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MISSIONS TO THE ORIENT.

The announcement through the Deseret News that Apostle Heber J. Grant had been appointed on a mission to Japan, seems to have made quite a flutter in many circles. It is a long time since the Church sent missionaries to the Orient, excepting those who have labored in Asia Minor.

On August 28, 1852, a special conference was held in this city, at which a number of Elders were selected to go on foreign missions. Among them were nine to Calcutta and Hindostan, four to China, and three to Siam. Previous to that Elder Joseph Richards, a soldier in the British army, who arrived in Calcutta, India, about the first of June, 1851, introduced the Gospel there, and before the month was out, baptized Patrick Melk, Mary Ann Melk, Matthew McCune and Maurice White. The brethren were ordained to the Priesthood and commenced missionary work themselves.

On the 25th of December the same year, Elder Wm. Willis arrived in Calcutta from England, having been sent there as a missionary by Apostle Lorenzo Snow. In May, 1852 he reported 180 members of the Church in Calcutta, including 170 "Ryots" who had previously embraced Christianity. On August 17, 1852, Elder Matthew McCune arrived in Rangoon and introduced the Gospel to Burmah. This was followed by the appointments already mentioned of missionaries from this city. In September, 1852, Elder Hugh Findlay organized a branch of the Church with twelve members in Poonah, British India.

On April 25, 1853, Elders N. V. Jones, A. Milton Musser, Richard Ballantyne, Robert Skelton, Robt. Owen, Wm. F. Carter, Wm. Fotheringham, Truman Leonard, Samuel A. Woolley, Chauncey W. West, Elam Luddington, Levi Savage and Benjamin F. Dewey, arrived at Calcutta from Utah after 36 days voyage from San Francisco. Next day Elder Hosea Stout, James Lewis and Chapman Duncan, arrived at Hongkong from Utah to labor in China. They were unsuccessful and not very long after returned to California. The missionaries to India were sent to different parts of that country, where they labored with varied, but not very encouraging success.

Japan was not included in the fields of labor then opened up. In recent years great changes have occurred in the land of the Mikado, and many natives have visited the United States and Europe. In 1872 a Japanese embassy to Washington spent a few days in Salt Lake City, and others of their countrymen have visited us, who were much interested in our religion and social customs. The way has been gradually prepared for the step now decided to be taken, and Japan will be offered the everlasting Gospel, under the direction of a latter-day Apostle.

The religious conditions in Japan form a subject of considerable interest. Ten years ago Protestantism had very bright prospects in the empire, many of the most educated Japanese being favorably impressed with it, but a change has come, according to all accounts.

One evidence of this was shown last fall, when a government measure intended to place all religions in Japan on an equal footing before the law, was rejected by the house of peers, though it had the support of both "Christians" and progressive Buddhists. The entire number of "Christians" in Japan is given as somewhat over 120,000, of which 54,000 are Roman, 25,000 Greek Catholics, and 42,000 Protestants. But few though they are, they are represented in the most important offices in the empire, even in the cabinet. And the rejection of the bill intended to grant perfect religious liberty and equality, was a surprise to all.

Another evidence of the retrogression of at least Protestant Christianity in the empire is presented in the status of the churches. A Japanese journalist says he examined the roll of one of the churches, and found that out of a total membership of 323, no less than 86 were marked "absent." And of the remainder, 123 were said to be "non-active." The average attendance at the church was 77. The number of self-supporting churches had fallen, in a few years, from 49 to 24 or 25.

Several reasons are assigned for this decline. One is that the morality of those who have embraced "Christianity" has not proved much superior to that of the followers of the native teachers. The discrepancy between theory and practice has been a great stumbling block in Japan as elsewhere. Another reason is said to be that missionaries in Japan very often turn out agnostics, and their converts follow them. This sounds strange. But the fact seems to be substantiated. Mr. Penman, a literary man who lives in Japan, says he visited personally the trustees of a fine educational institution, and that they told him, they did not believe in the divinity of Christ. Leading native ecclesiastics have become "advanced thinkers," and there is a clash between them and the repre-

sentatives of the mission boards, not at all favorable to propaganda.

A Japanese writer is quoted to the effect that the "Christians" dispute about opinions and discuss this doctrine and that, but beneath it all there is little real belief. Christianity came associated with a civilization that had its acknowledged merits. For that reason it obtained some prestige. But now the feeling of the nation, in regard to some parts of western civilization has changed, and Christianity is no longer held in the former esteem. "If things proceed thus," he concludes, "in thirty years Christianity in Japan will be effaced."

This decline in "Christianity" has resulted in a corresponding revival and re-construction of the ancient religions of the country. On the authority of Dr. Michel Revon, late professor in the Imperial University of Japan, it is stated that an effort is now being made to modernize Buddhism on the lines of the philosophy of Herbert Spencer, and the two systems are said to harmonize surprisingly well, for Buddhism is the doctrine of evolution, in a mystic form. Reincarnation seems, to some Japanese minds, to be but another term for evolution. It is freely believed in Japan now that "Christianity" was good for the western nations helping to restrain them from committing murder and other heinous crimes, but that it is not needed in Japan where the people are naturally good.

Notwithstanding these apparent obstacles the introduction of the Christianity of Jesus Christ, so different to that which passes under this title, will be found opportune, and that the time has come for a mission to Japan is evident, and we may look for important movements in that direction which will redound to the benefit of the people there and to the glory of the Eternal Father.

The Church of Jesus Christ of Latter-day Saints has a special divine mission to preach the Gospel to "every nation, and kindred, and tongue and people." The angel spoken of in the Apocalypse (see Rev. xiv, 6, 7) has restored it in its primitive purity and power, and the duty of proclaiming it, for "a witness" of the advent of the Messiah as the King of kings and Lord of lords, devolves upon the Elders of this Church.

It does not matter whether they succeed in making converts or not, that is a minor consideration. They go to the world to bear testimony of the re-opening of divine communication with mankind, and the re-establishment of the Church set up by the Savior in person twenty centuries ago, with its doctrines, authority, ordinances and spirit, from which the world has departed. They are not to make war upon existing sects and churches, but to offer the word of the Lord newly revealed for the obedience of all mankind, and to warn the world of coming judgments and tribulations, which will be the consequence of rejecting their message.

Everything that is true, that tends to elevate, purify, enlighten and unite mankind, in all the various systems extant, they are to acknowledge as of God. They are not to attempt to take away anything that the world already has of truth, but to add to the sum of human information on spiritual things. They do not seek to disseminate their personal opinions as to religion, but to declare that which God has revealed in the present dispensation.

The United States, Europe and some of the islands of the sea, including Australasia and Polynesia, have been visited by the Elders, and now Japan is to hear the living word of God. There are times and seasons for movements in the Church relative to its work abroad as well as at home. These are noted and acted upon as inspiration directs through the earthly head of the Church. When the divine call comes, it is for the servants of God to obey, no matter where it directs them or how difficult the task.

The mission to Japan may extend into China and adjacent parts. That will be determined by future events and the word of the Lord. But the Apostle who has been appointed to this arduous mission, and the Elders who may go with him, should and doubtless will, receive the support of the faith and prayers of the Saints that they may be greatly successful.

If any of the blood of Israel is mingled with the Japanese strain, those who bear it will come to the standard now raised, and cling to the Gospel now revealed. If not, different results may ensue. In any event, that nation has to be warned, and the Orient as well as the Occident must hear the glad tidings of salvation, and have the opportunity to receive or reject the word of the Lord, which is to all nations and to every people.

A BENEFICIAL MEASURE.

The following bill has been introduced in the Senate and referred to the appropriate committee, under the title of "An act authorizing the creation of a domestic science department in the University of Utah, and making appropriation therefor."

"Be it enacted by the Legislature of the State of Utah: That the sum of four thousand dollars, or as much thereof as may be necessary, is hereby appropriated out of the moneys in the state treasury, not otherwise appropriated, for the purpose of purchasing apparatus for the domestic science department in connection with the normal department of the University of Utah, and the paying of teachers in said department.

"This act shall take effect upon approval."

The teaching of domestic science is a necessary branch of public instruction. It is especially required for our young ladies. The care of the home, including cleanliness, order and system, so that the dwelling places of the people shall be pure, healthful, cheerful, pleasant and promotive of comfort, is one of the most important subjects to be treated upon in the education of the girls. How to properly cook a meal is also an essential in the art of house-keeping. There are few, even in this age of general progress, who know how to boil a potato or broil a beefsteak, so that both may be enjoyable and digestible. Pastry, too, is commonly of a kind

that makes profit for the doctors, rather than pleasure to the palate and nutriment for the body. These remarks, of course, apply to the ordinary customs and cookery among the untrained and poorer classes of the community.

It does not follow that young ladies who are scientifically instructed in domestic affairs will have to attend to them personally. If they know how such things should be done, they can superintend them and give proper directions. If they do not, they may always be subject to the ways of the hired help that has never been instructed sufficiently. Useful knowledge is always valuable, and how to keep a home is an acquirement that is beyond price.

We hope this proposed adjunct to the State University will be established. Only a small sum, comparatively, is asked for its promotion. Practical education is one of the urgent needs of the times. There is perhaps too much book learning to the exclusion of manual training. Young men ought to be taught trades, and young women house-keeping. Our public schools and colleges need to have these branches in their curriculum. The Legislature can start the good work, and we hope the reasonable request of the promoters of the bill we have briefly touched upon will be readily granted.

MILLENNIUM COMING.

Rev. Thoburn, a prominent prelate of the Methodist church, recently delivered an address in which he predicted the passing away of nationalism and the concentration of authority. Nationalism, he said, will, in the future, not exist, as now understood. The nations will be freed from the prejudices of environment that now separate them, and will seek alliances with kindred nations, for mutual strength and development.

He indicated what, in his opinion, will happen in the immediate future. There will be the United States of North America, and of South America. Then there will be the United States of Europe; the Russian empire; the German empire, the Chinese empire, consisting of eastern and central Asia; the Indian empire, and the empire of Australia. There is no special provision in this view for the British empire, but perhaps the bishop imagines that the English will absorb Africa, as a recompense for the loss of India, Australia and Canada.

There is nothing improbable in the suggestion that the world has entered upon an era of centralization, in which mankind will be gathered in larger groups. But to predict the exact lines on which the grouping will be done would, at this time, be difficult. Austria and Germany may possibly unite. Russia may continue to expand until it reaches the Pacific. The Latin nations may find it necessary to combine into the United States of Europe, and so on. But these groupings cannot take place without clash of arms and commotions among the nations, such as the world has not witnessed before. Empires as now constituted are held together by force. Within them are elements that adhere as loosely as clay and iron. They are built up of broken fragments. In the remoulding the elements must be separated; the wrongs done in the past must be righted. The traces of the rule of blood and iron must be effaced and the principle of human rights be recognized.

We believe this is about to take place. According to the Scriptures, an era is at hand in which all power, glory, and dominion shall be given to Him whose right it is to rule. This is clearly set forth in the revelations to the Church in this dispensation, as it was declared to the Saints of old. We read in the Doctrine and Covenants: "For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand." Doc. and Cov., Sec. 28: 11.

But this assumption of power by the Redeemer will be preceded by great changes, politically and otherwise. "But, behold, I say unto you, that before this great day shall come, the sun shall be darkened and the moon shall be turned into blood, and the stars shall fall from heaven, and there shall be greater signs in heaven above, and in the earth beneath, and there shall be weeping and wailing among the hosts of men." V. 14, 15. This is the very language by which the Prophet Isaiah is thought to have described the fall of the Babylonian empire (Is. 13: 10); Joel, the end of the Jewish state (Joel 2: 10); our Lord, the same event (Math. 24: 22); and John the Revelator, the fall of Rome (Rev. 6: 12).

If that interpretation is correct, great and momentous events in the political world are to be expected, before the beginning of the Millennial reign of the Son of God—events that, in the pictorial language of the prophecy, can most fitly be compared to the darkening of the heavenly luminaries that rule day and night, and their deviation from their wonted courses in space.

It is necessary to be prepared for such events. It is necessary to be guided by a faith founded, not on the opinions of men, but on the firm rock of revelation, for those who are, not so founded will surely perish in the "storms" and the "floods" that are coming, and the fall will be great.

The Cuban problem—To square duty with desire.

A training school for beggars has been discovered in New York. Presumably it is much the same kind that Faolan and Bill Sykes ran.

King Edward has been bestowing the Grand Cross of the Order of the Bath quite profusely. This would seem to be the proper order to confer upon Dewet.

Justice Brewer is in favor of national expansion, but national expansion along Golden Rule lines. Along such lines, and along such lines only, expansion is all right.

Whatever the faults of the Krugers they have the virtue of being brave men and fighters. Mr. Kruger says

that he has thirty-one sons and grandsons in the field.

David, the husband of Carrie Nation, disapproves of his wife's saloon smashing career. It is almost needless to say that he tells this to the reporters and not to his dear spouse.

So there is to be an extra session of Congress just as soon as the Cuban constitution is ready for submission to that body. There are worse things than extra sessions but for the moment we cannot recall their names.

The junior senators from Maine and Massachusetts have sounded a warning in Congress against extravagance. It is to be feared that the warnings will be no more than a Lodge in some vast wilderness and a cry of Hale and farewell.

According to Tien Tsin advices seven nations have declared war against China. They are seven watchers upon a tower so to speak, but according to that delightful military authority, Corporal Trim, more than two watchers upon a tower are superfluous.

Heretofore it has been thought that no one could pull Gov. Roosevelt's leg, but now it is certain that it can be pulled. John Goff pulled it while the governor hung over a high cliff to get a shot at a mountain lion. And so another great reputation is shattered.

Do not forget the Ridges testimonial concert in the Tabernacle on Tuesday evening. It is for the benefit of the builder of the big organ which has become so famous. Make it a success, by purchasing as many tickets as you can, and by attending in person and enjoying the musical feast prepared for the occasion.

Speaking of the anti-joint crusade in Kansas Cardinal Gibbons sums up the whole situation in a nut shell when he says: "Either the total abstinence laws of Kansas are wise, just and necessary, or they are not. If they are necessary and wise and just, they should be rigidly enforced by the legislative authorities. If, on the other hand, they are none of these things, they should be legally and regularly repealed." The legislature at Topeka would do well to ponder these words, for they are words of wisdom and of patriotism.

The note of warning against extravagant appropriations by Congress sounded by Senators Hale and Lodge is timely. Extravagant appropriations beget bad habits, and bad habits, like the Old Man of the Sea, are very hard to shake off. The country's resources are such as were never given a people before, but the richest and seemingly inexhaustible inheritance can be dissipated if not carefully watched and husbanded. Congress is not watching and husbarding the inheritance of the American people as it should. Let it heed the warning of Messrs. Hale and Lodge.

Many people in England are asking this important question: Does King Edward purpose to rule or reign? Time only can tell but it is altogether likely that he will be desirous of taking a more active part in directing the affairs of his kingdom than was his queen mother. It is not unlikely that he is ambitious to be to Britain what his emperor nephew is to Germany. But so long as the English house of commons keeps its hereditary rights and ideas the new king will not be permitted to overstep his prescribed constitutional rights; and they are bounded within rather narrow limits.

ON RELIGIOUS TOPICS.

Chicago Tribune.

"They [railroad churches] are made after the pattern of an ordinary railroad-car, only on a larger scale, and are provided with sufficient space to seat one hundred people comfortably, and to give room for the church organ and pulpit, besides providing for living quarters for the missionary and his family. They travel from town to town, staying five or six weeks in each place. It is rare that they are not the foremost of a permanent church home and the basis of the religious and social sentiment of the places visited by them. There are now eight of the railroad chapel cars traveling in the Western States and in the provinces and woods of northern Wisconsin and Minnesota. They are all made of the best material and workmanship. They are eighty feet long from end to end, having a seventy-foot body. This space is divided into fifty-foot chapel, with seats provided for one hundred people. At one end twenty feet of the length of the car is set apart for the use of the evangelist and his family. They are never allowed to go out of repair, but are sent to the shop to receive a coat of paint and varnish whenever needed. They are fitted with six-wheel trucks and air-brakes. The cost of the cars is \$7,000 each. The railroad companies have become interested in the movement, and the cars are hauled from place to place free of charge. The first car that was built was given the name of 'Evangel.'"

Harper's Weekly.

The king profoundly believes that while it is not to be expected that every one in the world should believe the same thing, every one should believe something, and should act up to his religious belief. His catholicity is well shown in the following extract from a letter of Archbishop Magee, written in December, 1878. He is speaking of a visit to Sandringham [the country seat of King Edward] on Saturday of Monday: "Just returned from church, where I preached for twenty-six minutes (Romans, vii: 25). The church is a very small country one, close to the grounds. The house, as I saw it by daylight, is a handsome country house of red stone with white facings, standing well and looking quiet, comfortable and suitable. I find the company pleasant and civil, but we are a curious mixture. Two Jews, Sir A. Rothschild and his daughter, an ex-Jew, Disraeli, a Roman Catholic, Colonel Higgins, an Italian duchess, who is an English woman, and her daughter brought up as a Roman Catholic and now turning Protestant; a set of young lords, and a bishop. The Jews came to church; so did the half-Protestant young lady. Dizzy [Disraeli] did the same, and was profuse in his praises of my sermon."

Boston Congregationalist.

The most assertive foe to religious faith today is found neither in science nor in theology, but in current literature. A host of writers has arisen, mostly of the younger generation, educated and of brilliant imagination, who defy science and caricature religion. They are neither theologians, nor scientists, but in fiction and essay they describe the conflicts going on in young minds in which science finally debauches faith. They assume to understand human nature, but deny to it its deepest needs and its highest aspirations. To look back over the century and mark

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the wonderful progress in discovering the secrets of nature and the processes of developing life to be inspired with new hope. Every advance in knowledge must in the end bring men nearer to God. Science, theology, literature, all are paths which lead into His presence. To attempt to follow them without approaching Him is to leave them, to fail in finding what they have to reveal, and to lose one's self.

New York Independent.

After all, it is earnestness that tells, for earnestness means a certain degree of leadership. The earnestness may be devoted to old things, old truths, those that remain fundamental to all character, truths that are true for learning or for ignorance; and it will be successful, because it has in it the element of leadership. Most men follow; few lead. If the preacher has a leader's gift of the common, acknowledged good things of God and man, for making people good, for correcting their vices, for showing them God, for pointing them to Christ, in the pulpit and out of it; if he fights what everybody knows to be wrong, in the business in the character of his individual hearers, and holds up to them the model of our Lord's life and the sacrifice of His death as if he meant it, and was in earnest about it, then the common people will hear him gladly, and the rarer people who do their own thinking will also be glad to hear him.

New York Outlook.

We are opposed to the anti-cantenn movement, not because we are in favor of selling beer to the soldiers, but because we desire to see the sale of liquor restricted and regulated. Whatever agitation, wise or unwise, just or unjust, may be made by the soldiers advocates of temperance, it still remains an undeniable fact that the private soldier believes that he has a right to drink, and that in much, if not most, of his drinking he is satisfying an innate social instinct. It is for companionship with other men in gathering places where conversation and exchange of ideas and experiences may be enjoyed. This is an instinct that is at the bottom of all social, literary, and even religious clubs. We think that some sort of social center ought to be maintained in each camp and garrison. Such a meeting-place the post canteen has provided, and we do not see that the agitation against the canteen has so far resulted in any substitute being offered.

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