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SUNDAY SCHOOL CONFERENCE
The semi-annual conference of the Deseret Sunday school union will be held in the Tabernacle Sunday evening, Oct. 5, 1905, at 7:30 o'clock.

SIZE OF THE HOLY CITY.
We have been requested by a friend in Southern Utah to make an explanation through the Deseret News of the statement in the 16th verse of the 21st chapter of Revelation, in which describing the Holy City, New Jerusalem, that John saw coming down out of heaven having the glory of God, he said:

And the city lieth four square, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furloms. The length, and the breadth, and the height of it are equal.

It appears that some would-be critic and confuser of the minds of the young has been making great ridicule of this description, particularly of the quotation of that verse in Parley P. Pratt's Voice of Warning. As to the latter, the gifted writer simply quoted that portion of the chapter referred to which describes what the Revelator saw in the vision concerning that city.

Now as to the meaning of the word "equal" used by John the Revelator in regard to the proportions of the New Jerusalem. It will be seen by a careful reading of his words that the length of the city, which was "four-square" in shape, was as "large as the breadth." He did not say that the height was as large as the length or the breadth, but he did say that "the length and the breadth and the height are equal."

It should be evident to every rational reader that if John intended to convey the absurd idea that the height was "as large" as the length, he would have included the statement about the height in the opening sentence of the verse that is quoted above. But as he did not have such a notion in his mind or such a monstrosity in his sight, he omitted that which would be critical in the south might have had some reason for ridiculing.

Any standard dictionary would have solved the question for those persons who listened to the droller of scripture which he evidently did not understand. The word equal in the text of scripture does not convey to a mind informed on the subject, or on the meaning of English words, the idea of extent in size, similar to the length of the city. It signifies proportionate. Webster's unabridged dictionary gives this definition (2) "bearing a suitable relation; of just proportion, adequate; fit, etc."

GOD'S TEMPLE NOT PUBLIC.
A vaporous street-shouter who occasionally holds forth in this city, conveying no information but simply rendering the air with declamations against the "Mormon" Church, has recently availed himself of a tonic which is sometimes touched upon by tourists and

other inquirers who want to know why they cannot enter the Temple. Their desire to do so springs from curiosity. It would be to them in the nature of a show. When they are informed that it is not a place of public worship, but an edifice chiefly for ordinances sacred to the Church, most of them go away satisfied. But the irrational assailant of the Church, who is one of the "Reorganizers," a body which has little else in its evangelism but attacks upon the Latter-day Saints, has been endeavoring to show that a Temple such as is spoken of in the Bible should be open to the public and used for general assemblies, worship and preaching. He often the preaching by Christ in the Temple, talks of others who held disputes in the Temple at Jerusalem, and so on. In doing so he displays the usual ignorance of such disputants concerning the structure of the Temple of Solomon and the uses to which certain portions of it were consecrated. For the benefit of persons interested in the subject we submit the following:

The Temple of Solomon stood on Mount Moriah, upon the highest point of a lot containing 80,000 square cubits. The building itself was a copy of the Tabernacle used for sacrificial worship in the desert, only it was double the size and erected of more durable materials—hewn stones, some of which were of enormous size.

Contrary to a popular impression, the temple was not a very large building, being, according to 1 Kings, vi, 2, sixty cubits long, twenty wide, and thirty high. This was the main structure and was divided into two parts. The smaller room, which was known as the Holy of Holies, had no windows but was perfectly dark, except as it was lit up by the presence of the Shekinah, or the glory of God.

In front of the east side of the Temple was a porch, the exact dimensions of which are somewhat in dispute. It had two columns of brass, adorned with castings of lilies, network, and pomegranates. What these colossal columns were intended to represent is not known by Bible commentators, but it is believed that the Apostle Paul refers to the chains which connected these columns with the Holy of Holies, when he says, in Heb. vi, 19: "Which hope we have as an anchor [or chain] of the soul, both sure and steadfast, and which entereth into that within the veil."

Michaels, we believe, makes the suggestion that through these chains, this anchor, which reached the apartment behind the veil, the congregation of Israel, who were not permitted to enter the sacred building, had some manifestation of the presence of the Divine Glory, when the High Priest entered and performed the services prescribed by the divine law.

On the north, west, and south sides the Temple was surrounded by three tiers of side chambers, designed for stores and treasures, and other purposes connected with the Temple service. The height of each tier was five cubits, or say the entire height, allowing for projections, etc., was 18 cubits. This would leave room for the "lattices" mentioned in 1 Kings, vi, 4, that were intended for the ventilation of the main structure of the Temple, which had no windows for light, but was entirely lit up by lamps.

The Temple was surrounded by two courts, raised one above the other like terraces (2 Kings xxi, 5) of which, however, the inner alone, perhaps, was completed by Solomon, since only one is mentioned in 1 Kings vi, 36. This is called the upper court. The second court was the place of congregation of the people, and it is supposed this was separated from the inner court by a railing, permitting the congregation to witness the sacrifices in the inner court. The separation of the people from the Temple itself was even more strict than from the Tabernacle that served as a temple in the wilderness.

The Temple that existed at the time of our Savior was not the identical building erected by Solomon, but the second Temple reared by Zerubbabel and restored by Herod the Great—a work that commenced about 18 years before the birth of Christ. It was still unfinished at the beginning of His ministry. It had, however, no ark, no mercy-seat, no Shekinah, no fire kindled from heaven, no Urim and Thummim as the Temple of Solomon had.

To approach this structure, one had to enter first the court of the Gentiles an enclosure 250 yards each way. Here were the market place, the money changers, the cattle and animals sold for the sacrificial service. Raised a few feet and separated from this court, was the court of the women. On pillars along the partition were inscriptions warning outsiders not to enter on pain of death. (Comp. Eph. ii, 13, 14) An ascent of fifteen steps from this place led to the men's court. In these two courts called the court of the Israelites, the people met for prayer, while the priest was offering incense in the sanctuary. (Luke ii, 16.) In the corners of this square were rooms for purification, and for the use of Nazarites. The next enclosure was called the court of the priests, because they only were permitted to enter. From this a flight of twelve steps led into the Temple itself.

It should be noted that the word "temple" in the English version of the New Testament is the translation of two words, one meaning the entire consecrated ground with its courts and buildings; the other meaning only the building (naos) itself. In the first sense of the word, markets were held in the temple, and rabbis met their disciples there and instructed them. The Temple itself, as is well known, was closed to all except those who were by divine appointment called to enter for purposes of worship. Neither apartment in the Temple proper was large enough for a grand Jewish conference; nor was it otherwise suited for public meetings. Bible students should be well aware that the public were never admitted to the Holy of Holies, and that even the High Priest entered but once a year, and therefore the notion that a Temple should be thrown open for public worship or as a place of exhibition for strangers is utterly fallacious, and no well informed person would entertain such a notion, and certainly would not blazon it abroad in the public streets.

Our people would do better to pass by those loud-mouthed declaimers than to contradict their nonsense or waste time in listening to their harangues.

A MUSICAL EVENT.

On Monday evening, Oct. 2, the Ogden Tabernacle choir, with J. J. McClellan as organist, Willard Welhe as violinist, and Emma Lucy Gates as leading soprano, will render the program presented by them at the Irrigation Congress in the Portland Fair, which gained for them and Utah the renown that has been echoed far and wide. The concert will be given in the Salt Lake Tabernacle, and should attract an immense audience.

The Irrigation Ode, which has attained so much celebrity, will be one of the chief attractions, and Miss Gates will be heard in a number of her choicest selections. Every feature of the entertainment will be of the highest order, and the whole performance will make up a program that must commend itself to all lovers of good music, vocal and instrumental.

The Ogden choir has not been heard in this city as a distinctive organization, and the Salt Lake public will certainly want to hear that well trained musical body with its gifted leader, Joseph Ballantyne. We bespeak for the entire company a rousing reception and enthusiastic support. Don't fail to attend at the Tabernacle on Monday night.

QUESTIONS OF THE DAY.

"Constructive Democracy, the Economics of a Square Deal," is the title of a book of about 450 pages, that has just been published by the Macmillan Company, New York. The author is William E. Smythe, and it is dedicated to Senator Francis G. Newlands, of Nevada.

As implied in the title, the book is devoted to the discussion of some of the burning questions of the day—questions in which every good citizen must be interested, if he will fulfill his duties as a citizen intelligently, with freedom of judgment and action. And it is particularly helpful, because of the conservative, philosophic treatment of the various subjects under discussion, even when the author finds it necessary to radically differ with accepted views, or condemn common practices.

The author first tells the story of the "revolution of plutocracy," and points out the misrule of the almighty dollar. He shows why political parties have become impotent, and discusses the remedy offered by Socialism. The second part of the book is devoted to the subject of monopoly, and trusts, and we fancy most readers will learn something new by perusing carefully the chapters treating on these subjects. Other parts of the book treat of "The Surplus Man," "The Unfinished Republic," and "Institutions for Surplus Men."

A few extracts from the pages before us will give an idea of the general contents. Speaking of the evolution of plutocracy, the author concludes: "The Republic is ruled by the almighty dollar."

And, on another page: "The net result of it all is this: To a very large extent the actual exercise of political power has passed into the hands of organized wealth. The owners of machinery, of the means of transportation, of natural resources indispensable to human existence—that is to say, those who hold with firm grasp the instruments of production and distribution—have for the time being acquired the power to exploit the masses as was done by other agencies in the past. It is most extraordinary, but literally true, that the evidence of it is seen on every hand."

Speaking of the impotency of the political parties, the author says: "We speak of the parties, as parties, not of the vast numbers of honest and patriotic men who compose their voting strength. The people are all right, but the people do not rule. As we have seen, the real political power has passed into the hands of organized wealth and organized politics."

"It remains undeniably true that both the great political parties stand impotent in the presence of imminent perils to the Republic." The remedy proposed by Socialism, Mr. Smythe calls "revolutionary." The Socialists, he says, propose to cure private monopoly with public monopoly; to cure poverty by abolishing poverty; to destroy corruption in politics by removing all incentive for corruption; to make good the failures of democracy by infusing more democracy into our institutions. The growth of this party in this country is shown by the increase of its voting strength, from 2,900 in 1888 to 403,338 in 1904. But notwithstanding this phenomenal growth, he does not believe Socialism will be immediately accepted. The Socialists, he admits, have a correct diagnosis of the existing economic conditions, but their program is not "ripe."

The author, in his summing up of the discussion, very forcibly suggests that religion will yet be the regenerating force; not religion as commonly understood, but religion with a new meaning and a new application. The former view of religion he represents thus:

"What humanity has missed in this world, humanity has confidently expected to realize in the hereafter. To make this faith a tangible, living reality, and thus to induce the individual to subordinate his own good to the good of the social organism in its widest significance, is, according to Mr. Kidd, the true function of religious belief."

But this narrow conception of religion is giving way for a broader, and truer. We quote again: "We have seen the natural forces which, once regarded, as his enemies converted into his most powerful friends. He has learned, for example, to command the floods to stand back until he summons them to his aid, and thus to make the desert bloom. He makes electricity perform his drudgery and carry his burdens. In asserting his control over the forces of nature, he is fulfilling his destiny, as Henry Drummond perceived, as a conscious expression of the Divine Mind, by becoming the agent and beneficiary of the process of evolution—the instrument of Universal Purpose. Is it not the true function of religion to teach him that this is so? And when the lesson is learned, will it not be discovered that the true interest of the individual is identical with the true interest of the mass, and, therefore,

that there is no natural antagonism between individual good and the good of the social organism? In this way, shall not religion become the liberator and the civilizer of humanity—the builder of social and economic institutions?"

The religion of the Redeemer is the remedy, and the only effective remedy of all evils. This will yet be recognized by all thoughtful men and women. There are many signs of an awakening to a realization of this fact. Such books as the one briefly reviewed here, will do much toward the clearing up of the situation, and it is therefore, profitable reading.

How many water thieves the storm has turned into good citizens!

In becoming a globe trotter, is Mr. Bryan preparing for another presidential race?

Mr. Henry Watterson objects to being called "Colonel." It's too late, Colonel, too late.

A little girl of fifteen is writing "black hand" letters in New York. She is a little negro girl.

When he thinks of what might have been, state prison for life will seem like "home, sweet home" to Shockley.

"I am just as confident as ever that I am battling Nelson's master," says James Edward Britt. Past grand master.

It is nothing but a base motive that prompts Great Britain to undertake the building of a great naval station at Singapore.

No one cares anything about the "open letters" to John A. McCall. What would interest everyone is some of those letters marked "personal."

A great many will look upon the theft of some hundreds of thousands of dollars' worth of securities from a Wall street firm as a case of the bitter bit.

"Philosophy is the cure-all of every evil that life has. I am a philosopher," says Senator Tom C. Platt. His career shows that he belongs to the Eclectic school.

A contemporary has a cartoon, the legend under which reads: "The Eagle—I know my own." And the cartoon represents a perfect vulture seizing the American flag.

At Magnolia, Mo., a judge sentenced a white woman who had married a negro to ten years' imprisonment. For her there is no balm in Gilead so she will have to use Magnolia balm.

President Ripley of the Acheson, claims that his road loses money on every car of dressed beef hauled between Kansas City and Chicago. May the bucolic mind ask why his road hauls dressed beef?

Secretary Wilson predicts that bread, beans, beef, and all the necessities of life will be cheaper this winter. After this prophecy if they are not, the people will hold the department of agriculture responsible, and call on it to make good.

"I have not done, as a director of the Equitable, any wrong of commission. I may have done of omission," says Jacob H. Schiff. A frank admission that he has not done those things he ought to have done; and that there is no health in him.

Mr. Jacob F. Schiff, the New York capitalist, testifying before the Armstrong insurance investigating committee, said that in large corporations the directors are a negligible quantity. In the large life insurance corporations the policy-holders seem to be also.

"Let us get back to a saner and healthier appetite. Let us get so many people coming here with reform ways and changed flavors that we will not need to eat each other up; in fact, so that we will not need to capture any prisoners among ourselves," says a contemporary. Which compels the question, Upon what meat will this our Caesar feed?

ON RELIGIOUS TOPICS.

Boston Transcript. Wearily in body and jaded in spirit, humanity reaches another Saturday night. So much undone, so much poorly, or partially done, this slip of judgment, that mistake in action—the retrospect is far from pleasing. And whether we sit in church with others tomorrow or not, down deep in our souls we know we ought to share in the sad confession of the church universal: "We all like sheep have gone astray." But too long a sojourn in the valley of penitence is never profitable. We have not wisely fallen into the past week. We may be humbly thankful that we were as good as were. When a French patriot was asked what he did during the Reign of Terror he replied simply, "I lived." Merely to live in the rushing, battling modern world, to do our work and be kind, to hold on to purity and honor, to stretch out now and then the hand of helpfulness is something for which to be profoundly grateful. The badness in us has not yet vanquished the goodness, and they who fight for us are more than they who contend against us.

New York Outlook. There is the same evidence of God in humanity that there is of God in nature, for there is as true a unity of design in the one as in the other. History is not a number of involved and unrelated events. Merely to live in the unceasing purpose runs. History is the evolution of a new-created world out of a chaos of contradictory and conflicting purposes. Humanity is an orchestra playing a great composition under the lead of one Master Mind. The musicians are stupid and cannot read the score; wilful and will not read the score. And yet there is harmony now, and progress toward a better harmony in the future; and this is sufficient to make clear to the thoughtful observer that there are a score and a Leader; and by and there will be a completed symphony.

New York Examiner. The infallibility of the Holy Scriptures does not rest on the outcome of any critical controversy about words and names. Let the critics do the worrying. The revelation of God stands unshaken, attested, as to the Old Testament, by the witness of Jesus Christ, the ultimate authority for every Christian, and as to the New, by their appeal to the moral nature of every man, and by their effect when received into the heart, in "making wise unto salvation."

RECENT PUBLICATIONS.

The following is the list of contents of Appleton's Booklovers' Magazine for October: "In Spikeland Land," Alden Arthur Knipe; "Fairy Bridges," a story, Elizabeth Brennan; "The Anglers of the Angles," Albert Bigelow Paine; "Lyons and the Hawthorne Hedge," a story, Florence Wilkinson; "The Reckoning," a serial story, Robert W. Chambers; "Autumn," a poem, Beth Slater Whitson; "A Flying Chance," a story, G. W. Ogden; "The Farms that Feed the Nation," David Rankin; "A Case of Conjur," a story, Robert Adger Bowen; "Vladivostok; Ruler of the Far East," Alexander Hume Ford; "How We Lost Sakhalin Island," Adachi Kinoshita; "The After Play," a story, Mabel Herbert Urner; "To a Whip-poor-will," a sonnet, Frank Dempster Sherman; "Four Paintings," Willard L. Metcalf; "Wijlano, L. Metcalf," an appreciation, Royl Cortisotti; "The Promise and Problem of Realpolitik," Harold Boice; "Luxury," a poem, Abigail James; "The Law," a poem, Leroy Hennessey; "Current Reflections," Edward S. Martin; D. Appleton & Co., New York.

The October number of Pearson's Magazine opens with an interesting article on the Austrian emperor, Franz Josef, the grand old man among royalties of today. How the giant trees of California are cut down is another article, profusely illustrated. The "Slave Dogs of the Frozen North" is an actual article, illustrated with photographs taken by the ill-fated explorer, Hubbard, which tells of the wonderful race of half-wolves with which Peary hopes to make his dash for the Pole. "The Lost Children of Greater New York" is an article illustrated by a newly famous young artist, Miss Beattie Collins Pease, who is making a specialty of "old pictures." Besides Mrs. Kate St. Maur's usual "Self-Supporting Home" article, there are: a rattling fire newspaper story, two funny stories, two love stories and eight adventure stories, including an "A. V." story, a "Don Q." story and an installment of Albert Bigelow Paine's "A Sailor of Fortune,"—20 Astor Place, New York.

The October McClure's is devoted to American life and activities. "What Kansas Did to Standard Oil" concludes Miss Tarbell's story of the oil war in Kansas, and tells of how the Kansans rushed in and won. "Pioneer Transportation in America" is an absorbingly interesting story full of curious information. Eugene Wood contributes "The County Fair," the best of his reminiscence stories of "Back Home." Mrs. Mary Stewart Cutting appears again with another "little story of married life," Lloyd Osborne, Jean Webster, Guy Wetmore Carryl, Henry C. Rowland, Albert Kinross and F. H. Lonsdale are among the other contributors of fiction. Not the least interesting feature of the magazine is the editorial announcement of a great historical series, to begin in November, Carl Schurz's "Reminiscences of a Long Life" and Ray Stannard Baker's investigation of the Railroad Problem,—40-60 East, 23rd St., New York.

SALT LAKE THEATRE

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New Grand Theatre

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Tonight LAST TIME

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