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SALT LAKE CITY, - DEC. 26, 1905.

## GREAT FOR UTAH.

We have already called attention to the fact that the Strawberry Valley irrigation plan, when carried out, will be of immense benefit, not only to the citizens of Utah county, but also to this county, and indirectly, to the entire State. But it will do no harm to reiterate the statement recently made in these columns, since some appear to regard that great enterprise as only of local importance.

When the project is completed, a new stream will virtually have been turned into Utah lake. Its volume of water will swell accordingly, and the result will be a considerable addition to the water supply of Salt Lake City and county, for which the citizens here will not be asked to pay one cent. The full benefits of this project can not be estimated with any degree of accuracy at this time, but it is certain that it will prove one of the grandest undertakings conceived of for many a year.

We again congratulate the Utah Senators on the success of their labors in this matter, and we think they can rest assured that their efforts in behalf of the public are very much appreciated by all citizens loyal to the interests of Utah.

## A STRANGE CHARACTER.

One of the most peculiar characters of history is the Herod, called the great, who sought to destroy the Savior, at His birth. He had spent a life in such success as a criminal sometimes experiences, and now, in his old age haunted by the shadows of his many victims, he was thrown into a paroxysm of rage, and jealousy of his position, by the rumor that a "king" had been born—a king of the Jews. To his diseased imagination, this sounded as rebellion, and he set about to secure himself, as he thought, against any future pretender.

Herod believed in the prophets of the born king had been seen by them, he eastern Magi that the star of the newborn king had been seen by them, he summoned the leading theologians of the people, and asked them where their Messiah was to be born. They told him, in Bethlehem. And he so informed the Magi, and instructed them to find the child for him. But, although he believed the prophecies, he laid plans to prevent their fulfillment, as if human power could prevail against the Almighty! What strange contradictions in human nature!

This Herod was a murderer and an adulterer, of whom the Emperor at one time said: "It is better to be Herod's pig than his son." And yet he spent vast sums of money on the restoration of the Temple to some of its former splendor. For over thirty years his workmen were engaged upon that work. He was, evidently, one of those peculiar characters who believe it possible to wade in the deepest mire and to soar to the loftiest heights, at the same time.

Polish mortal! By ordering the innocents of Bethlehem and vicinity slain, he hoped to remove from his path the Child he feared and hated. He knew nothing of the divine plans, whereby his own plottings had been anticipated, and rendered unavailing. And so he commanded the massacre that became the crowning act of cruelty of a blood-stained career.

Shortly after this he died. His death-bed was one of indescribable horror. Surrounded by every token of luxury, he suffered untold agony. He longed for death, and yet feared it as the beginning of worse terrors. He died devoured by premature corruption, eaten by worms, as if smitten by the almighty Finger. Thus ended seventy years of seemingly successful villainy—an example to all ages of the futility of any effort to frustrate the plans of the living God.

## NOT IN POLITICS.

The fabricators of the sentiment of the anti-"Mormon" rabble, are hard at work trying to make it appear that the last election here was a "leap for life," as it were on the part of some of the anti-"Mormon"—a death struggle with the "Mormon" Church, in which the Church, and especially the "hierarchy," was conquered. The fact is that the Church was not in the contest at all. Had it been, the result might have been materially different. And as there is no "hierarchy" here, except in the hazy visions of diseased brains, it is clear no victory could be won over that monster, except in a purely Quixotic sense of that word.

The following paragraphs from the Provo Enquirer, of Dec. 21, are to the point:

"The fact of the matter is, that the Mormon Church did not take a hand in the contest. President Smith has studiously avoided taking a hand in politics, leaving the manipulation of such affairs to the politicians. But notwithstanding that fact, he had

been accused of all manner of interference. It has been charged, ever since Senator Kearns failed in re-election, that there was no chance for a Gentile or non-Mormon in politics in Utah. The Church, it was claimed, dominated the affairs of State to such an extent that there was really no political parties in Utah.

"The result of the election in Salt Lake City puts another aspect to the situation. With more than thirteen thousand votes opposed to the American party, which is entirely anti-Church, some eight thousand votes won the election. Where was church domination in this instance? It rather knocks the ground work, the foundation stone, and it were, from under the feet of the opponents of Senator Smoot. He is not a polygamist, is in every way legally elected but the claim has been that he has been elected through church influence. The Church has been called all powerful. Now it is proven not powerful enough to control the central city of Mormondom.

"The truth of the matter is, that the Church has not meddled in the politics of the two national parties of Utah, in the past; and even with a distinctively anti-Church party in the State capital, the Church still kept out of the fight. Perhaps it is better that it should be so, but if there ever was an excuse for the Church to enter politics, it is in the case of the fight being waged in the metropolis of the State. It has been as unprincipled an anti-Church fight as was ever waged in the country. And now that the full purpose of the fight is manifest for the glory of one Tom Kearns, will the decent Gentiles still follow in his selfish footsteps?

See America first, last and all the time.

Christmas is all right, but oh the day after!

The Czar seems to have more Witte than wisdom.

In the new treaty, has Japan "sinned" China?

All Moscow is being turned into a Place de la Concorde.

A great danger is removed from milk if the water is boiled.

It looks as though the turn of the turbine steamer had come.

Nebraska is the banner corn state. The state is as fine as silk.

Order has been restored at Shanghai and the foreigner is cock of the walk.

It looks as though Benjamin B. Odell had told it all, or at least all he has to tell.

It was the little and not the big stockings that contained the most cheer.

Amalgamated finance is making Thomas W. Lawson more and more frenzied.

Whatever else is said of Hamilton's story it has to be admitted that it is a long one.

Debs wants a "proletariat" revolution. If he doesn't see what he wants, let him ask for it.

Chief Engineer John T. Stevens favors a lock-canal. That must be to the kind the President favors.

Mrs. Corey will bring her divorce suit in Pittsburgh. There must be some fire where there is so much smoke.

No doubt many a man who asks "Where did he get it?" has an ulterior motive in getting to find out.

Revolutionaries who can fight as the Russians are fighting have in them the stuff of which mighty empires and great history are made.

It is said that the United States may buy Tahiti from France. It would puzzle a Philadelphia lawyer to tell what possible good the island would be to Uncle Sam.

Harvard authorities have not raised the tuition fee, which remains at \$150, but they have come pretty near securing something "equally good." Students taking extra courses must pay twenty dollars for each course. Outside of Harvard scholastic centers this is termed beating the Devil round the bush.

## RECENT PUBLICATIONS.

"The Delineator begins the New Year with an attractive cover and a display of all that is now in the fashion world, to say nothing of the many features of literary excellence. Of particular interest is an article by Postmaster-General Cortelyou, describing woman's place and share of work in the postal service. The article in the "Safe Food" series is devoted to a discussion of the real value of glucose as a food product. Cecilia Loftus gives her impressions of "Opheila," a character which she has acted with success, and N. Hudson Moore writes of "Old-Fashioned Bed." "The President of Quex," Helen M. Winslow's club story, is continued, a serious note being introduced in the discussion of child labor. "At Spinner Farm" is concluded, as well as John Luther Long's story of the stage, "Castles in Spain." The education of the child is the subject of a thoughtful paper by Dr. Grace P. Murray, and the pastimes for little folks include the first of a series of fairy tales by Alice Brown.—Butterick Publishing Co., New York.

The January issue of Anslee's Magazine is an especially strong one. Edith Wharton's story, "The Introducers," will perhaps excite the most interest, owing to the popularity of this author's recently published novel, "The House of Mirch." The novelette is by Edgar Sultus, and is entitled "Vanity Square." As its name implies, it is a society story. Some of the most noteworthy of the short stories are Margaret Sutton Briscoe's "Mademoiselle Crapaud," which tells of the strange friendship between a man and an imaginative little girl—a cripple—and how the game they played affected her whole future; Catherine Thayer's "The Rose of the Marquise," a beautiful tale of old France; Frederic Johnson's "A Practical Joke," a story of strong emotional interest; B. M. Bowser's "The Trespasser," an amusing little sketch; Ellis Parker Butler's "The Rabble of Susan B.," and Frances Wilson's "The Integrity of Miss Archer." There are two essays, one on "Riverdale Drive," by Robert Stewart, and "The Hangers-on," by Mary Manners. Mr. Wilson Woodrow contributes another of her "Conversations with Egeria." There are a number of excellent poems, and the usual complement of book reviews and theatrical chat. Anslee Magazine Co., New York.

## INSPIRATION AND REVELATION

[The following is the substance of an address to the 124th quorum of Seventy, on the 11th of December, 1905, by Elder J. M. Sjodahl. It is published by the request of the quorum.]

I am afraid, my brethren, that the subject on which I am expected to talk a few minutes, will appear uninteresting, after the excellent remarks by Elder H. G. Whitney on what the Church leaders have done for the material development of Utah. I was very much interested in what he told us, as well as in the discussion that followed. I will, however, endeavor to fill my part of our program.

If I were asked to define the meaning of the word Inspiration, I would say that in a general sense it denotes the influence of the Divine Spirit upon the human intellect, whereby this is quickened to a keener perception of truth, or stimulated to more than common activity. In this broad sense of the word we properly speak of the inspiration of poets, of artists, of scientists, of inventors, of travelers. We properly regard such works as Milton's Paradise Lost, or Bunyan's Pilgrim's Progress; the masterpieces of Michael Angelo, or Thorwaldsen; the results of the researches of Galileo, or Newton; the inventions of Gutenberg, or Edison, and the discoveries of Columbus, or Stanley, as the works of inspiration. For, all truth flows from the same divine fountain.

But there is a more restricted sense in which the term Inspiration is commonly used. It denotes that divine influence upon the mind of man, as a result of which truth pertaining to religion is given to mankind. As a general rule, when we speak of Inspiration, we refer to this divine influence. Inspired men are those selected and authorized by the Lord to declare true religious doctrines to their fellow men. We regard their words, spoken or written, as inspired, meaning thereby that they have divine approval and authority.

Concerning the question how the Lord inspires His chosen instruments to declare His mind and will to His children, many opinions have been held. In the ancient pagan world it was generally considered that when a person was under the divine influence, all voluntary action was suspended. The individual inspired became a mere speaking-tube through which the divine thoughts found expression. The universal belief of the pagan world was that the human mind possesses capacity to receive impressions of the divine will, and that this faculty is not equally developed in all. In some, they held, it is very strong, and these are then chosen as the special instruments. When God speaks through them, they thought, He overpowers their soul for the time being, and takes entire possession of them. The consciousness of the "medium" ceases, and God speaks, mechanically, as it were, through him, or her. Such were the oracles of old. They sometimes spoke, it was claimed, languages unknown to themselves, as when Ptolemaeus, as alleged, an answer in the Carian language, which only the questioner could understand. And often they claimed not to know the meaning of the messages they delivered.

This pagan view, though largely founded on superstition rather than fact, is noteworthy, because it has been lingering among theologians for many centuries, and it is a question whether the world is entirely free from it now.

The first Christian writers did not pay special attention to the question of the mode of inspiration. The fact itself that the Almighty had authorized some of His children to teach and speak under divine influence and with divine authority, they maintained, but how they were inspired, was not to that age a question of first importance. Clemens Romanus praises the Corinthians for carefully attending to the words of God, and adds: "Look in to the holy Scriptures which are the true words of the Holy Ghost." Justin Martyr quotes largely the words of Christ. He also says: "For there were among the Jews certain men, prophets of God, by whom the prophetic Spirit foretold beforehand what would come to pass." Theophilus of Antioch says: "The holy prophets who foretold things as they happened, being taught by the Spirit." Irenaeus observes: "Well knowing that the Scriptures are perfect, as being dictated by the Word of God and His Spirit."

On the fact of the inspiration of the prophets and apostles of the Lord, the early fathers were unanimous, and they quoted copiously from their writings in support of their own teachings. But, on the question of how God inspired them, they were not clear, and perhaps that is one reason why some of those excellent men fell into the absurd error of regarding the verses of the pagan sibyls as also divinely inspired. Though these sibyls were no better than our gypsy fortune tellers, Justin, Clement of Alexandria, Athenagoras, Theophilus of Antioch, Origen, Tertullian, and even Augustine, quote them so earnestly that the early Christians were derisively called Sibyllists. Had they had a clearer appreciation of the nature of divine inspiration, they would perhaps not have fallen into this peculiar error.

In the middle ages, when the supremacy of "infalible Rome" and the authority of the general councils was questioned, inspiration, as applied to the Scriptures, was taken up and seriously investigated. It was necessary to do so, in order to find a sure foundation for Protestantism. If the Bible was to be appealed to as of supreme authority in all controversies regarding doctrine and practice, there must be some easily understood reason for this. And it was found in the inspiration of the authors. "It is a great ride, presumption and wilfulness of the pope," says Luther, "in that he, being but a human creature, will presume, without Scripture, to set himself against the Scripture, and will exalt himself above the same."

When the investigation into the subject of inspiration proceeded, several theories were formed. Some held, approaching very near the old pagan view, that God dictated to the

inspired authors, the books they wrote word for word. If a copy of the Scriptures, as originally written, could be found, they thought, we would have a text in every detail dictated by the Holy Spirit.

It is evident that this theory is not sustained by facts, nor by any claims the sacred authors make for their writings. But, even if it were true, it would be absolutely useless to us, for the simple reason that not one such copy exists. The most carefully prepared text now extant, is very much different from that first penned, and the verbal inspiration theory is therefore without practical value at the present time, as it has been, ever since the first manuscripts were lost to the world.

Another theory held, that whatever is essential in the Scriptures, is inspired; whatever is not essential is merely human. But that theory is useless, unless there is some infallible authority to tell us what is essential, and what is not. To one this doctrine may seem essential; to another, that. So, that theory requires a divinely appointed interpreter, a messenger to explain the Word, as did Philip to the Ethiopian.

The theory that has been maintained by some, that everything in the Scriptures with a moral tendency is inspired, while that which has no such tendency is not inspired, is open to a serious objection. It presupposes that man, even though uninspired, is capable of passing judgment upon the moral bearing of any given part of the Scriptures, whereas the truth is that man must come as a disciple to learn moral truth from the inspired Word. He must approach it as a student, not as a master.

The Holy Spirit when acting upon such human minds as are prepared to receive inspiration, declares the truth to them, and guides them in the expression of the knowledge thus obtained. When the Spirit opens their vision to new truths, or unveils to them facts not formerly known, we say they are receiving revelations. Inspiration we ascribe to every word, or act, uttered, or done, under the special guidance of the Spirit of God, while revelation, properly speaking, means those acts of the Spirit by which truths previously unknown, and superintends their communication to those for whom they are intended. A servant of the Lord may be inspired, may speak, or write, by inspiration, though, for the time being, he may not be commissioned to communicate a revelation. He speaks by inspiration even when he declares truths previously revealed, provided he is under the influence of the Divine Spirit.

Inspiration does not mean that the use of the human faculties is for the time being suspended. On the contrary, the Lord, when selecting an instrument through whom to communicate with His children, uses the gifts and graces with which such instrument is endowed. This is clearly visible in the inspired writers. Each has his own peculiar style. Compare Isaiah and Ezekiel, Paul and John. Even the peculiar training, the modes of thought, and, perhaps the prejudices of each, are sometimes visible in their writings. For instance, Luke, himself a physician, in relating the familiar incident of the woman who, by touching the Savior, was healed of an ailment of long standing, carefully states that though she had spent much money on physicians, she could not be healed by any, Mark, writing under the direction of Peter, the unpolished fisherman, bluntly asserts that "she had suffered many things of many physicians." Both writers were inspired, but that did not prevent them from expressing the same fact, each in his own peculiar way.

Inspiration admits research and study. Luke declares he had "diligently inquired" into the facts he was about to record in the "Gospel" that bears his name. And as it admits study, it admits the quotation from other books, secular and sacred. It admits of the employment of all human agencies available for the pursuit of truth.

One of the critics of the Book of Mormon some years ago presented to Utah audiences the objection that that sacred record is too imperfect in language to admit the inspiration of the Prophet Joseph in the translation of the original record. In other words, he held that certain imperfections of grammar proved that the Prophet was a pretender. We think not. Inspiration never was intended to teach grammar any more than its object is to teach penmanship, or orthography and punctuation. It is just as rational to say that a man who does not know the rules of punctuation cannot be inspired, as to say that a perfect knowledge of grammar is essential. It is not so. The writers of the New Testament were Hebrews, and their writings in Greek are in some particulars so different from classical Greek, that special rules of grammar, and special dictionaries have been prepared for the benefit of the student. To quote an eminent scholar: "While we need a knowledge of Greek generally, in order to read the New Testament, we need, in order to understand it, a knowledge of New Testament Greek, and of the Old Testament version. So essential is this knowledge, that a merely English reader, with only his English Bible, may understand the New Testament better than the scholar who brings to the investigation of a particular passage, only classical acquisitions."

And yet, with a full knowledge of the truth of this fact, pretended scholars dare to ridicule the claims of the Prophet Joseph to be an inspired messenger of the Lord, because, at the time he was called upon to give the Book of Mormon to the world, his knowledge of English grammar was imperfect! If the Lord could use as His instruments only infallible grammarians, when would His work be accomplished? Where is there any infallible human being?

The subject is of importance. The question of inspiration will again be brought to the front as the honest heart are being called upon to accept, or reject, the Gospel. It occupied the attention of the Senators during the recent so-called "investigation." It is serious thought to the message of the Gospel. We desire a full and free, and unprejudiced investigation, and the Saints should be posted on questions of this fact. The Scriptures particularly should study the subject, and be prepared to give reasons for their belief, their teachings and their testimony.

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