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SALT LAKE CITY, JAN. 4, 1902.

MARRIAGE AND RESURRECTION.

A correspondent at Moab, Utah, requests an explanation of Luke xx: 34, 35, and particularly of verse 35, which he says he does not understand. For the benefit of others we will quote the passages to which he refers, and then make some explanations. The subject touched upon by the Savior was that of a woman who had seven husbands in succession, and the question asked of Him was, "Therefore in the resurrection whose wife is she?"

"34—And Jesus answering said unto them, the children of this world marry, and are given in marriage.

"35—But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage."

The difficulty in the mind of our correspondent is doubtless occasioned by a comparison of those texts with the doctrine of celestial or eternal marriage, as taught by the Church of Jesus Christ of Latter-day Saints. But when the matter is fully understood the apparent conflict between them entirely disappears.

It should be observed that the remarks of the Master were in reference to "the children of this world." He is not speaking of the Saints, who are "not of the world," because He had "chosen them out of the world." In the resurrection from the dead, they—the children of this world—neither marry nor are given in marriage. But as we read in the 38th verse: "They are equal unto the angels." They do not "die any more," as He said. They are "the children of God, being the children of the resurrection." But they are not numbered among those who have part in the first resurrection, who are "kings and priests unto God," "heirs of God and joint heirs with Jesus Christ, to inherit all things." These, will obtain "a far more and an eternal and exceeding weight of glory" than the children of this world, who receive the glory of the moon, or of the stars, as compared with the glory of the sun which is celestial.

The angels with whom the people referred to in Luke xx: 34, 35, are "ministering spirits" unto the heirs of salvation. They are "separate and single in their saved condition." The Saints when crowned with glory will judge angels and direct their ministrations. They will be far above the angels in might, and power, and dominion, and "of their increase there will be no end." "The man will not be without the woman, nor the woman without the man, in the Lord." In the resurrection, everything essential to perfected being will be restored to each exalted one and made perpetual. The spirit and the body will be reunited, nothing will be lost, but every faculty and function of the entire personality will be revived and made eternal.

The ordinance and ceremony of marriage, in which God joins man and woman together, through the authority which He confers by revelation, belongs to this life as do the ordinances of baptism, confirmation, ordination, etc. It is performed in mortality but reaches to immortality. That which by this authority is sealed on earth, is sealed in heaven and is of virtue and force in the world to come. The "marriage and giving in marriage" are not performed in or after the resurrection, but attended to, as the Lord ordains, in this life and belong to this sphere.

When Adam and Eve were united in marriage, there was no death on this earth. They would have been man and wife forever if they had not transgressed. Christ atoned for their sin. That which was lost in "the fall" is restored in the redemption. Adam and Eve will stand at the head of the race as man and woman immortalized, and made one according to the blessing pronounced upon them in their matrimonial union. Those of their posterity who are joined in wedlock by the same ordinance and authority, will stand at the head of their respective families and possess a kingdom which will increase through endless ages.

The children of this world, when they are accounted worthy of the resurrection, will come forth at the proper time every one in his own order, but without the blessings and dominion and glory of the celestial world. Such marriages as they enter into in this world, having been only until death did them part, have no force or effect in the world to come. They neither marry nor are given in marriage in or after the resurrection from the dead, but become "like the angels" in their several grades and positions in the many mansions of the Father's kingdom. They advance in knowledge and happiness along the lines of their own conditions, but are not crowned with the glory of eternal lives, wherein is everlasting increase in the presence of God and Christ on high.

Viewed in the light of latter day revelation, there is no difficulty in the way of understanding the sayings of the Savior, nor is there any conflict between the inspirations of the present and those of the past. The eternal union of the Saints of God in the celestial family relation is one of the most glorious, encouraging and inspiring

prospects opened to view in the manifestations of the last dispensation. Coupled with the doctrine of vicarious work for the worthy dead who could not, through various circumstances, attend to it themselves, it clears the way to comprehension of the purposes of the Eternal Father, as to the future of His children on this earth, which is sublime in its grandeur, and lifts the soul from sublimity things to regions of everlasting bliss, and to the contemplation of realities and possibilities that are eternal and divine.

THE RELIEF SOCIETY.

Attention is directed, particularly of the sisters in the Church, to the official announcement of the organization of the general presidency of the Relief Society to be found in another part of this issue of the Deseret News. The Relief Society of this Church, which was established under the personal direction and instruction of the Prophet Joseph Smith, is an organization of great importance and public benefit. It ministers to the sick and afflicted, the aged and infirm, the poor and the needy, gives comfort to those in sorrow and help in times of bereavement. It is also an association of the women of the Church for intellectual and spiritual enlightenment and progress. It aims at the advancement of the sex in knowledge and in practice.

All the ladies of the Church who have reached their majority should be united with this society. Each ward in every Stake of Zion has its own organization, and they are all linked together in the various Stakes and then with the general organization of which Sister Bathsheba W. Smith is now the president, succeeding to the place formerly occupied by our beloved and departed Sister Zina D. H. Young, who took the place held so long by Zion's poetess, Sister Eliza R. Snow.

The address now presented should be read by all the women of the Church, and its sentiments be appreciated. We are sure that the new presidency, composed of Sister Smith and her counselors, will be heartily sustained throughout all the societies in the Church, and also that the long and faithful labors of the general secretary, Sister Emmeline B. Wells, will be considered and valued in this connection. Every Bishop and President of Stake in Zion, with their counselors and associates, should encourage and support the Relief Society, both in its local and national work and associations.

IF CHRIST CAME.

Speculations as to what the Master would do, if He came in the flesh to Salt Lake City, or any other modern community may properly be consigned to the class that is best characterized as idle. The probability is that His association with His fellowmen now would be as much different from the common standards of morality and propriety, as it was two thousand years ago, and that He would again be ostracized, perhaps slain, on one pretense or another. Human nature is not essentially different from what it was.

As for politics, Christ carefully avoided taking part with any of the factions of His day. It seems He was even offered the leadership of the patriotic faction that plotted for national independence, but He was as far from accepting any such offer, as He was from declaring for the policy of humiliation and national degradation. His kingdom did not belong "of this world." His political platform had one excellent plank: "Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's."

As for religion, He associated with no sects. To His discerning eye Pharisees and Sadducees were equally in error, though in opposite directions. One were "hypocrites," "blind leaders," and "whitened sepulchres," and He told them so; the others were ignoramuses, knowing neither the Scriptures nor the power of God, and they were denounced as such. Christ did not hesitate to sweep down upon the mercenary priests of His people, who had made a filthy stable of the precincts of the sanctuary, and there is no reason to believe that He would act differently in this age. In a generation when the people were burdened with unbearable taxes to maintain a corrupt priestly caste; when the rich oppressed the poor, refusing them even the crumbs that fell from their sumptuous tables; when vice was rampant in the highest circles and the moral standards were lowered, and the leaders fought for spoils, there was no room for Him whose entire mission was to do the will of the Father, and who had no other ambition. The question is, to what extent present conditions are different from those then existing. A candid consideration of that question would help us to understand partly the position of the Master, should He appear among modern sectarians.

As to His social habits, Christ was not an ascetic, as that term is generally understood. Neither was He lionized by society. We find Him in the company of His humble country friends and relatives, or as a host breaking bread to thousands who had followed Him, without provisions for a prolonged stay with Him in the mountain region; we read of Him conversing with a Samaritan woman with something of a reputation, and of His partaking of the hospitality of the two sisters, and thus He was not often invited by the exclusive set. In fact, He had a reputation for being "the friend of tax-gatherers and sinners," two classes that, in the day, were rightly excluded from "refined" society.

The Master went everywhere, where duty called Him, whether to high or low, rich or poor, saint or sinner. But He went as a missionary, always bent on proclaiming the truth and saving souls. Would He not do so today? He would bring truth, compassion and salvation to bear upon modern conditions, without fear of man and without flattery. Does the world love truth now any more than it did two thousand years ago, if the truth cuts down prejudices and reveals the inside abominations of the outwardly whitened sepulchres? Do men love God above all things, and their neighbors as themselves? Do the politicians, the society stars, the "Christian" ministers dare to test their lives, their actions, their patriotism, their benevolence, according to this standard? That would be the Master's, Where could He plant it? In what home? In what church? On what political platform? In what place of business? Where would there be room to unfurl it? It is to be feared, that if He came and insisted on setting it up, He would be treated as an enthusiast, a dangerous agitator, a disturber of the peace, and that there, finally, would be another Calvary. So far, Christ's standard in the world has waved only from the cross.

But, as has been said, speculations on this subject are idle. If they are indulged in at all, they must be based on His character as revealed in holy writ, and on the actual treatment accorded His messengers and Prophets in the present age.

THE PRINCIPLE OF LIFE.

Prof. Loeb, the Chicago Scientist who seems to have made the eggs of lower animals a special study, is quoted as having stated that he now was ready to make a tentative definition of the nature of death. The statement was made, it appears, in a paper read at the annual meeting of the American Physiological Society, and entitled "On the Prolongation of Life of Unfertilized Eggs of the Sea Urchin by Potassium Cyanide." His conclusions were founded on experiments and observations of the effects of certain chemicals upon the eggs.

The theory of Professor Loeb is said to be, that death is not merely a negative process, a breaking down of the tissues, but an active agent born with the birth of the egg, and destined, if not checked, to gain the upper hand of the life principle and bring about extinction. It is also claimed that Professor Loeb believes that he has found the chemical agent that will check the progress of death, in the egg of the sea urchin at least, and this is supposed to mean that science is about to solve the mystery of perpetual life.

It is admitted that the professor himself made no prophecies, and did not commit himself by theorizing, but confined himself to a statement of facts, leaving the inferences to his hearers. What he, according to the reports, said was, that "unfertilized eggs of the sea urchin were placed in a weak solution of potassium cyanide and abandoned for several days. In ordinary conditions an unfertilized egg dies in a few hours, destroyed by the death agents born with it. At the end of several days the eggs were again examined and were found to be still capable of fertilization and of producing healthy animals." He added that "the 'mortaliferous processes' were due to the actions of certain ferments of an unknown nature, whose destructive tendency was counteracted by the potassium salts."

Possibly the inferences drawn from those statements are too imaginary. But it is to be expected that through the diligent study of the great book of God, Nature, truth upon truth will be revealed, and even the mystery of life and death be unraveled. Seers of old have described an age of the world, in which the days of man shall be as those of a tree, and when the age of one century is the age of a child. This need not be thought meaningless hyperbole. But if such a condition is to be brought about, it will be on perfectly natural principles, and in accordance with the workings of nature, most of which are as yet a secret to human comprehension. While it is necessary to take announcements of scientific discoveries with a great deal of discrimination, it would be folly to look upon every pioneer in new fields of research, as a charlatan. In past ages this was too often done, and this greatly retarded the dispersion of the dense clouds of ignorance that hung over the greater part of the nations of the world.

Fast-day tomorrow, no services in the Tabernacle.

Even in copper properties all that glitters is not gold.

"Find the man in the fog," is a good subject for the puzzle picture man.

Uncle Sam can have the Panama canal for the asking, and paying forty million dollars.

The first meeting of the new City Council indicates that it is to be a continuous performance.

"Let us hope the coming year may be free from courts of inquiry," says the Chicago Record-Herald. Amen!

The real national academy of design is Congress. It is always an interesting exhibition and often very picturesque.

Ex-Mayor Hewitt's grandson has invented a new light. He should let it shine so that men may see his good works.

The Pacific coast may not have more shipping than the Atlantic coast, but they seem to have more shipping accidents than the East.

The man who stood before a mirror in a State street rooming house and committed suicide by sending a bullet through his heart, failed utterly to see himself as others saw him.

One of the most serious problems that will confront the new secretary of the treasury is the control of the surplus. It no doubt presents difficulties but not so many as controlling a deficit does.

Mr. Thomas Lawson of Boston defines a trust as a "sky-scraper" with its base resting on water. People had an idea that a trust might be a "sky-scraper" resting on a copper bottom.

Germany does not propose to go to

war with Venezuela. If Little Venice becomes too impudent and obstreperous, Germany might administer a good spanking to her, but that would be all.

By inviting President Roosevelt's daughter to christen his American built yacht, Emperor William has made himself exceedingly popular in this country. It was a very gracious thing to do and it is appreciated as such.

If the members of the city council cannot get together of themselves the athletic club would doubtless undertake the task, the meeting to be under Marquis of Queensbury or London prize ring rules, as might be agreed upon.

Judge Dunne of Chicago says that no man with twenty-five dollars in his pocket should deny his wife a home. Certainly not. He should not only not do that but on that amount he should furnish her a seaside cottage and a steam yacht.

Says T. P. O'Connor, M. P.: "I believe that in half a century from now no man will rise to the heights of any profession, in the field, in the forum or at the desk, who is not a teetotaler." Is this the truth or simply a bid for the temperance vote?

It is unfortunate that in disputes as to our municipal affairs, the terms "Mormon" and non-"Mormon" should be resurrected from the ashes of the past. There has been a sort of tacit understanding that the old contention should be forever buried. But since it has been brought forth by "the other side," we wish to say to our "Mormon" friends that they should not suffer themselves to be swayed, and certainly not intimidated, by its use. In supporting a person for a public position, the fact that he is a "Mormon" or otherwise should not be held to view, and in any event, no "Mormon" should be influenced by threats, or insinuations, as to the motives which actuate him, in doing that which he believes to be right and for the public interest. Drop all such conflicts for good!

ON RELIGIOUS TOPICS.

Boston Transcript.

One real and not generally appreciated peril in emotional experiences is in the delusion fostered by the "holiness" advocates that they have attained "full sanctification," so that thereafter sin is to them impossible. It is a short and not an infrequent step to the delusion that what to others is sin is to them a power act for by their "sanctification" all things have become pure. This form of religion is all on emotional lines, and there are other human emotions, potent and ever present, so closely allied with religion, emotion that they are too often over-estimated under revival influences, and gross violations of moral law and social propriety result.

Half Caine in Household Words.

The effect the pope produces in the Basilea of St. Peter's depends entirely upon the religious bias of the observer. If you bring to the great Roman temple the spirit of Luther, of Montaigne, or of Milton, not to speak of Goethe as he reveals himself in his letters from Rome, you will probably be conscious of nothing better than the presence of a painfully feeble old man, withered, white, and emaciated, carried shoulder-high on the backs of bearers, rising and falling in a spring-bottomed chair, and lifting at intervals, with semi-paralytic gestures, a gaunt and stiffened hand to bless his shouting people. But if, on the other hand, you have brought to the ceremonies of the church the devout spirit of the Catholic pilgrim, you will only be aware of a semi-supernatural presence, a saintly being, more angel than man, a venerable human creature who seems to have lost all trace of the burden and influence of the flesh, and, in the spiritualizing atmosphere of the Holy of Holies, to be already half way to heaven.

The Congregationalist.

In England and Scotland it is commonly estimated that daily household prayer is maintained in at least half the families of professing Christians, and then domestic servants are employed they share in the service. In this country, the proportion is much smaller, and the consequence is a distinct loss in the integrity and the Christian influence of family in the community. Two efforts have been made by the Christian Endeavor Society which deserve hearty support. One plan proposes a home circle of Christian Endeavor, composed of families enrolled with a simple pledge to maintain family worship in the home. The other proposes civic clubs and suggests a constitution and counsel for organization. These two things are intimately related. Patriotism and intelligent civic loyalty are nowhere more effectively nurtured than in the home which centers around a family altar.

From the Millennium Star.

In the Old Testament there are 29 books, 929 chapters, 23,214 verses, 590,000 words, and 3,738,100 letters. The middle book is Job xxix. The middle chapter is Job xxix. The middle verse would be 2 Chronicles xx. 17 if there were a verse more, and verse 18 if there were a verse less. The word "and" occurs 35,543 times. The word " Jehovah " occurs 6,835 times. The shortest verse is 1 Chronicles i. 25. The 21st verse of Ezra vi contains all the letters of the alphabet. The 19th chapter of the Second Book of Kings and the 37th chapter of Isaiah are practically the same. In the New Testament there are 27 books, 280 chapters, 7,959 verses, 131,258 words, and 838,380 letters. The middle book is 2 Thessalonians. The middle chapter would be Romans xlii if there were a chapter more, and Romans xiv if a chapter less. The middle verse is Acts xvii. 17. The shortest verse is John xi. 25. The middle chapter of the entire Bible is also the shortest—the 117th Psalm. The middle verse is the eighth of the 117th Psalm.

Northwestern Christian Advocate.

The New Jerusalem, which John the Divine saw in vision, was a city, and the perfected kingdom of heaven will be a great multitude which no man can number brought into close association for mutual service. We shall hasten the coming of that kingdom most by helping people to live together as the children of God; to live in a mutually tolerant spirit and with mutual love; to live to help one another in all reasonable ways; to live to protect the weak and to teach all to realize their place as citizens of the city of God. We can do that in the most effective way by identifying ourselves with the church and learning within its fold how to serve our brethren. For the church is, first of all, a association for bringing in the kingdom of God. It is a training school for the larger citizenship. He who cannot serve the church or serve in the church can hardly expect to serve or be at home in the holy city, New Jerusalem.

RECENT PUBLICATIONS.

In the January Cosmopolitan, Mr. William T. Stead discusses the startling question: "Are England, Scotland and Ireland destined, ultimately, to become a part of 'The United States of America and Great Britain'?" He has been studying the new conditions brought about by the industrial combinations and reaches the conclusion that Eng-

land and the United States are destined

to be more closely united and that as soon as the English people wake up to the absurdity and general uselessness, as has been shown in the Boer War, of a king and aristocracy, the trend will be immediate in the direction of a union with the people of the United States. The fiction of the number consists of several stories with love for the theme—Irrvington, N. Y.

In the January number of Country

Life in America, the leading article, by L. H. Bailey, tells of the diversified beauties and peculiarities of California. Pioneer days are recalled by "The Heroes of the Firing Line," a poem by Joaquin Miller; the trend of wonderful development is the theme of "Country Life in California," by A. J. Wells; and "The Story of a Great California Estate," by Charles Howard Shinn. A portion of the number is devoted to the making of homes and gardens, the culture and commercial handling of fruits, and to many aspects of the soil.—Doubleday, Page & Co., 24 Union Square, New York.

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