SUNDAY SERVICES.

Yearly Remarks by Elder James E. Talmage on the Proper Observance of the Sabbath.

Religious services were held in the Tabernacle, Salt Lake City, Aug. 14, 1892, commencing at 2 p. m., Counselor Charles W. Penrose presiding.

The choir sang the hymn beginning:

And now, O Lord, our souls to bless
We come to partake

Prayer was offered by Elder Theodore Curtis.

The choir next sang the hymn:

Behold, the great Redeemer died,
And loved a dangerous world to save.

The Priesthood of the Second Ward administered in the ordinance of the Sacrament.

ELDER JAMES E. TALMAGE

was the speaker. He referred, in the outset, to the fact that the Elders of the Church are called upon to speak on occasions like the present without any previous notice, so that no time for preparation of what they had to say was allowed them. Hence it followed that they could not be expected to address the congregation assembled great powers of oratory as the result of careful study and a critical selection of topics, words and sentiments. Yet he himself could call to mind many instances when he had heard men stand up and speak, in their weakness, as in mighty strength. It had been his fortune to go into a number of the greatest and grandest edifices of worship which had been erected by man, and there listen to sermons the outpouring of men's most earnest and profound study of theological matters and religious morals by trained orators. He offered no criticism upon any sermon of worship or upon the grandeur of some of the buildings in which services were conducted, yet he would say no such ceremonies as were observed therein had been known under the name of the worship of God.

It was not necessary in order to worship our Father acceptably that we should assemble in buildings erected at great cost. As the people of old offered their sacrifices, their prayers and devotions unto Him in the wilderness, upon the desert sand, and they were acceptable in His sight, so in modern times His people had gathered in holy consecration to the worship and upon the platform of this great land. He had there met with them, as every true heart knows, and His blessing rested upon them. Need we doubt, therefore, in a congregation of this kind, if we put away from our hearts all things that were worldly and wicked, that the same blessings were within our reach?

Take one day of the week upon which we assembled together should empty such as body talks, as the very name—the Sabbath day—indicated each. Upon this pathway day, throughout the length and breadth of the whole and inhabited by professing Christians, we find congregations gathered together in the acknowledged and avowed purpose of worshiping Him. Yet there was a growing disposition among us regard the week-ending day as a day of a change, for the sinning of the Sabbath.

Let them ask themselves for what purpose was the Sabbath instituted and why has they been called upon to meet together on that day, to offer their prepared supplications unto Him in humility and gratitude? Let them ask that question of themselves and see if the true reasons he knew a reporting the institution of the day was by the Creator himself, after having spent six days in making the world and all things in it, with a condition in which it could be recovered by man. We know that He rested upon the seventh day and hallowed it. He blessed was the Lord of this day. He himself had set apart that seven days for the sinning of man, and we know that the time in which we live is not given unto His people in vain language that could not be understood relative to the Sabbath observance. For a part of all the commandments which the Lord gave to Moses, and the new wishes to our brethren amongst the greatest space, was the one beginning with the words "Remember the Sabbath day to keep it holy." He commanded the apostle and St. John, in Revelation, the words "Hallowed it." He called what was meant by that? He believed the day or time was to sanctify it, to render it holy, to set apart for some special service in the Almighty's cause. Here, then, was the Lord's own word, and we believe that the Sabbath was the day to be hallowed unto His service, the day to be devoted unto His cause. His people in Israel telling them His purpose in establishing the day, explaining to them the benefits which would result from a consistent observance of this day, and also the penalties which would follow the willful disregard and neglect of His requirements in this respect.

Elder Talmage quoted the thirteenth verse of Exodus, xxxi:

Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that you may know that I am the Lord that doth sanctify you.

What did the Lord mean by declaring that the observance of the Sabbath day was a sign between Him and His people? He had ever delighted to giving signs unto His people would be distinguished from all others. What He said in comparatively modern times compared with this day—the day when the Savior Himself stood upon the earth and gave instructions to His disciples to go forth and preach the Gospel to every creature—and these signs that follow those that believed—that relating certain symbols by which the observer could recognize between the followers of the same creeds. Here, then, was a sign established from very, very days that His people should observe the seventh day and keep it holy. Jehovah, Creator himself, after making the world in six days, rested on the seventh day and drew first from all the writings that detailed the doings of God with man a single instance in which our Heavenly Father declared to be the thing which the Sabbath is not, as the expression itself. Before mentioning the Sabbath for his people He observed it himself, sanctified it, and gave it as a pattern in the world unto all who should dwell upon it.

The keeping holy the Sabbath day became commanded more than a merely thing, we have just seen from the Lord's mouth, to be established by way of instruction for those of His covenant children who would not obey His commandment.

To shall keep the sabbath therefore for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

We does may work to done, but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work on the sabbath day, he shall surely be put to death.

This law was not to be a dead letter, not given simply to be placed on the statute book and know no enforcement. While the children of Israel were in the wilderness they found a man who gathered sticks on the Sabbath day, they brought him unto Moses and Aaron and all the congregation; he was stoned without the camp, and they, as the Lord had commanded them. The Sabbath observation, we in these days seemed wanting of doors.

The speaker cited various other passages from Holy Writ bearing on the subject of hallowing the Sabbath day, and went on to remark that those people who did not understand the principles upon which the Church of Jesus Christ of Latter-day Saints was founded found such with their professions that they could receive emotional revelation. These people asserted that continued revelation might, in many instances, mislead and act at sought revelations which had been received before. All such criticism should be charge answered by the request that they would point out one single instance in which the Lord had ever given a revelation contrary to necessity. Elder Talmage read from the revelation given through the Prophet Joseph Smith in Jackson County, Missouri, August 7th, 1831 (Doctrine and Covenants, Sec. 59, verses 9 to 15.)

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go up to the house of prayer and offer up thy sacraments upon my holy day;

For verily this is a day appointed unto you to rest from your labors, and to pay your devotions unto the Most High;

Nevertheless, thy vows shall be offered up in righteousness on all days and at all times;

But remember that on this the Lord's day thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

And on this day that thou shalt do none other thing, only let thy food be prepared with gladness of heart, that thy fasting may be perfect, or, in other words, that thy joy may be full.

Let the Latter-day Saints hear and understand this for their own benefit. The great lawgiver had there enacted or re-stated that law of hallowing the Sabbath, lest some of them might say that it was a mistake, only to the days of the Israelites—in former times. If they failed now to observe that law, the signs which had been established for them God and His people would decline.

But upon looking abroad in the world we saw that the people had come to regard the Sabbath day as one of pleasure. Theatres, opera houses, and many places of far worse figure were kept glaringly open on that day to many of the great cities of the land—the land which had such good to acknowledge the hand of God in—when a host had been raised up by the hand—this nation—now independence was obtained upon a Declaration which had been signed by the fathers of the Revolution. The people were running away and forgetting altogether the instinct of the Lord their God.

Coming nearer home, among those who called themselves the Saints of latter-days, did we find a growing disposition to look upon the Sabbath day with reverence? There at pleasure, sports for amusement—and in many cases for emolument and unpopularity—the people were kept away, and the people were tempted to go into the canyons to the lakes, and into these natural temples and great beauties of the land to their own enjoyment and instruction. They descerated the Sabbath of the Lord day and tried and tried under foot the holiest statute which He had established in the sight between himself and his people, making His great day the day of pleasure, of angling, of the country and forgetting they are the people who professed to be the disciples of the Lord Jesus Christ. Why, he was asked, it was to be a holy one of the Lord and He had always been jealous of Holy ones—be they men or things, places or days. Let them think of what they were doing by engaging down into the mire of some unimportant things to take holy day. The Lord would not allow such trifling with holy things to go unpunished, and he sometimes felt that we were more guilty than the Israelites of old, Dathan, who at his unrighteous head behind "the stiffing on the wall." He had thought, at times, that some of them who were so negligent, become angling, desecrating the Sabbath day, should fear lest the hand should be seen trading on the wall of the temple where we have prophesied and been, because they had desecrated the holy changes God.

In conclusion the speaker thought his hearers to forsake such idle times and holy days, keeping the date times signs or symbols by which the Saints should might be distinguished from those who claimed not to be His people. Let them lead true Christian lives and seek every day to deserve state unto Him that they deserved the fond name which He had applied unto them—His children.

COUNSELOR CHARLES W. PENROSE

said he desired while the choir was preparing to render the anthem to add a few words to the remarks of Elder Talmage. Not any doubt the Latter-day Saints keep the Sabbath day holy and refrain from going on excursions to places of pleasure resort, but they should teach their children to observe this day and walk uprightly before the Lord, for so had Lord commanded. He would ask his brethren and sisters, the fathers and mothers in Israel, to use all the influence they possessed to induce their children to keep the Sabbath day holy. Parents in Zion should also exercise a special watch over the young, especially at night. He had been informed that on the late bathing trains, a great many of our young people when returning conducted themselves in a very improper manner, the daughters of Latter-day Saints mingling with strangers, persons of loose character, and acting in a way which was a disgrace to the name they bear. As one called to watch over the people of the Lord in this ministry, he begged of the brethren and sisters to see that when their children went out on pleasure they returned home at the proper time. It was a bad thing for boys and girls to be away on pleasure excursions till nearly midnight. Times not good either for their health or their morals. He had spoken to his commandment. On the contrary, he believed in proper and innocent recreation for both old and young, more particularly for the youth. But recreation should be conducted that no harm could come from it. Parents were not able to accompany their children in their recreations, they should see that some one has charge of them who could exercise influence over their actions, in order that they might return home at proper season. Teach them to conduct themselves aright. He would ask the young ladies, when near they went out on pleasure drive to comport themselves with that modesty and decorum which became every lady, to say nothing about Latter-day Saints. It was not considered proper any where for young ladies to act in the way some conduct themselves when out for pleasure. They should be modest and quiet in their manner as well as in their acts and speech. He hoped the young people would take a lesson from what he had said, so that such admonitions need not be repeated, for on the rising generation in Zion depended the future glory of Israel. May God help us to be mindful of our responsibilities in this and other respects.

The choir sang the anthem: "Glorious is Thy Name, Almighty Lord."

The benediction was pronounced by Elder John Morgan.

The London News pronounces Gladstone's address just before the parliamentary elections "the most remarkable one that Mr. Gladstone has delivered in a long time. The performance is one of the finest and subtlest in the history of eloquence."

If you want anything don't expect to get it unless you work for it. Time after you have wished for it and done your best, don't expect more than a quarter as much you think you ought to have. So shall you be happy and not be disappointed.

A woman little known to anybody in the past twenty years died in New York the other day. Her name was Kate Fox Jencken. Few will know anything from the announcement. Yet forty-five years ago this woman, then a little girl, living with her family in a little house near Rochester, N. Y., was one of two sisters who made the "Rochester knocks" famous through the world, then developed the startling new spirit religion, which now numbers not less than a million believers.

A money making industry in the future for the United States will be the hog industry. The leading countries of Europe now ship our pork on the strength of the report of our inspectors that it has been inspected and found healthy. That means a source for American pork such as has not yet fairly begun to open. American farmers may turn their attention to hog raising with the certainty of a demand for their product. Meanwhile the utmost skill and intelligence should be exercised to make this meat the best of its kind in the world. We have all the conditions for putting American pork beyond competition.

It is common to make merry over the mindmasters of thirty years ago who taught the multiplication table by rhyme singing and the capitals of the states of the Union in the same way, as well as the rivers on which they were situated. Yet the fact remains that the scholarly or girl of thirty years ago was better grounded in the three R's than the scientifically instructed young one of today. A rhyme that jingles easily is always remembered better by a child than a train of abstract reasoning. Hence the Mnemonic in modern years also, and as they are returning to old methods. It is like the little boy to whom, in a fit of righteous resolution, his big brother attempted to teach a text of Scripture. An hour had been spent in rain over the pious task, when suddenly the big brother said in despair, "Jerusalem, Methody." Instantly that dependable little boy responded in a low volume tones perfectly the words of "Methody." Jingling rhyme is remembered by children even when it is somewhat better than dry, scientific facts. The youthful mind is so fond of such rhymes that the children even make nonsensical jiny songs for them when sense can better cause are provided for them. Children naturally love rhythm.

Canada's Conquest of New England.

When Prince yielded up Canada to England in 1763 there were about 65,000 people of French descent in the provinces. At present, out of Canada's 5,000,000 inhabitants, 1,700,000 are of this race. Double the American French in the Dominion, 900,000 of them have passed over the border into the United States, chiefly settling the factory districts of New England. This makes the total number of the French Canadian race 2,600,000. That is to say, there are nearly 30,000 times as many as there were in 1763. It is not the fault of the French branch that the population of Canada is small. The number of children among them is a family ranges all the way from twenty-three down.

The point of interest which touches the United States in this remarkable capacity of French Canadians to increase their families is the fact that so many of the children cross into the States to seek their fortunes. The time seems not far distant when portions of the United States may be called New Canada, as the whole country was already been dubbed New England. New England at present contains half a million French Canadians. They are among her most docile, dexterous and industrious workers. Moreover, among them they own in the States over $100,000,000 worth of property.

They turn into American citizens rapidly and form a peculiar attachment to the Union. It surprises the Canadians to find while in Canada the French have fought desperately for their language and insisted on its retention in school and in governmental documents, in America the younger ones take pride in at once acquiring English and using it constantly. The children are so eager to drop French and speak English only as those of German parents are to abandon the tongue of the fatherland. Undoubtedly the powerful tie of kinship that more and more ideals French Canada to the Union will have its influence with the question of political annexation comes up.

THE TERRITORIAL FAIR.

The Premium List an Elegant Little Volume of 100 Pages.

DIFFERENT DEPARTMENTS DEFINED.

Classes and Under Whose Supervision They Are—The Baby Show.—Miscellaneous.

The premium list for the Utah fair is an elegant little book of 100 pages and is a work of art, the cover being a lithograph in photochrome colors, with cuts representing the different departments of the fair.

Class A—Horses—Premiums for first and second premiums amounting to from $5 to $25 and gold medals for best mares and stallions of different ages and takes in all the varieties of thoroughbreds, standard bredes, Clydesdales, Percherons, English draft geldings and other draft. Buckeyes, coach horses, grade carriage, mulesses or gentlemen's driving horses, saddle ponies under fourteen hands. It also provides for grand exposition of gold medals and $25 for first and $15 for second prizes for best draft stallions, any age and breed and the same award for coach stallions. Smith Parkes is superintendent.

Class B—Cattle—In charge of Anton F. Fritz, jr., provides for first and second prizes in all the divisions, viz: Short horns, Devons, Jerseys, Holsteins, Galloway, Polled Angus, Red Polled, Hereford and fat cattle. There is a sweepstakes in each division. Exhibitors of thoroughbreds must be pedigrees. Applications must contain name of sire, breeder, name of animal, sire, sire, sire, sire of dam, volume and page of record of herd book, class and number of premium entered for.

Class D—Sheep and Swine—of which Amos D. Holdaway, of Provo, is supervisor has been entirely rearranged and instead of sending prizes for long wool and fine wool sheep, the different classes are named as follows: American Merinos, French Merinos, Lincoln, Lincoln, South Downs, Oxfordowns, Hampshire-down, Suffolks, Fine and second prizes are offered for best ram and ewe of each breed and they are given for horse, mule, ewes and for flocks. Amongst the sweepstakes are will provided for. The swine premiums are raised 100 per cent.

In the poultry department Mr. John D. Peters who previous to a certain conflict then wrote. Intended rules are printed and a judge will be brought from the east to mark the scores and award the premiums at all the states of an Americans, games, Hamburgs, Spanish, French, Polish, Dorkings, game bantams, bantams other than game, also for miscellaneous fowls, such as turkeys, bantams, peafowls, guinea fowls, Aylesbury ducks, Cayuga ducks, Pekin ducks, etc. Prizes are offered for artificial mothers and incubators, for model coops, brooder houses, for pigeons, pets, such as rabbits, hares, squirrels, guinea dogs, guinea pigs, mockeys, cats. In the for livestock, honey, bees, wax, tools for apiary, and general sweepstakes are named.

Class E relates to dogs. This department will be under the immediate charge of Hugh Lewis, and the rules are set out at length and silver cups offered for best males, females and pups of the following breeds: Bermuda, mastiffs, pointers, English setters, Irish setters, collies, beagles, foxhounds, round-headed bull and terriers, black and tan, Irish terriers, Yorkshire terriers, toy terriers, pugs, King Charles spaniels, and miscellaneous.

J. M. Longsdorf of Ogden announces that F. which refers to agricultural products of Utah, and also includes confectionery, vegetables, etc. The solution of seven points this year is a special feature.

Horticulture and Sericulture is under the charge of Moroni J. Thomas, and besides the premiums of last year, he adds special prizes, and new cups for displays of minor goods from Utah factories, and for cut flowers, designs, baskets, etc.

In the department of agricultural machinery, implements, etc., Nelson A. Empey has an extended list which provides for Utah manufactured implements for the preparation of the soil and the cultivation of the crops, for harvesting and preparing crops for market and use, dairy machinery, vehicles, and general implements and machinery.

The division relating to agricultural machinery and implements manufactured outside of Utah, and no premiums will be awarded for long a or awaiting competition will be annual. Every opportunity, however, will be afforded for a special show and every facility for other exhibitors to display their implements, and space will be provided free. The fire art department is placed over by Heber M. Wells and contains about the same offers as heretofore, except in the previous for photographic displays which are materially changed. It offers a fine list of our artists and covers everything to be thought of.

Dr. John R. Park is superintendent of the educational department, and has been doing a great work in his line. The part under his management is almost, if not quite, new, and the work laid out by schools and students is varied and educational in character. He offers prizes for collections by counties of insects and specimens mounted or preserved in alcohol, Utah birds and animals, stuffed and mounted, or preserved in alcohol, or preserved in skins; land and water shells and fossils.

Native woods in vertical tangent and longitudinal sections, showing bark if possible.

Plants and flowers, illustrative of the flora of Utah, pressed and dried as a herbarium.

Utah rocks and minerals.

Utah crystals.

Textile materials, accompanied, if possible, by specimens of finished fabric; as wool, cotton, flax, hemp, leather, silks, etc.

Class M is a miscellaneous one, and includes premiums. To the portrait girl, between the ages of 14 and 20 years, present on the fair grounds during the October, 1892, fair, on a day to be appointed by a board of directors, (the previous winners to be barred.)

A baby show—the baby to be hereafter announced, four prizes of $20, $15, $10 and $5, to be awarded by a committee selected on the grounds. Everybody's baby eligible between the ages of six and twelve months. Prizes offered by the society; other prizes by citizens.

The marriage of any couple or couples that may present themselves to the secretary to be married in the Exposition building by a justice of the peace, a large and brilliant public reception being guaranteed. The society offers premiums of suitable furniture for housekeeping, etc., supplemented by sundry gifts from city merchants.

In the case of more than one couple presenting themselves, the premiums will be fairly divided.

The principal features of the Deseret Museum will be exhibited at the Fair.

In addition to the foregoing there will be a fashion accounts, a dispute shooting contest, a school gymnastic contest, a band contest and other special features to be announced hereafter.

HISTORY OF THE BANNOCK STAKE

The History of the Bannock Stake, compiled by Andrew Jenson, and published in the DESERET WEEKLY, has been bound in pamphlet form, and can now be had at the DESERET NEWS Office at 15 cents per copy.

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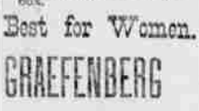

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NOTICE TO CREDITORS.

Estate of George A. Smith, Deceased.

NOTICE IS HEREBY GIVEN BY THE undersigned, executors of the Estate of George A. Smith, deceased, to the creditors of said deceased, to exhibit their claims against said estate, with the necessary vouchers, within four months from the date hereof, to the undersigned executors, at the office of Messrs. Smith & Williams, in Salt Lake City, in the County of Salt Lake, Utah Territory.

JOSEPH F. SMITH,
JOHN HENRY SMITH,
CHARLES W. SMITH,
ELEANOR A. SMITH,
Surviving Executors of the Estate of George A. Smith, Deceased.

WILLIAM H. SMITH, Attorney for Estate.

Dated July 15, 1892.

R. K. THOMAS

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