

## DESEET EVENING NEWS

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

Lorenzo Snow, TRUSTEE-IN-TRUST

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SALT LAKE CITY, - SEPT. 28, 1901.

## SEMI-ANNUAL CONFERENCE.

The Seventy-second Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints will commence on Friday, October 4th at 10 a. m. in the Tabernacle in this city.

LORENZO SNOW,  
JOSEPH F. SMITH,  
First Presidency.

## FAST DAY.

As one of the sessions of the General Conference of the Church will be held on Sunday, October 6, 1901, the regular monthly fast will be observed and services attended to on the last Sunday in September instead of the first Sunday in October.

LORENZO SNOW,  
President.

## SCRIPTURE TEXTS EXPLAINED.

A correspondent in North Carolina wishes the Deseret News to settle a controversy, which has arisen there as to who it was that crucified the Savior, some persons claiming it was the Jews, and others that it was the Gentiles. In support of the latter view, Matthew is quoted as follows:

"And Jesus, going up to Jerusalem, took the twelve disciples apart in the night, and said unto them, behold we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles, to mock, and to scourge, and to crucify him: and on the third day he shall rise again.—xx, 17-19."

In advocacy of the former idea, the Apostle Peter is quoted, who, in his sermon on the day of Pentecost, proclaimed:

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him, in the midst of you, as ye yourselves also know: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:—Acts ii, 22-23."

The dispute appears to us to be one of very little moment, and to be based upon a strained construction of one or two passages of scripture which, when compared with other passages and with each other, explain themselves and leave no room for genuine controversy.

Technically, Christ was crucified by the Gentiles, because it was a Roman official who pronounced sentence upon him, and Roman executioners who nailed him to the cross. But the responsibility for the crime rested upon the Jews, who, by the chief priests and elders, bound him after they had taken counsel to put him to death, and delivered him to Pontius Pilate. It was a Jew who betrayed him. It was a Jew—Caiaphas, who presided over the council that said "He is guilty of death." It was the Jews who "did spit in his face" and smote him with "the palms of their hands." It was the Jews who, after Pilate washed his hands, saying he was "innocent of the blood of this just person," cried out, "His blood be on us and on our children."—Matthew xxvi.

It is clear from this history that both Jews and Gentiles were concerned in the crucifixion of Christ. The Jews planned his capture, Jewish priests and elders tried and condemned him, the Jews turned him over to the Gentile authorities and insisted upon his execution. The Gentiles did the actual work of putting him to death according to the Roman law, by the insistence of the Jewish authorities. While the act was performed by Gentiles, the responsibility for it rested upon the Jews.

The same correspondent wants to know whether a prophecy can be fulfilled twice. The reason for asking this question is that in Isaiah, which is understood by the Latter-day Saints to refer to the coming forth of the Book of Mormon in the latter days, it is stated:

"Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men, therefore will I withhold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid."—Verse 13-14.

But it is recorded in Matthew that Jesus, when reprimanding the scribes and Pharisees, exclaimed:

"Ye hypocrites! well did Isaiah prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.—xv, 7-9."

It is claimed by opponents of the Latter-day Saints that this was a fulfillment of the words of Isaiah, and that therefore his prophecy could not refer to the present age of the world nor to occurrences in the latter days. That is

why the question is propounded by our correspondent.

The answer is, yes, certainly; such a prediction as that couched in the words quoted from Isaiah by our Savior could be fulfilled many times. That language is pertinent to people in any age or country who are mere formalists, worshipping with their lips and not in their hearts; teaching for divine doctrine the precepts and notions and opinions of men; "having a form of godliness but denying the power thereof." The hypocrite, the pretended servant of God who mumbles out prepared petitions that he may be heard and seen of men, but has no real devotion or obedience in his soul, fulfills the words of Isaiah and comes under the condemnation of Christ, no matter where or when he lives and thus makes a burlesque on true religion.

By reading the entire chapter in Isaiah in which that denunciation appears, it will be found that while this part of it was applicable to the hypocrites of Christ's time on earth, there are prophecies connected therewith that were not fulfilled until the opening of the latter-day dispensation, and the coming forth of the book which was to be as a voice out of the ground, some words of which were to be presented to the learned who would be unable to read them, and the book itself should be delivered to the unlearned, when a marvelous work and a wonder should be performed, and "the deaf in that day should hear the words of the book." It is evident that the period when these events should occur in fulfillment of Isaiah's prediction, was to be long after the days of the Savior and the dispersion of Judah, and just preceding the time of the gathering of Israel and the redemption of their land.

Many readers of the Hebrew scriptures fall into error through concentrating their minds on some solitary text. Scripture must be read with scripture, and a general understanding of its various parts viewed together must be had in order to comprehend it aright. But after all that, the light of the Holy Spirit by which the scriptures were written is essential to a proper comprehension of their meaning.

## ETERNAL PUNISHMENT.

In a little pamphlet compiled and published in a southern Utah settlement, the author insists that the doctrine of eternal damnation, as taught by orthodox in the past, is scriptural and true. He professes to believe in the Gospel and the standard works of the Church, but he alleges that these have been misconstrued by the great majority of the Latter-day Saints.

The trouble with the compiler of the pamphlet is that he thinks the word "eternal" in the Scriptures, whenever used to designate the consequences of sin hereafter, refers to the duration instead of the nature of the punishment. He supposes that the sacred writers, when speaking of eternal death, eternal misery, always mean a "never ending," or "everlasting" condition. There could scarcely be a greater mistake.

The Apostle Paul clearly explains the true meaning in which the word "eternal" frequently is used. He says (2 Cor. iv. 18): "For the things which are seen are temporal; but the things which are not seen are eternal." By this definition, temporal punishments are those that are "seen"; those that are suffered during the temporal existence, while eternal punishments are those "not seen"; those that will be meted out on the other side of the veil.

With this the explanation given in the Doctrine and Covenants perfectly agrees. For there it is written (Sec. 19): "Eternal punishment is God's punishment." That is to say, it is called "eternal" because God, who metes it out is eternal. It is called "eternal" for the same reason.

This revelation also conveys the truth that, as God is eternal and his laws are eternal, his punishment must always be ready for the transgressor, who will "go into" or suffer that eternal punishment as long as justice shall determine, and then mercy will claim its own. In other words, while the punishment, as a condition awaiting the disobedient is everlasting, they remain in it only until forgiveness comes or they have paid "the uttermost farthing."

The scriptures, both ancient and modern, plainly reveal that the great majority of mankind finally will be redeemed from sin and all its terrible consequences. But as to the "sons of perdition," who, by their opposition to God and His Son, place themselves beyond redeeming love, both in time and eternity, it is not revealed what their ultimate fate will be. They cannot obtain forgiveness, being in voluntary rebellion. They willingly throw their lot in with the Adversary and his angels, and they go away to a condition which is described as "everlasting punishment," which is both "endless," and "eternal." They go to "reign" with "the devil and his angels," "where their worm dieth not, and the fire is not quenched, which is their torment."

But lest these solemn terms should be misconstrued, the divine revelation expressly adds that the duration and nature of their condition is entirely beyond human knowledge. "And the end thereof, neither the place thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof." (Doc. and Cov., 76: 31-48.)

This is exceedingly clear. We are taught that all the children of the Eternal Father, who die without being reconciled to Him through the atonement of His Son, and acceptance of His conditions, will in eternity suffer the consequences, until, through suffering they learn obedience, when the arms of the merciful God will be, as ever, extended to them; also that some human beings continue in their downward course, until they become lost for ever. But their fate not being revealed, it is idle to make it the subject of speculation and controversy.

It deserves notice that a great change has taken place in the attitude of modern thought, on the subject of eternal punishments, since this doctrine was revealed through the Prophet Joseph,

seventy years ago. At that time church people were frequently excited by word pictures in which sinners, and even innocent infants, were painted as burning, boiling and sizzling in lakes of fire for ever and ever, always suffering death and never dying. Today there is hardly a pulpit in which such a doctrine is taught. The creeds may retain it, but the preachers are either silent on that part of their creed, or give it a figurative interpretation, if they do not flatly deny its truth.

People have learned to look upon God as the merciful Father, and not merely as the stern, unapproachable Ruler. There is also a better understanding of the modes of speech, the parables, figures, and similes found in the sacred compositions of the oriental writers, and it is, consequently, easier to render the references made to eternal conditions, in western, matter-of-fact language.

To these facts should be added the testimony of the Gospel, which, being the genuine, unalloyed truth, commends itself to all honest, truth-loving souls, no matter what their faith otherwise may be. And thus the change has been brought about, which has filled thousands with love for God and hope for eternity. The old notion of "eternal hell fire," as commonly understood, made infidels, Universalists, and Unitarians of many honest thinkers. It filled the hearts of others with gloom and despair. It caused Henry Rogers to exclaim:

"For my part I should not grieve if the whole race of mankind died in its fourth year. As far as I can see I do not know that it would be a thing much to be lamented."

It made Albert Barnes say:

"In the distress and anguish of my own spirit I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world, why the earth is strewn with the dying and the dead, and why man must suffer to all eternity."

The light shed on the subject by the restored Gospel removes all such perplexities. It lifts the dark veil and reveals to us that the final victory over sin, death, the grave and the Evil One belongs only to God and the Lamb.

## A FAIR NEWSPAPER.

Missionaries of the Church of Jesus Christ of Latter-day Saints have been laboring with some success in Saco and Biddeford, Maine. This has aroused the animosity of the ministers of the local churches, and the usual tirade of misrepresentation and abuse which our Elders have to meet, has been poured forth from some of the pulpits in that neighborhood. The preachers who thus endeavor to prevent the people from listening to the Elders derive their misinformation from this city, and do not seem to take any pains to verify the reports which they adopt and which they echo to their congregations.

An account of one of these exhibitions of folly and malevolence appeared recently in the Biddeford Daily Journal. This was followed by a sharp but respectful reply by Elder L. E. Deuel, who, in a dignified yet pointed letter, exposed the animus of the minister who attacked our faith and our missionaries, without understanding its tenets or appreciating their sincerity and their gratuitous labors.

We do not mention this matter for the purpose of repeating the state stories which the Rev. repeater told to his congregation, or of quoting from the Elder's rejoinder. We simply refer to the occurrence by way of compliment to the Biddeford Journal, which is an old-established and able newspaper, for its courtesy in opening its columns to Elder Deuel's defense. We are pleased to notice the spirit of fairness which is occasionally exhibited by some of the prominent newspapers in the United States.

Past day tomorrow. No services in the Tabernacle.

Yellow journalism might be helped if it would die.

"Bah for the Columbia! Ad America rejoices over her first victory in the present contest."

The Sultan's health is said to be very poor. What else is to be expected of the Sick Man of the East?

It is said of King Alfred that he was every inch a king, and that he had more inches than most men.

Whether "coming events cast their shadows before them" all depends on their position regarding the sun.

It will be small comfort to the boat that loses in the cup races to have some one say: "Better late than never."

Mr. J. P. Morgan and friends are traveling to an ecclesiastical convention in a special train. But when the great journey from Time to Eternity is made there are no special trains.

Mr. Carnegie has been furnishing hundreds of organs to the Scotch churches. Musically they are an improvement on the bagpipe, but not so picturesque or romantic as that famous instrument.

It is bad taste and bad morals to cry out that a political campaign is being conducted on a "boodle" basis long before the tickets are named and the campaign is begun. "Boodle" in campaigns is bad but it is just as well to have some evidence of its existence before raising a "howl" about it.

The exports of this country for the year ending Aug. 31st, reached the enormous total of \$1,500,615,226, and this is said to be the largest record for one country in the history of the world's commerce. It surpasses even the records of Great Britain. There has been a steady growth since 1857, when the billion dollar mark was exceeded by \$50,000,000.

That Czolgosz should have collapsed upon being shut up within Auburn's walls is not surprising. Then for the first time the callous murderer realized that his doom was sealed and that in a few short weeks his miserable existence would be ended. How great the contrast between the pitiable collapse of the President's murderer and the calm, resigned, Christian manner of the mar-

tyr who in the presence of death could say: "His will be done!"

Football circles are somewhat perturbed by the position taken by Principal Eaton of the High school, that members of the team shall be bona fide students of the undergraduate course and not graduates taking a few special studies. His position would seem to be a proper one and in the interest of genuine sport. It is by no means impossible for a graduate to take a special study in the school for the very purpose of getting on the football team. Such a course would be anything but proper or sportsmanlike. A graduate of several years' standing playing on the High school team does not seem to be quite the right thing. It might continue through life.

The editor of the Anarchist paper L'Aurore, published in Springfield, Ill., has been arrested, the charge against him being that of violating the postal laws by publishing lottery notices. His real offense is his advocacy of Anarchy, but he can only be caught on a charge of violating the postal laws in the matter of sending lottery notices through the mails. It is not a happy conjunction of circumstances. Arrests, like tubs, should stand on their own bottoms. It is altogether probable that this Anarchist editor's offense against the postal laws has been a continuing one for a long time, and this sudden determination to punish it does not reflect any great credit on those entrusted with the enforcement of the laws; it rather indicates that they have been lax in the discharge of their duties in the past.

## ON RELIGIOUS TOPICS.

Philadelphia Times.

It is not denied that there are ethical principles involved in our social and economic conditions that come properly within the range of the religious teacher, or that the clergy, as citizens, may usefully concern themselves in public questions and in opposition to public wrongs. But the training does not usually qualify them to deal with the large problems and practical statesmanship and they have the very best possible authority for letting them alone. If the societies of the gospel era, class divided against class, if the ministers cannot ignore these divisions, they should at least not accentuate them.

Chicago Interior.

The clerical party in France is starting a new cult under new auspices to win the masses to church and make them an army in support of the papacy. This army is to be anti-republican in character, and its watchword is "The sacred heart of Jesus." The movement began in 1870, when at the Montmartre in Paris the foundation of a cult of the "sacred heart of Jesus" was laid of a gigantic church, dedicated to "the most sacred heart of Jesus." From this center it is now sought, as Cardinal Richard of Paris puts it, to make the twentieth century the century of the "sacred heart of Jesus." The aim is to form a society, one in every parish of the land. These societies are to unite in one great league, under the banner of "sacred heart of Jesus," which shall finally supplant the national banner of France. Already 50,000 banners have been distributed to as many branch societies.

Christian Herald.

Family prayers often fail in adaptedness. Do not read, for the morning lesson, a genealogical chapter, or about setting the foxes' tails on fire, or the prophecy about the horses, black and red and speckled, unless you explain why they were speckled. For all the good your children get from such reading you might as well have read a Chinese almanac. Rather give the story of Jesus and the children climbing into his arms, of the lad with the loaves and fishes, or the sea of Galilee dropping asleep under Christ's lullaby. Stop and ask questions. Make the exercises so interesting that little Johnny will stop playing with his shoes, strings and Jenny will stop rubbing the cat's fur on the wrong way. Let the prayer be pointed and made up of small words and no wise information to the Lord about things he knows without your telling him.

## The Outlook.

There are two words which ought never to be heard by a young boy or girl—"luck" and "chance." The two verbal scapegoats on which are laid half the sins and follies of the race. If there is anything which is essential to the moral health and strength of a boy or girl, it is to plant deep in the consciousness the fact that this is an ordered world; that a man reaps that which he sows; that he secures the rewards for which he is willing to make the effort, and gains the prizes for which he is willing to pay the price in labor, self-denial, and strength. It is true that there are cases in which force of circumstances seems to make it impossible for a man to attain the specific end for which he sets out. In these cases, however, it is often obviously better that he should fail than that he should succeed, for it often appears, from a later and more far-reaching point of view, that temporary failure means ultimate success.

New York Independent.

We were not of those who hastily claimed that the President's temporary improvement was an answer to a people's prayers. We did not know. But what because of the prayers? Were they all useless? We do not believe it. For we believe in God, and if there be a God, He must rule, and men must pray, and He must attend to their prayers. He will grant their prayers when He wisely can; and when He cannot He will as wisely and lovingly decline to grant it. That is all that we can say, and so much faith must say. But this more it may be able to add. God must rule the world by laws. These laws he may not be able wisely to interrupt. His providence will, in answering prayer, follow His laws, and not traverse them.

## Pianoforte Recital.

MR. EUGENE C. HEFFLEY,

Under the auspices of the Music Section of the Ladies' Literary Club.

Thursday Evening, October 10th,  
At the Ladies' Literary Club  
Hours 8:15 to 9:00  
Limited number of tickets for sale at the Music Stores.

## PROGRAM:

Theme and Variations Op. 34, Beethoven.  
Sonata Op. 10, No. 3, Schumann.  
Romance Op. 2, No. 2, MacDowell.  
a. The Brook, Op. 32, No. 2, MacDowell.  
b. Scherzo Op. 42, No. 12, MacDowell.  
c. Poem Fantasy, Op. 43, Grieg.  
d. March of the Dwarfs, Op. 34, Grieg.  
e. Ballade, Op. 24, Chopin.  
f. Nocturne, Op. 9, No. 1, Chopin.  
Honor to Holstein, Op. 28, A. M. Foerster.  
Gavotte, Op. 3, M. Van Westerhout.  
March Op. 42, No. 12, MacDowell.  
a. Barcarole, Op. 13, Niccolò.  
b. Tarantella, Op. 13, Niccolò.  
c. March, Op. 9, No. 1, Raff.

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With this in view, we have newly decorated our academy with beautiful pictures, palms, statues, etc. These, together with new carpets, furniture, and more light, should have the refining influence desired. There is so much vulgarity and coarseness exhibited by exposure of every profession, that parents cannot be too careful in selecting tutors for their children.

Thorough course in fancy and step-dancing. First Matinee Saturday, Sept. 28, 5 to 6:30.

QUOTATIONS.

"Dancing should be the body work education is to the mind—the development of its different faculties to the highest state of perfection."

"Dancing is physical education in its most refined form."

"Insist on being yourself; never imitate. The adopted talent of another, you have only an extemporaneous half possession."

"The Splendor of Scipio is precisely that part he could not borrow."

CLASS ANNOUNCEMENTS.

VEN LESSONS CONSTITUTE A TERM. Corrective Physical Culture Exercises are included in the work given each class.

Juvenile Class. Beginners, 10 to 15 years of age. Saturday afternoon, 4 to 5:30. First term commences September 28th.

Advanced Juvenile Class. From 15 to 18 years of age. Saturday afternoon, 5:30 to 6:30. First term commences October 2nd.

Children's Class. Beginners, 6 to 10 years of age. Friday afternoon, 4:30 to 5:30. First term commences October 10th.

Ladies' Class for Beginners. Mondays and Thursdays, 4:30 to 5:30 p. m. First term commences October 10th.

Gentlemen's Class for Beginners. Mondays and Thursdays, 5:30 to 6:30 p. m. First term commences October 10th.

Advanced Class for Ladies and Gentlemen. Mondays and Thursdays, 6:30 to 7:30 p. m. First term commences October 10th.

We reserve the right to refuse admittance to whom we see fit.

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