

THE DESERET NEWS. WEEKLY.

A COMMON SABBATH.

A WRITER in the *Israelite*, a Jewish paper published at Cincinnati, makes an appeal to his Hebrew brethren, to unite with the Christians in the observance of the same day as the Sabbath. The writer is a gentleman living at New Orleans, and he says that the changes of the last half century have rendered it impossible to observe properly the seventh day of the week as the Sabbath. It might be proper in former times, but so were other observances which the Israelites have found it necessary to modify.

He declares that there is no special command that the Jews shall keep their Sabbath on a Saturday, and therefore that there is no reason why the whole body of Christians and Jews may not keep the Sabbath on the same day—the Sunday. He argues that it would not be possible, in all parts of the globe, with the hours of sunset and sunrise, changing with every degree of longitude, to indicate by them any precise time which would be the same holy period. The Christian world, outnumbering largely the Jews, have adopted another day, and as the rule now is, he thinks, it is especially hard upon the Jews. They have to close up their business and suspend their labor on Saturday, when all the rest of the world are fully employed; and they have to close their business virtually on the succeeding day, when the other portion of mankind have their Sabbath. If one day was agreed upon, the whole civilized world would keep their Sabbath on the same day.

The writer does not say in what mode this Sabbath should be observed—rigidly, or as a day of rest from labor and recreation for body and mind. But he administers a gentle reproof to his co-religionists for their former implacable bitterness and persecution. Jesus, he declares, was a reformer of the Jewish religion, whom they caused to be executed; and afterwards they compelled his disciples to alienate themselves from the Jewish Church. They were themselves to blame that Christianity is now a faith outside of Judaism.

We think his argument concerning the hours of sunset and sunrise changing with every degree of longitude, making it impossible to indicate by them any precise time which would be always the same holy period, an excellent one. We think it covers the whole ground. But whether strict Jews will view it in this light or not is exceedingly doubtful. We judge our Israelites in this country would have no difficulty in adopting his suggestion. Instead of its being an inconvenience to some of them to have a different sabbath, it is rather the contrary. They all, we believe, keep their stores open on Saturday, and some of them, we are told on Sunday too. If they have any qualms of conscience about dealing on Saturday, they do not visibly affect them. Probably the longitude of this city may have something to do with this disrespect of this time-honored day among the Israelites.

RENOVATING FRUIT TREES.

THE capabilities of the climate and soil of this Territory, for growing fruit, have long since been proven to be of the highest order, and are probably not excelled by any portion of the earth in the same latitude and of the same altitude. The growing of fruit has also been quite extensively carried on, and very many visitors and travelers have been surprised, upon arriving here, to find peaches, apples, cherries, grapes and many other varieties of fruit of as large size and as excellent quality as could be found in old fruit growing localities in other parts of the world. Still it has been, to a great extent, the same with fruit growing as it has been with farming,—far too much has been expected from the soil, and too little done to help it. In consequence of this the quality of some few varieties of fruit here is not equal to what it was a few years ago. Especially is this the case with peaches, many of them now being small in size and inferior in quality. We are satisfied, that if proper care be bestowed upon our orchards in the way of pruning and cleansing the trees and feeding the soil, "scrubby" fruit can soon be entirely banished from our market, and every kind of fruit can be produced here, equal in size and quality to any produced anywhere else in the world.

This is a subject of more than ordinary import to the people of Utah. They believe in totally discarding the use of some kinds of animal food, and that animal food of any kind, to be healthy, must be moderately used, hence the necessity of cultivating and producing large supplies of the best kind of fruits and vegetables.

We have been induced to call the attention of our readers to this subject, through perusing an account, in the *New York Sun*, of a meeting of the "Fruit growers' Club," in which the "Renovation of old orchards" was a matter under discussion. During the proceedings a letter was read from Mr. John A. Brush, of Brooklyn, in which he relates his experience in this direction. Mr. Brush says he purchased a place some eighteen years ago, and at the time of the purchase was told by the former owner that he had better cut a certain number of apple trees down, as they had long before ceased to bear fruit. Instead of cutting them down, as advised, Mr. Brush resolved to experiment upon them, the result being both profitable and satisfactory. He procured some of the refuse matter from a sugar house and mixed it with an equal quantity of soil, and then dug in a liberal supply around each tree. He next gave the limbs and trunk of each tree a "tremendous scraping," and finished by applying a coating of shalac. The following season he was agreeably rewarded by a moderate yield of apples, and the year following the same trees yielded a splendid supply, and with ordinary pruning, and cultivation for garden purposes, those apparently condemned and worn-out trees have borne up to the present time.

The dead outside bark on fruit trees was considered decidedly inimical to their health. Some of the members of the club were in favor of scraping it off; while others were in favor of washing it off with strong lye. But when scraped off in the Fall, as related above, the opinion seemed to be that a coating of shalac or some similar substance was necessary to preserve the tree through the Winter.

The method of destroying the bark louse in the apple tree was another point discussed, one gentleman stating that he had found them a great pest, and had in vain sought a remedy. A Mr. Fuller said the only remedy he had found for them was to prune the trees severely in the Spring, and then in June, when the young insects are hatching, to wash the trees over with strong lye.

If the methods indicated above are good for renovating and improving apple trees, may not something similar be equally beneficial with the peach and other varieties. It may be said that the peach tree is much shorter-lived than the apple tree, which is true. But many peach trees in our peach orchards, still far from being worn out through old age, yield fruit hardly worth gathering, and each succeeding year it seems to be later in ripening, and more inferior in quality.

If this can be remedied by proper care and attention in pruning, cleansing, &c., and we believe it can, to some extent at least, it will be more advantageous, pecuniarily and otherwise, to our fruit-growers than to let the quantity and quality of their fruit decrease through carelessness and neglect; and by adopting some such course the prestige this Territory has already acquired for fruit growing will be retained and strengthened.

OBITUARY.

It is our melancholy duty to-day, to record the demise of President Daniel Spencer. President Spencer has been in a delicate state of health for a considerable length of time past; but it has not been such as to alarm his family until about a week ago, when erysipelas set in, which terminated fatally at about ten minutes to six last evening.

Brother Spencer was the son of Daniel and Chloe Spencer, and was born on the 20th of July, 1794, at West Stockbridge, Berkshire Co., Mass. He was baptized into the Church of Jesus Christ of Latter-day Saints in April, 1840, and was immediately after ordained an Elder. In 1842, he and his family emigrated to Nauvoo, and in the course of the same year he was sent on a mission to Canada. In 1843 he was elected a member of the Nauvoo City Council, and soon after, in company with Elder Charles Shumway, was sent on a mission to preach the gospel to the Indians. While upon this mission he endured many hardships.

In 1844 he performed a mission to

Massachusetts. After the death of the Prophet Joseph he was elected Mayor of the city of Nauvoo, and continued in that office until the repeal of the city charter.

He left Nauvoo in 1846, and arrived in Salt Lake Valley in 1847. While crossing the plains he acted as captain of a hundred, and in connection with Hon. Ira Eldridge had personal supervision of the first company of fifty that followed the pioneers to these valleys. He was appointed a member of the first High Council organized in this State, and in '49 was appointed President of this Stake. At the October Conference in 1852 he was appointed on a mission to Europe, and labored in connection with S. W. and F. D. Richards as their first counsellor. He travelled in the Conferences in England, Ireland, Scotland and the Channel Islands, and visited Bro. Vancot in Scandinavia.

In the Spring of 1855 he was sent from England to the United States to assist in the outfitting of the emigration for the Plains, and returned to England in the Autumn. In the following year, 1856, he was again sent from England to the States to assist in forwarding the emigration, and at the close of his labors, in the Fall, he returned to Salt Lake City, arriving in time to attend the October Conference, when he again resumed his position as President of this Stake of Zion, which position he filled to the time of his death.

President Spencer was conscious up to the time of his death; and talked calmly with his family, about their affairs, and died as though he were falling into a quiet sleep. He was a man of remarkably exemplary life, and as President of the High Council he gave proof of great wisdom and sound judgment, having in that capacity heard and decided a great number of cases, it rarely happening that an appeal from his decisions was taken, and when they were, his decisions were generally sustained by the First Presidency.

President Spencer's funeral obsequies will take place to-morrow morning at half-past ten o'clock, at the 13th Ward Assembly Rooms.

Died, at twenty minutes past six o'clock, on the morning of Wednesday, the 9th of December, 1868, of pneumonia, LEONORA, wife of Elder John Taylor.

The deceased was the daughter of Capt. George Cannon, and Leonora his wife, and was born October 6th, 1796, at the town of Peel, Isle of Man. From her early youth she was religiously inclined, and had a strong desire to serve the Lord. She sought to do that which was pleasing in His sight to the best of her knowledge, and was rewarded with many pleasing evidences of her acceptance before Him. She associated herself with the Methodists, and was for many years an exemplary member of that body. In the year 1831 a friend of hers, whose husband was going to Canada in the capacity of Secretary to the Governor of that province, pressed her to accompany her as her companion. Her friends tried to dissuade her from going; but, after making it a subject of earnest prayer, she announced it as her determination to go, and in reply to their oft repeated remonstrances against her undertaking such a journey among strangers, she said she did not know why she should go to Canada, yet she felt that it was the will of God that she should take the voyage. Subsequent events have proved the correctness of her impressions, and that she was led by Him; for by carrying out this decision she herself was brought to the knowledge of the truth of the everlasting gospel, and was the means, through the instrumentality of her husband, of imparting that knowledge to many of her kinsfolk, who yet live to bless her memory for her faithfulness in following the counsel of God in this matter. In going to Canada, however, she only intended to remain a short time, and had made her arrangements to return when she met with Elder John Taylor, who, like herself, was a member of the Methodist denomination and a preacher of its principles. This was at Toronto, Canada. In alluding to her marriage she never failed afterwards to acknowledge that God's hand was as visible in bringing it about as in leading her to Canada. The one seemed to be the necessary sequence, in the providence of God, of the other. In 1835 Elder Parley P. Pratt went to Toronto, from Kirtland, Ohio, bearing the glad tidings that God had restored the gospel in its ancient fullness to the earth and organized His Church again as of old. Elder Taylor and several other gentlemen had been

in the habit of meeting together and praying for greater light upon the word of God. In searching the scriptures they became convinced that there were many important truths which were not taught by their own or any other sect, and that all the sects had departed from the order of God. They fasted and prayed much, and besought the Lord that, if He had a church on the earth, He would send a messenger unto them. In all these views and feelings the deceased participated, and when Bro. Pratt came with a letter of introduction to her husband from a friend, and explained the doctrines of which he was the bearer, she received his testimony, and from the time of her baptism up to her decease, whatever her trials, she never wavered or faltered in her testimony and knowledge of the truth. She was baptised by Elder Parley P. Pratt. From Canada she moved with her husband and children to Kirtland, and thence to Far West, Missouri, where they arrived just previous to the expulsion of the Saints by mobocratic violence from that State. The family resided for a while at Quincy, Illinois, and then moved to Montrose, opposite Commerce, and in the then Territory of Iowa. Elder Taylor, having been called with the brethren of his quorum to go to England on a mission, left the deceased with her children in 1839, in a room in the old barracks, that being the best place that he or any of the Twelve could procure in which to leave their families. Upon his returning in 1841, the family moved to Nauvoo, where they resided until February, 1846, when they were again compelled to move, to escape the violence of the mob. In the Spring of 1847, the family moved from Winter Quarters to this valley, where the deceased has since resided. Whether in poverty at Montrose while her partner was on a mission abroad, or when the life of that loved partner was endangered by the bullets of the cowardly assassins who murdered the Prophet and Patriarch, or when under the necessity of parting with him—he having been called to go with Elders O. Hyde and P. P. Pratt on a mission to England—under the trying circumstances which surrounded the Saints in the Summer of 1846 and the Winter of 1847, or when he was absent upon other missions, or under any of the varied circumstances in which she was placed, she never complained or was otherwise than cheerful. Her knowledge of the truth and her faith in God sustained her. Her temper was cheerful, and she possessed a fund of rich humor which, with good conversational powers, made her society very agreeable to her friends and intimate acquaintances; in mixed companies, however, she had but little to say unless drawn out, for she was of a retiring and diffident disposition.

The sickness of which she died was brief. It was only last Thursday that she visited a niece who was confined to her room. And on Saturday morning when Elder Taylor left to attend to pressing business at Provo, she only complained of cold, which did not appear more serious than usual. On Sunday she was very ill; but on Monday was much better; that evening the disease took an unfavorable turn and she sank rapidly; but up to within an hour or two of her decease she retained her consciousness, and though manifesting no disposition to converse, made suitable replies to those who spoke with her. On Monday evening she conversed freely about her death; she then felt that she would not recover. Her wish was to see her husband and eldest son, both of whom were absent. Her husband reached the city about two hours before her death; but her son, who was in Weber Cañon, failed to receive the message sent to him in time to reach here before she died. Her death was like the falling asleep of an infant, so peacefully did her spirit take its flight.

Thus has passed away from our midst a virtuous, faithful wife, a kind and affectionate mother, a steadfast friend and a faithful Saint, in the bright hope and assurance of a glorious resurrection with the just in the morning of the first resurrection.

MINUTES OF A CONFERENCE

Of the Church of Jesus Christ of Latter-day Saints, held at St. George, on Friday, Saturday and Sunday, Nov. 20, 21 and 22, 1868; Elder Erastus Snow, presiding.

Friday, 20th, 10 a. m.

Conference was called to order. After singing and prayer, remarks were made by Elder Jacob Gates, when the meeting was dismissed.

2 p. m.

Meeting was called to order by Presi-