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BECAME LIKE MAN.

In the theological discussion which has occupied so much time of the Presbyterian gathering in this city, one of the Rev. expositors of the Scriptures advanced what was characterized by some as a new and unanswerable argument against the Gospel conception of the Godhead. He said in substance that the Scriptures state that the second Person in the Trinity became like man, and, consequently, was not like man before. "He was like God, who is not like man in His physical limitations." The passage upon which this argument is founded is Phil. II: 5-7. We think anyone who will read it carefully, especially if he is able to grasp the meaning of the expressive terms of the original, will marvel at the logic by which such a conclusion was arrived at. The Apostle is not discussing the question of the "physical limitations" of the Son of God before He became man. He is urging the Philippians to be unselfish and humble, as Christ was, who voluntarily descended from the glory and majesty of the Godhead to the status of a servant in human body. That is clearly the purpose and the scope of his illustration. The meaning of the passage, as given by eminent commentators is this: "Let this disposition be in you, which was also in Christ Jesus, who, being in the form of God, thought it not a great prize to be equal with God, but divested Himself [of His divine glory] by taking the form of a servant, after having become like unto man, that is, by assuming a human body." The apostle vividly describes the humility of Christ, who voluntarily exchanged His divine glory and majesty for the lowly position of a servant among men. The Presbyterian exegete interprets this to mean that He changed His existence, from one without any conceivable form or shape whatever, to one of human form. Is anybody in reason bound to accept such juggling with holy writ?

The apostle in this very passage tells us incidentally that God has a "form," and that Christ, before his birth in the flesh, existed in "the form of God." The word employed by the inspired writer is "morpho," about the meaning of which there can be no honest dispute. It signifies primarily a person's external shape, or appearance, and not his nature or essence. It is familiar to English-speaking people by its occurrence in the word metamorphosis, which means a passing from one form or shape into another.

Here, then, we are told as plainly as human language can express it, that there is a "form of God." What this form is, we can gather from many Scripture passages. Christ, as He appeared, is said to be "the express image of His person" (Heb. 1: 3). The word translated "image" here is "charakter," which properly signifies the die, or stamping-tool, used in coining, by which the figure expressed is stamped; and also the impression made by a seal. Such an impression is an exact reproduction of the seal. Christ formed an exact representation of God's person and attributes. The word used to denote similitude. It is stronger than the word "eidos" (Joh. 5: 37) which is employed by our Savior when speaking about the "shape" of the Father, as follows: "Ye have neither heard His voice at any time nor seen His shape."

The summary of the teachings of the Scriptures upon this important point is this: That God is the Eternal Father of His children; that the latter were made in His image, in His likeness; that Jesus is the first-born among His brethren; and that He, being "the effulgence of the glory of God and the exact image of His person," revealed the Father to the children of men. That is the theology of the Scriptures. It is the theology of the Gospel, as understood by the Latter-day Saints.

"UNANSWERABLE," EH?

The same wonderful reasoner, who concludes that man is not like God because God became like man, cites the statement of the Savior that "God is a spirit," coupled with His remark to His disciples: "A spirit hath not flesh, and bones as ye see me have," and deduces from these sayings the conclusion that the declaration in Genesis, "So God created man in His own image and in His own likeness," does not imply a human body, but signifies his likeness in intelligence, light, knowledge, etc.

If that is the meaning of the plain statement about man's creation, which is as literal as any other declaration in the first chapter, explaining the works of Deity "in the beginning," where is the sense of the statement in the third chapter: "And the Lord God said, Behold the man is become as one of us, to know good and evil." This was not up till after the fall Satan said, "For God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil." Adam and Eve were therefore, not created in the image of God's

knowledge—an imaginary notion—but acquired some of it subsequently. But as to the contention over the saying, "God is a spirit," was not Christ a spirit? Did He not in His dying moments pray: "Father, into thy hands I commend my spirit"? And did He not then bow His head and "give up the ghost"? When resurrected was not that spirit restored to the body, or rather the body restored to the spirit, and being quickened by spirit, did it not become a spiritual body of flesh and bones? If Jesus, who was a spirit, "in the beginning with the Father," and "in the form of God," could have a body of flesh and bones, why could not the personal spirit of His Father also have a spiritual body of flesh and bones?

The Presbyterian critic contends that God, being a spirit, cannot have form, and also that being a spirit he cannot have a body. But His beloved Son was and is a spirit, and came and took upon Himself flesh, and when He ascended to an immortal body of flesh and bones. Noting this, take with it His own statement: "Verily, verily I say unto you, the Son can do nothing of Himself but what He seeth the Father do; for whatsoever things He doeth, these also doeth the Son likewise." (Joh. v. 19). And if a spirit has no form, no shape, no dimensions as the Presbyterian creed teaches, why was it that in the very chapter from which the critic quotes, it says that when Jesus appeared to His disciples in that body of flesh and bones, "they were terrified and affrighted and supposed they had seen a spirit?" (Luke xxiv. 37).

Mr. Clemenson, who was said to have made the "unanswerable argument," used the same tactics as those of his confederates. Instead of stating our position as it is, namely that man is in the image and likeness of God, he endeavored to convey the impression that we say God has a "human body" and is "made like man," which is a complete reversal of the proposition. We do not bring God down to the level of a man, we seek to raise man up to be like God, who is his Father and whose attributes are reflected in him, and are capable of endless amplification and development.

The gentleman's "new idea" about the "two natures in Christ, the divine and the human," is as old as "Christian" controversy, which dates back to the third century, and has been threshed over in theological disputes, until scarcely a straw of it is left and not a kernel of real wheat can be found in it. The Presbyterian teacher who regarded it as novel and convincing, ought to read his own creed and class books and he will learn that the "new idea" is as old as original Presbyterianism which borrowed it from Catholicism, as did the Episcopal church and other offshoots from the tree of Romanism. And all of them derive from that source their immaterial notions of an immaterial Deity.

Mr. Clemenson professes to have been shocked at President Lorenzo Snow's declaration:

"As man is, God once was; as God is, man may be."

The gentleman was as "shocked" that he had to misquote President Snow and put it, "man SHALL be," which is very different but is about as correct as most sectarian quotations from "Mormon" authorities. Let us look at this a little. Mr. Clemenson declares that Christ was God; that "He took human nature into union with His divine nature." He became a man. He is now exalted to the throne of His Father. He is a God with a body. The scriptures teach that His disciples may become "heirs of God and joint heirs with Jesus Christ." He is to "change their vile bodies and fashion them like unto His glorious body." He has promised: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with My Father in His throne." (Rev. III. 21). Now as man is, Jesus once was; as Jesus is, man may be, and Presbyterianism proclaims that Jesus is God. We hope this will give the Presbyterian critic another shock that will counteract the first, and establish his mental equilibrium.

Mr. Clemenson and his associates and their predecessors for centuries, make an utter failure of their attempt to define Deity. According to their own admissions, they try to explain the inexplicable, to unfold an impenetrable mystery, to demonstrate an unsolvable problem, to expound that which they declare is incomprehensible. No living being can make anything but a contradiction of terms out of an "immaterial substance." To reduce Deity to that which is equal to empty space, is more in the nature of "blasphemy" than the crudest idea of heathen idolaters. The "Mormon" conception of God is rational, scriptural and comprehensible and is that which He has revealed in modern as in ancient times. "Whoso readeth, let him understand."

THE NEW ZEALAND PLAN.

The statement that the compulsory arbitration law of New Zealand has proved a failure cannot be accepted without some further explanation. That law has been in operation for years. It has been the boast of the New Zealanders that it has rendered labor strikes unknown there, and given to all kinds of business a stability not to be hoped for where strikes are frequent occurrences.

The New Zealand government has divided the country into six districts, each having a board of conciliation, composed of members chosen by employers and employees. Either party to a labor dispute may compel the other party to appear before this board, and while the investigation proceeds, there must be no strike and no lockout. The board may be dissatisfied with the findings and may appeal to a central court of arbitration. This consists of three members, two of whom are appointed by the governor on the recommendation of the disputing parties, and the third is the chief justice of the supreme court. The findings of this court is final and binding.

This central court has power to fix wages, working hours and similar matters. It can assess damages, require employers to hire members of a union, in preference to non-union men, and determine the numbers of apprentices in any trade. When the court has fixed

the wages in a given case, this operates throughout the entire trade involved. Thus if it shall decide that a certain employer must pay \$15 a week for certain work, men doing like work for other employers in the same locality immediately demand and receive the same rate, if higher than they have been paid.

But with all this, the term "compulsory arbitration" is hardly correct. The working men not registered under the arbitration act are not forbidden to strike. Nor does that act provide any means for compelling workmen, who may be dissatisfied with a rendered decision, to go to work. They can, in fact, be idle as long as they choose. Neither does it compel the manufacturer to keep his mills going. But it does say that work must be done, if done at all, on the basis established by the court. It renders strikes and lockouts nugatory. How such an arrangement, after years of successful test, as claimed by New Zealanders, can all at once, have proved a complete failure, is difficult to understand.

In this country the arbitration question is becoming one of great importance. It will be settled too, whenever the people decide that they have enough of labor disputes with the accompanying interruption of traffic and of business, and sometimes destruction of property, and bloodshed. If the New Zealand scheme is found impractical, some other plan will be adopted for the preservation of peace in the industrial world, at the same time the rights and prerogatives of all are respected.

ARMENIAN MASSACRES.

Recent cable dispatches tell of renewed massacres in Armenia. Twelve villages, it is said, have just been raided by Kurds, and totally destroyed. The male inhabitants have been killed and many young women carried away, to swell, perhaps, the harems of wealthy Turks. Some years ago such scenes were enacted upon a large scale, and Europe became excited at the atrocities committed at its doors. The murderous hand was apparently stayed for a time, but it appears that slaughter and robbery have been carried on more or less secretly all the time, and now and then the news of fresh atrocities reach the world.

Is it not time that the Turkish government be called to account for the murders committed where it holds sway? Great Britain undertook once to guarantee the religious liberty of the Armenian subjects of the sultan. But Great Britain has other things to attend to. It is time for another European congress to sit in judgment upon a government that is a disgrace to the century, and to agree on a policy that will for ever settle the Turkish question. Unless this is done, the Armenian people seem to be doomed to complete extinction by the sword and fire. For there can be no doubt that that is the real aim of the rulers of the "faithful."

The Armenians are under the disadvantage of not acknowledging the ecclesiastical supremacy of the pope, and the Catholic powers may feel under no obligation to champion their cause on that account, but the Protestant powers should have no such considerations. The cause of humanity should be their cause. If its appeals are not listened to, it is evident that Turkey will ultimately present a state of anarchy, if not a state of civil war.

"MORMONS" IN CANADA.

Mr. Jas. A. Smart, deputy minister of the interior of Canada, who recently made a western tour of the Dominion, visited during this trip southern Alberta, and was much interested in the large irrigation works and the Latter-day Saint settlement at Cardston. During his stay in Winnipeg, he was interviewed by a News Bulletin representative, and he spoke freely about the resources and the prospects of Canada. In the course of the interview he was very complimentary of "Mormon" enterprise. The following is from the News Bulletin of Aug. 14:

"The Mormon settlement at and about Cardston the minister regarded as one of the most prosperous settlements in the northwest territories. The land settled by these people was a few years ago considered practically unproductive, but is today, in response to their intelligent industry producing as large a yield as any section in the territories. Cardston is about 1,100 inhabitants, and is a thriving little place with due municipal organization and elected officials. Though it is seventeen miles from a railroad, it has all the appearance of an up-to-date town. The Mormon settlers, Mr. Smart said, are largely misunderstood. No more law-abiding people can be found in the northwest. It is true that they believe in plurality of wives, they recognize and obey the law of Canada, and, as are their co-religionists in Utah and other parts of the states, they are strict monogamists. Mr. Smart found them a most hospitable and friendly people, to travel among whom was certainly a very great pleasure. While in that neighborhood Mr. Smart met Messrs. John W. Taylor and Jesse Knight, who are both regarded as very prominent members of the Mormon Church. The latter has recently come into the possession of a very large sum of money through fortunate mining investments in Montana, and he is expending this money in the development of the country around Cardston. In stock, schools and other ways he has disposed of \$500,000, and has brought in nearly 5,000 people from the states. These he will require to produce beefsteaks on one-tenth of their holdings. Next year he purposes expending another \$500,000 in establishing a beefsteak sugar factory, which will probably be one of the largest in America. Mr. Knight is perhaps the most enterprising man ever interested in the territories, and his influence will be largely felt in the country's development. Beets grown in the territories are proved to have from two to three per cent more saccharine matter than those grown in Utah, and this fact has encouraged Mr. Knight in establishing a new town in the center of the district he has purchased. Without being unduly sanguine, Mr. Smart thinks that the settlement there forming will be, in the course of a few years, one that will more than justify Mr. Knight's present hopes and will be an enduring monument to his enterprise. Long after he has joined the great majority, his efforts for the cultivation of sugar beets are proved to be from \$50 to \$100 an acre. Without doubt, when these projects are better understood by farmers, the industry will be much more widely followed."

France means business and Turkey means delay. Turkey's policy has

been wonderfully successful in times past.

Andrew Lang has a good word for Charles II. But then Andrew has a good word for anybody of whom he speaks.

Just in proportion as Germany increases her tariff duties, just in proportion will Uncle Sam increase his indignation.

Ambidexterity is per se a very good thing, but when it becomes metaphorical and mounts to the brain it is a very bad thing.

The price of potatoes was getting so high that the tubers began to think they were some pumpkins. But they have taken a tumble.

Who wants work as a teamster? Plenty of it on the railroad between Pocatello and Butte. See particulars in another part of this paper.

Some of the southern constitution makes declare that all they want is a free election and a fair count—a fair complexion count being understood.

Mr. Bryan has sent a letter to the Jacksonian club of Omaha, declining to appear on the same platform with Mr. D. B. Hill at the club's annual picnic next month. Dr. Johnson did not decline to meet John Wilkes at dinner.

They must be having high old times in New York. Moss calls Devery and his men "highwaymen." Devery, not to be outdone, calls Moss and his followers, "highbinders."

The strike situation may be summed up arithmetically as addition and subtraction—the steel men adding new men one day and the strikers subtracting them the next.

That Alabama sheriff who fired into a mob of lynchers that was determined to rescue a convicted negro rapist from him, is not only worthy of his hire but is worthy of being raised to the gubernatorial chair. Were there more such sheriffs there would be far fewer lynchings.

Even the American woman is invading Europe as never before. At the University of Berlin Miss Mary Williams Montgomery has obtained her doctorate of philosophy, "cum laude," after a rigid examination which embraced the oriental languages, including Turkish and Assyrian. Yet there are people who say women cannot successfully pursue the higher studies.

An exchange gives this derivation of the word "sterling." The term, it is said, dates back to the time of Richard Coeur de Lion, when money coined in the east part of Germany came into special request in England on account of its purity and was called Easterling money, because in those days all the inhabitants of those parts were called Easterlings. In the course of time some of these Germans were brought to London and the pieces they minted soon became known as sterling, from the word Easterling.

Americans are pretty good advertisers but they have not come up to the following ad, which appeared recently in the London Morning Post:

"Wanted, a lady to cook, and do the work of a small house in the country for one lady, some assistance given; only gentle women need write.—A. B., etc." "Wanted, lady to groom and take care of small pony, and assist in housework; small house in country; one lady; lady cook kept; no servants; only gentlewomen need write.—A. B., etc."

It is to be hoped the pony was gentle for the sake of the gentleman.

A short time ago there was a controversy as to the authorship of the dispatch ordering Dewey from Hongkong to Manila, Secretary Long himself, when asked who wrote it, answering: "God knows." And now the question of the authorship of the famous Santiago dispatch is in dispute. The dispatch is in these words:

"The fleet under my command offers the nation, as a fourth of July present, the destruction of the whole of Cervera's fleet. Not one escaped."

Admiral Sampson says he was not the author of it. Who was? If the authorship of this and the dispatch to Dewey is in doubt, with all the parties to them living, small wonder that there are people who claim that Bacon wrote Shakespeare's plays.

NEGRO DISFRANCHISEMENT.

Charleston News and Courier. We have said, many times, that, in our opinion, it would not at all relieve the peculiar political conditions in the South, those outside the South remaining as they have been for thirty-five years, if every black and colored man of voting age were a graduate of Yale or Harvard, or any other college. It is not a question of differences in "education," or of ability to read and write. But of such difference as has led the white people of the Pacific states to exclude yellow men from their territory, and have led the white people of the eastern and northern states to exclude black and colored men from their homes, factories, and churches, and from their mines and mills—at the muzzle of the rifle on occasion, as on a very recent occasion. It is not a matter of "race," it is not a question of the negro's "failure" or "success" in citizenship. It is not a question of his "brute ignorance" or of his "human intelligence" or superhuman intelligence. It is a matter simply of the recognition of general and specific natural differences between the two races, which history shows has never been ignored.

Washington Bee. Ignorant whites are no more fit to rule than ignorant blacks. The more intelligent white man, South, is inclined to deal more fairly toward the negro than the ignorant whites. Intelligence soon becomes tired of ignorance, be it in the white or the black man. So that the time will come, South, when the ignorant white man will be de-throned, intelligence will rule, and then the black man will demonstrate his superiority in the great American body politic. Let us hope for better days, because they will surely come, and come sooner than we may expect.

New York Age. If the white men of the South were not blind to the facts of history and of philosophy, they would readily understand that they can not safely deal with free Afro-Americans as they did with Afro-American slaves. Repressive and oppressive legislation has always nurtured discontent and resistance of one sort and another. Mob law, which is no law at all, disfranchisement, separate car laws, peonage laws, separate school laws, separate marriage laws,—

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1.—Mining Engineering. 2.—Electrical Engineering.
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The University Annual, which gives full information concerning courses, etc., will be sent free on application.
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SALT AIR

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