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THE POOR AND THE RICH.

"Sell all thou hast and give it to the poor and follow me." That is the way many public speakers attempt to quote the words of the Savior, to the rich young man who asked Him what he should do to gain eternal life. Reference to the account of that conversation shows that the instruction given was very different to that which is cited. Indeed, a little reflection would reveal the absurdity of the mistaken quotation. If every rich person were to sell all he has and give it to the poor, he would become a pauper himself or at least be reduced to poverty, and the poor would become wealthy without exertion. The young man to whom the injunction of Jesus was given, was rather self-sufficient, boasting that he had kept the commandments "from his youth up." He was told first that if he desired to enter into life, eternal life, he must "keep the commandments." That is a pointer for our "Christian" friends who insist that all that is needed is merely to believe. On the reply of the young man that he had done all these things, it is written, Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. This caused the youth to turn away sorrowful, for he had much possessions."

In the first place, it should be understood that the advice of the Master was given to fit the special case of the young man, who wanted to know what he lacked yet, after keeping the decalogue. It was not a general command. It might be suited to other persons, but was not so directed. And in the next place he was not told to give all that he had to the poor. He was to "give to the poor" and thus "lay up treasures in heaven."

There is no such requirement on record either in the Old or the New Testament, nor is there any in the latter-day revelations, as that person who have wealth shall give it all to the poor. But the fact, as stated by Jesus of Nazareth, that "The poor ye have always with you," coupled with the Divine command to give to the poor and remember the needy, shows that what is required is to have compassion and manifest it in alms and deeds of benevolence. This is essential to the Christian life. It develops that charity which is the chief attribute and adornment of the soul, and without which there is no perfection.

The gifts of God to mankind are varied. The ability to acquire riches is not to be despised, nor is its honest success to be regarded as irrelevant. It is the greed for more which usually accompanies its rapid accumulation, and the hardness of heart towards others that often goes with it, and also that independence of God and man which sometimes lifts up the rich in pride and arrogance, that are to be avoided, that are condemned of God, and that caused the exclamation: "How hardly shall they that have riches enter the kingdom of heaven?"

As it is no sin to be rich, so it is no virtue to be poor. But to help one another, in wisdom and in charity, to alleviate the sufferings of afflicted humanity, to aid those who are in distress, are acts that will be counted for righteousness. But there are other objects on which wealth can be rightfully and beneficially bestowed.

The establishment of industries to give employment to workers, the building and improvement of public and private edifices, the extension of commerce and the means of locomotion and communication, the spreading of religion and civilization, the development of science and art, all projects and enterprises for the uplifting of humanity, the bringing together and fraternization of nations and the universal prevalence and triumph of truth and liberty and peace, are purposes that will receive the appreciation of enlightened men, and be crowned with the approval and blessing of Almighty God who is the Father of us all.

ASKS TO BE BURIED ALIVE.

From a local notice in the San Francisco Call it appears that the so-called divine healer, McLean, who recently paid Salt Lake a brief visit, is now in San Francisco, where he is asking the distinguished gentlemen who compose the board of health of that city, to grant him a rather singular favor. He wants them to bury him alive in Golden Gate Park, plant grass over his grave, keep him under the green sod for forty days and then dig him up. The Call remarks that the old man appears to be earnest, and seems to be convinced that he has a mission to fulfill.

McLean, as will be remembered, claims to be the renowned Schlatter, who, a few years ago, made such a stir in Denver and some other places, and whose death was subsequently reported in the newspapers. Evidently the man

is deluded, unless he is trying to make coin from the credulity and superstition of his fellowmen. His story is that when he left Denver in 1894, and was reported dead, he traveled to the mountains of Colorado, where he was buried for forty days and nights, while his soul went to heaven and he conversed with God. But the Almighty will not permit him to tell what was said or where he was buried. These details will not be divulged until the gentleman completes his mission, and rises in bodily form to heaven.

It speaks well, we think, for the citizens of Salt Lake City, that this strange mystic, or charlatan, or perhaps fraud, could find no audience here to encourage him to remain. There is, in some quarters, an impression that Utah has an abundance of credulous people, cranky on religious topics, but, as a matter of fact, there is more common sense, more discrimination in such matters, here, than in any other community.

It was said by the good Shepherd, that His sheep knew His voice, and would follow Him, while they would refuse to listen to the voice of a stranger. And this is exemplified every day in the conduct of true Latter-day Saints towards all kinds of pretenders, whether they come in the garb of cranks who claim visions and revelations, or in the more common orthodox uniform, denying all direct communication with heaven. In the light of the testimony they have received, they recognize truth and error and will not be deceived.

A FAMED UTAH SCULPTOR.

It is pretty well known that the Utah artist who made the statue of President Brigham Young, that stands on the monument at the junction of East Temple and South Temple streets, was also the sculptor of the equestrian statue of "The Signal of Peace," a model of which is now in our city and county building. The original of this splendid work of art is in Lincoln Park, Chicago. It was presented to that city by Judge Lambert Tree, after the Columbian exposition was closed, where the statue obtained a gold medal and a diploma.

Another equestrian statue by the same successful sculptor, is "The Medicine Man," which received a prize at the Paris exposition, and much favorable comment from the foremost art critics of France. The Revue de l'Art Chapu said of it:

"Another American pupil of Chapu, whose undoubted talent also does honor to the teaching of our school, Mr. C. E. Dallin, exhibits an equestrian figure which we can place beside the work of his illustrious compatriot, M. St. Gaudens. It is one of the aboriginal Americans, a Sioux or Comanche, the figure nearly nude, the head ornamented by a strange, horned bonnet formed of feathers falling down the back like wings, the right hand raised. The figure is seated on a small, fine, nervous horse, beautifully drawn and of distinguished proportions."

This appreciation has stirred up Philadelphia lovers of art, and a movement was started, a short time ago, to secure the statue for Fairmount Park in the "City of brotherly love." Mr. Dallin studied in Philadelphia and was connected with the faculty of the Drexel Institute there. He there produced his statue of Sir Isaac Newton, which is now in the Congressional library at Washington. In support of the Philadelphia movement, Mr. John V. Sears, an ardent advocate of art and progress in Philadelphia, argues that as "The Signal of Peace" stands as a souvenir for Chicago of the Columbian Exposition, so "The Medicine Man" would be for Philadelphia "a souvenir of the Paris Exposition of 1900."

There is a society in Philadelphia called the "Fairmount Park Art Association," which is engaged in the excellent work of beautifying the park and the public squares. It is to this organization that the appeal is made to secure "The Medicine Man" for Fairmount Park, as soon as it can be removed from the French capital. We take the opportunity afforded by these notices of the excellent work of our famed Utah sculptor, to call attention to the fact that there is something yet due to him from the people of this State, for the statue of President Young and the accompanying bronze figures which attract so much attention in this city. That amount ought to have been paid long ago. And while we admire the sculptor's work and feel pride in his talent as a son of Utah, we ought not to leave unsettled the bill for his labor and expense, which the committee in charge of the subscription earnestly desire to liquidate before the close of the century. A word to the wise should be sufficient.

AS TO THE PHILIPPINES.

A correspondent at American Fork submits a series of questions to the "News." Those relating to geographical features are answered in a little pamphlet entitled, "Manila and the Philippine Islands," published by the Philippines company, New York, and compiled from various official sources, American and Spanish.

According to this pamphlet, the number of islands is variously estimated from 436 to 2,299, the most probable estimate being 1,400, of which many are mere islets. What is the total area, of course, not known, since the number of islands is merely estimated, but it is supposed to be something over 114,000 square miles. Luzon, the largest island of the group, has about 41,000 square miles, and Mindanao, the south-western of the islands, has 27,456 square miles.

The nearest estimate of the entire population is 3,000,000. To give exact figures is not possible, in the absence of a census. The bulk of the population are Tagals, of which some are "Christians," some heathens, and some Mohammedans. The latter are said to have been practically in control of the southern islands, though Spain claimed sovereignty. The other races found in the islands are Malays, (who are considered superior to the others in some respects), Aetas, Negritos, pure blacks, Chinese, Japanese, Indians and Moors, and a mixture of races. There are about as many different tribes as there are islands, and about 500 different dialects are spoken. The Chinese are estimated at 100,000. There are about 25,

000 Aetas, who are considered the aboriginals of the islands.

Manila's population is estimated at from 200,000 to 400,000, but as to the proportion of natives and foreigners, we have no exact data. There are quite a number of cities on the island of Luzon, some of which are of considerable size. Cavite is one of the best known, being the capital of a province with nearly 150,000 inhabitants.

As to the question whether the present trouble in Luzon extends beyond the limits of Luzon, and to any other tribe than the Tagals, we can only say that the official reports do not show that such is the case. Aguinaldo, or his followers, have made some efforts at inducing Tagals in other islands to join them, but so far apparently without success. But further information on this point must be gathered from the daily reports with which the public is amply supplied through the press.

THE MODERN PULPIT.

A great deal has been said lately of the failure of the various popular denominations of the world to reach the masses of the people, so as to influence them morally to any material extent. And the question is often asked by the thoughtful observer, what are the causes of the impotency of the modern pulpit.

We find on the "Religious News" page of an influential New York paper a series of announcements of Sunday sermons, which throws a flood of light on this interesting topic. The subjects are announced beforehand. Here are some of them selected at random:

"Dr. John J. Reed will preach at both morning and evening services tomorrow. His sermon at 10:30 will be on 'Realty, as God Sees It,' and at 7:45 his subject will be 'Spiritual Intensity.'"

"A Man Who Failed in a Hard Place," is the subject of tomorrow evening's sermon of the Rev. Dr. Donald Sage Mackay.

"The subject of Mr. Seagle's sermon tomorrow evening will be 'Appearance—Its Helpfulness and Its Deceitfulness.'"

"The Rev. Elmer Addison Dent will preach at 11 a. m. tomorrow on 'The Father of Methuselah,' and at 7:45 p. m. on 'The Building of the Tower of Babel.'"

And so on through the page. Some of the churches publish regular concert programs, of which one example may be reproduced:

"The music tomorrow will include the following:

11 A. M.

Organ Prelude—Grand Chorus....Bath Anthem—"The Earth Is the Lord's"

Offertory—(a) Organ Andante, Chauvet (b) "From the Depths".....Campagna

Organ Postlude—Maestoso in A.....Calkin

8 A. M.

Organ Prelude—"Reverie".....Page Anthem—"Hear Us, O Father".....Wickel

Offertory—"Organ, 'Fidelitas'.....Wickel Anthem—"Lord, With Glorious Hour".....Wickel

Response—"Grant Us, Dear Lord".....Neyes Organ Postlude—"March 'Religieuse'.....Dunkley

It is strange, when the themes of the pulpit of a great metropolis are considered, that it is found wanting in power and influence?

Our time is concerned about problems of great practical value. It is trying to grasp the origin and destiny of man. It is in search for principles by the application of which social inequalities may be evaded out to some extent, and by which crime may be successfully combated. It is looking for a gospel that opens up the road to peace, to brotherhood, to happiness on earth, as well as hereafter. But the churches are behind the time. They offer to show struggling, tempted, helpless humanity, "Beauty, as God Sees It;" or "Appearance—Its Helpfulness and Its Deceitfulness;" or "The Father of Methuselah;" or they advertise a beautiful concert. Was there ever a more striking example of one asking for bread and receiving a stone? A brilliant, moving picture exhibition before the eyes of a drowning man would be about as appropriate as an "Organ postlude—March Religieuse," to a sinner whose first need is salvation through obedience to the Gospel of Jesus.

The condition of the modern pulpit is all the more remarkable, because history abundantly teaches the truth that the influence of the Church depends upon faithfulness to the sacred trust that is hers. The preachers of repentance, whose mission was to convince, or "convict," mankind of sin and to show the way to salvation, made an impression upon the time in which they lived. Messengers with a special word from God to man may have given their lives for the privilege of bearing their testimony, but they gave a new turn to the world's history. Not the oratory that pleased the ear, but the truth that pierced the heart, was the power that lifted mankind to a higher level.

We are not disposed to criticize in an unfriendly spirit the work that is being done by those engaged in the ministry, but when we hear that the religious denominations are losing members; that churches are deserted while thousands flock to all manner of places for amusements; that the circulation of Bibles is decreasing; that ignorance about the Word of God is conspicuous even in institutes of learning; and that the family altar is being forsaken, while skepticism, agnosticism, infidelity, and with these, crimes and vice are increasing in the Christian world, we believe it is necessary to point out that the fault is in the deviation of the pulpit from the teachings of our Lord. The world in general, and the churches in particular, need just such a message of awakening as was brought to them through the Prophet Joseph, and upon the acceptance of this message depends salvation.

The proposed new naval program is as long as the program of graduating exercises of a girls' seminary.

It is said the Empress Dowager is seriously ill. It may be she is sick of the job she recently undertook.

The announced deaths of anti-foreign leaders in China involuntarily recall the ways and wiles of the Pasha in Pharo.

It is charged that the match factories are not putting the proper number of

matches into the boxes, thereby defrauding the public. If this be so, it is small business.

A week has passed and not one of the powers has issued a note on the Chinese situation. This is remarkable. It is also a relief.

The official report that Kang Yi succumbed by swallowing gold leaf looks a little as though China were trying to gold brick the powers.

General MacArthur has issued an order that in the future all soldiers in the Philippines must boil their drinking water. And this under a boiling sun!

The Petaluma, California, Courier, says: "The Deseret News stands away and above any of the inter-mountain papers for independence and clear logical thought." Thanks. This is the opinion that is growing rapidly throughout this region, and is expressed by many people of all shades of faith and politics.

The gold in the treasury reaches the enormous sum of four hundred and fifty-one million dollars. It is almost impossible for the mind to grasp what that means in dollars, as it can compute the distance of the stars but cannot conceive it. The easiest way to get a conception of the vast amount of gold held by the treasury is to reduce it to tons. Measured in tons, it would be about six hundred, which would require thirty cars carrying twenty tons each to haul it.

Secretary Hay has come to a determination to urge vigorously the Russian suggestion that the matter of the amount of indemnity to be paid by China shall be referred to The Hague court of arbitration for settlement in the event that the representatives of the powers at Pekin cannot come to an agreement. The suggestion is a most sensible one, and Secretary Hay's decision should meet with approval. It would be better, though, for the powers to settle the matter at Pekin if it can be done without too great delay.

London is preparing to give a great welcome to the Imperial volunteers returning from South Africa. The enthusiasm over them seems to be somewhat galling to the regular army. It is not unlike the return of our own volunteers from Cuba after the close of the Spanish-American war, the treatment of volunteers and regulars being epitomized by one of the comic papers. "O, sir, are you a hero?" asked a young woman running up to a returned soldier. "No, I'm only a regular," he tersely replied.

In his will the late Senator John Sherman made provision for a biography of himself, to be published in two years. To the public this will be the most interesting provision of his will. When his "Reminiscences" were published a few years ago, they excited much comment, but his experiences since then were among the most interesting, from the point of view of his relations to his party and the President, of any of his whole life. The publication of his biography will be looked forward to with the liveliest anticipation.

This is the anniversary of the birth of that valiant defender of the faith and faithful servant of God, Daniel H. Wells, who departed this life March 24, 1891. He was born in Trenton, Onondaga Co., N. Y., October 27, 1814. He was intimately associated with the Prophet Joseph Smith and the Church leaders in Nauvoo, Ill., but did not embrace the Gospel until after the martyrdom. He joined the Saints in the midst of their greatest trouble. He was one of the first Presidencies for many years after coming to Utah, and lives in the memory of many thousands who loved him in life and mourned him in death.

JOHN SHERMAN.

Kansas City Star.

John Sherman was almost the last of the leaders of the Civil war period. His long service in the Senate, from 1861 to 1887, broken only by the four years when he was secretary of the treasury, covers the whole period of the development of the Republican party. Justin Morrill, who was long his colleague in the Senate from the last generation, died two years ago. Senator Hoar is now one of the few men of the Sherman school who remains before the public.

Chicago Record.

The highest honor which he attained, as public official, was the honor of being secretary of state, from which he was soon gently removed, partly because of his own falling powers and partly to meet the political needs of the administration. But while he tasted disappointment, he still had the satisfaction of holding acknowledged leadership and of playing a great part in the political history of his country. Within his own consciousness too, he must have had the satisfaction of knowing that he gave his country a service which in its long continuance, its faithfulness and efficiency will cause his name to be remembered in history.

San Francisco Chronicle.

Whatever criticism might be made of the character of some of Mr. Sherman's financial measures has no place in his obituary and will find its proper field in history. It is enough to say here that John Sherman was a great member of a great American family; that in industry, grasp of public questions, statesmanlike prestige and civil service he was one of its most distinguished figures; that he was a leader figure in the country's service which in its long continuance, its faithfulness and efficiency will cause his name to be remembered in history.

Sacramento Record-Union.

John Sherman was a man of great moral courage, of high ideals and no ambitions that did not have the best advantage of his country in view. He kept his skirts clean in all his travel in political paths during a long and useful public career. He was not an impulsive nor excitable man, but was a cool judgment, slow to anger, deliberate, shrewd, far-seeing and persistent in courses his judgment mapped out for him to pursue; skillful in legislation, profound in the law, and upright and patriotic. Ohio will mourn him as one of its most distinguished sons, and the Nation will keep his memory fresh upon her records as one of her ablest and most skillful and fearless statesmen.

Chicago News.

Of Senator Sherman's great services to this country in the halls of legislation during the civil war no reader of the correspondence between John Sherman and his brother, General Sherman, as published a few years ago, needs to be told. In still another and

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