

DESERET EVENING NEWS

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

PUBLISHED EVERY EVENING.
(Sundays excepted).Corner of South Temple and East Temple
Streets, Salt Lake City, Utah.Charles W. Penrose - Editor.
Horace G. Whitney - Business Manager.SUBSCRIPTION PRICES.
(In Advance):

One Year	\$2.00
Six Months	1.50
Three Months	.75
One Month	.25
Saturday Edition, Per Year	2.50
Semi-Weekly, Per Year	2.00

NEW YORK OFFICE.

In charge of B. E. Cummings, manager
Foreign Advertising, from our Home Office,
121 Park Row Building, New York.

SAN FRANCISCO OFFICE.

In charge of F. J. Cooper, 73 Geary St.

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
the Act of Congress, March 3, 1879.

SALT LAKE CITY, JAN. 14, 1905.

DESERET NEWS PHONES.

Persons desiring to communicate by
telephone with any department of the
Deseret News, will save themselves and
this establishment a great deal of annoyance
if they will take time to notice these numbers:

For the Chief Editor's office, 74-3.
For Deseret News Book Store, 74-4.
For City Editor and Reporters, 359-2.
For Business Manager, 359-3.
For Business Office, 359-2.

AN EXPLANATION.

The Deseret News is not in the habit
of making improper attacks upon public
officials, or upon any person because
of their difference of opinion on matters
of religion or politics. The editor of
the "News," therefore, was very much
surprised and displeased at seeing
an allusion in a local "News" report
recently. If passed correction by the
city editor, in the rush of getting out an
early edition with many columns of
matter to revise. The writer of the
lines in which it occurred will not
again inject into a "News" report any
such allusion or opinion. We regret exceedingly
the appearance of the slur
to which we refer, and do not point it
out more specifically, because we hope
that it has passed the general public
reading without particular notice. It
was uncalled for and improper, and
should never have appeared on any
page of the Deseret News.The foregoing explanation was prepared
for publication on Friday but
crowded out until today. We were
in hopes that the objectionable expression
would not be noticed to any great
extent, as it occurred in the opening
lines of a report of the Republican legislative
caucus, and had no legitimate
connection with the proceedings. The
Tribune, however, has taken up the matter
editorially, and we therefore add
to what we have said, the further explanation
that no one could feel more
incensed at the gratuitous insult offered
by the reporter than did the editor of
the "News" when he saw it in
print. Inquiries developed the fact
that the city editor was astonished and
equally vexed when it was shown to
him, and we are sure that it escaped
his scrutiny when going over many
columns of local copy. The "News"
does not endorse or excuse the reporter's
personal error, but repudiates it
as not only irrelevant to the report of
the caucus, but a shameful and base attack
on a public officer, without cause
or justification. It does not follow, because
a passing remark is made by a
reporter in a local item that it expresses
the sentiment of the paper in which
it appears. We can do no more
and wish to do no less than disclaim
in behalf of all engaged in the management
of the Deseret News, who are
deeply chagrined that it found a place
in any part of this paper.

FAITH AND BELIEF.

"Idaho Falls, Jan. 12, 1905.

"Deseret News:

"Please state in your next issue the
difference, if there is any, between
faith and belief. Our theological class
teacher says there is as much difference
between belief and faith as there is
between faith and knowledge."

"SUBSCRIBER."

The foregoing letter from a friend in
Idaho calls for some remarks which
may be of interest to others besides the
theological class which has been considering
the question therein presented.Faith and belief are usually used as
synonymous terms. This to some extent
is correct. Faith, in the ordinary
sense of the term, is belief, but belief
does not always extend to the full significance
of faith. Belief is the assent
of the mind to any proposition or statement,
resting upon grounds that are insufficient
to constitute knowledge. The difference
between belief and knowledge will be understood
by every ordinary thinker. The difference, however,
between belief and the religious conception
of faith is not so evident to everybody.Faith, in its theological sense, embraces
not only that acceptance of evidence
concerning things not positively known,
but includes trust, confidence, assurance,
and full reliance. For instance,
faith in God and in Jesus Christ as His Son
and our Savior, implies much more than a mere assent
of the mind to their existence and relationship.
What is called "saving faith" reaches out
to them in a spiritual way, so as to influence
the affections and conduct of those who entertain it.Faith in a Scriptural sense, is also a
principle of power. It is a spiritual force.
It is positive. Reference to the eleventh
chapter of the Epistle to the Hebrews
will illustrate our meaning. It was by faith,
in this sense, that all those phenomena
related in the Old and New Testaments which
are commonly called "miracles" were brought
about. In all ages of the world won-ders have been wrought by the power
of faith. The sick were healed; lepers
were cleansed; the dead were restored
to life; the elements were controlled,
and the powers of heaven were brought
to bear on earth by the exercise of
faith. Christ's manifestations of power
were the result of faith, sometimes in
Him, sometimes in the afflicted, and
sometimes in both. The promise is,
"The prayer of faith shall save the sick."The faith of a number of individuals
who are all "of one heart and of one
mind," is usually of greater force than
that of a single individual, just as the
exercise of muscular strength in unity
by a number of strong men is greater
than that of one of their number. This
shows that faith, as we have said, is
actually and truly a spiritual force.
Belief, as it is commonly understood
as mere mental assent, does not reach
out to the fullness of faith. It appears
to us that there is no need for any debate
on this simple question. It is very
plain and simple to the student of the
Gospel, whether explained in ancient
or in modern Scripture.One difficulty in a technical discussion
of the subject is that there is no
verb in use to correspond with the noun
"faith." We can use the verb "believe"
when we refer either to faith or belief,
and therefore the distinction between the
full significance of the two nouns is
somewhat obscured by the dual use of
the verb "believe." This, however,
should not cause any confusion in the
minds of people who have learned to
exercise faith in the Deity, in the plan
of salvation, and in the power of God
made manifest through faith. We hope
this brief explanation will meet the desire
of our friends in Idaho.

AN ADMITTED EVIL.

We have received a letter from a veterinary
surgeon in this county, describing
the symptoms and effects of arsenical
poisoning among animals, caused, as
he affirms, by smoke from the smelters.
He says further that this is not only
injuring the stock but is killing
trees and shrubbery, injuring the crops,
and rendering the homes of many of
our citizens valueless. He describes a
case of post-mortem examination made
by himself on a three-year-old filly,
which we need not repeat, nor yet his
predictions of future consequences if
the smelter smoke is not put under control.We believe that the gentleman has
rightly diagnosed the cases which he
describes, and that unless something
practical is done to remedy the evil of
which he complains, all the disasters
that he foresees will possibly be realized.
But, as we understand the situation,
the smelter managers are fully alive
and awake to existing conditions. They
do not dispute the fact that many of
our farming people have been injured
by smoke from the smelters, particularly
during times when the air is humid.
They may not agree with all the
scientific investigations that land is not
permanently affected in the manner
claimed, but they admit that damage
has been done to a number of the
people in this valley, and they have
compromised with several of them
and paid considerable sums in settlement.
And they are evidently endeavoring
to discover methods by which the
evil complained of can be remedied.
Experts, we understand, are now on the
spot, inquiring into the whole difficulty,
and devising means to remove it.A very important question is whether
the expense likely to attend the work
of collecting the dust and chemically
correcting the noxious fumes which do
the damage complained of, will not be
too great to warrant the continuation
of the industry if applied. Smelting, like
all other branches of business, is carried
on for profit, not merely for pleasure
or benevolence. It would be a great
disaster to other industries besides
that of smelting ores, if those establishments
were closed down. This must be
evident to every unbiased investigator.
It would be a public calamity.Our farming friends know very well
that the Deseret News has taken their
side of the question to a considerable
extent. We have explained the injury
which they have suffered and have expressed
the opinion that the evil can be
overcome if a determined effort is
put forth to accomplish it. At the same
time, we have counseled moderation,
patience, and a disposition to meet the
smelter people in a friendly way, with
a view to arriving at a proper understanding
and some plan of redress. We do so now.Litigation is costly, and if possible
should be avoided. Legislation which
would hamper, cripple or suppress any
important industry would be unwise
and impolitic. But something will have
to be done to protect the agricultural
interests of this county, and at the same
time, if possible, prevent the destruction
of a valuable industry, the loss of which
would be exceedingly detrimental to
this county, and this State. The evil
is admitted, time is needed to find and
apply the remedy.

THE JEWS AND JESUS.

In the current number of The Literary
Digest we find an interesting article
on "The Jewish Attitude Toward Jesus."
It seems that Rabbi Enelow, of
Louisville, Ky., recently urged his
congregation to celebrate Christmas, in
memory of the birth of a teacher, who
"inculcated the noblest and holiest tenets
of all true religion." This is a remarkable
concession which proves the change in
sentiment among the Jews, on that
question, which comparatively recent times.A similar proof is furnished by Dr.
Isidor Singer, a prominent Jewish theologian
and author, who quotes eminent
Hebrews on the same questions. These
are among the quotations: From Dr.
Morris Pastrow, professor of Semitic
Languages in the University of Pennsylvania,
we have the following:
"It is commonly said that the Jews
rejected Jesus. They did so in the sense
in which they rejected the teachings
of their earlier prophets, but the question
may be pertinently asked, Has Christianity
accepted Jesus? The long hoped for
reconciliation between Judaismism and Christianity will come when
once the teachings of Jesus shall have
become the axioms of human conduct."From the pen of Mr. Simon Wolf,
President of the Independent Order
B'nai B'rith, we have:"I look upon him as a great teacher
and reformer, one who aimed at the
uplifting of suffering humanity, whose
every motive was kindness, mercy,
charity, and justice, and if his wise
teachings and example have not always
been followed the blame should not be
his, but rather those who have claimed
to be his followers."This is by Dr. N. Porges, a rabbi of
Lipsie, Germany:"The fact that Jesus was a Jew
should, I think, in our eyes rather help
than hinder the acknowledgment of his
high significance, and it is completely
incomprehensible to me why a Jew
should think and speak about Jesus
otherwise than with the highest respect,
although we as Jews repudiate the belief
in his Messianic character and his
divine humanity with the utmost energy
from innate conviction."

Dr. Singer adds:

"In spite of the narrow vestry and
pettish orthodoxy which a handful of
Anglo-Oriental pseudo-romanticists are
anxious to implant just now in the
American soil, liberal American Judaism,
led by advanced theologians of the type
of Dr. K. Kohler in Cincinnati and
Dr. E. G. Hirsch in Chicago, will continue
tearing down the walls of separation between
the children of the same Father."The late Dr. Gustav Gotthelf is
quoted as having asked these questions:"If he has added to their [the Jewish
prophets] spiritual bequests new
jewels of religious truth, and spoken
words which are words of life because
they touch the deepest springs of the
human heart, why should we Jews not
glorify in him? The crown of thorns on
his head makes him only the more our
brother, for to this day it is borne by
his people. Were he alive today who
think you, would be nearer his heart—the
persecuted or the persecutors?"The better appreciation by Hebrew
scholars and philosophers of the character
and mission of Jesus, is one of the
important signs of this age. It should
be followed by the acceptance of Him
as the promised Messiah. For, in the
human view of Jesus of Nazareth there
is really no middle course. We must
either accept Him for what He claimed
to be, or reject Him as an impostor.
If he was a good, righteous man, full
of wisdom, love and power, He was the
Son of God and the Redeemer of mankind.
If He was not this, He was deceived, or
a deceiver. There is no escape from the
one or the other of these conclusions. For
that reason the change in attitude among
the Hebrews toward the Nazarene
must lead some to full faith in Him.
Admission is a good beginning.

A CONCEPTION OF GOD.

A correspondent of a Pacific coast
paper, commenting on Dr. Lyman Abbott's
recently published definition of his
idea of the Godhead, says that, "Society's
idea of God is constantly growing," and
adds that, "In justice to our mothers
and sisters we should be willing to give
them a place in the first cause of the
universe; therefore, with me, God is
feminine, while the Lord is masculine.
Then the Lord God Almighty is the unity
of these two divine principles." The human
mind is always groping for light upon the
personality and characteristics of God. The
idea expressed in the quotation is not so
entirely absurd as some might think. It
is an approach to the theology of the
most ancient Scriptures. But when will
the children of men learn that no
image of God they can make, apart from
that which is revealed by Him, can be
true to the original? If revelation is
discarded, God is both unknown and
unknowable.Less laws and better legislation is
what the State needs.The cold weather is giving the
plumbers bursted pipe dreams.Jersey City police claim to have
caught "Black Hand" chiefs red handed.Happy are those who can sweeten
their morning beverages with Sugar
Commun.The Irvine-Talbot controversy is
fast becoming a regular Banquo's
ghost affair.It is a cold day when there isn't a
tariff revision conference held at the
White House.In the South not having money to
burn, they burn cotton, which is king
and money, too.The President says that no matter
whom else the trusts trust they shall
not run U. S.The National Livestock association
has proven anew that a house divided
against itself cannot stand.Dr. Le Roy Chadwick says that the
public has misunderstood his wife.
This is a self evident truth.Young men going west to grow up
with the country would do well to
avoid the Oregon timber lands.Secretary of War Taft contemplates
visiting the Philippines again. Ever
since he left them he has felt ex-laid.The proceedings at the National
Livestock convention have been almost
as lively as a spring round-up.John Alexander Dowie has bestowed
his blessing on Richmond, Va. This is
a blessing in disguise with the disguise
still on.Ex-Governor Peabody in his contest
for the Colorado governorship will
learn that possession is nine points of
the law.The President continues to place the
stamp of disapproval on those latter
careerists who have been too active
politically, by removing them.Some papers are saying that Alice L.
Webb is another Cassie Chadwick. Itis not so. Nature never produced but
one Alexander, one Napoleon, one Cas-
sie Chadwick.There have been no indictments re-
ported of late in the Oregon land
fraud cases. What's the matter? Has
the prosecuting attorney run out of
legal cap?According to Robert Louis Stevenson,
"So long as we love, we serve. So long
as we are loved by others I would al-
most say we are indispensable; and
no man is useless while he has a
friend."Honor bids Russia continue the war
till her lost prestige is regained. Honor
gets more men and nations into trouble
than almost anything else. And
if Russia does honor's bidding and does
not regain her lost prestige but loses
more, what then?Mr. Sutherland will be very derelict
in his duty to the people of Utah if he
does not go round to some of our con-
temporaries and ascertain just what
he should do to be persona grata with
them, and through them with the Na-
tion.A bill has been introduced in the
House to protect the mourning dove.
It certainly should become a law for
it is one of the most beautiful of all
our birds. But why not extend pro-
tection to each and everyone of our
native birds?

ON RELIGIOUS TOPICS.

Springfield Republican.

Leo XIII had noble ideas and was ex-
pected to soften the enmities of state
and church, but he was not strong
enough to break the "Roman machine,"
and never made an effort to do so.
And as for Pius X, we have yet to see
progress toward a right understanding
with the people. He may develop a
higher power than he has shown. No,
the Roman church, as governed by its
hierarchy, holds to the same ideas that
were held in the middle ages. The pro-
gress which the Register sees is that of
ideas among the laity, which forms all
the new spirit there is—all the sense
of the advance of the world. As the
people of the church arouse themselves,
they may change the church, but so far
the credit to be given to the popes and
the congregation at Rome is very small.

New York Examiner.

The Bible everywhere recognizes the
hope of heaven as a proper incentive
for entering the Christian life. But
heaven, the eternal abode of the blessed,
is not promised to those who seek
it selfishly, taking the Christian name
simply to save their own souls—an ex-
pectation that will not be fulfilled; for
it is the faithful, the consecrated, who
do the Lord's will and not their own,
and thus are of service to their fellow-
men. Even the penitent thief, though
the time was short, served humanity by
his "good profession," and went with
his Savior to Paradise. So we may
rightly urge the felicity of heaven as
an incentive to accept Christ as Savior;
but with this must be linked the
thought that it is a recompense for
well-doing reserved for those who have
fulfilled the Lord's purpose in calling
them into His kingdom.

New York Churchman.

In a church increasing in numbers as
rapidly as ours by accessions from
without, the ratio in any one year of the
infant baptisms to the marriages of
that same year will be too low to repre-
sent the real state of the church in this
regard. It will be more just if we
take as the basis of our comparison
with the baptisms of 1904 the average
number of marriages for the preceding
10 years, which we find to be 18,402.
This gives a ratio of infant baptisms
to marriages of 2.5 to 1; that is, 10
families will have together twenty-five
children, and this we believe to be
representative fairly the condition of church
families today. Our spiritual birthrate
is not then what it ought to be, but
there is a still graver cause of anxiety
—it is not what it has been. In 1894
there were for every ten marriages
thirty-two infant baptisms recorded.
In 1895, 1896 and 1897 there were twenty-
nine, and the decline thus begun was
continued in 1898, when the number of
children for every ten marriages fell
to twenty-seven.SALT LAKE THEATRE GEO. D. PETER
LAKE THEATRE LAKE MANAGER
CURTAIN 8-9

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room for Spring Goods.

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1.00 Flannel Gowns for	.80		
1.25 Flannel Gowns for	1.00	Ladies' Flannelette Drawers.	
1.50 Flannel Gowns for	1.20	.75 Drawers for	.40
2.00 Flannel Gowns for	1.60		
2.50 Flannel Gowns for	1.95		

20% off on all Ladies' and Chil-
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ALL MEN'S, BOYS' AND CHILDREN'S

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It is a Little Early to Talk

CARPETS

but we will advise you that our magnificent 1905
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buy until spring, come anyway and "get posted" as
to the right patterns and designs for the new year.
We have a grand array of RUGS of all good kinds
and sizes, and we are candid in stating that we don't
think there is a carpet establishment in the entire
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40 dozen Men's Soft front, extra good Shirts, worth \$1.00, for	50c
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50 dozen Men's Soft Front White Shirts, worth \$1.50, for	75c
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