps open a place of business on Sunday. Hotels, boarding houses, baths, restaurants, saloons, livery stables and retail drug stores are excepted. Noisy amusements on Sunday are made a misdemeanor, which is punishable by a fine of not more than three hundred dollars and imprisonment in the county jail not more than six months.—See Revised Statutes of Utah, Sections 4221-26.

The duty of enforcing these statutory provisions outside of the city limits devolves upon the sheriff of this county and his deputies. It is to be hoped that those officers will not shirk this responsibility.

The present ordinances of Salt Lake City are somewhat lame and deficient on this matter, and need some additions. But while there is no effort to dissuade against Sunday amusements, the game of baseball or football or other noisy diversion on Sunday, can be reached under "disturbance of the peace," and the guilty persons may be fined each one hundred dollars and be imprisoned three months. The police also have power to prevent such disturbances and thus preserve the public peace.

The sentiment of the great bulk of the people is in favor of a peaceable and restful Sunday. One day in the week is needed as a period of repose. The law is in accord with that sentiment, so far as it goes, and it should be enforced in a spirit of fairness.

The Deseret News will support every conservative movement for the proper observance of the Sabbath in this city. It regards the endeavors of some people to turn it into a day of turbulence and noisy diversion with the strongest reprobation. And when persons claiming to be members of the Church indulge in the noisy recreations that have been mentioned, we think the local Church authorities should take their cases in hand and deal with them as the law of God requires.

The Denver News has given accounts of base ball games that have taken place on a Sunday, which have been reported by telegraph from distant points, and others in the vicinity of this city, though outside of municipal limits. It has been intimated that this is encouragement of such things by our paper. We view such an opinion as a very strained effort at drawing fruit. No paper under the sun is held responsible, by intelligent people, for the deeds and doings which it records as news. A little reflection we think will make that patent.

We are publishing a newspaper, and endeavoring to provide reading matter for all classes of the public. Those who do not take interest in base ball need not read particulars about it. So with music, the drama, society news, cycling, mining information, court reports, etc. Let each reader choose his own pabulum, and not desire to dictate what other people shall read or pass by. They are subscribers to the Deseret News who care nothing for religious articles or reports. They have their preferences as well as other others. We desire to publish the news and to present it in a manner that will suit a variety of tastes, without being offensive to any one who is not opposed to facts, and who is willing for other people to enjoy life in which they are personally interested.

We do not think it is wise or for the general welfare to be partisanship. We would not have Sunday a day of such restraint that it will be a burden to young folks or bring gloom to older people. "The Sabbath was made for man and not man for the Sabbath." But we believe in its religious observance in a proper spirit by religious people, and in its orderly enjoyment as a day of rest from toil and care by others. And in publishing events that occur on that day, we hold ourselves no more responsible for violations of the law or of decorum than for the opinions that may be published as uttered from different pulpits. The news is for our readers, that they may know what is going on in the world and each may scan the paper and take his choice. However, the Deseret News may be counted on against all such frivolous and demonstrations on the Sabbath day.

IS IT POLYTHEISM?

A number of our esteemed friends(?) are engaged in placing false constructions on the doctrines and beliefs of the Latter-day Saints, as "Mormons" is their pride to call us. There are two methods which they commonly use for this purpose. One is to pick out isolated sentences from our publications, and giving the explanatory context; the other is the quotation of such extracts from works that have never been accepted as authority by the Church and claiming them as "Mormon standards."

Now, it should be understood that the only accepted published standards of faith and doctrine of the Church of Jesus Christ of Latter-day Saints are the Bible (King James' translation), the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price, to which may be added the Articles of Faith, a brief epitome furnished by Joseph Smith the Prophet. Other works are the views of the writers and are edifying so far as they are correct and in harmony with those accepted standards.

Our religious opponents rarely quote from those recognized authorities, but search through the supplementary and personal publications we have referred to, for the purpose of catching at a passage, here and there, which suits their purpose of misrepresentation.

For instance, a Presbyterian Dr., who is one of the most active in the new crusade, has had articles published, in which he charges that Joseph Smith taught "polytheism" and that Brigham Young did the same. He carefully selected sentences and half sentences which he gives to the public are not taken from the standards of our faith. They are open to discussion as the views of the authors, if taken in their entirety, but would have to be accepted by the Church in order to be ranked with the standards.

What the gentleman has endeavored to prove through public prints is that the "Mormon" God is a man, that He is Adam, and that there are many other Gods who are objects of "Mormon" worship. He proceeds to quote from Joseph Smith in support of his assertion. In the discourse to which he alludes, Joseph was giving a translation from the Hebrew Bible, quoting the first chapter of Genesis, he said:

"I shall comment on the very first Hebrew word in the Bible; I will make a comment on the very first sentence of the history of creation in the Bible—Bereshith. I want to shatter the word, 'Bath' in, by, through, and everything else. Took—the head. Bereshith—grammatical translation. When the inspired man wrote it, he did not put the 'bath' there. An old Jew without any authority added the word; he thought it too bad to talk about the 'bath.' It read first, 'The head one of the Gods brought forth the Gods.' That is the true meaning of the word, 'Bereshith' signifies to bring forth. If you do not understand it, you do not know the learned man of God. Learned men can learn you no more than what I have told you. 'This the head (God) brought forth the Gods in the grand council.'"

The discourse is founded on that quotation. In the same sermon the Prophet said:

"There is one God, one Father, one Jesus, one boy of the calling, one baptism."

The Rev. Dr. did not quote that, it would not have suited his purpose. In one sense of the terms there are many persons who are called gods; in another sense there is but one God, who is supreme. As the Apostle Paul puts it:

"For though there be they are called gods, whether in heaven or on earth (as there be gods many and lords many). But to us there is but one God the Father, of whom are all things, and we in Him, and one Lord Jesus Christ by whom are all things and we by Him."—1 Cor. viii. 5, 6.

In reference to the same idea Jesus said to the Pharisees:

"Is it not written in your law I said ye are gods? If he called them gods to whom the word of the Lord came, and the scripture cannot be broken; say ye of Him whom the Father hath sanctified and sent into the world, thou blasphemest because I said I am the Son of God?"—John x. 34-6.

In the beginning Eloim made the heaven and the earth." Is not the word plural? Yes, it is. Who made the gods? What is meant by "Let us make man in our image, after our likeness?" Why were Adam and Eve told they would become as the gods, knowing good from evil? Is it not because as Paul said, "there be gods many and lords many?"

But they are not all one in the same sense as that declared by Jesus in His prayer for His disciples.

"That they all may be one as thou Father art in me and I in thee that they also may be one in us."—John xvii, 21.

It is written also:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John i. 1, 2.

Again we read:

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."—John v. 7.

Three there are at least three separate and distinct persons called God. There Gods who are one because of their perfect unity of mind, purpose and action. If that is polytheism, then the "Mormons" are polytheists. It is Bible polytheism, in which they believe. It is the Father, the Son and the Holy Ghost are not three individual personalities, the New Testament is full of palpable errors. Each is called God, and are many more such exalted persons there are in the eternal worlds, no one who has not acted upon the election of the calling and election sure—no one, indeed, but if these perfected persons can be rationally called One, is not a million or any number who have reached a similar condition, and David did not blasphemy when he exclaimed:

"God standeth in the congregation of the mighty; he judgeth among the gods.

"I have said ye are gods and all of you are children of the Most High."—Ps. lxxxii. 1, 6.

But though in "Mormon" doctrine the individuality of each person in the Divine Trinity is maintained and they are each called God, yet it also presents the grand monotheistic truth of a universal, all-pervading essence, which is the light and life of all things and is omnipotent, operated, without beginning or end, the spirit of intelligence which is truth eternal. Doctrine & Covenants, sections 6 and 93.

Our religious opponents do not quote from that book which is a standard, but garble a few extracts from works that are not their authority.

Now as to the lines inherited by the late President Brigham Young concerning Adam. The first man is the head of the race, the father of all. He is the Ancient of Days. What he was for the time being by "the fall," he promised to be the ancient. The resurrection is perfect and complete. In the resurrection he will stand in his place, as will every man who is exalted to the fulness of glory. He will be over all his posterity for ever, and have the dominion, with Eve, that was given to him in "in the beginning." He is and will be our father and our god, in the same sense as other perfect beings are gods, even the sons of God.

"Beloved, now are we the sons of God and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see Him as He is."—1 John iii. 2.

There are to be a hundred and forty-four thousand redeemed and perfected beings having the Father's name, the name of God, written on their foreheads (Rev. iii. 12; xiv. 1).

We have only touched briefly on the outlines of this important subject, and quoted but a few verses of scripture which refer to it. The Latter-day Saints believe in the doctrines of the Bible, but they have received additional light in regard to Deity and man's relation to God, from the fountain of all Intelligence. Persons bound up in the narrow creeds and tied to the vain philosophies of modern perverted Christianity, attempt to ridicule and misrepresent that which they do not understand. Regretful of the fact that the efforts of learned theologians to explain what God is have heaped them all in a mass of absurdities, and contradictions, and have placed as an object of worship a nonsense nothing, which, on their own definitions, is impossible.

In "Mormon" doctrine the spirit of man is the offspring of the Eternal Father, made in his image and capable of development into His perfections. The resurrected, glorified man will stand at the head of his own posterity, who will revere him as their great ancestor and king, and a god in the sense in which the term is used in ancient and modern revelation. But there is one supreme, omnipotent Deity to whom all creatures in heaven and earth will eventually bow the knee, and Him we worship and adore, and He is our Father and our God, to whom be praise and obedience and glory for evermore!

A SPITEFUL PROCEEDING.

There is a very general feeling of indignation over the outrageous treatment of Bishop Hardy, a minister of law, at the entertainment in the Second ward meeting house on Friday night. Particulars will be found in another part of this paper. Bishop L. G. Hardy is held in high esteem by the people of his ward, who have been associated with him in honoring his worth and of seeing his failings. They were exhibiting their appreciation of his services and his character, when the attempt was made to attach, for a petty debt, a valuable token of public sentiment which any decent person would hold sacred and inviolate. The recipient, like many other venerable men made unfortunate investments during the real estate boom, which has caused the financial downfall of a number of worthy citizens. He is preparing to go to Alberta, Canada, to retrieve his broken fortunes and make a new start for his family. If successful, we have no doubt he will meet his creditors like a man and settle his liabilities honorably. The invasion of that farewell party and endeavor to grab a public testimonial to his worth, is denounced by all who have heard of it, and who have heard about it, and reflects a very unfavorable light upon all who intentionally participated in the miserable business. The force of the law does not cover up the odious and petty spite which so patently shows itself in the attempted seizure of the gift. We have heard of the public in these inexcusable proceedings, and condemnation of their author is freely expressed in public and in private.

INDIGNANT CLERGYMEN.

The Presbyterian assembly in session at Minneapolis, is indignant. And this time it is not "Mormonism" that excites wrath and resentment. It is President McKinley and Congress.

In the report of a special committee it became known that Presbyterian officials protested to President McKinley against a chaplain of the West Point Military academy, recently appointed, had proved unsuitable. The committee said the matter before the President, the Secretary of War, and the chairman of the House military committee, and they had all given assurances "as to their interest in the subject, and their gratification at the action of the assembly," and yet "the Roman Catholic 100" had subsequently caused both houses of Congress and had been signed by the President. Just think of it! Congress and the President had shown deference to the Roman church against the expressed wishes of Presbyterian congressmen. No wonder that "indignation was expressed on all sides."

The fact should be noticed, because it illustrates the spirit of intolerance and bigotry, some of the sectarian bodies now so in arms against the Church. There are prominently in the military academy several members of that Roman faith, but the Presbyterians are demand that there shall be purged on the reservation where there can be no sectarian, and because the government does not fall in line with this contracted rule of religious despotism, indignation is boiling over. The highest officials in the country are branded as promise breakers. Were it not for this intolerant, anti-American, illiberal spirit among the sectarian associations, there would be no "Mormon problem," as they call it, before the country. It is all of their own creation.

It is a generally acknowledged principle in this land of freedom that politics and religion shall be separated for the benefit of both, but there is hardly a religious convention, or assembly, held anywhere, except among the "Mormons," where political subjects are not made part of the proceedings. The sectarians do not confine themselves to exercising their rights as United States citizens, to make their opinions heard in political primaries and conventions, and at the polls. But they drag such subjects into their religious assemblies, and give to their opinions the sanctity and weight of their ecclesiastical offices.

In not the a violation of a generally accepted principle of our government? It would be better for the sectarian churches, were they disposed, to cease troubling with affairs belonging to political associations. In the word of the Apostle, "let no man meddle with what should 'Nerve the wind and nerve to line.'"

INCENSE AND PAGANISM.

One of the points in controversy between the two factions of the Anti-Cri-stian church is the use of incense. This is among the rites which has been condemned as superstitious. That it is an innovation, if the worship of the primitive Church is considered, is beyond doubt. The first Christians did not, so far as known, burn incense, nor was that custom adopted during the so-called "age of purity." The origin of it is obscure.

A writer in the London Gazette gives it a pagan origin. According to him it was used in the religious rites of Egypt at least eight hundred years before Moses. The Chinese have used it from time immemorial, nor does there seem to have been a period when the Arabs of Tunis, Tripoli, and Fez have not made and used it. For many centuries it has been an article of commerce in "the unchanging East." It is now made by the Sioux tribes and sent in exchange for alcohol and other conveniences, and in ancient time the wilds of new tropical Africa. There is good evidence that the early Mexicans used incense, and it is to this day used by certain tribes in performing pagan rites. Indeed, it would be difficult to find any instance of primitive culture in which incense has not played a part, or of its absence in many that may have succeeded them.

It is suggested that it is a relic of nature worship, the smoke probably intended as a representation of the early morning mists. The Roman Catholic church adopted it in the sixth century, most likely on the suggestion of the Revelation of St. John in which the incense is said to represent the ascending prayers of the Saints of the Most High. The Religious, however, discarded it as a "superstition," which it, no doubt, was at that time, and still is to a great many people.

The incense used at Mass may in itself be innocent enough, but if ever it becomes a substitute for that which it was made to signify in the ancient temple service, the fervent prayers of the people of God, it certainly is worthless. And this is true of every ceremony which is only an empty shell, devoid of the sweet and life-sustaining kernel.

FOR ZIONISM.

Dr. Hirsch Masonsky, a Jew, banished from Russia in 1891, because he urged his brethren in that country to stand up like men, is now in Chicago. He will soon be joined by Dr. Bernstein, now in the Zionist movement. His idea is that it is within the reach of the Americans of his race, to buy from the Turk a land where the weary toiler and the weak and disembodiate may rest in peace and quiet. The new Zion, he says, is certainly in sight, and it will be due to its work and to the enterprise of the American Jews that it will be brought about.

The doctor is described as a very learned and eloquent man. During the war excitement he made ringing addresses in New York and Boston, raising in Faneuil Hall a fragment of Jewish iron in a few hours. He should be able to raise an army in this country in behalf of the Zionist cause.

Undertaker Morrow of Harlem swore to have had the dead stock on all bodies brought to the morgue.

The efforts of the police to escape the "rose-houses" is laudable, but why not make it clean cheap?

The Washington Star calculates the cost of the war with Spain at $225,127,795. This does not include future pensions.

The Salvation Army is not popular. Incorporated in New York, it is called up to kneeling property worth $2,000.

The rebellion in the Philippines is declared to be near the end. But really it is still difficult to determine which end it is near.

Arrestin boys for taking fish from irrigating ditches when they are sure to die on the land, only goes to show what small fry some officers are.

The sheet that still entertains its readers with fables about "Mormonism," a la Munchausen, has perhaps been convicted lately of the tragedies enacted in a "Christian" church in this city.

A local contemporary is constantly stating that it is "sorry" that it is miserable, truthful and so on. There is some speculation among its readers as to how many times in its estimation, a falsehood has to be stated so as to become a truth.

Aguinaldo may or may not know his own mind, but certain it is he does not know the American mind or he would never attempt to circumvent Gen. Otis with a series of peace propositions whose only aim is delay and duplicity. Oriental subtlety is no match for occidental firmness.

Signor Crispi does not believe in the peace congress. He is quoted as saying: "The conference at The Hague avails, but does not eliminate, the reasons for quarrel, and neglects without destroying the germs of war and revolution. Wars and revolutions may be delayed, but they will burst forth whenever the nations think fit. Europe has but one way of having safety, namely, the substitution of united States for divided States."

Reports from Madrid state that the monarchy is in a very precarious condition. Lack of money, an excess of placeholders, public extravagance, private want, exorbitant taxation and personal jealousies among leaders in all parties and factions make the task of governing Spain more than usually difficult. Spain's inability to establish self-government has been demonstrated both at home and abroad, and a revolution would therefore be but a new calamity.

The word of President Lorenzo Snow that so plural marriages have been solemnized in any of the Temples, so far as he is aware, since Utah became a State and that none will be performed under any circumstances or in any place under his Presidency, will prevent many scandalous lies, notwithstanding the efforts of a malignant anti-"Mormon" reporter of gossip, and inventor of slander, to cast doubt upon his positive testimony and pointed declaration. The Prophet knows what he is talking about.

The Pope has proclaimed a "year of jubilee" to close the present century. It will commence on Christmas day this year and end on the same day, 1900. During this year full indulgence and pardon are granted to all truly repentant Christians who confess their sins and partake of communion, and who will visit the buildings of St. Peter's, St. Paul's, St. John's, or that of St. Marie Maggiore, in Rome, at least once a day during twenty days, or, for pilgrims, during ten days. The Pope hopes for good results, if the people will hoque Christ by celebrating the end of the century in this way.

Z. C. M. I.

Sale Specials.

In Dry Goods department for last day of the great Sale,

SATURDAY, MAY 20th.

As wind-up to our unprecedently successful May Sale, we offer, for this date only, these Special Surprise Bargains.

Ladies' White Lawn Waists, Worth from $1 to $1.50, for Saturday only (one waist to each customer)— **50c**

Ladies' Kid Gloves, Two-clasp P. K. and Suede G. G., regular price $2 per pair, on Saturday only— **$1.25**

875 Yards Fancy Colored Silks, Odd lengths, worth $1, $1.25 and $1.50 per yard, go on Saturday only, from 2 to 4 p. m., at— **50c**

Ladies' Colored Pique Waists, An elegant line, worth $3 to $3.25 each, go on Saturday only for— **50c**

Ladies' $1.00 Crash Skirts, In our cloak department we for Saturday only at— **50c**

Saturday Afternoon Only, From 2 to 4 p. m. our patrons will be surprised and delighted with what we have on our **5c Per Yard Bargain Tables,** This table will contain many staple goods, including a well known make of yard-wide superfine unbleached domestic, bleached muslin, sheetings, percales, lawns, ginghams and a great variety of goods at prices lower than ever known before.

25c For Straw Hats, Ladies' and Children's shapes, for Saturday only; these are worth regularly $1 to $1.25 each.

All French Challies, Sold regularly at 40c per yard, go on Saturday afternoon, from 3 to 4 o'clock at— **35c**

These special bargains are in addition to the unexcelled values of our great May Sale, which continues in all departments till 8 p. m. on Saturday, May 20.

Z. C. M. I. T. G. WEBBER, Supt.

200 Child's (ages 3 to 8) Sailor Suits.
150 Boys' (ages 9 to 15) Double Breasted Suits.
150 Youths' (ages 13 to 19) Suits.
300 Men's Suits.

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A COMPLETE SCENIC ENSEMBLE

A HOST OF CHARMING GIRLS

MAGNIFICENT COSTUMES OF COSTLY FABRIC

A DOZEN FRISKY FUNSTERS.

35—THIRTY-FIVE PEOPLE—35

Regular Prices, 25c, 50c, 75c, $1. Seats on sale Wednesday, May 24th.

It is just as easy to make good, light bread of

Vowles Health Flour,

As it is of the best white flour in the world. Use it in the same way as you would white flour, and if you can make good white bread, you can make good brown bread of

Vowles Health Flour.

ALL GROCERS SELL IT.

SEVEN SUTHERLAND SISTERS'
Hair Grower and Scalp Cleaner.
Are the only preparations that will restore hair to the original healthy condition. Any druggist.

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