

the President to Feed the Poor" -The Other Churches.

Bishop Spalding of the Episcopal church qualifiedly declared himself a socialist last night, in Federation of Labor hall where he had been invited by the local Socialists to speak. In the course of his address the bishop said be favored new conditions, making the

he favored new conditions, making the following opigram utterances: "There was a time when Socialism meant everything from kill the presi-dent to feed the poor." "How any one can defend the present mentions system he society is more

"How any one can detend the present competitive system in society is more than I can understand." "Capitalists-why, that which they have acquired, through no merit of their own, is usually squandered; the possessors have no cognizance of their poster or order."

"One sets impatient when he investi-rates the controllers of capital today. Not of them never earned a dollar ates the controllers of capital today. Most of them never earned a dollar, though they find it hard to devise means to blow in their income. "The trusts-I believe, are the present

"The trusts-I believe, are the present refutations of the competitive system. "Just think of J. Pierpont Morgan. He attends every Episcopal conven-tion. A business man, he may think it is a good investment. Why don't the working men take hold of the church and swing its influence against Mor-gan? That's for the laborer to decide. "Morgan is a fine business man, but Morgan is a fine business man, but he is still a heavy load for the church

"They say if you want a fat, clean

boxing service. As he realized, so may we, and in the same way. Thus Jesus, becomes our human brother. So we interpret the text who choose the way of heterodoxy."

to carry. "They say if you want a fat, clean "They say if you want a fat, clean yob become a purist, I know men who are making money-more than I am-Though I'm not ready to admit they have more brains." "The poor only are uncelfish. Tom Paine was a great economist, but he was no novice in religious thought." Bishop Spalding related a story told im by Andrey D. White, former em-bassador to Germany. Mr. White told how Alexander II. of Russia had freed the serfs and that he had a constitu-tiutional government. "An assassin, avertheless, had postponed the glad dings for who knows how many ges?" he asked. The bishop said finally: "I am with

The bishop said finally: "I am with you to upset the present economic sys-you to be the present economic sys-tem. I believe in shorter hours, but and to enter in shorter hours, but draw the dividing line where the So-dalit denies Christianity. Um a relig-loss mban and must uphold my theories by the doctrines of Christ."

REV. EDDY'S THEME.

hiks to His Congregation on "The Forks of the Road."

Rev. Frank Fuy Eddy preached yes-eday morning, on "At the Forks of the Road" in the Unitarian church: ad said in part.

The way of orthodoxy is the way authority. Orthodoxy means the ight way, and it follows that some-

Benj. Young Preached. The First Methodists occupied for shere there must be an authority to ship, the Sunday school room of which was sufficiently completed to admit of service being held there. The morn-ing sermon was preached by Rev. Benjamia Young, the pastor, from Mark x: 45: "For the Son of Man came

DESERET EVENING NEWS: MONDAY, APRIL 2, 1906.



WITHOUT WARNING. SLAIN

Man Who Committed the Deed Gives Himself up. Acts Strangely and Must Answer to Murder Charge.

John F. Larsen, who resided with his wife and children at 634 Fifth East street, was shot and instantly killed, a short time before 1 o'clock Sunday morning, by a colored man named Anthony Justin Coleman. The man who did the shooting tells a story of the unfortunate occurrence, in substance about as follows:

He says that he was on his way home at the hour named, and that when a short distance northwest of the city and county building, a man stepped out from behind the shrubbery in front of him. Coleman thought he was about to be held up, and he warned the man to move away and not molest him. The latter aid leave, so the colored man declares, and went around the building on the east side. while Coleman proceeded on his way, going to the west and south of the building, and at the southeast corner again encountered the man who was killed. Once more the white man approached the colored one, so the latter says, and again the former was warned to keep away. It was then that the shooting took place, according to the story told. The builet struck a vital organ, and as the victim sank to the pavement, the man who fired the fatal shot hastened to his home, at the southeast corner of the intersection of Fifth South and Second East streets, and told his wife to telephone to the police. He went quickly to the Court saloon, on State street and Fourth South, and from there telephoned to police headquarters, and awaited the oming of the officers.

JUDGE DIEHL NOTIFIED.

thought and action of their times be-cause they were moved by the high purpose of serving the masses. "The great crisis which punctuate human annals have been passed be-Meantime Judge C. B. Diehl had beer notified, and he went at once to the cause the men of the hour were serv-ing their fellowmen. In paralleling Christ's life they were successful. That notified, and he went at once to the scene of the shooting where already a large crowd had gathered. When the dead man had been turned over and his face exposed, he was instantly recognized by Frank Chandler, who had known him many years. It was none other than a personal friend of big John F. Largen whom he had Christ died that we might have life and have it more abundantly is the keynote of the New Testament. This church must stand on that rock of service or a curse will rest upon it. his, John F. Larsen, whom he had known for the greater part of his life. Many men work by proxy. Many church members do this. They lean on Many

WIFE LEARNS OF DEATH.

the preacher or some willing worker. Christ gave Himself. He carried His own cross. We have too much organ-Mrs. Larsen was vesterday morning Mrs. Larsen was vesterday morning apprised of her husband's death, and she is well nigh prostrated with grief. The couple had been married for 17 years, and their married life had been ized charitable work done by proxy. Mon should give themselves. We must given. Not what they have got out of life, but what they have put into it is the true standard. Tennyson's years, and their married life had been most happy. The wife was formerly Miss Louisa Madsen of Manti, but her home has been in this city since her marriage. Five children blessed the union of Mr, and Mrs. Larsen, namely, Martin, aged 14; Jennie, 9; Douglas, 7; Leona, 4, and Calvin, 18 months. The seven greatest songs are permeated with the Christlike note. Let us then At the dinner diverse business transacted, including the election of a candidate to represent Utah in the Hall of Fame; a "See America First" bereaved woman speaks in the highest terms of her dead husband. She says he was ever kind and considerate to lecture, illustrated with stereoptico views; a meeting of the American party members of the city council: a minstrel show and other features. Dur-ing the evening original parodies were her and their children and that he was frugal and industrious. Frequently on Saturday night he would remain late at the store, and on the last day that he lived he told her that she need not rendered by the entire assembly led by the Fred Graham quartet. On and af he lived he told her that she need not expect him home very early, as it was the close of the month as well as the end of the week. She therefore did not feel much concerned over his non-

came to Salt Lake specially for the occasion was Allan Lovey, one of the charter members of the club, now cararrival home until it was far beyond a reasonable time for his coming. C. O. D. COMMISSION MAN. nist on the Butte Inter-Mountain. The annual election of officers will take place in the club rooms on the afternoon of the 8th inst.

Three Smelting Concerns Will Com-

promise on Losses.

The beekeepers of Salt Lake county.

who claim that the business of produc-

ing honey has been practically ruined

by reason of the smelter smoke nuisance, are about to be compensated for

the losses they have sustained. Threa

6. Interesting subjects will be con-sidered along the lines of aplary, such

as the producing and disposing of bec products, laws for the protection of the industry, the smeller smoke question,

etc. All persons who are interested in these matters are invited to be pres-

the said meeting.

Mr. Larson was one of the proprie-ters of the C. O. D. commission house. State street near Third South, and his partner was E. C. Henderson. The two men worked on the firm's books until men worked on the firm's books until 10 o'clock Saturday night. They then went to a barber shop, across the street from their store. Mr. Henderson occu-pled a chair first, and was followed in the same chair by his partner. The former then went out, and that was the last time he saw Mr. Larsen alive. Just where the latter went after leave SETTLING WITH BEEKEEPERS.

Just where the latter went after leav-ing the barber shop is not stated, and what led up to the fatal shooting will No hat was found upon Larsen probably nor in the vicinity where his body lay Yesterday morning, however, the article was found on the lawn on the op-posite side of the building from where the killing took place. There seems to have been some conflict between state-ments made by Coleman to early arrivals upon the scene, and subsequent explanations as given to the police.

CHARGED WITH MURDER.

papers were prepared in the office he county attorney, and the accused

complaint was today sworn to by Mr. Henderson, charging the colored man with murder in the first degree.

The

will be given a hearing in the criminal division of the city court. FUNERAL ON WEDNESDAY.

The funeral of Mr. Larsen will be held from the undertaking parlors of S. D. Evans, Wednesday at 3 p. m. The de-ceased was born in Salt Lake City, and ceased was born in Salt Lake City, and was about 40 years of age. His name was Fredericksen, but many years ago he was adopted by John M. Larsen, who lives at 253 Seventh East, and he assumed the name of his foster father. A brother, N. A. Fredericksen, and a sister, Mrs. John Inch, live in this other Lawsen was a member of the Era. city. Larsen was a member of the Fr. ternal Union of America, in which ! carried \$2,000 insurance, and he carried a policy in the New York Life Insurance company for \$1,000.

Coleman is an employe of the Wil-son cafe, and has a wife and one child. They reside at 503 Second East street.

Quick changes from hot to cold and Quick changes from not to cold and back again try strong constitutions and cause, among other evils, nasal catarch, a troublesome and offensive disease. Sneezing and snuffling, coughing and difficult breathing, and the drip, drip of the foul discharge into the throat, --all are ended by Ely's Cream Balm. This honest and positive remedy con-tains no cocaine, mercury, nor other harmful ingredient. The worst cases are cured in a short time. All drug-gists, 50c, or mailed by Ely Bros., 56 Warren Street, New York.

PRESS CLUB DINNER.

Annual "Come-Back" of the Fraternity Was a Big Success.

The fourth annual banquet of the Press club passed off with due eclat on Saturday night, the vortex of the cyclone being the Commercial club dining hall. In all about 175 sat down to an old-fashioned beefsteak and ale dinan old-fashioned beefsteak and ale din-ner, which commenced at 9 o'clock. The menu card came out in the customary form of The Tabloid, an eight-page miniature paper with a colored supple-ment and a pink sporting section. The Tabloid was bigger, brighter and bei-ter than ever, and crammed with bur-lesques on the idiosyncrasies of the five daily papers of this city. None was spared and every prominent man in the community came in for attention. Not the least entertaining part of The Tabloid was its advertisig columns. Tabloid was its advertisig columns.

HON. DAVID O. ROBINSON

Benefitted by Vinol After All Other Medicines Had Failed.

The Hon. David O. Robinson, County Treasurer of Frankfort, Ky., writes: "I was very much run down from overwork, and suffered from indigestion and a severe nervous trou-ble. The medicines prescribed all failed to help me, and I could not take cod liver oll or emulsions, as the greasy mix-tures upset my stemach. One of our tures upset my stomach. One of our county officials told me about your de-licious cod liver preparation. Vinol, and what it had done for him. I decided to try it, and in a remarkably short time I was a well man. Vinol built me up, cured my stomach and nervous trouble and I have not been so well for years." Mr. Druchi of Druchl & Franken, our local druggist, says, "Vinol cures condi-tions like this because it positively con-tains in a highly concentrated form all

of the four concerns which are the al-leged cause of the trouble have reached an agreement with the bee men, and the latter will be paid reasonable sums by way of damage. A convention of the Utah Beckeepers' association will meet in the mayor's room, city and county building, at 10 o'clock on the morning of Friday, April tains in a highly concentrated form all of the vitality-making and body-build-ing properties of cod liver oil actually taken from fresh cods' livers, and with-out a drop of oil to upset the stomach and retard its work."

We ask every run down, nervous, de-bilitated, agod or weak person in Salt Lake City and every person suffering from stubborn colds, hanging on coughs, bronchitis or incipient consumption to try Vinoi on our guarantee to return your money if it fails to give satisfaction." Druchl & Franken, Druggists, also Smith Drug, Co., Druggists.





intermine the rightness of the way. Indition plays its part here, but usally when fashioned out of tradition of based upon tradition we got a holy er based upon tradition we got a holy durch or a sacred book. Thus the ethodoxy of Christianity is of two kinds each supported by authority; one form, that of Roman and Greek Catholicism, assumes to be authorized by the Bible or the sacred book, and by the church or the holy institution; the other form, that of evangelical Protestantism relies for authority up-Protestantism, relies for authority up-on the Bible alone. In a general sense on the Bible alone. In a general sense such of these would interpret our text in a similar way. They would say that Jesus Christ came to redeem a fallen humanity from the penalty of their single nature. Christ becomes the divine instrument of salvation, and we are told that there is no other way. This is declared by the authority of revelation and expounded by the church. The way of orthodoxy is a much-traveled road; in it the marshaled ranks under leaders tramp

Headly and stolidly on. The next guideboard points to the way of new orthodoxy, so-called, but which would be better named, perhaps, the pseudo-orthodoxy. This is a new and indeterminate phase of faith, and Rely enough a transient one. It seems clear enough, however, that the new orthodoxy has lost the old sub-missive belief in the authorities as ex-pressed in a holy church and a sacred relation. It is clear plain that it is It is also plain that it is inclined to lay stress on ethics with the corrolary of salvation of character. It is a phase of religion that is just emerging into self-consciousness. We of the out-and-out liberty camp have out-and-out liberty camp have thought that those who were striving due to those who were striving after a new scheme of values in relig-ion would find the simplicity and ra-tionality they needed in our fold. But apparently our faith is too simple, and there are indications that they will here are indications that they will travel for a time at least upon another "mad. And at last they begin to real-as something like definiteness in their thought. Perhaps their best spokes-man is Lyman Abbott. In his last book on "The Christian Ministry" he tates as clearly as can be stated the position of the new orthodoxy in re-fard to Christ. He begins by accept-ar Max Muller's definition of religion, when, by the way, is anything but inwhich, by the way, is anything but in-

"It is to some such conception of It is to some such conception of thist that the new orthodoxy is com-lag apparently. And here it parts com-lang with the Unitarian. Jesus be-comes thrist, the Godman, deity posing as an example, His existence no longer institud as being an instrument in a mechanical scheme of salvation. To us a seems much simpler to think of Jesus accanical scheme of salvation. Jesus is seens much simpler to think of Jesus is one who aspired, suffered, achieved. as a man; as a man who was born as other men are born, who lived as other then live, and whose death has no other significance than that of martyrdom Nonificance than that of martyrdom. To dely Jesus and construct a theology about Him is like adding an extra piece to one of the children's puzzles, which is one of the children's puzzles, which ispend upon putting pleces of card-board together so as to form a figure. This can be done because the pleces have been cut out of a perfect whole, the consequently, with patience, that design can be reconstructed. But cut design can be reconstructed. But cut out an extra piece or replace one of those originally used by one of another than and the relation of the unitable have, and the solution of the puzzle ecomes an impossibility. The same ing occurs when we introduce into the formation of the solution of the same into a solution of the same introduce into the solution of the same introduce into the solution of solution of the solution of law and order an irrespensible being not subject to our in-minities or amenable to our discipline.
The way of heterodoxy is the way of ant its interpretation of the roads of religion.
Fit its interpretation of the text is that ind the life. But only such in the ca-een. As the great religious genius of have hereiticated that he had both way to the kingdom of God.
Better each day, till I found at that all disappeared and my longing for offee had come to an end.
Thave hereitofore suffered intense-by from utter exhaustion, besides the other all ments and troubles, but this summer, using Postum. I have felt ine." Name given by Postum Co., Battle Creek, Mich.
There's a reason.
Restaumnt cooks rarely prepare Postum Coffee properly. They do not let it boil long enough.
Detter all disappeared and my longing for other all ments and troubles, but this summer, using Postum. I have felt ine." Name given by Postum Co., Battle Creek, Mich.
There's a reason.
Restaumnt cooks rarely prepare Postum Coffee properly. They do not let it boil long enough. ponsible being not subject to our in-

not to be ministered unto, and to give His life as a ransom for many." The speaker said in part: "Jesus came on the lower level of our hu-manity, and in His progress He touched the struggle of human life all about Him. This was one of the strongest proofs of His divinity. The bitterness, sorrow and grief of men were His by reason of a common humanity. Some people live on stills-away above those who are about them. Always above the masses, they have signally failed in their missions, because they did not and could not reach men; they were up on stilts. Though their messages were helpful, they could not touch the human heart and move men. So they

human heart and move men. So they have failen by the wayside. "Jesus on the contrary, has been the central figure of the ages. He touched men as He touched the leper, and cleansed all who knew that blessed contact. He was a serving, minister-ing man among men, and that fact has ever been one of the strongest proofs of His divinity. He was the Son of God, and yet a common man. "Service is the central idea of all modern theology; it is the knote, and

modern theology; it is its keynote, and n ractionary wave is sweeping our Christian lands that will bring a dog-matic and mediaeval theology back into line with the teachings of Jesus which had for their center the service of our fellowmen. The experiences of theology must be lopped off. We must have theology if we are to know God, hut human excressences have left it helpless. Service must be the keynote of the newer theology, for it is conson-

"COFFEE JAGS."

Some one said "Coffee never hurts

anyone." Enquire of your iriends and note their experiences. A Philadelphia woman says "During the last two or three years I became subject to what the doctor called 'coffee jags' and felt like I have heard men say they feel who have drank too much rum. It nauseated me, and I felt as though there was nothing but coffee flowing through my

veins veins. "Coffee agreed well enough for a time, but for a number of years I have known that it was doing me great harm, but, like the rum toper, I thought I could not get along without it. It made me nervous, disordered my digestion, destroyed my sleep and brought on frequent and very distress.

brought on frequent and very distress-

"When I got what the doctor called a 'coffee jag' on, I would give up drinking it for a few days till my stomach regained a little strength, but I was always fretful and worried and nervous till I was able to resume the

I was always iteruit and worried and nervous till I was able to resume the use of the drug. "About a year ago I was persuaded to try Postum, but as I got it in restaurants it was nothing but a sloppy mess, sometimes cold, and always weak, and of course I didn't like it. Finally I prepared some myself, at home, following the directions carefully, and found it delicious. I persevered in its use, quitting the old coffee entirely, and feeling better and better each day, till I found at last, to my great joy, that my aliments had all disappeared and my longing for coffee had come to an end. "I have heretofore suffered intense-ly from utter exhaustion, besides the other aliments and troubles, but this summer, using Postum, I have felt ine." Name given by Postum Co., Battle Creek, Mich. There's a yeason.

put emphasis on service and forever put away doing our plain duty by proxy. God help us as a church, and a nation to reach out into the un happy and tottering lives all about us, appy and tottering lives all about us, coming down from stills and touching with a personal touch the heart we would help to help itself. The cen-tral idea of Christian teaching is the altruistic idea. Christ gave Himself; we who believe on Him should give our person touch to bring men to Him."

WAR VETERAN DEPARTS.

Southern states.

before going to Spanish Fork. He also filled an honorable mission to the

The funeral was held in the First ward meetinghouse, Spanish Fork, on the 8th inst., Bishop McKell presiding. The speakers all of whom bore strong testimony to his good deeds, were Wil-

liam Jex, President Gardner of Nebo stake, Dr. Brimhall and ex-Bishop Packard, a companion in the Black Hawk war. The singing of camp fire hymns by a number of veterans from

Springville, led by Conductor Harrison, was a special feature.

all our Christian people were holy and concentrated to service, what a mighty

concentrated to service, what a mighty wave of power would pass through the agencies seeking to evangelize heathen peoples. We put too much emphasis on abstract things. We must come back to Christ and loving service to men. If we could all be determined by this sense of service our lives would be beautiful, charming and helpful. The call to service has caught the

The call to service has caught the hearts of the world. Men who have made history have dominated the

ant with Christ's life and work.

Sketch of the Late John Robertson Who Was Burled on March 8.

Special Correspondence.

Spanish Fork, March 30 .- A change

in the correspondence at this place is

responsible for the delay in sending

particulars of the death of a veteran

of the Black Hawk war, John Robert-

son, former city marshal, assessor and

son, former city marshal, assessor and collector, sexton and school trustee. He was born in Scotland 76 years ago last October. He married Mary Bo-yack by whom he had 13 children, nine of whom survive. He joined the Church in 1845, arriving here in 1859, passing two years in Salt Lake

and in a mystical sense represented i

that way; in a similar manner he made the truth of the kingdom his own

and became representative of it, all be-cause he was experiencing the life of

that kingdom of divine communion and

SERMON ON EXCUSES.

Interesting Address by Dr. Paden at

Presbyterian Church.

Rev. Dr. Paden gave an interesting

discourse last evening, in the First Presbyterian church on the manifold excuses people are prone to offer in declining to become Christians or to

declining to become Christians or to interest themselves in the future life. A feature of the evening, was a duo between Mrs. Kate B. Anderson and Miss Pearl Allenbaugh, entitled "The Lord is My Shepherd." that was an unusually fine effort. their voices blending well. The musical feature of the morphes service was a constraint

the morning service was a contraito solo, "The Promise of Life," by Miss Alice Wolfgang, which was up to that singer's usual high standard of excel-lence. In general, the music at the

lence. In general, the music at the First Presbyterian church is very

IN THE NEW CHURCH.

Sunday School Room Finished-Rev.

"EYES THAT SEE NOT."

Dr. Talmage's Theme at L. D. S. Sunday School in Barratt Hall.

Notwithstanding the inclement weathr yesterday, a large audience assembled in Barratt hall to attend the ex-ercises of the University Sunday school. Mr. Chas. Kent sang two sacred solos, "Nearer Home Than I Think" and "Ope Thou Mine Eys." Both solos were beautifully rendered and were ap-preciated by all present.

Dr. Talmage's lecture was, as usual, full of interest and good instruction. full of interest and good instruction. The topic announced was "Eyes that see not." this was made to embody the graphic account found in the Gospel of John, concerning the healing of the man born blind. The afflicted person was a beggar, known to the habitual visitors to the temple. The disciples raised the question as to who had sinned, the man or his parents, that such a privation had fallen upon him. There was a very general belief that There was a very general belief that every affliction was the specific result of some individual transgression, that therefore the sufferer was a sinner. The lesson imparted by Christ on this occasion in no way affirmed that either the blind man or his parents were sinless, neither that his affliction was not the result of sin; but it did teach that the affliction was no result of in-



that the affliction was no result of in-dividual and specific sin in the sense of their query. Without further loss of time in words as to fine points of justice, the Healer proceeded with the work of mercy. The man's eyes were anointed; he was sent to a certain pool to wash; he obeyed; as to the result, we read, "He washed, and came see-ing." The case proved to be a signi-ficant one in the rapidly-developing drama of pharisaical opposition and murderous conspiracy. And in it throughout was manifested the triumph of righteousness, and the glory of God. Was this the purpose of the man's affliction? was affliction The facts of the miracle appearing

of his conviction-"This I know, that whereas I was blind, now I see," Be-cause of this confession of Jesus as a man of God, the grateful convert was excommunicated by the blind and hyp-ocritical leaders. But the Healer found him, told him the truth; the man be-lieved, accepted, and put his faith into service. Spiritual sight came as an added blessing;-he saw what his op-





