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SOME STRIKING QUESTIONS.

The Saturday Evening Post of September 2, published in Philadelphia, had for its opening article a paper by Senator Albert J. Beveridge, entitled "The Young Man and the Pulpit." It is a very fine contribution to that popular paper, and the whole of it is well worth reading. It deals largely with the necessity for a living faith and a return to the fundamental principles of the Christian religion. It deprecates the lack of vital influence in the various sects, and shows the need of sure ground on the great questions of immortality and moral education to Deity.

We have not space to review the article in its entirety, but we desire to draw attention to a few paragraphs which contain questions put by a prominent citizen with excellent opportunities for investigation, to every young preacher when he met during a summer vacation, and a number of "high grade" ministers, every one of whom had had unusual success with fashionable congregations. All of them, however, had noted an absence of real influence upon the hearts of their hearers, but did not seem to suspect that what they called "the decay of faith" was not in themselves. Here are the questions:

First: "Do you believe in God, the Father, God a person, God a definite intelligence—not a congeries of laws floating like a fog through the universe; but God a person in whose image you were made? Don't argue, don't explain, but is your mind in a condition where you can answer 'yes' or 'no'?"

Second question: "Do you believe that Christ was the Son of the Living God, sent by Him to save the world? I am not asking whether you believe that He was inspired in the sense that the great moral teachers are inspired—nobody has any difficulty about that? But do you believe that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross and raised from the dead—'yes' or 'no'?" Again not a single answer with an unequivocal 'yes.' But again explanations were offered, and in at least half the instances the sum of most of the answers was that Christ was the most perfect man that the world has seen and humanity's greatest moral teacher."

Then came the third question: "Do you believe that, when you die, you will live again as a conscious intelligence, knowing who you are and who other people are?" Again not one answer was unconditionally affirmative. Of course that could not be known positively. On the whole, they were inclined to think so, but there were very stubborn objections, and so forth and so on."

That the condition of mind exhibited by the preachers to whom these questions were propounded fairly illustrates the normal condition of the great mass of people called Christians, many of them occupying the pulpits and preaching what they call Gospel, must be admitted by every honest investigator. But if those questions had been asked of "Mormons," Elders, whether leaders in the Church of Jesus Christ of Latter-day Saints or young and inexperienced missionaries, traveling in the world, there would have been no negative, doubtful or indefinite replies. A fervent and positive 'yes' would be the response by every true Latter-day Saint, whether holding the Priesthood or being but lay members of the Church.

One of the doctrines held as an essential part of "Mormonism" is faith in a personal God, of whom Jesus Christ was "the express image," man being in the same likeness and form, speaking in a general way. For this that system has been held up by the friends of the present exponents of the different sects in Christendom. Sermons have been preached, lectures have been delivered and numerous pamphlets are now in circulation, denouncing and deriding the "Mormons" for believing in such a God, the commonly proclaimed theory among "Christian" ministers being that God is a spirit, spirit is immaterial, therefore God has neither body, parts nor passions, no extension, no limits, filling a boundless universe, and yet occupying no space.

Against that incomprehensible position—a revival of bygone heathen philosophy—the Church of Jesus Christ of Latter-day Saints raises its protest and proclaims that the God of the Bible is the true and living God, the Father of the spirits of all mankind, an individual, a perfect personality, an almighty Spirit, dwelling in a spiritual but corporeal body. When Joseph Smith, the Prophet of the Nineteenth century, received his first great manifestation from on high, the Father and the Son appeared to him in a glorious pillar of light, and he beheld them in their splendor, the Son being in the exact likeness and express image of the Father. There is no infidelity in the minds of the Latter-day Saints on this question, for by the Spirit of truth

which reveals God to man, they know that God is their actual Father and that Christ is their veritable Redeemer. Another fundamental principle of "Mormonism" is that Jesus of Nazareth was and is the Christ, the very Son of God, the first-born in the spirit, the only-begotten in the flesh. That He was appointed before the foundation of the world to be the Redeemer, and that His death on the cross was an actual blood atonement for the sins of the world. That through that atonement the human race who die because of Adam's transgression, will be raised from the dead and be judged according to their own works. Also that through the same atonement, remission of sins will come to every individual who receives Christ by faith in Him, which comprehends obedience to His commandments. And they know that through faith, repentance and baptism by immersion in His name, remission of sins has come to them, and by the Holy Ghost sent from Him to the cleansed and penitent soul, knowledge of His divinity and communion with the powers on high are received as a reality.

A further essential doctrine of "Mormonism" is the conscious, intelligent, immortal existence of the spirit of man after the change we call death, and the resurrection of the body, quickened by spirit for the eternal habitation of the ego, never to see corruption. The Latter-day Saints have a similar testimony in their souls concerning immortality and the future life, to that proclaimed by Job as contained in chapter 19 of that book. There is no doubt in their minds concerning this matter. The conviction of their immortality has become so strong that it is a part of their very existence. They therefore live as eternal beings, preparing for everlasting progress and development in worlds without end. It supports them in the present, it encourages them for the future. There is a living faith, manifested in works and becoming a power in their souls as individuals, which will be manifested in their labors as a community.

"Mormonism" as it is nicknamed in Christendom, will thus become mighty among the nations, to the easting down of tradition and false philosophy, and the establishing of vital religion in the hearts and lives of mankind. It will supply the great lack of the times, a religion with a real God, a living Christ, a present redeeming Spirit, and an organized Church with all the principles, rites, ordinances, Priesthood, gifts, blessings, manifestations and unity of purpose that were the characteristics of the primitive Church of Christ, of which it is a reproduction.

The great purpose and object of the bringing forth of the Book of Mormon in the latter days are, as declared in its title page, "the convincing of the Jew and the Gentile that Jesus is the Christ, the Eternal God, manifesting Himself unto all nations." That the statement is a fact, that every prediction made by holy men of old concerning the coming and kingdom of the Redeemer will be fulfilled. That the systems which men have invented will perish, Satan and his hosts will be bound, Christ will be King over all the earth, and God the Father will be supreme, and will once more walk with man, who, immortalized and sanctified, will behold the Father's face and dwell in His society forevermore.

BLAINE GILLESPIE SALISBURY

The sudden departure, last Tuesday, Sept. 12, for another sphere of action, of young Blaine Gillespie Salisbury, of this city, caused widespread regret in this community, where the bereft family is universally respected and honored. The deceased was a deep-felt sympathizer for the parents and relatives who have been called upon to mourn. Although not "as others which have no hope," for the departed was widely known and loved by all who knew him.

Sometimes it is difficult to read aright the decrees of the all-merciful Father. When eyes are dimmed by the tears of sorrow, the message of love is not always clear, except to that faith, whose vision reaches far beyond the present and which accepts, even if with fear and trembling, the promises that "He has done all things well." But, it is certain, that as the clouds disperse and the light again bursts forth upon the soul, the dealings of God with His children, even in the dispensation of affliction, will be clearly understood. In the meantime it is well to remember that "All things shall work together for good to them that love God," and from this blessed promise not even the most painful trial is excepted.

It is strange to contemplate the fact that many are taken away in the very flower of youth, from loving friends from usefulness and the brightest hopes and prospects. But it must be remembered that, in reality, death is but an incident of man's existence. It is a journey from one land to another, and that part of existence which is beyond the journey is incomparably more real and more varied than that which we lead on this side. The great Apostle was right, when he said: "To die is gain." We may not always be able to so regard it, but some time, hereafter, the mystery of mysteries will be forever solved.

THE FAIR IN THE FALL.

The annual State Fair, under the auspices of the Deseret Agricultural and Manufacturing Society, is one of the permanent institutions of Utah. It has proved of immense benefit to the state, and a spur to individual enterprise and excellence in the cultivation and improvement of all kinds of products. Cereals, grasses, fruits and flowers, cattle, horses, sheep, goats, swine, poultry and other domestic animals have been brought to a high degree of advancement through the annual exposition. Art, science, education and male and female handicraft have been stimulated to emulation, and the general benefit accruing has been marked and of untold value.

This year the Society is thoroughly organized and active in the needful

preparation for the fall display. Ample provision is being made for it in every department, and the best Fair ever held under its direction is confidently anticipated. Great vigor and thoroughness are being displayed with this end in view, and the people of Utah may confidently look for a splendid exhibition at Conference time, when our country could well find it convenient and profitable to take part in the exposition.

We hope there will be no lack of interest on the part of exhibitors. Raisers of fine crops of any kind, of blooded stock of any description, and of good specimens of craft and industry, for the inspection of the visitors, and as bids for the prizes that are offered. These will be conferred by competent judges on just and equitable gauges and rules, and should be objects of earnest competition, of far greater worth than their intrinsic value.

Everybody expecting to come to the city at Conference time, when the routes on the railroads are specially required, should make visits to the Fair a prominent feature of their outing for the season. Everything possible for their entertainment, their passage to and from the grounds, and the complete and orderly display of the attractions furnished, will be looked after by the directors and workers of the Society, and we believe Utah will be justly proud of the banner exposition in her history, occurring in October, 1905. Success to the Fair!

THE L. D. S. UNIVERSITY.

The successful opening for the coming school year of the Latter-day Saints' university of this city suggests a few lines concerning the work in education which this institution is doing. Though founded as a university, it is giving almost exclusively at present, instruction at high school grade, although certain university courses were given last year in mathematics, law, chemistry, etc., and similar advanced work will be given this year. The rule followed is that such advanced, or university, instructions will be given when required by a sufficient number of students to justify the organization of the work of instruction therein. Thus it is the actual requirement of the patrons of the school, and not the theoretical consideration of its name, that controls the policy in this respect, and by giving such instruction as the vast majority of the students require, rather than by limiting its work to the needs of the very few who at present are asking for university courses, the institution is accomplishing much more for the cause of education than if it were to pursue the more narrow and exclusive policy of establishing the higher courses only.

An idea of the extent and variety of the work done by the school may be formed from the fact that during the last three years, the enrollment has averaged the handsome total of 1,300 pupils, who are taught in not fewer than 12 different courses leading to graduation, and in about 300 different classes. The teaching force numbers 50 professors and instructors, and the students come not only from all parts of this and surrounding states, but from Canada and from distant parts of the Union.

The leading aim in laying out the high school courses, which are known respectively as the scientific, the classical, the English, the commercial, the domestic science and the mechanic arts, are to include all the training requisite for entrance to institutions of higher learning, whether at home or abroad, to have the courses logical in development and so balanced, or harmonious as to the daily alternation of studies that all the faculties of the mind shall be fully exercised; and to include in every regular course an illustrative and fascinating study of the life and words of Christ, and other characters of the Scriptures, and in general the dealings of God with the children of men. The subjects just named are made to take the place, in part, of the mythology and certain parts of the ancient history given in secular high schools, and in part the place of the usual moral lessons given by the teacher as occasion requires in the class.

The general aim and object of the school, as declared by its articles, are best illustrated and justified by its actual work. The aim is "to make of its students and graduates worthy citizens and true followers of Jesus Christ, by fitting them for some useful pursuit, by strengthening in their minds a pure attachment to the Constitution of the United States, and to our republican institutions, by teaching them the lessons of purity, morality, and upright conduct, and by giving them, as far as possible, an understanding of the plan of salvation revealed by our Lord and Savior Jesus Christ." The articles further declare: "Nothing that is contrary to the laws of the land shall ever be taught in said institution."

The trustees and faculty of the institution are to be congratulated upon the past achievements and still more upon the splendid prospects. In the natural course of events, it can be only a short time until the other buildings necessary for its growth and for the higher courses contemplated in its founding and endowment will be provided.

DIVORCE IN CANADA.

The Church of England in Canada has just solved the divorce problem, as far as its influence extends, by adopting the rule that no clergyman of that church shall be permitted to solemnize marriage when a divorced person is involved, so long as the other party to the divorce is living. The question of the guilt or innocence of the person seeking remarriage does not enter into the question at all. The rule is made absolute, and the clergyman has no discretion in the matter.

It seems that the Canadian church is the only Protestant church in the world with so rigid a divorce law. In this country the canon of the Episcopal church permits ministers, in their dis-

cretion to remarry the innocent party to a divorce granted on statutory grounds. In all probability the stand taken by the Canadians will revive the discussion in this country, where prominent churchmen have been fighting for a prohibitive canon on the subject of remarriage of divorced persons.

We do not believe, though, that the Canadian rule can be made popular in this country. It is not denied that some measure is needed against the numerous abuses of the divorce laws, but the remedy should not be worse than the disease. Even if persons have been unfortunate and committed an error in the selection of companions, they should not be condemned to perpetual celibacy. The law should encourage honorable marriages, rather than discouraging them, and there is no reason why a good man, or woman, who may have failed once, should not be permitted to try again to become happy fathers, or mothers, in happy homes. For that reason some discretion can safely be left with the spiritual advisers of the people.

Divorce laws, however, in order to be efficient, should be uniform. As long as one church permits what another prohibits, rules are without force, because it is so easy to pass from one to another. The question is one of the live topics of the day, and it is vastly more important than some subjects for which general attention is demanded.

Where there's a will there's a way.

When Togo needs a flagship again he will have a brand new one.

The modern "Rake's Progress" has very largely to do with a rake-off.

Syndicates are to insurance companies what pools are to railroads—a sine qua non.

Governor Folk had no trouble in hitting the Oregon trail. He struck a popular chord at the same time.

The government owns the eating plant down on the isthmus, but private parties will gather the fruits.

Baron Komura caught a cold in Boston. At Portsmouth he caught a Tatar in the person of M. Witte.

Having arranged to feed the hungry on the isthmus, Chairman Shonts should take steps towards clothing the poor.

The yellow fever man may be under control, but the way people are fleeing from Louisiana shows that they are not.

Marshall Field says that it is hard to stand prosperously. Poverty is so much harder to stand that it is called "grinding poverty."

Unlike the Erie railroad, the New York Life Insurance company only makes campaign contributions to one political party.

The commissioner of Internal revenue has decided that certain patent medicines cannot pass as medicine. And so the patent medicine men must take their medicine.

Judge Grosup has outdone Sir Philip Sidney and his cloak. He sent a private car to Toledo to convey his mother-in-law to Fargo, N. D.

If the alleged Sherlock defalcations are not utilized by some Indiana author as the foundation for a historical novel it will be surprising.

Mr. Roosevelt is credited with having founded a new school of diplomacy. But to make the school a success it is necessary to be President, a not very easy thing.

There has been a split in the anti-Tammany organizations in New York. It is not surprising. In politics factions are rarely anything but a misnomer of parties.

Diogenes was hunting for an honest man. "Have you tried the insurance companies?" asked a friend. "I am hunting for an honest man, not a rich one," was his reply.

The next "mill" to come off will be strictly "non-partisan," it is announced. Does this imply that there is to be no real contest with a pro rata division of the offices, i. e. the gate receipts?

The Tokio mob is calming down. It has spent its foolish fury and is perhaps realizing that the peace treaty is a good thing after all. The calmer and more contemplative it gets, the more it will realize this.

In the public schools of Nephi manual training and music will be given in all the grades, and a course in agriculture, domestic science and art in the high school. This is a feature of school education that deserves encouragement. Practical training is one of the greatest values to the children.

ON RELIGIOUS TOPICS.

Rev. A. R. Lambert.

What shall be said of that tendency to defiance of law evidenced in modern strikes? For weeks and months a great city like Chicago finds her industrial interests paralyzed, the lives of peaceful citizens jeopardized, and supposed enemies maimed and killed by hired "head breakers." What shall be said of that equal defiance of law on the part of so-called "moneyed kings," who squeeze hundreds of millions of dollars annually out of the nation, and who stand with the iron bed of financial death resting upon the necks of multitudes of smaller industrial concerns, shaking the fist of defiance in the face of the law and shouting, "What are you going to do about it?" Never was the necessity more urgent for a recognition of the supremacy of the law.

Rev. Frederick E. Hopkins.

It is no new thing for a nation like Russia to be humbled or for a nation like our own to need a commission to investigate the big offices in Washington. There is an old reason why Philadelphia needs to clean houses, and Delaware needs out Adkins, and Saturday, known whether to laugh or blush. The secret of social, political and religious

corruption we can trace right up to the habits and pernicious influence of "leading citizens."

Rev. John Thompson.

The doggerel sung in some of the little hymn books so extensively used in evangelistic services and in young people's meetings is vitiating the taste for good poetry and destroying the fine appreciation of good hymns which ought to be cherished in the Christian church. In many of the tunes to which this poor poetry is set there is sound without music, as there are words without sense. Such singing destroys the spirit of reverence which ought to characterize church service. Sterling character and strong religious conviction can no more be built up by such faltering than a strong physique can be built on an exclusive diet of confectionery.

Theodore Roosevelt.

The true Christian is the true citizen, lofty of purpose, resolute in endeavor, ready for a hero's deeds, but never looking down on his task because it is great in the day of small things; scornful of business, awake to his own duties as well as to his rights, following the higher law with reverence, and in this world doing all that in him lies, so that when death comes he may feel that mankind is in some degree better because he has lived.

Alexander Whyte.

Holidays are designed for those who deserve them. A holiday is like wages for work well done; and we must work for our wages before we begin to spend them. One of the best preparations for a happy holiday is to carry into it a good conscience for good work well done. And thus it is that experienced holiday-makers work their very hardest and do their very best just before their holiday time. They have learned by many instances that nothing ruins a holiday like a bad conscience about bad work.

RECENT PUBLICATIONS.

The following, among other interesting features, appear in Recreation for September: "The Mystery of the Blue Goose," Dan Board; "My Love," versus "Pammy Shields," "Catching the Bronx Mermaid," Belmont; H. Browne; "The Birds in the Moon," C. Williams; "Leeds," "Amos," the "Mighty Hunter," Tappan Adney; "The Minnesota Interloper," Charles Hallock; "Mr. Dooley," Her Story," Dan Board; "Mountain Trails and Travel," Frederick B. Hussey; "Newfoundland Caribou Hunting," Wm. Arthur Babin; and "My Friend the Collie," A. D. Burnham—23 West Twenty-fourth St., New York City.

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