

DESERET EVENING NEWS

Organ of the Church of Jesus Christ of Latter-day Saints.

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SALT LAKE CITY, - APRIL 7, 1900.

A NOTABLE EXPEDITION.

An exploring expedition, for the purpose of bringing to light some of the antiquities of this continent, was organized some time ago under the direction of Prof. Benjamin Cluff, Jr., president of the Brigham Young Academy at Provo. Particulars concerning this expedition to South America are given in another part of this issue of the Deseret News. It is expected that important developments will result from the explorations that will be made, which will be of a scientific character.

Accompanying President Cluff will be Professors Walter Wolfe and John Fairbanks, also more than twenty young students of the academy. They will be thoroughly equipped for the journey, and for the work to be done on arrival at the points of destination. They expect to start on April 17th, and what they anticipate accomplishing will be learned from the article to which we have here referred.

The importance of a visit to the ancient ruins scattered along through Mexico, Central America and the northern part of South America, will be clearly perceived by the majority of the people of Utah. We are of the opinion that it will be seen later on by the scientific world. The archaeological treasures yet to be brought forth from the regions where once flourished strong nations that have gone to decay, and which we hope will to a great extent be unfolded through the efforts of this expedition, will prove of immense worth to the historian and the antiquary.

Special interest in this effort to discover and bring to light the relics of the past, that are, no doubt, hidden there, is felt by believers in the Book of Mormon. That sacred volume is the only existing authentic narration of the events which occurred on this continent among the progenitors of the American Indians. It gives particulars of cities and temples, and the works and wars, the religion and customs, and other details concerning the ancient dwellers on this land. It is reasonably expected that much light will be thrown upon those places, and the relics of the people whose origin and history are given in the Book of Mormon. However this may be, the expedition cannot fail to be of great profit to the student and the scientist and finally to the entire people of this great country.

The "News" will contain, from time to time, descriptive letters concerning the expedition, its progress and its findings. As they will come from the president of the expedition, Prof. Cluff himself, they will be of more than ordinary interest and value to the readers of this paper. We look for grand results from this venturesome enterprise, and the Utah public will be on tip-toe, waiting for communications concerning it. Look for a full account in the columns of the Deseret News.

THE SECOND DEATH.

A difference of opinion is entertained by some of our young people in a country settlement, as to the significance of "the second death," spoken of in both former and latter-day revelations, and they ask the Deseret News to explain it. Some of them think it means the dissolution of the spirit of man as the penalty for deadly sin; others take the ground that the spirit cannot die; and still others believe it means literal submersion in "the lake of fire."

There is not very much in the revelations of the Lord given to the Church concerning this subject, but there is sufficient to dispel the weird ideas and peculiar notions of persons who speculate on its meaning. The most direct explanation that we now call to mind is to be found in the Doctrine and Covenants, Sec. 29, verse 41:

"Wherefore, I, the Lord God caused that he [Adam] should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death; even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed."

From this it clearly appears that spiritual death is complete banishment from the presence of God. That is "outer darkness." As it is eternal life, so it is everlasting death to be entirely shut out from their presence.

An idea has been entertained that the "end of the wicked," that is the utter extinction of identity, the elements of the personal spirit of man being subjected to dissolution. But this is merely a speculative theory. All we can rely upon from direct revelation is that the "sons of perdition," who have sinned against the Holy Ghost, committed the unpardonable sin and "cannot be sanctified by justice, mercy nor judgment, but must needs remain filthy still," after the last judgment will go away with the devil and his angels into everlasting punishment, or, as Paul puts it, "being punished with everlasting destruction."

struction from the presence of the Lord." This "destruction" is that complete extinction from God's presence already mentioned. "The end thereof no man knoweth on earth," so we are told in Doc. & Cov. Sec. 43, verse 33. In the vision—Sec. 76—we learn concerning their fate:

"And the end thereof, neither the place thereof, nor their torment, no man knoweth, neither was it revealed, neither is neither will be revealed unto man, except to them who are made partakers thereof; nevertheless I, the Lord, show it by vision unto many, but straightway shut it up again; wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation."

If annihilation, which we regard as an impossibility, or even the dissolution of the component parts of the personal spirit, were the penalty called the second death, the Lord would not have said "Their end no man knoweth on earth nor ever shall know until they come before me in judgment," for that complete extinction of personality would be the "end thereof" which we could all know and understand.

The Book of Mormon states that the torment of the class that cannot be redeemed is AS A LAKE OF FIRE AND BRIMSTONE whose flame ascendeth up forever.—2 Nephi 9, 16. The figurative language of the Apocalypse is often taken in a literal sense, and thus persons unfamiliar with the style and meaning of that book are misled. "The worm that dieth not and the fire that is not quenched" are terms that were understood by the people who lived in or near Jerusalem, and conveyed in imagery, the idea of the terrible anguish of the doomed, who are ever afflicted with a knowledge of their own guilt, and some conception of the glory that they have lost, through their own rebellion against law and prostitution of the power to attain to the highest degree of bliss, and power, and association with Deity wherein is eternal life.

If our young people would spend less time in speculating upon mysteries, and more time in acquiring a knowledge of principles to govern human conduct, so as to lead them up to communion with God and fitness to dwell in the society of the most exalted beings in the universe, it would be better for them and they would derive much more satisfaction from their investigations.

UNITY AMONG SAINTS.

A recent number of the Searchlight, published by the Church of Christ, commonly known as "Hedrickites," has an appeal for unity among those who believe in the Book of Mormon and the divine mission of the Prophet Joseph. The appeal says in part:

"It is quite certain that a great and glorious work is ahead of some part, or perhaps all, of the believers in the restored Gospel. If the work is to be performed by all, then it behooves the different fragments to get closer together and attain a condition in which God may use them. If the work is reserved for one or two of the fragments to accomplish, then those who desire to engage in the work of the Lord should put forth an effort to discover who are the favored ones, that they get in line and harmony with the chosen."

The Saints' Herald, the organ of the Reorganized church, copies the entire article with this comment:

"We are prepared to say with our brethren of the Church of Christ, 'Let us have peace.' We have been of that mind a long time. We are quite willing, nay, anxious for peace."

But the Herald finds that each of the three divisions is possessed of certain elements of faith, doctrine, and practice, which it believes to be essential. They include a code of belief, a system of practice, and a claim to authority to administer, and as long as there is not a sufficient unity of belief, there can be no unity of effort. The Herald, however, is willing to "welcome the evangel that will bring to pass this unity, no matter whence it may come."

We refer to this as one of the encouraging signs of the times. When the need of unity is felt by the followers of the Nazarene, a great work is about to be accomplished.

A common ground to stand on is undoubtedly the first consideration, but this must not be one prepared by human wisdom, for the accommodation of ambition. It should be no compromise for the sake of gaining a point. The ground must be pointed out by the divine Master, and all must bow in humility to His will. Only so can a lasting union be consummated.

The Apostle's plea for union among the Corinthians is applicable to the present case. When he heard that there were divisions in that branch of the Church, he besought the brethren, "by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions." He pointed out that there was no cause for contention, because no flesh has anything to glory in, in the presence of the Almighty, except "he that glorieth, let him glory in the Lord." There can be no strife about that. He that takes pleasure in divisions, the Apostle declares, is yet "carnal," and unfit for the spiritual food that becomes a mature person. Having thus characterized the condition of "fragments," he points out the common ground on which all can unite. "For other foundation," he says, "can no man lay than that is laid." All that can be done is to build upon that foundation, and the day cometh when the value of that work shall be revealed. "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss."

This gives a key to the present situation, as well as to the past. The foundation has been laid by the Lord Himself, and it has been dedicated by the blood of as noble martyrs as ever received an imperishable crown of glory. It is for us to build on that foundation in the fear of the Lord and under the guidance of His Spirit. To the extent that this is done, there will be unity. To the extent that selfish, "carnal" motives inspire the work, there will be contention.

The key that was given to the Prophet, when he was anxious to know the will of the Father, is still available: "If any of you lack wisdom, let him ask of God." If the lack of unity is studied with a prayerful heart, God will certainly point out the way and grant power to follow it until the desired goal is reached.

A QUESTION OF THE DAY.

A contributor to the Arena thinks there is no reason why "secular questions" should not be handled in the pulpit. He asks:

"Why should all pulpit efforts be solely directed along religious lines, and the discussion of exclusively religious and Biblical subjects?"

"What is the paramount good that can come from so unvarying a course?" "How can there be loss in the presentation from the sanctuary of any subject that vitally concerns the public weal or woe?"

"Who shall deny that many questions of a purely secular nature and of great public import, are seeking an adequate solution at the hands of the best thought of the land? Do not the pulpit and its audience represent in marked degree this best thought?"

Then he replies by asserting that: "The church must undoubtedly lead its flock to right action upon all questions in the diversified fields of human endeavor; for in this way it is able to stamp its usefulness on the individual life in a practical and helpful way beyond the ken of the wisest of his time."

The trouble is that quite a number of clergymen do not understand questions of politics sufficiently to be able to discuss them intelligently. Another difficulty is that church-goers belong to widely different parties, and any attempt to discuss in the pulpit the questions that separate them, instead of leading to conciliation and union, would end in bad feelings and factions.

Occupants of pulpits have in the teachings of the Master and inspired men, a good pattern to imitate. When they do this, they will teach and expound broad principles of Christianity, that are applicable to both private and public life in its various ramifications and details. But they will leave the application of those principles to their hearers.

It was in this way that the Gospel overturned many of the institutions of ancient Rome. To illustrate: When it found slavery among those institutions, it did not commence by denouncing the practice as barbarism. But it laid down the great truth of the eternal Fatherhood and of universal brotherhood, and when that was accepted, slavery was doomed.

If that principle be carried out in modern preaching, there is no reason why the pulpit should not touch upon every question in which human beings are interested. The thing to avoid is to make the minister a political agitator, instead of a proclaimer of truth and righteousness. But it is difficult for many to see the distinction and to keep the pulpit clean.

GENERAL BOTHA.

H. C. Hilligas gives in the New York World an interesting sketch of General Botha, the successor of Joubert. He says Botha is a farmer who knows more about sheep-raising than about war. He is 38 years old and his life up to the present war has been spent in raising sheep and cattle on the large ranges of land in the Vryheid, or Liberty, district of the Transvaal. Then the writer in the World goes on to say:

"Like all Boers, he is a democrat of democrats, and when he told me the story of the battle he was clothed in a suit of clothing that might have been dear at \$10 when he bought it. He wore no collar or scarf, an old, stained, broad-brimmed hat surmounted his head, and the abbeys of his coat were worn through. Apparently he left his flocks of sheep, and without changing his clothing, went to the battlefield to assume command of his burghers."

"He did not seem to be proud of his victory, but spoke only of the bravery of the British soldiers and the injustice of the war which made such slaughter necessary."

Botha was one of the junior officers under Gen. Lucas Meyer in the arduous campaigns against the natives about 10 years ago, and then his name first came before the public. Afterward he became a member of the Volksraad, and for several years was one of the progressive party who constantly strove to pacify the Uitlanders of Johannesburg. Although he has been a prominent man in the nation for 10 years, Gen. Botha has never sat for a photograph, and the hero-worshippers are disappointed in consequence."

The Transvaal conflict is being followed so closely by the entire world that every bit of information concerning the prominent figures in it is of general interest.

Col. Baden-Powell, the hero of Mafeking, pronounces his name "Bayden-pole."

It is said the Puerto Ricans intend joining American labor unions. The 30-cents a day rate in the new possession seems to be doomed.

Texas is coming to be the flood section of the country. Again a large area of cultivated land is under water from heavy rains.

Dispute over the possession of the Ashanti Golden Stool has caused hostilities in the British Gold Coast Colony, West Africa. What do the Ashantis want of gold anyhow?

There seems to be a pretty general opinion that a man who has not voted yet is hardly experienced enough in his acquaintance with politics to make an acceptable presidential candidate.

Two Mexican society women have fought a duel. The incident may be taken as another step in the assertion of women's rights, in enjoying all the privileges held by the male sex.

The British may be more civilized than the Boers, but a comparison of the results following the treatment of prisoners of war is decidedly unfavorable to the British on account of the inhuman methods of crowding them on prison-ships.

A Spanish editor's idea of freedom in Cuba is to publish what he pleases. There is a row over this in Santiago de Cuba now, but the outcome will be that editors will learn that they may publish what they please, so long as they please to be decent.

Gen. Otis starts home this month. The announcement of this fact was made in an Associated Press dispatch nearly three months ago, but the statement was officially denied. But the general comes just the same, thus showing that veracity is not always a characteristic of official denials of what newspaper men find and publish.

Gen. Miles is willing to be the candidate of one of the great parties for President of the United States. So are many other great and good men, but most of them have enough common

sense to note that they are not likely to receive the nomination, hence prefer not to be ridiculous by asking what they cannot get.

The death of Capt. John Codman is announced in the press dispatches. We learn the news with much regret. He was a jovial soul, large-hearted and liberal in his sentiments, and ever ready to say a kind word for the "Mormon" people, among whom he lived for a long time, whose virtues he recognized but whose religion he never fully understood. He was an experienced navigator, familiar with the seas, and an able writer on land, taking a broad view of public affairs and contemplating humanity from a cosmopolitan standpoint. He has passed to the great beyond, where he will be valued for what he is, and we bid him farewell with an earnest hope for his eternal welfare.

ARCHIBALD FORBES.

Worcester Spy.

No war correspondent ever won for himself quite the place in his profession that Archibald Forbes did. He was the first English war correspondent to realize that what is news today is not news tomorrow, least of all next week. A victory won, Forbes mounted his horse and rode at breakfast speed forty leagues if necessary to file his dispatches, while his colleagues comfortably dined and collected their thoughts over night before writing their accounts. Since Forbes' time there have been numerous correspondents who have done equally creditable work. But they have not won equal fame, because their achievements have lacked the novelty of Forbes' earlier performances.

Baltimore Sun.

The war correspondent is comparatively a recent development in journalism. A half century ago he was scarcely known as such, but since the Crimean war many men have won distinction while serving newspapers at the front. During the Civil War in the United States admirable work was done by correspondents of Southern newspapers who had no opportunity of winning international fame, but were probably as fearless in the discharge of their duties as even Archibald Forbes. The recent war with Spain revived the interest in war correspondents in this country. One American who distinguished himself in Cuba is now in South Africa. The business is a perilous one, as the list of casualties among the correspondents in South Africa attest.

McGiffert's Withdrawal.

New York Evangelist.

We are informed on trustworthy authority that it is Dr. McGiffert's intention to withdraw from the Presbyterian church in order to unite with the Congregationalists, and that he will so inform the presbytery at the April meeting, giving at the same time the reasons which have led him to take this step. While regretting the decision we recognize the high sense of duty under which Dr. McGiffert has all along acted, and are sure that in coming to this conclusion he has been moved, not by a desire to secure his own ease or comfort, but by a sincere devotion to what he believes to be the highest interests of the church.

New York Christian.

Dr. McGiffert was placed in the position of disturbing the peace of the church should he go before the general assembly, and that with no possibility that his position would be approved, or that he could be continued in the ministry of his church, as assuredly he could not be. Now he withdraws with the result that he has maintained the approval of his own conscience, has gratified his many friends, who do not agree with him, and has insured the peace of the church so far as his case is concerned; what could he ask for more? We have only to add that the Presbyterian church embraces a system of doctrine which must be accepted by those who would assume to declare that doctrine from her pulpits.

Brooklyn Citizen.

We think Dr. McGiffert has adopted a sensible course, and one that he ought not to have waited to have pointed out to him. A clergyman may entertain views on doctrine of lateral import widely or totally at variance with those of the body to which he belongs, and yet honorably, and not inconspicuously, remain in its fellowship; but when his convictions become so radically different from those of his brethren on fundamental articles of faith as to be in effect subversive of the creed of the church to which he belongs, and much more to himself, to sever his relations with it.

New York Outlook.

If one or two leaders in the Presbyterian church who believe in liberty were, with the courage of their convictions, to go to the general assembly at St. Louis and tell that body that the Westminster Confession of Faith makes the Bible, not Dr. Bitch's interpretation of the Confession, the standard of faith, they would find a support from the younger men in the Presbyterian ministry which would surprise them.

AS TO DR. HILLIS.

New York Mail and Express.

In the assault which he lately made on the Westminster Confession of Faith, the Rev. Dr. Hillis has many hearty sympathizers. This is but natural. He filed an eloquent protest against what in the opinion of those, and of thoughtful Christians is predominantly a "creed outworn"; he stood for the religious spirit of the age; a spirit which recognizes that of the immortal three, faith, hope and love, the greatest is love.

DECLINE OF CHURCHES.

The Presbyterian.

A great awakening is needed all over this land, and those who feel the least desire for it perhaps stand most in need of it. The tide of worldliness and false doctrine is coming in like a flood, and the only hope is that the Spirit of the Lord will lift up a standard against it. The revival that is needed is one that must reach into hearts, into homes, into churches, into business, into schools and colleges, and theological seminaries, and into the highest seats of power and authority in this nation.

"We believe the day for it is drawing very near, for there are indications that it is approaching rapidly. The good news comes, of times of refreshing in many quarters, even now."

The Catholic News.

Two things are demonstrated by this appeal to the members of the Methodist church—first, that the Catholic press of fasting and prayer is copied, and, second, that American Methodism, the strongest sect of Protestantism, is beginning to go down. The so-called evangelical Protestants have in the past not only criticized the Catholic habit of observing the Lenten season, but even practically denounced it. These Protestants, in their desire to be free from every possible taint of "Romish superstition," have made a religion that does not appeal to the higher nature of man. They have even refused to sanction the cross, the emblem of salvation. The result has been a cold and unenduring ground. Another reason for the decay that has set in is to be found in the surrender of Protestantism to the so-called "higher critics." One leading Methodist, Bishop Andrews, in an interview with a reporter last week, practically admitted this.

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She would have enjoyed his conversation more, she said, if he had taken the Keeley treatment.