

DESERET EVENING NEWS

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

PUBLISHED EVERY EVENING.
(SUNDAY EXCEPTED.)
Corner of South Temple and East Capitol Streets,
Salt Lake City, Utah.

Charles W. Penrose, Editor.
Ezra C. Whitney, Business Manager.

SUBSCRIPTION PRICES.
One Year, in advance, \$2.00.
Six Months, " " 1.25.
Three Months, " " .75.
One Month, " " .25.
One Week, " " .08.
Saturday edition, per year, 2.00.
Semi-weekly, " " 1.00.

NEW YORK OFFICE.
In charge of R. F. Cummings, Manager.
Foreign Advertising from our Home Office,
34-36 Times Building.

CHICAGO OFFICE.
In charge of R. F. Cummings, Manager.
Foreign Advertising from our Home Office,
represented by E. D. Edwards, 57 Washington
Street.

SAN FRANCISCO OFFICE.
In charge of F. J. Cooper, 38 Geary St.

Correspondence and other reading matter
for publication should be addressed to the
EDITOR.
Address all business communications to
THE DESERET NEWS,
Salt Lake City, Utah.

SALT LAKE CITY, MARCH 29, 1902.

GENERAL CONFERENCE.

The seventy-second annual general conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, in this city, Friday, April 4, 1902, at 10 o'clock a. m. The general authorities of the Church, presidents of stakes and also all engaged in the ministry, who can make it convenient to attend, are cordially invited to be present.

A general Priesthood meeting will be held on Friday, April 4, at 7 p. m. JOSEPH F. SMITH, JOHN R. WINDER, ANTHON H. LUND, First Presidency of the Church of Jesus Christ of Latter-day Saints.

SUNDAY SCHOOL CONFERENCE.

A conference of the Sunday schools of the Latter-day Saints will convene in the Tabernacle, Salt Lake City, Sunday evening, April 6th, at 7 o'clock. Stakes and ward officers and teachers are requested to attend and an invitation to be present is cordially extended to the public.

JOSEPH F. SMITH, GEORGE REYNOLDS, JOSE M. TANNER, General Superintendence. GEO. D. PYPER, Secretary.

CHANGE OF FAST DAY.

To the Presidents of Stakes: As our General Conference will be held on the first Sunday in April, the general fast day, the Presidents of Stakes are hereby authorized to appoint the fast day on the last Sunday of this month, where such a change will accommodate conference visitors.

JOSEPH F. SMITH, JOHN R. WINDER, ANTHON H. LUND, First Presidency.

EASTER.

There is no known historical basis for the supposition, that the resurrection of our Lord took place at this time of year. But the commemoration of that great and most wonderful event in human history, has nevertheless been assigned to the beginning of spring. And it will be admitted to be a beautiful sentiment that associates the awakening of all nature to renewed life and activity, new joys and hopes, with the coming forth from the grave of the Lord and Ruler of all. The glorious triumph of our Savior over death and darkness is eloquently typified, as it were, in the germination of seeds, the springing forth of verdant grasses and fragrant flowers. Nature at this time declares anew with innumerable voices the reality of a resurrection.

Twenty centuries will soon have passed away since angels first proclaimed the victory gained by the Captain of our salvation over the powers of death and darkness. That He had risen was demonstrated to His devoted followers beyond a doubt. They saw Him; they heard Him; He associated with them for a considerable length of time. And being convinced, they went forth proclaiming the greatest of miracles, and laid down their lives to seal their testimony. There could be no deception about this.

But though the testimony that He lives has been given to the world ever since, sometimes in postscriptal power, and at other times more feebly, but always in all sincerity by some witnesses, the world has been slow to accept in fact that testimony. The purpose of the resurrection, as one part of the great and full plan of salvation, was to free God's children from the chains of sin and all its consequences, in time and eternity. But sin still floods the earth, ignorance and error yet abound. Wars are raging. Poverty is the portion of millions of God's children. Sickness and death are daily gathering in their pale and withered harvest.

Still, we must not conclude that the Savior died in vain, or that His victory was not complete. Twenty centuries is not a long time, when reckoned from the effulgent abode where the throne of God stands. It took thousands of years to prepare mankind for the reception of the Gospel of Jesus. It would naturally take as long time for the preparation of the race for a still higher condition, of which that Gospel is the foundation and which will be developed when He again shall appear and set His hand to the work of the restoration of all things.

And that time is drawing near. For that reason, He has again established His Church among the nations of the earth, with Prophets, Apostles, and pastors and teachers, endowed with all the authority and power and the gifts and graces necessary for their calling. For that reason the testimony has again been given, that He lives. The

wondrous light of the resurrection morn is again breaking over the world. The nations are beholding its rays, and to all who perceive its import, it brings new hope, new joy, a transformation as marked as that which the first disciples experienced when they realized that their crucified Savior had come forth from the tomb. For in this light they have learnt to read the great truth, that He is to appear again to the world, but this time in glory. They understand, that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." The second advent is a logical sequence of the resurrection.

JAPANESE CONVERTS.

The baptism of a Shinto Priest in Japan, and that of a prominent Christian preacher, and the interest which has been awakened among the Japanese in regard to the Latter-day Gospel as narrated in another part of this issue of the Deseret News, will gladden the hearts of our people and encourage the Elders who are zealously laboring for the truth in the Japanese empire. There are several sects in Japan, apart and distinct from the "Christian" denominations, but the principal forms of religion there are known as Shintoism and Buddhism. In some respects they are alike, but the Shinto faith is the older and carries with it the odor of orthodoxy and the flavor of antiquity. Writers on this subject interpret the word Shinto as meaning "spirit worship." According to that faith there are a great many spirits, having influence over the affairs of this world, who are to be invoked concerning them. The chief of them is typified by the sun which is an object of worship, and so are the elements in which these different spirits operate. They are of various grades and are to be propitiated by prayers and ceremonies and by the observance of rules of purity, cleanliness and cheerfulness. The Shinto Priests are persons of great dignity, belonging to the very highest classes in society. They are spiritual teachers, and men of profound learning in their native history and in national and religious lore. The conversion of one of their number to the faith of the Gospel is a noted event in the history of "Mormonism," and so far as known, is new in the history of modern Christendom. The baptism and ordination of a Japanese preacher of Christianity is, too, a matter of congratulation to the brethren laboring in the Orient, and also to the entire Church of Jesus Christ of Latter-day Saints.

IS THIS PLAIN ENOUGH?

Some time during last year the Deseret News answered a few technical questions in reference to the law of tithing, under the heading of "Tithing Conundrums." We have been requested to reproduce the article, but after looking over the files of the "News" we have failed to find it. However, the principle therein elucidated remains the same, and applies to the tithing question always and everywhere. A proper understanding of it will enable every member of the Church who has ordinary intellect to find out what his or her tithing amounts to. It is a matter of simple arithmetic in one sense and of individual conscience in another.

Every person ought to be able to determine what is the tenth of his net income without having to consult anyone else. But for the benefit of people who raise similar and needless questions on this matter, the Bishop of the ward where they reside should be able to settle such queries. It is stated, however, that even Bishops sometimes do not see eye to eye in reference to disputed points, and therefore a little general information is desirable.

The only safe basis on which to proceed is the word of the Lord by revelation. This is clear and definite. In reply to the question, "Oh Lord, show unto thy servants how much they are required of the properties of the people for a tithing," the answer was given at Far West, Missouri, July 8, 1838. It was, first, that all their surplus property should be put into the hands of the Bishop of the Church in Zion, which was to be "the beginning of the tithing." Then followed the second requirement in these words:

"And after that, those who have been thus tithed shall pay one-tenth of their interest annually; and this shall be a standing law unto them forever."

It is this section of the law that we have quoted which occasions so many inquiries. But all can be solved by the application of the rule that one-tenth of a person's interest, annually, shall be paid. If that is adhered to there will be no disputes to be settled concerning the amount of the tithing. The word "interest" should be kept in mind in all discussions of this question. Not understanding its bearing, some people insist that the gross income of an individual is to be tithed. On this point division of opinion takes place and needless controversy is the result.

When people receive wages for their work it is very easy to understand what is their tithing. It is one-tenth of the money or other receipts for their labor. If a person's wages amount to \$100 in a year, he owes to the Lord \$10 for tithing. That is clear and simple. If he receives cash for his labor he pays cash for his tithing. If he takes it in wheat or other produce he pays it in wheat or in the kind that he receives. The tenth is easily computed.

But suppose he is a farmer who employs other labor than his own, his yearly tithing will be the tenth of his "interest." What is that interest? It is that which is the actual increment deducting, of course, his outlay from the gross returns. The seed put into the ground, the actual payments for other labor than his own, the cost of threshing, etc., are deducted from the crop, and the net returns from his farm are his interest and he pays the tenth of that into the Lord's storehouse.

Suppose he is a stock-raiser. The same principle applies in his case. But the question has been raised, if he has an increase of ten calves and pays one calf as tithing, then feeds the nine that are left for a year and sells them at a profit, does he not owe the tenth of that profit as tithing? He owes simply the tenth of the interest on these animals. What-

ever it costs him in feed, or labor other than his own, with their value at the first tithing, is to be deducted from the gross increase, and the tenth of the real interest which he receives is the tithing on that source of income.

To illustrate: Suppose the stockowner, having tithed his ten animals, increases their value by growth and feeding, so that by the time he settles his tithing again, the nine calves have brought him \$100 more than their value a year before. Also that it has cost him \$50 to make that increase. He then owes \$5 tithing on his \$50 accrued "interest." Examine this critically and its fairness and accuracy will be easily perceived.

It is just the same with a merchant who buys and sells goods. The original cost, the expense for rent of store, for clerk-hire, etc., is deducted from the gross income in order to arrive at his year's interest. The tenth of that interest is his tithing.

Money put out at usury or invested in any financial, commercial or other enterprise which brings in any amount of interest, is governed by the same rule; the tenth of the interest is the Lord's. This is to be computed annually. Each year's transactions stand on their own merits or demerits. Attention to this point will save people many doubts and queries. The principle of paying "in kind" should also be kept in mind. Produce, however, may be turned into cash for convenience, and the sum handed to the Bishop. But when cash is received, it is not right to substitute for its tithing something of less value.

When produce or any other tithing than cash is donated, there is no actual advantage to the contributor in having it credited at a higher figure than its cash valuation. It is not the amount that counts but the fulfilling of the tithing law. Five cents from the poor widow, if it is the tenth, is of greater worth in the sight of God and of the Church, than five thousand dollars or more from the millionaire if that falls below the tenth of his interest. The blessing of tithing-paying comes from keeping the commandment and that has no relation to the smallness or greatness of the sum that is credited.

The Deseret News does not wish to step between any Bishop and a Church member as to special and particular cases and circumstances, each of which must stand on its own merits. But we say, most emphatically, that the general rule is, the payment, in kind, of one-tenth of a person's net interest, (which is often very different to gross receipts), honestly, conscientiously and in the spirit of compliance with the will of God. That will bring the blessings promised to the obedient, and absolve him from the consequences, as sure as that God lives and His word is everlasting truth.

creator of the majestic vessel? We think not. The reasoning holds good in regard to the universe. Every step in the direction of truth is a step toward God. Faith is really unshakable except where ignorance prevails.

Fast day tomorrow. No meeting in the Tabernacle.

All propositions and no peace is getting to be a Boer in South Africa.

A recent book is called "The Book of the Apple." It is said to be a "peach."

An observer of the ways of "literary" clubs says: "The more talk the less study."

Paradoxical as it appears, few as the Boers are they are too many for the British.

The funeral of Patriarch James S. Brown will be held in the Assembly Hall Sunday at noon.

President Roosevelt's lunch-counter is becoming as famous as other presidents' pie counters.

Those Chaper lynchings seem to have had rather more contempt for the law's delay than Hamlet had.

In all the schemes for improving the health of the city no one seems to have thought of founding Don't Worry clubs.

General Otis has accomplished a feat that few who have been prominent on the world's stage do—he has retired gracefully.

With Henry of Prussia on one side and Henry of Kentucky on the other the President appears to be supplied with bane and antidote.

It is to be hoped that the dollar of the Philippines will not cause as much contention and trouble as the "dollar of our daddies" did.

Secretary Long perfers water to wine for christening the cruiser Denver. Water would answer every purpose and would be less expensive.

If there is war between the Marconi and Slaby-Arco wireless telegraphy systems the air will be filled with shrieks of the wounded and dying.

There are more ways than one of providing a pension. The commissioner of pensions having tendered his resignation is to be given a place in the diplomatic service.

It is not a difficult thing to account for the prevalence of any disease on a theory. The essential thing to do is to account for its prevalence on well ascertained, indisputable facts.

Tuesday there was a lynching in Colorado. Friday there was one in Wyoming. Next! It might be Montana as the storm seems to be traveling north rather than east or west.

General Kitchener had some fifteen hundred Boers cornered, yet all but about a hundred got away. Can it be that he lets them get away for the pleasure of chasing them another day?

In society the "somersault cure" is the very latest thing particularly for people inclined to ebullience. It is an old cure in politics where it has long been used by those who fear to be out of step with the majority.

A Chicago man who was sued for divorce, in answer to the charge of "coquetry and neglect" swore that in four years he paid thirty-two thousand dollars for lingerie for his wife. What must the outraging have cost.

The governor of the Cherokee nation measures 6 feet 6 inches in his stockings and weighs 275 pounds, and is not overburdened with superfluous flesh. He wears a No. 8 hat, No. 12 shoe, and dresses after the most approved business fashion. He might very properly be called a "heap big Injun."

What time more appropriate to tell a good egg story than Easter? This from the New York Sun is the best so far seen:

"In tearing down an old house in the town of Marlboro, Ct., the other day a curious discovery was made. Between the partitions and surrounded by the huge timbers used in the construction of farm-houses in the olden days was a hen's nest, and in it four perfect hen's eggs, very, very brown with age, but not cracked or broken. In the nest, by shaking them a faint rattle could be heard on the inside, showing that the contents had dried into a very small mass. Adjacent to the oldest hen's nest the house was erected 200 years ago."

ON RELIGIOUS TOPICS.
New York Observer.
The critical study of the Scriptures has not undermined the popular faith in their inerrancy. It has shown what is shown in our courts every day, that no two witnesses describe the same thing in precisely the same way, with precisely the same coloring. Peter's is variant from John's, as Peter was a being of far different mould; but no four utterances on the same subject ever practically fitted into each other more exactly and with less suspicion of collusion than do the four evangelists. Paul, who has been the special mark for infidel or agnostic shafts, is as an apostle and an apostle to the Gentiles exactly what we might expect from the circumstances of his birth, education, and surroundings, as modified by his sudden and miraculous conversion, and the tremendously important role which he was afterwards destined to play in the dissemination of that gospel which once he persecuted.

Boston Watchman.
At bottom the antagonism to which we refer centers about the question whether or not the government of the universe is essentially moral. It resolves itself at last into the discussion whether God has a moral character which is supposed to be the basis of the universe. We may call this question abstract, philosophical, and unpractical. But as a matter of fact it is the most practical question in the world today, and the ways in which men make money and amuse themselves and bring up their families are controlled by their answer to it. It is no new question, Isaiah met it in Jerusalem in quite as

exigent form as we meet it today. And the book that bears his name is one of the most convincing and eloquent answers to it ever given.

Northwestern Christian Advocate.
"We shall be like Him." The whole New Testament dwells with the faith that Jesus came to make it possible for every man, however surrounded, whatever the influences of heredity, to become like Christ. Pardon of sin, regeneration, or the new birth, the gift of the Spirit, are all for one end—Christlikeness. That wonderful chapter—the third of Philipians—is summed up in the words: "That I may gain Christ." The point of view of the apostolic church seems to be that he only is a Christian who is putting on Christ, having the mind and doing the work of Christ. It is needless to say to any student of our Lord's teachings that Christ looked for this in His disciples.

Sunday School Times.

It takes but a moment to make an impression. The impression so quickly made may endure for centuries. In one of the bricks brought from the ruins of ancient Sufar by Prof. Hilprecht is a mark made by a workman's hand in the long-gone ages. Meantime kingdoms have risen and have fallen and generations have come and have gone, but that impression has never changed. As it is with the clay brick, and even more so, it is with the mind and heart of the child whom we teach in the home or in the Sunday school. Impressions are being made every hour that the ages of eternity shall not wholly remove. Ought we not to prize our privilege of impression-making on the child's mind and character?

RECENT PUBLICATIONS.

Home and Flowers for March, a magazine devoted to the subject suggested by the name, contains many helpful suggestions concerning the beautification of the home and home surroundings. The leading article in the April number will be "The Floral Problems of the City Yard." Another suggestive article is "Tea Roses in Pots." In this number also commences a series on "State Flowers," the California penny being the first in the series.—The Floral Publishing Co., Springfield, Ohio.

Almslee's Magazine for April opens with an illustrated, descriptive article by John Swain, entitled "Along the Mississippi. This is followed by a good short story, "Friends in San Rosario," by Oliver Henry. "Divorce and the Family" is the subject of a paper by Rev. Percy Stickney Grant. "In the Fall," "Sweet Bones," "The Wife of Captain Burke," and "The Egyptian Santa Trail" are other short stories in this number. "Topics of the Theater" are, as usually, full of interest.—Street & Smith, 238 William street, New York.

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