DESERET EVENING NEWS.

DESERET NEWS PUBLISHING COMPANY, LESSEES.

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DESERET NEWS PUBLISHING CO.,
Telephone 30. Salt Lake City, Utah.

DECIDEDLY NOT.

"A Subscriber," writing from one of the southern counties under date of January 16, submits the following:

Will you please tell us whether or not President Brigham Young and Heber C. Kimball participated in masked balls or masked festivities at such balls in Salt Lake City at any time during their lives?

There is a man down here who is trying to make the young people believe the masked balls are the proper thing; hence the above question.

The most diligent inquiry fails to reveal the slightest foundation for an affirmative answer to "A Subscriber's" query. On the other hand there is no difficulty whatever in finding among those who knew Presidents Young and Kimball last, and were most closely and intimately associated with them up to the time of their death, the most decided kind of a negative answer. The News does not believe for a moment that either of them at any time or in any place countenanced masquerade balls; and it feels perfectly safe in characterizing as ridiculous and false any statement that they or either of them ever participated in such mummery.

The counsel of the Church authorities during President Young's lifetime and during that of his successor, President Taylor, was always strongly demonstratory of masquerade parties. They were forbidden with all the emphasis that words could be made to bear, as offering opportunity for wrongdoing, at least a cloak under which temptation could be brought needlessly and dangerously near to the innocent and unwary. The attitude of President Woodruff and his associates today is precisely the same. The Church is radically opposed to such amusements, and warns its members solemnly against it; and it is the duty of the authorities in any shape or ward where such persuasion is attempted as our correspondent alludes to, to lift their voices and set their faces sternly and firmly against it.

RELIGIOUS RESTRICTION.

A friend remarked lately to the writer that he could not be religious because it would "bind him too closely." The speaker was not especially prone to wrongdoing; on the contrary he has a reputation for being straightforward in all his dealings. But he has paid no particular attention to religious matters, and is a fair representative of a class of people who fancy that obedience to the laws of heaven means a restriction of the rights and privileges which they are justified in exercising.

Such a view is not in harmony with truth and justice, and it shows a lack of comprehension of the divine will. The laws of nature are God's laws; they control in time and in eternity, in morality and immortality. If there is anything that promotes good, that brings permanent joy and satisfaction, or that adds to the intelligence of man, it is in harmony with divine law, and therefore is a part of true religion. Whatever retards progress or results in evil is contrary to the will of God, and therefore is non-religious. In this view of the subject it may be easily understood that while religion forbids all wrongdoing it does not bind man too closely for his own protection and benefit.

There are, however, unholy desires that are possessed by men. These are antagonistic to the true religious sentiment, and are the outgrowth of false traditions and improper actions. The appetite shown by those should be crucified. There are propensities in mankind which, in moderation, are good; when they attain an abnormal growth they are the opposite. For instance, the desire to possess this world's goods is commendable so long as it is within the bounds of justice; but when it passes beyond that and seeks the property which belongs to another it operates to the injury of those who are robbed by it, because its votaries then go to injustice upon the rights of others. If a man is gluttonous and sets more food than his system requires it results in an injury to his physical being; while he who restrains an abnormal appetite and is controlled by nature's laws increases his substantial desire, and fosters health and strength as the yearling for doing the Lord's will in regard.

In the sphere of religion the proper control over the actions of men is exercised, no more, no less. If they insist on giving way to abnormal appetites or unholy desires in any direction, religion condemns the act, and is thoroughly restrictive in that regard.

All truly religious principles, all the commandments which the Almighty has given, are beneficial in their nature. They act as a restriction only in cases of departure from that which produces good. They deprive or of no right; they do not limit us in the exercise of any privilege that will improve or benefit. They warn us to avoid that which in its very nature results in evil, and thus influence us in the direction of living in harmony with the forces that control in the physical and spiritual worlds and of reaping the benefits of such a life.

Of course, from a worldly point of view, sacrifices must be made in submitting to the requirements of the Lord. Not every law and ordinance of the Gospel, when properly understood, works a lasting benefit to the individual. When such time comes we spare a portion of our store of grain for planting; it passes from our possession, and to those who do not understand the subsequent process it might seem lost to the earth. But in the call it germinates, and in due time brings forth many fold for our moderation. This it is with the sacrifices which we make in accord with the Lord's will; they produce more abundantly of the blessings of heaven for our enjoyment. The sacrifices responsive to religious requirements should be voluntary in their nature, that enough intelligent conformity with the law may be trained to blessings. If they are not freely made, it is the testing mode that need not for their greatness and development, and scattering them could the rocks or on the waters; they die and are lost to us, because the conditions which combine to maintain life are not made to exist. Upon the same principle that the harvest succeeds the planting of the tiniest ingot of heaven follow acceptable sacrifice. If we spread the seed of good words and works among men they bear a natural increase of fruit; if we give freely to the poor it is the planting of seeds that produce many fold; if we pay willingly of tithes and offerings to the Lord, His blessings will return abundantly to those who have faith to conform to this law. Thus it is with all sacrifices consistable with true religion, therefore they are made freely and joyfully by those who comprehend the workings of the unchangeable law which controls them.

The work of religion in this life is that of preparing us for the future which is steadily, surely closing in upon us. It cultivates all the capabilities of man to the utmost of his benefit; it eliminates or restricts in all that would retard or injure him. From the standpoint of self interest all monitions should be religious. This does not mean sanctimoniousness or gloomy; these are not religion, which is a cheerful compliance with universal laws under the direction of the superior intelligence of the Creator who would guide or into the next world as properly cared for persons were guided into the present sphere—in the full possession of all the faculties essential to their welfare.

The necessity of appropriate preparation for the future should be apparent to every thoughtful person who takes into consideration the events of the present. In this probation the child develops into the man by the natural, unrelating process of time. To qualify him for association with intelligent adults, he is subjected to a system of training by which his mind is cultivated and his judgment matured; by the time this is accomplished he is accounted a child no longer and takes his place among the men of his generation. By the inexorable law of nature all men go home. Those who would be prepared for association with the Ruler of the heavenly worlds must receive the training necessary to fit them for that condition. The system of education which will give the perfect training required to qualify men for that exalted station is the religion of Gospel of Jesus Christ, which brings the flesh into submission to the will of the spirit, and teaches its disciples to follow the example of the savior of the world and do the will of their Father in heaven, that in His presence they may enjoy the perfection of peace and love. Such a religion possesses naught of repulsion to the good and the pure but when properly understood exerts for them an attractive beyond all the powers of mortality.

FURDRGE'S RESOLUTION.

In the Council yesterday afternoon, Mr. Eldredge injected an additional element into the University question by introducing a concurrent resolution providing that no more funds should be appropriated by the Legislature for the purpose of purchasing real estate, the absolute title to which does not vest in the Territory. It will be remembered that the City Council of this city conveyed the present University square to the Board of Regents, with the condition that when the land so conveyed should cease to be used for the purpose of a university, the title should revert to the municipal corporation. The title which Logan City gave to the land whereon the Agricultural College now stands, is subject to a precisely similar condition.

Mr. Eldredge's resolution has direct reference to these two institutions, and is intended to prevent any further expenditures of Territorial funds for any additions to the buildings of either, or for any improvement on the land occupied by either, until a title in fee simple to the land shall be conveyed to the Territory. It is certain that this policy is supported by a number, if not a majority of both houses of the Assembly, and there is a probability that it will be adopted by both. Such action would mean that the present inadequate buildings of the University will not be enlarged, nor those of the Agricultural College be completed, until the municipal corporations of Salt Lake and Logan cities shall convey a title in fee to the respective educational institutions.

No such title is at all likely to be granted before the first site of the united University is fixed upon, and hence there is brought to bear an additional and cogent reason why the union should be consummated, and a permanent site selected, without unnecessary delay.

ON SCRIPTURE INTERPRETATION.

It is noticeable that there is a strong tendency at present among Biblical expounds to give to sacred texts a figurative interpretation. Pathetically is this the case with regard to narratives, the incidents of which seem incomprehensible to human reason. Recently President Harper of the university of Chicago characterized it as "nonsense" to suppose that the serpent of the Garden of Eden had any historical or geographical reality. The whole story, he maintained, is imaginary, intended to illustrate the writer's idea of the origin of sin. In a similar spirit a talk in San Francisco in a lecture on superstition, asks whether the account of Lot's wife turning into a pillar of salt is meant to convey a historical fact or not? And he repeats this question in regard to numerous other Old Testament events. To explain the Scriptures as being in the main oriental poetry, full of grand figures of speech, void of substantial facts, something akin to the imaginary phenomena of Arabian Nights, seems to be the drift of the latest rationalistic scheme.

There is nothing entirely new in this. The Gnostics of the early ages maintained that there was a hidden meaning in the word, which was known only to the select few, while the literal sense, absurd as it was pronounced to be in some instances, was good enough for the common people who knew no better. Origen, although not a Gnostic, is famous for his allegorical and symbolical interpretations, many of which are utterly absurd. But the remarkable thing is that these modern interpreters have advanced no farther than the celebrated church father of the second century. His argument can scarcely be more ridiculous than that which is derived from the history of Abraham's life, for instance in the matter of Sarah and Abimelech? Or, how can the apparent discrepancies be reconciled? Either these things are true in a spiritual and allegorical sense only, or we must reject the claim that the Scriptures are divinely inspired. This is substantially the argument of today. But its validity has already been tested throughout the ages and found wanting. The sacred Scriptures have come out from the test, like the children in the burning furnace of Nebuchadnezzar, unharmed. Their accuracy as a historical record has been established with every new fact discovered, and the inference is, that if there still remain some points which seem shaded by impenetrable difficulties, these would be removed if all the facts in the case were known, just as in many instances difficulties have already vanished as our knowledge has grown more perfect.

To illustrate this truth, the point made by the Jewish teacher concerning Lot's wife will answer the purpose. He evidently denies the possibility of the narrative. But Michaelis, one of the most eminent Biblical scholars of the past century, holds that the sentence commonly rendered "And she [Lot's wife] became a pillar of salt," should properly be translated thus: "And she became a pillar of salt," conveying the idea that a monument was afterwards erected to her of the material so abundant on the shores of the Dead Sea. If this is the meaning of the verse, Josephus was probably correct in his statement that the pillar was to be seen there in later times. Whether Michaelis is right or wrong is for scholars to decide, but his suggestion shows conclusively that Biblical students need not resort to the allegorical interpretation in this instance, since a rational solution of the principal difficulty is so near at hand. And what is true in this particular instance is true of the Scriptures as a whole.

Probably nothing has done more harm to the cause of truth than the practice of spiritualizing and allegorizing the Scriptures. When first admitted as legitimate, there is no limit to it. The revealed word is then given up for the fancy of men, each one finding in it what he wants and not what the Lord intended to convey. By this method of treating the church has been made invisible, the ordinances unimportant, the power of the Priesthood obscure, and the resurrection a figure of speech. In brief, all sense of Christianity is lost ultimately in a new and fanciful interpretation.

When the Lord in His age again established His Church, His chosen messengers were not told that there was a hidden, mysterious sense in the written word which they should neither see nor teach the people. On the contrary, they were given to understand that the Bible as existing contained the Word of God. Any imperfection was due to incorrect translation or misunderstanding. In this spirit the Prophets and Apostles of the Church proclaimed the Word of God as found in ancient and modern revelations. The Lord meant what He said. This was the great truth they proclaimed, and on this the very existence of the Church depends. In this lies the power of the Gospel founded. If the world is to be benefited by religion, it will be by such exponents thereof, who make the sacred spiritualizing and preach the word as it is written, in its sublime simplicity and unadorned beauty.

A very choice parcel of delightful reading matter is served to the subscribers of *Zion's Home Monthly*, in the February number, just from the press. "Music" is the frontispiece and it is a work of art that really "hath charms" for all who love the beautiful; while in the following 32pp pages, Editor Nabbitt has provided a mental spread of "Fiction," "Poetry," "Home Circle," "Farm and Field," "Quiet Chats," "Editorials," "Sunday Readings," "Episodes in History," "The Lecture Field," "Scientific and Useful," "Domestic Economy," etc., etc., that will satisfy and please the most exacting taste.

(COMMUNICATED.)

MORE OTHER THINGS.

Every man is interested in the ways and methods of business, because he has business with somebody, and he is affected by things with which he is not always familiar. If he is a buyer of goods the price is not for him. He knows nothing of the cost, or rate of profit, and it is not every man who runs from place to place to see whether he can get an article cheaper than the last or any other offer. If a man is a seller of potatoes, eggs, wheat or other of his own product, he does not often visit the store around to see if he can get a cent more for the bushel or lb. The fact is the majority of retail buyers go to a store from habit; often in the old world because their fathers dealt at a place, so do they. But in this locality there is more or less of an unsettled disposition in regard to such things; sometimes from unacknowledged suspicion, at other times from curiosity to see what can be done, particularly where a person gets an idea that he is extra smart himself; mainly, however, from restlessness, independence, or just to try. Where time is no object a good deal of familiarity with goods and trade is acquired, and yet after all the ordinary buyer never becomes much more than a novice and is always subject to deception as to quality even when he thinks he secures a standard price. But few are aware of the extent of sanitization, and of those who buy a keg of pickles or syrup, only one here and there makes any query as to the contents, or knows whether a so-called five gallon keg holds anywhere from fifteen to twenty-five per cent less or more than what is assumed. There are trade secrets so-called, and the inexperienced wholesale man only fathoms the deception after a course of training which tells a story of unexpected and till afterwards, unsuspected experiences. Some of the shrewd ones though get posted in all the intricacies of deception. They know all brands and will run a block or two to save a fraction of a cent per dozen or pound, as the case may be. They become "close buyers" and every seller has to adapt himself to this reputation even to save himself. Diplomacy is often resorted to by a salesman with such a customer, and occasionally so strong a feeling of antagonism has been aroused that an advantage was taken when it was possible to take it.

A little incident of some years ago will illustrate this, where a certain traveling salesman was so particularly "treated" by a buyer of domestic that a quarter of a cent a yard was allowed on the going price; some purchases the same day of buttons and combs made the salesman's discount good and gave a handsome profit besides. Another instance (and they are numerous) was where some men's clothing was sold below the price of another house—the same goods exactly—but near two dollars per each was added to some boys' suits; and the transaction if sharp was considered sound. So that if such a buyer makes a few contributions of experience and familiarity with one article, human nature is not big enough yet for one to "know it all," or not subsequently "the bitter is really 10."

The big condition of trade has brought out this feature to unusual degree. Storekeepers and buyers have become so anxious in regard to their salvation that economy without prevent has been manufactured, and to increase trade or secure a larger profit some buyers make two everywhere at home to save a cent, and where they have done so, as President Young once said, they have "slipped it until the eagle squeaks!" But it is doubtful whether these, if they did have a margin, made any more profit, because much of this wild trading had resulted in a lack of principle—in fact, that buyers who thus went out of their way to save a dime, paid their money for goods when it was owing to another, and that other had for years been a helpful friend and ready debtor.

Conversing with a friend on the street the other day, concerning a house in the same line, the proprietor said bottom of the latter was cement-ed upon, and several buyers of that class were mentioned. "Ah," said the first speaker, "every one of those is indebted upon our books." Human nature—human nature—we all know it very peculiar, but ingratitude is a slighting feature everywhere, and it is one which should find no place in a trading community of intentitle brethren. Yet all business men of this class know from experience that it is natural some men is to make them enemies, and if you give them too much leeway as credit they will become jealous and irritable, suspicious and petulant, and for little excuse or none you may lose their trade and an account as well.

Some time ago the representative of a large wholesale city house visited a country store which had a nearly indebtedness. Something in liquidation was suggested, but the reply, given in a cavalier kind of way, was: "We have to meet So-and-So at such a date, and So-and-So." "Well, but one of the is a prior one and settlement is desirable now." Security was eventually given, but failure was inevitable—and it came; it was the result of civilized trade, and justly, because it was a dishonorable line. Purchase East, West and elsewhere, precipitated a desirable and profitable business into irredeemable delinquency. As a rule all is this in another direction was an accumulating item. They were heavily in debt too; they had book accounts, but a poor harvest made them uncollectable; patience and leniency on the part of the one debtor, helped to tide over the year and that store has flourished ever since.

There are men now, and stores, whose indebtedness is scattered, and the little they have coming in will not keep them going. Paid out, by division, their receipts hardly count, and each creditor is on the qui vive to see what his brother creditor will do. Here is antagonism in another form, and the lender, at his wits end, knows not which way to turn. He would like to please them all—the one in Omaha and Hi. Joe and the one in Salt Lake; the one in San Francisco and Chicago and the one at home; but it cannot be done and so you see now and again scheduled, preferred and unpreferred accounts, as if the victim had found himself "between the devil and the deep, deep sea."

This all grows out of the insanity of competition, which is as bitter here (more so, for many reasons) as elsewhere in the West. Yet eastern papers declare that save in rural districts this class of competition is unknown. The grocer there asserts that he makes a living profit on sugar. Here in Salt Lake City for his article, wholesale and retail are synonymous terms; and many other goods are trading consumers through a margin which means disaster and loss to the seller. The great public claim that it gets the benefit of this depression and competition. It may for the moment, but it is at the expense of principle, of honesty and of dealers, here or elsewhere. A fair profit is in the nature of a fair wage for services rendered, and those who cut and cut, to please the public or themselves, are the cause of demoralization in trade and deal. But whether in this way or by adulteration, the class are not the friends but are enemies rather of a reputable, stable, honest, conscientious community at least.

The press voices the coming of a mighty change. Bankruptcy in excess is creating strange comment, and every department of trade and manufactures is turning upon financial matters the search light of personal and broader interest; and tye and tye every buyer and seller will be called upon to give security for his integrity and for the disposition of all property or merchandise which may be intrusted to him on credit. Competition will be less reckless then. It will assume a more healthy place in all directions. Trusts or state supervision will annihilate the bankrupt's gamble. The world will be richer, and the galling chain of competition will be lifted from the neck of all human endeavor to the glorification of man.

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LOST.

A PROMISSORY NOTE, DATED JANUARY 6th, 1894, due in thirty days from date, for $100, signed by Charles Anderson and payable to order of William Sorenson. Return same to William Sorenson, 171 East 300 South, Salt Lake City, and get reward.

ASSIGNEE'S SALE.

NOTICE IS HEREBY GIVEN THAT THE undersigned, assignee for the benefit of creditors of Ole B. Salt Lake City, Assignor, of the property of said assignor, of the individual residence of the members of said co-partnership, will on the 1st day of February, 1894, at 10 o'clock a. m., at the front door of the Gilsen house in the City and County of Salt Lake, Utah Territory, sell at public auction to the highest bidder for cash in hand, all the right, title, claim and interest of the undersigned assignee of, in and to the following described property, subject to the lien of a certain mortgage of said Lake, Territory of Utah, and described as follows, to wit:

Beginning at a point on the City and Utah Ditch, 10 rods south of the south line of Ninth South Street, Salt Lake City, commencing at the southwest corner of said Ditch, and thence running south 10 rods; thence east 8 rods; thence north 10 rods; thence west 8 rods to the place of beginning.

The above property being well adapted to a building of three business blocks, thereon, with frontage of three business blocks, thereon, with frontage of 24 feet each, and 80 feet deep, subject to mortgage, and subject to the lien of a certain mortgage, made February 6th, 1893, and recorded in Book 3, page 1, of Mortgages, in the Recorder's office of said Salt Lake County, and subject to a judgment and a judgment and a judgment, and also a certain lien in and to the above described real estate.

Dated this 27th day of January, 1894.

HENRY COHN,
Assignee for the benefit of the first mortgagee of Ole B. Sorenson & Household and for the individual creditors of the members of said co-partnership.

LEWIS SHEW & KAHN, Attorneys for Assignee.

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T. G. WEBBER, Supt.