

## DESERET EVENING NEWS

PUBLISHED EVERY EVENING.

(Sunday excepted.)

Deseret Publishing Co., 222 South Temple Street, Salt Lake City, Utah.

Charles W. Penrose, Editor.

George G. Whitney, Business Manager.

SUBSCRIPTION PRICES.

(In Advance)

One Year, \$3.00.

Three Months, \$1.00.

Six Months, \$1.50.

Single Copies, 5 Cents.

Correspondence and other reading matter for publication should be addressed to the Editor.

Address all business communications and all remittances to THE DESERET NEWS, Salt Lake City, Utah.

Entered at the Postoffice of Salt Lake City as second class matter according to Act of Congress, March 3, 1879.

SALT LAKE CITY, JUNE 27, 1906.

## WHY QUOTE FROM THEM?

The writings of the Apostle Paul are held in high repute by the preachers of the different religious sects in Christendom. They are regarded as inspired and containing the literal "word of God," by most of the orthodox denominations. And even those ministers who reject the inspiration of the books of the Bible, hold Paul up as a great authority on religious doctrine and principle. He appears to be the favorite theologian of the modern churches. That many of his sayings are imperfectly understood, and sometimes entirely misunderstood, is very evident from the conclusions which are reached by the exponents of texts from his epistles. It was the same in the days of his ministry. According to the Apostle Peter, there were some things in them "hard to be understood," which "unlearned and unstable" people "wrested" from their proper meaning.

We do not intend in this article to take up the subjects on which many of the present day sectaries are widely astray, but we notice that a learned preacher of a professing Christian body in this city recently took for his text a quotation from Paul, and drew from it many thoughts and arguments which indicated his great regard for the ancient Apostle as a religious and Christian teacher. But the reverend gentleman has at other times expressed his disbelief in the so-called "miracles" spoken of in the Scriptures and in the doctrine of revelation as disclosed therein. To him no such occurrences as those related in the Bible took place, nor was there imparted a direct revelation from God to man. All the religion ever entertained by humanity at any time or place, he says, came from the mind of man and originated primarily in wonder. The doctrine of communication from Deity to mankind he utterly repudiates, and he regards some at least of the greatest prophets whose history is recorded in the Bible, as myths or "nebulous heroes" of antiquity. He has not stated whether he classes Paul the Apostle in that category, but he evidently looks upon that writer as a great religious teacher, whose sayings are worthy of reproduction and as texts for sermons in a Christian pulpit.

Let us examine for a few moments the testimony left on record as coming from Paul and included in the books of the New Testament. Paul declares that when on his way to Damascus as a persecutor of the Saints, desiring to obtain authority to punish them for what he then believed to be heresy, delusion and imposture, he was met on the way by the appearance of a glorious personage, who declared himself to be the resurrected Jesus of Nazareth, who rebuked him for that which he was endeavoring to do and proclaimed himself as the Christ. The glory of his countenance was so great that it struck Saul, as he was then called, completely blind, and he was led sightless into Damascus, where he was healed by the administration of a disciple of Jesus Christ and was informed concerning his future as a minister of the Gospel.

It is written of him, subsequently, that he was called to the ministry by the revelation of the Holy Ghost and ordained by those who held divine authority. In writing to the Corinthians, from which the gentleman to whom we allude took his text, Paul speaks of being caught up to the third heaven and into paradise, where he heard words unlawful for a man to utter. Also that he had received such an abundance of revelations that a "thorn in the flesh" was given to keep him humble, so that he might not boast of those manifestations. Further, that by him was wrought among the " Corinthians " signs and wonders and mighty deeds."

Now, without going into other particulars of divine manifestations to the Apostle Paul, in what light are we to view him if these statements of his are untrue? He either saw that which he claimed to have seen, and received the powers which he asserted he obtained and exercised, and had the revelations of which an abundance he said was given him, or he did not receive them. There is no middle position to take in regard to them. They are of too positive a character to permit of the notion that they were imaginary. If he received those manifestations, then the theory that religion springs only from the mind of man is incorrect, and the notion that revelation from God is a fallacy is certainly untrue.

If Paul told these stories for any purpose but to declare facts and testify, as he claimed, to that which he knew and had seen, then he must be viewed as an impostor. If his testimony is untrue, he cannot be considered in the light of a Christian teacher, and his doctrines ought not to be held forth as inspired utterances or even as those of a religious or philosophical instructor. The same may be said of the prophets who preceded them, who testified of similar experiences. They received revelations from God and angels, or they did not receive them. There is no middle course to take in considering their claims and testimonies. That is the great point to which we have drawn attention and which we now still further put forward. The religion of the Bible is a religion of revelation from God to man. The sublime thoughts of scriptural

writers, expressed in glowing phrases, are claimed to be inspired by the divine influence proceeding from the Eternal God, impressed by Him upon them and thus becoming His words and His will. There is no evidence that we have seen which establishes the idea that real religion that can be depended upon as principle, as doctrine, as a rule of life, as a guide to salvation, as something to rely on without doubt, except that which has come from God to man, has any existence in the world. If His revelations were accepted as He has communicated them, humanity would come to the unity of the faith, but the notions and speculations and imaginings of the human mind are so varied and discordant, that strife and contention and doubt and darkness are their results, and the numerous sects in Christendom and heathendom are some of their effects.

It is a little singular that modern so-called "scientific" expounders of religious ideas should base their sermons and declarations upon the writings of men who professed, in the most direct terms, to have received divine revelations, in signs and wonders and miracles and healings and visions and prophecies, while yet those expounders disbelieve and deny the statements of facts which the authors of the Scriptures they quote declare to have occurred. Why do they go to those ancient writings for a basis for their own reasonings and remarks, if the authors thereof were a set of deceivers or were themselves deceived, and whose assertions are unworthy the credence of enlightened people? Why quote them at all if they were either frauds or deluded fanatics? Why not treat the present day public with some of the wonderful religion that springs entirely from the human mind, and is not dependent upon the sayings or pretensions or inspirations of the ancients who claimed that what they believed and taught came by revelation from the most High God?

In making these remarks and suggestions and queries, we do not desire to reflect upon the worthiness or good intentions of those advocates of modern notions from which we dissent. We recognize the right of every human being to hold that which appears right to his understanding, and to express his views if he can get anybody to listen to them. At the same time we regard such ideas as those we have disputed as injurious in their effect upon the souls of men, because they lead away from the fountain of all light and truth, and promote doubt and unbelief in an age of scepticism and infidelity, when there is need rather of the inculcation and growth of that faith which was once delivered to the Saints, and which leads man up to his Creator, with a desire and expectation to learn of Him from Him, and thus reach a knowledge of God and Christ, whom to know is life eternal.

## ADULTERATED FOOD.

Apologists for dishonesty in the preparation of foodstuffs for the market, point out that "preservatives," such as the various acids used, are not adulteration any more than the addition of salt, or sugar, as preservatives. That is, possibly, true. But it covers only a very small part of the question. It has been proved that many food preparations have been adulterated with poisonous ingredients, and that many packages sold by weight are short. Medicines on the market and advertised as cures for the opium habit have been found to contain sufficient opium to induce the habit. Much of the black pepper consumed in this country is mixed with tapioca colored with lamp black. Coffee, advertised as Mocha and Java, has been found debased by a mixture of the Brazilian bean, and adulterated further with ground sawdust and bread crumbs. "Honey" has been fabricated out of glucose. Meats have been preserved with an injurious compound of sulphite of soda and red coal-tar dye. And, manufacturers instead of repenting of the iniquity of thus obtaining money under false pretenses, have exerted all their influence against legislation for pure food. There is no defense for such practices. When food is adulterated, even if only by the addition of a harmless substance, the consumer is entitled to know it. Then, if he still wishes to buy the product, that is his own business.

## ALL-AMERICAN CONGRESS.

The Third Pan-American congress will be held at Rio de Janeiro commencing on the 21st of next month, and remaining in session until the 1st of September. The delegates from this country are six in number, headed by William Buchanan, of Sioux City, Iowa, ex-minister to Argentina and Panama. Secretary Root, accompanied by his wife, daughter and son, intends visiting the Brazilian capital during the congress, though he does not go there as a delegate. He desires to make the personal acquaintance of the presidents, the ministers of foreign affairs and other officials of the South American republics, and will, therefore, visit all of those republics on the Atlantic and Pacific coasts. According to the plans, he will spend two weeks or more in Brazil, and then go southward to Uruguay and the Argentine Republic. He will then go around through the Straits of Magellan to Valparaiso and visit the west coast republics. At Panama he will leave the Charleston, and, after making a thorough inspection of the canal work and conditions on the isthmus, he will take the regular steamer for New York.

Agitators in the southern republics do not relish the idea of the United States representatives taking an interest in the affairs of other countries in this hemisphere. They fear the establishment of order and peace, because such conditions are unfavorable to agitation and plunder. They are encouraged by some European politicians who may have designs of their own upon American territory. But the Pan-American congress is not instituted for the benefit of this country alone. Whatever good may come from it, will be shared by all the American republics alike, and, incidentally, the entire world will be benefited. The chief topics for discussion at this gathering will relate to questions of interest to all mankind. A resolution will be presented, recommending

that the second peace conference at The Hague be requested to consider the extent to which the use of force is admissible for the collection of public debts. There will be a renewal of the adherents of the American republics to the principle of arbitration for the settlement of disputes arising between them and the conference will doubtless pass a resolution expressing its hope that The Hague conference will agree upon a general plan of arbitration that can be approved by all countries. It is proposed to create a committee of jurists to prepare a code of public and private international law for the consideration of the next conference, and it is also proposed to adopt uniform laws concerning naturalization, new and shipping regulations, patents, trademarks, copyrights, sanitary and quarantine police and to secure the recognition by all the American nations of the diplomas of the principal universities and colleges of America in the practice of the professions.

These are some of the topics that will be considered. But, perhaps the greatest benefit is to be derived from the mere fact of the bringing together in social intercourse of the great and prominent men of both continents. Previous similar gatherings are said to have done more for the promotion of good feelings than could have been accomplished in any other way.

The establishment of good feelings will, naturally, promote trade. And those who have given close attention to the subject, find that we do not, by any means, have a fair share of the business of the American republics. From an article under the title of "Commercial Relations Between the United States and Its Twenty Latin-American Sister Republics," it appears that, while the twenty Latin-American republics imported in 1905 goods to the value of nearly \$210,000,000, only \$11,000,000 came from the United States. However, of this share of American trade more than one-half is credited to Mexico and Cuba, consequently leaving very little for Central and South America. In other words, while our trade is tremendous in Mexico and Cuba, throughout South America we are doing but a trifle of business. There is not a single country in South America where our trade can compare with that of Europe, and this in spite of the fact that the United States is one of the largest buyers of South American products. The ten republics of South America imported in 1905 goods to the value of \$402,000,000, to which this country contributed less than 15 per cent. This is hardly as it ought to be. To social intercourse and friendly discussion of common interests will naturally remove whatever obstacles there may be to trade extension. And then, the coming together of the American republics will be an incentive to European nations to unite their interests similarly.

THE RIGHT OF THE MAJORITY.

Cleveland Plain Dealer.

There is one thing about which honest Americans cannot differ, and that is the right of the majority to rule this country and to conduct its public affairs. The man that advocates any other method of carrying forward our political affairs is not a republican, and therefore he is not an American. The man that attempts to put into effect any other system of government is a revolutionary and a traitor to his country's most sacred principles. So evident is this truth, that it seems unnecessary to emphasize it. Yet it is true that while there are few who would venture to deny the theory of American government, there are too many who steadily strive to pervert its practice, and who, although they declare their allegiance to republican principles, keep on trying to put something else in the place of majority rule. Such schemes can only have a temporary success when the people are deceived as to the facts.

## ANARCHY "IN OUR MIDST."

New York Evening Post.

Broughton Brandenburg, whose article in Collier's on anarchy in America has stirred the city of Paterson, N. J., to the point of court proceedings, states the number of anarchists in this country at 24,000. His map, which purports to show the approximate location of the local centers of anarchy, "groups," leaves only western and southern states containing no large cities as free from anarchistic propaganda. A party of 24,000 men and women, considered as ordinary political or social movements are considered, is almost insignificant. There are more than 10 times as many prohibitionists. But the presence of that number of potential assassins is a proper subject for the utmost solicitude. We are still in the stage of wild absurdity in our attempts to deal with this question. Deportation, insulation, death itself, are alike powerless when we are totally unable to catch our anarchists or keep them from coming here. The much-lauded immigration bill now before the House at Washington, for instance, attempts to exclude undesirable by raising the head tax and imposing an educational qualification. The anarchists who are now, according to Mr. Brandenburg, being dumped on our shore by all the European countries are the last people to be bothered by either of these provisions.

## PRICES FOR CANAL SUPPLIES.

New York Journal of Commerce.

The President, in the exercise of the discretion imposed upon him by this resolution, should refuse to pay more for anything to be delivered at Panama than a private contractor or a foreign government would have to pay to the same American or to any American producer or manufacturer. There is no fair test of a reasonable price except competition in the market where the price is demanded. As American prices in a foreign market have to be determined by competition with a tariff wall at home, anything in that market in excess of competitive prices there would be extortionate and unreasonable. The resolution adopted is foolish from the point of view of economy or public policy, but it gives the President the power to bring his folly to naught, and it is to be hoped that he will have the wisdom and courage to do it.

## RUSSIA'S NEW ORDER DESPOTIC

London Spectator.

A great white people—the Russians—are a great people—has never failed, at a time when the usual leader has lost his authority and all careers are open, to find adequate leaders. Failing them, we can see nothing before Russia except anarchy; but no nation ever has sunk into anarchy, and it is difficult not to believe that the scientific anarchists are right in their mode of consideration upon one point. Out of a destroyed order a new order is certain to arise. That it must be, on the face of the facts, a despotic order, and that they will like it less than the existing one, is another matter, which in their mad hopefulness they have never even considered.

## JUST FOR FUN.

A Flexible Future.

Marshall P. Wilder tells of a young man in Milwaukee who had aspirations to the hand of a daughter of one of the wealthiest men in that place. Recently the hopeful one had an interview with the father for the purpose of laying the matter before him. "Well," growled the old man, "what I most desire to know is, what preparation have you made for the future?"

"Oh," explained the suitor, in a confident and obliging tone, "I am a Presbyterian; but, if that denomination doesn't meet your approval, I am quite willing to change."—Harper's Weekly.

## Nothing Unusual.

Two neighbors were confiding their troubles to each other over the back yard fence that separated their premises.

"You know," said Mrs. Higgins, "that my husband is a carpenter?"

"Yes."

"Well, I give you my word that all upstairs rooms are unfinished, and I don't look for them to be done in time. Can't get Henry to do a thing to 'em."

"You're not any worse off than I am," said Mrs. Clingman. "You know my husband used to be a fireman on a locomotive?"

"Yes."

"Well, just as true as I stand here, I always have to get up in the morning and make the fire."—Youth's Companion.

## A Busy Voter.

John Weaver, the reform mayor of Philadelphia, was recently congratulated by a delegation of clergymen on the clean administration that he has given the Quaker City.

In the course of his reply Mayor Weaver said:

"I am glad to tell you that things with us have improved. Take, for instance, the matter of elections. A Philadelphia, some years ago, was running for a small office, and on

election day he went from poll to poll cheering his supporters on. As he left a certain poll a shabby individual approached and shook him by the hand.

"I trust, sir," said the candidate, "that you are one of my supporters?"

"One?" chuckled the shabby individual. "Why, bless your heart, I'm seven of 'em."—Pittsburg Post.

## ORPHEUM

Farwell Week of the Superb Stock Company.

TONIGHT!

"The Girl I Left Behind Me."

"OLD HEIDELBERG"

Special Matinee Thursdays, Thursdays and Fridays, 7 o'clock.

"ALABAMA"

Saturday Matinee and Evening.

Popular Prices. All Seats Reserved.

## SALT LAKE THEATRE

GEORGE D. PETER, MANAGER.

TONIGHT!

San Francisco in Her Pride and Ruins

C. E. Johnson's Lantern Exhibition of

Prices—10c, 20c, 30c, 40c, 50c, 60c, 70c, 80c, 90c, 1.00, 1.25, 1.50, 2.00, 2.50, 3.00, 3.50, 4.00, 4.50, 5.00, 5.50, 6.00, 6.50, 7.00, 7.50, 8.00, 8.50, 9.00, 9.50, 10.00, 10.50, 11.00, 11.50, 12.00, 12.50, 13.00, 13.50, 14.00, 14.50, 15.00, 15.50, 16.00, 16.50, 17.00, 17.50, 18.00, 18.50, 19.00, 19.50, 20.00, 20.50, 21.00, 21.50, 22.00, 22.50, 23.00, 23.50, 24.00, 24.50, 25.00, 25.50, 26.00, 26.50, 27.00, 27.50, 28.00, 28.50, 29.00, 29.50, 30.00, 30.50, 31.00, 31.50, 32.00, 32.50, 33.00, 33.50, 34.00, 34.50, 35.00, 35.50, 36.00, 36.50, 37.00, 37.50, 38.00, 38.50, 39.00, 39.50, 40.00, 40.50, 41.00, 41.50, 42.00, 42.50, 43.00, 43.50, 44.00, 44.50, 45.00, 45.50, 46.00, 46.50, 47.00, 47.50, 48.00, 48.50, 49.00, 49.50, 50.00, 50.50, 51.00, 51.50, 52.00, 52.50, 53.00, 53.50, 54.00, 54.50, 55.00, 55.50, 56.00, 56.50, 57.00, 57.50, 58.00, 58.50, 59.00, 59.50, 60.00, 60.50, 61.00, 61.50, 62.00, 62.50, 63.00, 63.50, 64.00, 64.50, 65.00, 65.50, 66.00, 66.50, 67.00, 67.50, 68.00, 68.50, 69.00, 69.50, 70.00, 70.50, 71.00, 71.50, 72.00, 72.50, 73.00, 73.50, 74.00, 74.50, 75.00, 75.50, 76.00, 76.50, 77.00, 77.50, 78.00, 78.50, 79.00, 79.50, 80.00, 80.50, 81.00, 81.50, 82.00, 82.50, 83.00, 83.50, 84.00, 84.50, 85.00, 85.50, 86.00, 86.50, 87.00, 87.50, 88.00, 88.50, 89.00, 89.50, 90.00, 90.50, 91.00, 91.50, 92.00, 92.50, 93.00, 93.50, 94.00, 94.50, 95.00, 95.50, 96.00, 96.50, 97.00, 97.50, 98.00, 98.50, 99.00, 99.50, 100.00, 100.50, 101.00, 101.50, 102.00, 102.50, 103.00, 103.50, 104.00, 104.50, 105.00, 105.50, 106.00, 106.50, 107.00, 107.50, 108.00, 108.50, 109.00, 109.50, 110.00, 110.50, 111.00, 111.50, 112.00, 112.50, 113.00, 113.50, 114.00, 114.50, 115.00, 115.50, 116.00, 116.50, 117.00, 117.50, 118.00, 118.50, 119.00, 119.50, 120.00, 120.50, 121.00, 121.50, 122.00, 122.50, 123.00, 123.50, 124.00, 124.50, 125.00, 125.50, 126.00, 126.50, 127.00, 127.50, 128.00, 128.50, 129.00, 129.50, 130.00, 130.50, 131.00, 131.50, 132.00, 132.50, 133.00, 133.50, 134.00, 134.50, 135.00, 135.50, 136.00, 136.50, 137.00, 137.50, 138.00, 138.50, 139.00, 139.50, 140.00, 140.50, 141.00, 141.50, 142.00, 142.50, 143.00, 143.50, 144.00, 144.50, 145.00, 145.50, 146.00, 146.50, 147.00, 147.50, 148.00, 148.50, 149.00, 149.50, 150.00, 150.50, 151.00, 151.50, 152.00, 152.50, 153.00, 153.50, 154.00, 154.50, 155.00, 155.50, 156.00, 156.50, 157.00, 157.50, 158.00, 158.50, 159.00, 159.50, 160.00, 160.50, 161.00, 161.50, 162.00, 162.50, 163.00, 163.50, 164.00, 164.50, 165.00, 165.50, 166.00, 166.50, 167.00, 167.50, 168.00, 168.50, 169.00, 169.50, 170.00, 170.50, 171.00, 171.50, 172.00, 172.50, 173.00, 173.50, 174.00, 174.50, 175.00, 175.50, 176.00, 176.50, 177.00, 177.50, 178.00, 178.50, 179.00, 179.50, 180.00, 180.50, 181.00, 181.50, 182.00, 182.50, 183.00, 183.50, 184.00, 184.50, 185.00, 185.50, 186.00, 186.50, 187.00, 187.50, 188.00, 188.50, 189.00, 189.50, 190.00, 190.50, 191.00, 191.50, 192.00, 192.50, 193.00, 193.50, 194.00, 194.50, 195.00, 195.50, 196.00, 196.50, 197.00, 197.50, 198.00, 198.50, 199.00, 199.50, 200.00, 200.50, 201.00, 201.50, 202.00, 202.50, 203.00, 203.50, 204.00, 204.50, 205.00, 205.50, 206.00, 206.50, 207.00, 207.50, 208.00, 208.50, 209.00, 209.50, 210.00, 210.50, 211.00, 211.50, 212.00, 212.50, 213.00, 213.50, 214.00, 214.50, 215.00, 215.50, 216.00, 216.50, 217.00, 217.50, 218.00, 218.50, 219.00, 219.50, 220.00, 220.50, 221.00, 221.50, 222.00, 222.50, 223.00, 223.50, 224.00, 224.50, 225.00, 225.50, 226.00, 226.50, 227.00, 227.50, 228.00, 228.50, 229.00, 229.50, 230.00, 230.50, 231.00, 231.50, 232.00, 232.50, 233.00, 233.50, 234.00, 234.50, 235.00, 235.50, 236.00, 236.50, 237.00, 237.50, 238.00, 238.50, 239.00, 239.50, 240.00, 240.50, 241.00, 241.50, 242.00, 242.50, 243.00, 243.50, 244.00, 244.50, 245.00, 245.50, 246.00, 246.50, 247.00, 247.50, 248.00, 248.50, 249.00, 249.50, 250.00, 250.50, 251.00, 251.50, 252.00, 252.50, 253.00, 253.50, 254.00, 254.50, 255.00, 255.50, 256.00, 256.50, 257.00, 257.50, 258.00, 258.50, 259.00, 259.50, 260.00, 260.50, 261.00, 261.50, 262.00, 262.50, 263.00, 263.50, 264.00, 264.50, 265.00, 265.50, 266.00, 266.50, 267.00, 267.50, 268.00, 268.50, 269.00, 269.50, 270.00, 270.50, 271.00, 271.50, 272.00, 272.50, 273.00, 273.50, 274.00, 274.50, 275.00, 275.50, 276.00, 276.50, 277.00, 277.50, 278.00, 278.50, 279.00, 279.50, 280.00, 280.50, 281.00, 281.50, 282.00, 282.50, 283.00, 283.50, 284.00, 284.50, 285.00, 285.50, 286.00, 286.50, 287.00, 287.50, 288.00, 288.50, 289.00, 289.50, 290.00, 290.50, 291.00, 291.50, 292.00, 292.50, 293.00, 293.50, 294.00, 294.50, 295.00, 295.50, 296.00, 296.50, 297.00, 297.50, 298.00, 298.50, 299.00, 299.50, 300.00, 300.50, 301.00, 301.50, 302.00, 302.50, 303.00, 303.50, 304.00, 304.50, 305.00, 305.50, 306.00, 306.50, 307.00, 307.50, 308.00, 308.50, 309.00, 309.50, 310.00, 310.50, 311.00, 311.50, 312.00, 312.50, 313.00, 313.50, 314.00, 314.50, 315.00, 315.50, 316.00, 316.50, 317.00, 317.50, 318.00, 318.50, 319.00, 319.50, 320.00, 320.50, 321.00, 321.50, 322.00, 322.50, 323.00, 323.50, 324.00, 324.50, 325.00, 325.50, 326.00, 326.50, 327.00, 327.50, 328.00, 328.50, 329.00, 329.50, 330.00, 330.50, 331.00, 331.50, 332.00, 332.50, 333.00, 333.50, 334.00, 334.50, 335.00, 335.50, 336.00, 336.50, 337.00, 337.50, 338.00, 338.50, 339.00, 339.50, 340.00, 340.50, 341.00, 341.50, 342.00, 342.50, 343.00, 343.50, 344.00, 344.50, 345.00, 345.50, 346.00, 346.50, 347.00, 347.50, 348.