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PORTO RICO AND LIBERTY.

Porto Rico is now the official name of the island which, under Spanish rule, was called Puerto Rico. The old title was adopted by the lower House of Congress, but the Senate changed it to the Anglicized form, and the Senate amendments to the bill having been concurred in by the House, Porto Rico will henceforth be the recognized name of the new possession.

The idea that there is little if any difference between the form of government extended to Porto Rico, under the measure recently enacted, and that of the home Territorial system is not warranted by the provisions of that law. There is an essential difference which is quite important, and presents a new feature in the method of treatment to inhabitants of the domain belonging to the United States.

The people of Porto Rico are permitted to elect one branch of their legislature—the lower house. In the place of the upper house, usually called the council (answering to the Senate in a State) and elected by the people of a Territory, Porto Rico is to have an Executive Council consisting of eleven members, five only of whom are to be natives of the island, and all appointed by the President. The Governor and this Executive Council are to exercise all the executive powers of the local government, and also to form part of the legislative body. More than that, it is to have exclusive control of the granting of "franchises, rights and privileges on concessions of a public or quasi-public nature."

It must be conceded that this is something entirely different to the ordinary Territorial system. While it is true that the power of absolute veto, vested in the Governor of a Territory, would overbalance the voice of the people through their legislature, still that in later years has been only authorized in two of the Territories, and is now almost obsolete.

The inhabitants of the new territory are recognized in the recent legislation as citizens of Porto Rico, but not as citizens of the United States, and this is another distinction between the Territorial system and that now instituted. These differences raise questions that will be widely discussed, and they should be understood so that debate may be based upon facts, and not drift into contention over groundless theories.

We do not wish to discuss the right or wrong of the change that has been deemed necessary in public policy, relative to the possessions acquired by the treaty with Spain. New conditions have arisen, as the result of the war and the settlements for peace. They have to be dealt with in the light of the present with its peculiar responsibilities. The measure of liberty extended to Porto Rico may be all that can now be safely entrusted to that people. It can be increased as they advance in the path to self-government. The power of precedents, too, must not be ignored, and the question of a form of government for the Philippines, looms up as a shadow of coming events that necessarily has its effects on present policies.

One thing ought to be kept in view by the statesmen of all parties today. That is, the spirit and intent of the Constitution of our country must be respected and its provisions be preserved. At the same time the advancement of this nation as a great governmental power in the world must not be retarded or diminished. It is the evangel of universal freedom. It must not only proclaim but establish human liberty. This cannot be safely effected except by degrees, as wisdom and the ability of liberated peoples shall determine.

While the rights and privileges of sovereign States in the Union may not be fully exercised by incipient commonwealths, the purpose must be, evidently, to bring those human beings delivered from bondage up to that glorious standard as speedily as possible. Meanwhile, such governments will have to be established as will secure order, ensure protection, and promote the welfare of the people brought under the sovereignty of this Republic, until they are capable of enjoying and maintaining that perfect liberty for which the nation of the United States, under Divine Providence, was set up to be extended to the uttermost parts of earth.

THE EVERLASTING GOSPEL.

In the Herford Times, of March 24, we notice a communication from Mr. George William Adams, in which the writer has something to say about "The Mormons," as follows:

"To the Editor of the Herford Times:—Permit me to thank Mr. Robert Joseph Johnson for his courteous reply to my inquiry in your columns; and also for a parcel of Salt Lake City 'Mormon' newspapers safely received. In his letter, in your last issue, Mr. Johnson writes of the doctrines of the 'Mormon Church':—'The doctrines of the Church are scriptural, and are the Gospel of Jesus Christ, revealed anew in the present age.'"

Whereby Mr. Johnson substitutes (by false translation in Rev. xiv: 6) the Book of Mormon revealed—apokalyptic—privately to Joseph Smith for the

everlasting Gospel to preach—everlasting—unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people (Rev. xiv: 6).

"In the 8th Article of the 'Mormon' creed, signed by Joseph Smith, the first half professes correct translation: 'We believe the Bible to be the Word of God, as far as it is correctly translated; while the second half contradicts by building the Book of Mormon upon the false translation revealed,' as above indicated. 'We also believe the Book of Mormon to be the Word of God.'"

"And so the 'Mormon' Church is built upon the Book of Mormon, which latter is built upon a false translation of evangelizo, in Rev. xiv: 6."

The letter quoted differs from the mass of similar efforts on this side of the water in the respectful tone and gentlemanly spirit in which the subject is approached. Were more of this spirit manifest, in religious controversies, there would be less heartburning, less strife.

When Mr. Johnson says that "The doctrines of the Church are scriptural, and are the Gospel of Jesus Christ, revealed anew in the present age of the world," he certainly does not mean to convey the idea that in his opinion the Greek word evangelizo ought to be translated "to reveal." It is very strange that Mr. Adams should so misunderstand it, for there does not appear to be the least indication of an attempt at correcting the commonly accepted translation of the familiar passage in the Book of Revelation. It does not take much Greek scholarship to know the difference between apokalyptic and evangelizo.

Further, no one who understands "Mormonism" has any desire to substitute the Book of Mormon for "the everlasting Gospel." In the Apokalyptic itself, it is explained what that "everlasting Gospel" is. It is a message to the entire world, including all nations, and tongues, and tribes, announcing that it is high time to "fear God and give glory to Him; for the hour of His judgment has come." It is an admonition to every creature to turn away from the adoration of idols, and from the worship of imaginary beings, and to worship from now on "Him that made heaven, and earth, and the sea, and the fountains of waters"—Him, in other words, who was revealed in the inspired history of the creation, and whose express image was the Son. That is, "the everlasting Gospel." That is "Mormonism," too, in distinction from every other creed. The Book of Mormon is a "new witness for God" sorely needed in this age of spiritual vandalism.

When Mr. Adams expresses the view that the "Mormons" cannot believe the Bible to be the Word of God, because they so regard the Book of Mormon, he will, probably, upon a second consideration find that his conclusion has no relationship whatever with the premises. It is perfectly consistent to believe that the New Testament is as much the Word of God as the Old. Why then should it be a contradiction of the Bible to believe in the Book of Mormon?

The "Mormon" Church is not, as Mr. Adams thinks, built upon any one book. It would exist, should all inspired literature perish. The Church is built upon the revealed truth, that Jesus is the Son of God. This was the great truth revealed to the first followers of Jesus, and this was the truth again revealed to Joseph, the Prophet, in some of the grandest visions ever vouchsafed to men.

There is a great deal of misunderstanding in the world regarding the fundamental doctrines of "Mormonism." They are worthy of earnest investigation, but the Gospel must be studied in a prayerful spirit and with a determination to do the will of the Father. Under no other condition can the Holy Spirit disclose its beauties to the soul. What was said by Peter concerning the writings of the Apostle Paul and the other Scriptures, that "the unlearned and unstable" wrest them, unto their own destruction, is true to-day of the books that contain the everlasting truth as revealed in this age. The follies of past ages are ever repeated.

THE SHAKERS.

Published statistics show that the religious sect known as Shakers is shrinking to such an extent that their disappearance may be looked for in the near future. In 1870 they had eighteen communities with about 3,000 members. Now they are thought to be hardly a thousand souls.

The Shakers form a branch of the Friends, and the name is supposed to be a contraction of "Shaking Quakers." The denomination was founded by "Mother Ann" who died in the year 1784, and who, by her followers, was regarded as an incarnation of Christ. They hold that celibacy is necessary for a proper relation of man to God. They practice community of goods. New Lebanon, N. Y., has been one of their best known establishments of Christian socialism. They are believers in the Millennium and a certain form of spiritualistic intercourse with departed persons.

The Shakers have special interest to the Latter-day Saints, for the reason that not long after the establishment of the Church, the Gospel was offered to them, by special revelation. The Lord in the year 1831 called Sidney Rigdon, Parley P. Pratt and Lemon Copley to preach to the settlement near Cleveland, Ohio.

In the revelation the Lord gave them the testimony that they had a desire to know the truth in part, but not all. The special message to them was to repent, be baptized, and to receive the Holy Ghost. Their errors were pointed out to them: "Whoso forbiddeth to marry is not ordained of God;" "whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God;" "and again, verily I say unto you, that the Son of Man cometh not in the form of a woman;" "Zion shall flourish upon the hills and rejoice upon the mountains."

WHAT PREST. YOUNG TAUGHT.

A gentleman in Missouri writes to the Deseret News, inquiring whether it is true, as represented by some preachers of different denominations who desire to bring odium upon the Church of Jesus Christ of Latter-day Saints that has its headquarters in Utah, that "President Brigham Young in 1852 taught it was right to lie and steal, and cut and shuffle the cards, and that they (the Mormons) could beat the world at any game." He further asks whether President Young justified this "because men held the Priesthood, and that if an Elder borrowed from a brother and would not pay it back, if he preached the Gospel it was none of the brother's business what he did with the money."

To those who are acquainted with the strong denunciations against dishonesty and all kinds of evil conduct, so frequently uttered by the late President Young, it may seem foolish and needless to make any reply to the foregoing question. But similar statements to those which our correspondent says Elders of the "Reorganized" or "Josephite" church have been recently making, have been repeated from other sources antagonistic to this Church, so we will make reply for the satisfaction of persons who are uninformed but who desire to know the truth.

President Brigham Young delivered a discourse—not in 1852, but on Nov. 9, 1859—in which the following paragraphs appear:

"Some of the Elders seem to be tripped up in a moment, if they wicked can find any fault with the members of this Church; but bless your souls, I would not yet have this people faultless, for the day of separation has not yet arrived. I have many a time, in this stand, dared the world to produce as mean devils as we can; we can beat them at anything. We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character that you can mention."

"We can pick out Elders in Israel right here who can beat the world at gambling, who can handle the cards, cut and shuffle them with the surest roper on the face of God's footstool. I can produce Elders here who can shave their smartest shavers, and take their money from any game. We can beat the world at any game."

Take these sentences isolated from the full text of the discourse, and those who desire to misrepresent can make a point against the people of these valleys. But President Young made those remarks in illustration of the saying of the Savior, that "The kingdom of heaven is like unto a net that is cast into the sea and gathers of every kind." But afterwards the good were to be gathered into vessels, and the bad to be cast away. We quote further from the same discourse:

"Suppose there are wicked men here, I say the kingdom of heaven is like unto a net that gathers both good and bad, and I say this because it is true. 'There are as bad men and women within the pales of this Church as there are upon this earth, and the Gospel being preached to them prepares them to become devils. As you have frequently been told, that is the only way men can become devils; they must have the knowledge to sin against the Holy Ghost or yet the day of redemption awaits them, one or the other.'

"The great majority of this people are righteous, but the worldlings seek out and mingle with the few wicked here, because both those classes love the spirit of the world."

"We can produce the best men and the worst, the best women and the worst, and thus prove, according to the sayings of Jesus Christ and the Apostles, that this is the Kingdom of God or at least answers to the Savior's description of that kingdom. 'Let me tell you that I have not embraced any man on this earth in my faith, but I have embraced the doctrine of salvation, and it is no matter what the people do in Utah. * * * Never embrace a man in your faith, for that is sectarianism.'

"The sheep and the goats, the calves and the pigs, are all good in their places. The Lord will make use of us to His glory; and though a good many of those who now profess to be good Latter-day Saints may yet become devils, even their course will finally result to the glory of God."

In a discourse delivered a week later, President Brigham Young made the following remarks:

"Let every man and woman forsake their evil ways, and turn unto the Lord with all their heart. That He may have mercy on us, that the light may shine, and the nations feel its influence, the honest in heart rejoice therein and be gathered to Zion."

"Shall we forsake our wickedness? I say, thank God, that I see a spirit of repentance in a degree; but I want to see no more such a reform that sin and wickedness will be done away. Live your religion; that tells the whole story. If you live your religion you have the Holy Ghost in you, it abides with you; you shall exult and put forth your energies to do the will of God, and you will refrain from everything that is evil and do everything you can to promote the cause of God on the earth."

President Young not only taught the necessity for people to be honest, truthful and just in their dealings with one another, but also to keep out of debt, to return what they borrowed, and that to borrow and not return was theft, punishable by the law of God and of man. When he at any time admitted the existence of evil among the Latter-day Saints, he deplored it, denounced it, and in the name of the Lord commanded the wicked to repent and reform their ways.

He urged morality in all his discourses on that subject, and preached the doctrine that to be fit to dwell in the society of God, men and women must become like God.

We have not further space today for quotations from his sermons except the following, which we think pertinent to this subject, and which ought to set at rest any implication that he either condoned or winked at anything in the shape of dishonesty. It is from a discourse delivered by him in this city Oct. 6, 1857:

"It is astonishing that any should prefer to act wickedly, and yet there is a reason for all this. We expect it—at least I do; I look for it. I do not look for anything else but that there will be tares in the field until the time of burning. I will just say, for your consolation and mine, that I think the field is now pretty well sowed and out though the roots are here, and they will spring up occasionally, and once in a while things are done that are disgraceful. Some will do things that the devil would be ashamed of and would not think of doing. But I am thankful that there are but few of that class here; and I pray that the evils may be lessened and that the people may be purified before the Lord."

honest, to be upright before God; and when people learn this, they will practice it. If they could only believe this, it does appear to me that they will forsake every evil practice, every evil thought, and banish them from their minds, and try to practice virtue and truth, and to live in that way that they will overcome every evil disposition, and live so that they can control their reflections, and that their reflections will tend to virtue, truth, and holiness; for this is our privilege, until we become pure in our hearts, and find that the principles of righteousness dwell within us. Then, as it was said by the Savior to His disciples, He will be in us a fountain of living water, 'springing up unto everlasting life.'"

FOLLOWING THE LEAD.

The Methodists, too, are considering the advisability of revising their creed. In the Discipline it is explicitly stated that "dancing, playing at games of chance, attending theaters, horse races, circuses, dancing parties, or patronizing dancing schools" are so many acts of misconduct for which members of that church may be tried. Now it is proposed to seek a modification in this "discipline." Dr. Buckley, a prominent Methodist clergyman, is quoted as having said of the prohibition to take part in innocent amusements:

"I believe they have been the great promoter of card-playing, dancing and theater-going. The specifications are contrary to the nature of mankind. I know that the church is honeycombed by these amusements, and there is a decline of members because of a lack of moral grip, but these prohibitions are no way to arrive at general improvement. We need to take a high ground and instruct our people in righteous living instead of making unwise prohibitions in our discipline."

The fact is apparent that the churches of the world are commencing to realize the necessity of conforming to the age, instead of continuing in the course laid out in an age when the Plinian of certain German theologians became popular. And they are reluctantly following the lead, in which the Church of the Latter-day Saints is nearly a hundred years ahead of them.

According to telegraphic reports of interviews of leading politicians, vice presidential timber is abundant, but no one seems to know just the size of log necessary to make a proper balance for a winning craft.

The plague reports from Australia are not at all reassuring for the welfare of that part of the world. Eight or nine months is a long time ahead to look for a suppression of the epidemic under the board of health regulations.

It is reported now that Lord Roberts and Lord Kitchener are far from agreeable to each other. It would seem that rumors of quarrels have caught almost every British general in the field, and in most instances have been subsequently verified.

It is said the Sultan never heard of the displeasure of the United States over his failure to pay, until the newspapers ventilated the matter. There is no question now but he knows the facts, but it is not expected he will meet the bill until a little further pressure is applied.

A Washington dispatch says Admiral Dewey is hesitating in the game of politics. It is just as well for the admiral's antagonists not to mistake careful planning for hesitation. Dewey has a record for the former, though it was not made in politics.

According to a Washington dispatch, the demand of several sections of the country for new army posts, for commercial advantages to the immediate vicinity of such posts, cannot be granted unless the army is increased. If that be the chief argument for enlarging the regular army establishment it were better laid on the shelf.

Great Britain's afflictions now are among those classed in holy writ as the more calamitous. For instance: War, in South and West Africa; pestilence, in the plague in India and Australia; famine, in the drought in Australia and the conditions in India. That is a trio which is enough to break up some pretty big nations, if it is permitted to prevail.

According to a London dispatch today, a hasty retreat saved Lord Methuen's column in South Africa from a great disaster. With six miles of convoy it made a hasty retreat, and had just started in when a large force of Boers attacked, but was repulsed. But for the speedy retrograde movement, the probability is that the Sannas Post victory of the Boers would have been duplicated in an enlarged degree at Schwartzkopfontein. The incident shows the necessity for the British to "make haste slowly" in their advance toward Pretoria.

EASTER THOUGHTS.

New York Evening Sun.

To one portion of the community Easter is associated intimately with military, sartorial experiments, the sending and the receiving of elaborate gifts in the shape of flowers and perhaps one of the few visits to church in the year. To some the arrival of the hour of midnight tonight will mark the end of a period of abstinence from something of slight, or comparatively slight, importance. The man who has made it a habit of conduct not to smoke in Lent belongs to a very small portion of the population. But every year he has the satisfaction of proving to himself that he has not lost his grip on his will, and begins the spring with a clear that is the best in the twelve months.

Worcester Gazette.

In the passing of the snow and ice and the fair skies and soft breezes of summer are typified that life which follows death when that which is mortal rises to the life eternal. To the child who witnesses this wonderful miracle of Spring, the story of the death and resurrection of Our Lord becomes more real, and to those men and women who can see with the open eyes of childhood and feel with the unaged sensibilities of their youth, the beautiful spectacle and the story it recalls can never grow old or dull.

Spokane Spokesman-Review.

While there is no trace of the celebration of Easter as a Christian festival in the New Testament, or in the writings of the apostles, its observance in modern times has become one of unusual significance, not only for what it is intended to commemorate in the death and resurrection of the Savior of mankind, but the importance attached to it from a secular sense. The sanctity of special times and places for the observance of Easter was an idea quite foreign to the early Christian mind. It is believed, however, that in the course of the second century the universal church

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gradually came to observe the anniversary of Christ's death and resurrection.

AS TO MR. HILLIS. Brooklyn Eagle.

We admire the eloquence and the earnestness of Dr. Hillis's utterance. If the situation in theology or in the ministry was what he thinks it is, we would agonize with him. But we do not think it is that any more than we think that the representation of extreme emotion on the stage is the real thing. It is well that the presbytery of Chicago voted to put the letter in cold storage for a fortnight, and appointed a committee to feel the pulse of the situation, take its temperature, give it its cooling and nutritious food, sequester it from distracting surroundings, and report the result two weeks hence.

The Presbytery. Dr. Hillis is an attractive preacher, but he is neither an original nor a logical thinker. He has always shown liberal tendencies, and now that he is the successor of noted predecessors, he seems to spread his wings and make a display. What right has a man to be a minister in two denominations at one and the same time, or a member of a Presbyterian presbytery and of a Congregational association? Is it not time that double denominational connection should cease, or if it is to continue, that the minister occupying so anomalous a relation shall show such respect for the bodies according him this privilege as not to assault them doctrinally or organically, in private or in public? A fine sense of propriety and honor, if not of justice, would dictate this.

The Independent. It is not unusual to hear such declarations that if one doctrine of some theological system goes, the whole body of faith goes. The proof that the above statement is not true appears under the old rule, "Probat ambulo," test it and see. The Methodist church, all of it, reflects the doctrine of election, and yet the whole standard of faith has not fallen to pieces. The Methodist church holds nine-tenths of the Westminster confession, all of it, that is of any great importance. One is inclined to suspect that the person who says that if the doctrine of election goes, the whole confession goes, has never read it. Methodists are excellent Christians, as good believers, and as soundly orthodox as are the Calvinists, and yet they reject election.

RECENT PUBLICATIONS. In Pearson's Magazine for May, there is a notable article on "Good Roads." It is illustrated with photographs taken for exhibition in Paris, and deals with experiments made by the government in the matter of road-making. The big despatch that has been built for the Paris Exposition is the subject of another article, entitled "The Moon at 36 Miles," which embodies an account of the secret process used in constructing the lenses for such an instrument. In the same number are published two papers interesting apropos of the Transvaal war. These are "Telephotography," an account of the ingenious apparatus with which photographs are taken of distant objects, and which is being used for the first time by the war correspondents in South Africa. The second, entitled "Bullet-proof Shields," is the first published account of an invention which it is expected will in future be utilized by the British soldiers. A successful method of utilizing the undulations of the ocean for the purpose of generating electric light and also for operating automatic foghorns for the protection of vessels at sea forms the subject of a contribution entitled "Sea-power as a Source of Light and Sound." "Nature's Next Move," the series of humorous articles by Harry Paul, describes a curious drug, Chameleonic, which gets its effects from the wishes of the person who swallows it, providing for him the appearance of any disease that, for his own reasons, he wishes to assume.—New York.

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