FILTH IN FARMING DISTRICTS.

Visits no Sanitation.—An Old Commonwealth Republished.

[From Deseret News.]

The Semi-Weekly News of 16th inst. contains an interesting letter from Cedonia, of Enterprise, Morgan county, but his comments concerning remarks made at our late Stake conference held in Farmington are not as strictly correct as they should be.

I took notice of a sermon referred to and am better prepared to report what was said than your correspondent, who I am positive got his information in what may be termed a second or third hand manner, and consequently the speaker's remarks and meaning would be very apt to be changed and distorted.

He did not say that Morgan was a city little town and that some of the children "did not know enough to sup cream." He talked rather on general principles and in referring to the lack of wisdom in farmers by allowing filthy corrals, stables, pigpens, etc., to remain near their dwellings he rather inadvertently mentioned Morgan City as being very filthy in this respect, as he had lately visited that locality.

His remarks about their outhouses were similar—and no doubt correct. The stable was in mentioning one of I guess all the cities and towns in the county similarly situated, in regard to the condition of outhouses.

The immense seas of mountains and other ranges for stock in Morgan County will account for the farmers generally being compelled to have yard and stable room for such stock.

But a remedy for the outhouse nuisance is the moral I wish to impress on the minds of your readers. In the cities and easily overcrowded city of Salt Lake, about 240 open cesspools of the Nature office, in an open lot, been outhouses that is almost as stinking a nuisance and putrid and as much evidence of filth as ten hundreds, more, said in Salt Lake City.

As the unwholesome news of the greatly increased cholera will cause your readers to better appreciate an effective and simple remedy for the outhouse nuisance, I will enclose a clipping from the News of June 14th last on the subject of keeping wells secured against worms and other reptiles falling in, also on ventilating houses and the dry earth system. I think it would be a good plan to again publish the cheap and easily manipulated dry earth system therein described.

ROOM TOTALLY OBJECTIONABLE.

Search was recently made for a lost horse in a well which had been closed up only a few days before, and I assisted by flashing the sunlight from a young glass to the bottom of the well, and a memory I have of that search impels me to write the present article.

The bottom of the well was quite thickly covered with dead single worms, and a tub can was drawn up containing about three dozen.

A neighbor whose well is shallow and only curbed was informed too that he empties his well every few weeks on purpose to clean out the dead single worms.

An important question here arises for consideration: If, in a different manner to one on a deep well with a heavy flow of water, and yet worms, mice and other vermin, also vast quantities of filth, are now apt to be found in such wells. The result is that they are not often sought for, and the mischief done is unmeasurable for energy in highest health.

Some wells are not cleaned out for years in succession, and when they are no more evil things have sought their home or often make one shudder within when the family has been "taking down" for an hour or two.

Old Sye possibly has written one truth when he stated that a schoolhouse, well and outhouse, out during late school days, accounted for the mysterious disappearance of mischievous two years before, his body being found dead and stiff from out of the well with a full supply of missing marbles and other abominations.

He only forgot, I suppose, to in regarding dry earth wells with stone or brick walls laid in good lime mortar, or cement, as he has not been over the settlers, and thing the frames to which the cover usually rests with a hastily arranged superfluous in the earth, where lockers are not, wasn't seen in days in a reasonably good condition. If some of your readers who have had experience will tell us through the columns of the News how to below the surface the wall had in more or less caked, and further, any other valuable information on the subject, it will be greatly appreciated.

Every town ought to be compelled, close by legal statutes or resolutions, to use a force pump, with suitable hose, specially for fire purposes. It would be cheap, and in the right direction, to have all filled on a cheap and simple with hose attachments for use in case of fire, and a hydrant organization is not to exceed to extinguish fires.

I might in passing here to mention, as a preliminary remarks, that unless a city hardly consumes water enough to be a good plan to have water distributed with glass sewers in good repair, as a few barrels of water, secured against the accidental cleansing of sewers by hands being called on the issue.

A limited subject in the above is very much in private and public houses. Full installation cesspools and dry earth closets ought to be imported and in some city ordinary affects the human organisms. Our newspapers and publishers ought to call the attention of people in their things sooner than they do. A presiding officer who does not know a little more than a person breathes in order free of charge in an hour ought to early study work on the laws of health.

I have seen meeting houses packed and suffering humanity for nearly two hours at a time, and only supplied with little air from the ventilating cases which were kept holes in the windows, the result, no doubt, by thoughtlessness on the part of the ladies that they were thus bring to close or health of their families and also their guests.

A good well-ventilated room ought to be provided with strong arm of the law sound the alarm to protect unknown people from blowing thereby in the unnecessary and in many instances, and dangerous manner of the adopting some proper without attention to our opinions.

A brief description of an effective and simple mode of doing away with the nuisance is as follows:

Dig in the outhouse a box of dry soil and a small shovel. Behind the seat there should be a quantity of earth made ready for the urinary and fecal matter. The urinary should be emptied, if a fecal is ever this job of work will be more offensive. As soon as a fecal discharge is made, dig a hole in the box of earth and shovel in the fecal matter in the bottom of the outhouse, the urinary in the outhouse in the hole filled and repeat the same with the urinary of the earth mixed. Anywhere the time can be expected to be free of any unpleasant smell. Any more will soon cause an offensive smell or necessary. Dig a hole in the box of earth and shovel in the fecal matter. The same earth can be used for several years, it appears, without any particular necessity for changing it. As nothing but water is needed in carrying out this system, there can be no excuse given by any person for not adopting it. C. W.

FARMINGTON, June 5, 1893.

GOD AND MAN.

BY E. W. S.

"There is no unity of nature, neither is any bonds, but God is the unity of our nature, and bonds to join the immortal and mortal life of man."

These words, spoken by God to Moses on the mount, indicate that the works and words are all for the ultimate benefit of man. And why? Because He is the Father of the spirits of all men; and fathers have affectionate parental solicitude for their children. Should children become unfortunate, entailing misery upon them, the inner cries of a loving father is especially manifested towards them, as he and were has been, the case with God and fallen man.

The term man, as here used, includes woman also—the male and female, the one as necessary as the other to man's existence.

A spark of God as Father; and we are spoken of as children—children of a God in our spiritual creation, which was independent of the temporal creation. Therefore the Apostle reasons in this wise, "We have fathers after the flesh whom we reverenced; how much rather be in subjection to the Father of our spirits and live."

That which is spiritual is also material. He was is without beginning of days or end of time, hence that which is like unto himself. One part of man therefore is spiritual, and the mortal part must become immortal to blend with and forever be associated with the eternal. This is the labor of man's life, to exchange the mortal for the immortal and thereby be prepared for the eternal.

Now, the question arises, how is this to be accomplished? We must learn how to come in possession of the mortal, which is death with its attendants, and then take the directly opposite course to secure opposite results. We are now in time with mortality and death; there are the opposites to eternity, with immortality and eternal life.

We are informed that by sin—transgression of the law, spiritual death with all its consequences of mortality, and that by obedience to the gospel law, fever of God may come unto eternal life.

All, then, of immortality is included in man himself, and by obedience to divine law, which is the law of love—the Father of our spirits, who is immortal and eternal. To learn the law and keep it because the whole duty of man, necessary to his highest possible attainments.

To demonstrate the truth of this reasoning, we have only to refer to what has been the history of time, and what logical facts precisely must be to come. God, our Father, who is the Creator of all things, created the heavens and the earth to be a temporary home for His children, and gave to them a material organization in which the spiritual could dwell and form an eternal union. As one principle or element can never exist in perfection without relation to another, so it became necessary that the spiritual and temporal should be united in an eternal bond, in order to be made partaker of the fulness of the Father's being and glory.

When man was placed upon the earth, provided with all a Father's wisdom could devise for His children's happiness, there was a law given to him which if broken, the penalty was to be death—a separation of the body from the spiritual—a disorganization of the—destroying the very purpose for which he came to earth. More than this, he was to be cast out where he could not see his Father's face. This was both a temporal and spiritual death, an entire separation of body and spirit, and the child from Father's presence.

Was a fearful condition to be plunged into by one similar act of man, when in the exercise of his agency and self-conceit he chose what would tend to him evil and dissolution, instead of the good—seemed by a Father's favor. Man was now helpless and helpless. Death, his mortal enemy, now stared him in the face, haunted his brief mortal existence with no visible means of escape from the terrible consequences of violating the Father's law—an act for which he could offer no excuse, it being a negative law so far as he was concerned. It was a requirement of him to do that which circumstances in effect on his part, hence no plea of justification could be urged. The law shame-faced culprit could only plead that he had of his own free will listened to the tempter's voice rather than to a Father's law. A violated law demanded justice, an attribute of the Great Eternal whose law was thus violated. "Thou shalt surely die." Such is man today and ever has been—subject to death and shut out from his Father's presence.

And is there no hope for man? Oh, what a blessed word is hope, a virtue or Deity as eternal as is justice. It may now claim the rights as fallen man—and he can find a field worthy of its unbounded love in a plan revealed by which the lost may be recovered—the fallen be redeemed.

The tidings of the plan once heralded to earth; a sacrifice is provided to atone for sin, and if you will now choose to accept my law, and do my will, you shall again enter into and abide my presence, after the demands of justice have been satisfied, and you shall symbolize the sacrifice which I have prepared by shedding the blood of the Redeemer of your flesh, and I will satisfy the demands of justice in your behalf by sending my first born Son, whose blood shall be shed for you in the meridian of time, for whom the shedding of blood there is no remission of sins; and that man be innocent—an offering free from guilt—of one who has power over death and can relieve body and spirit to their former eternal union, that my son in the meridian of man may not be frustrated, but to be his immortality and eternal life, and to my glory."

The promised Deliverer appeared midway between the time of man's fall and the time of his final restoration, with power to demonstrate the fact that by virtue of His atonement the spirits and bodies of all men should be reunited after death; that there should be an end to the power of death, and without the exercise of any agency on his part he should be made man again and be brought into the presence of the Father, to give an account of the acts of his life, as to having accepted or rejected the atonement made in his behalf.

Evidence of acceptance was to be by obedience to law, as the only remedy left, while disobedience to law should be evidence of his choice to remain subject to the power of death. Dissolving to sin and thereby approving the conditions which brought death, with no power man from appearing in the divine presence, as man, with spirit and body, taken from the cradle reader a final sentence of death done in the body; not as the Father is unchangeable and will not allow sin to dwell in His presence, all those must then again be cast out from his presence the second death. This is called the second death, from which there will never have anything revealed giving hope of redemption to those on whom the sentence shall be passed.

The first sentence passed upon man in the Garden of Eden was to abide in life for a reasonable consideration as a world of woe and death has witnessed from that day to this; but for more terrible must be the consequences of the second death, which the second death promises to those ever which it shall have power, with no ray of hope for a release from its torments, the extent of which never has nor ever will be revealed to man. A being all the sufferings of the present we may have hope of final deliverance. Not so to those who are made partakers of that second death.

Man's condition and relation to God Maker are such that the first principle of his existence he get into the exercise of faith. To operate as a reason God faith is necessary, for that is the assurance we have of that which is invisible to the most learned. He is before we can seek Him with any hope of obtaining favor, or that the will reward those who diligently serve Him, for God is a rewarder of those who seek, and punish those who are guilty of disobedience to His Law.

A being worthy of our worship and adoration, with whom we should have an affinity, one in sending similar qualities and attributes, to enter that mutual sympathy may constitute a bond of union, by which man finds his connection with God and the exercise of the attributes necessary to the Father's being. The consequences of the results of parents and children are a matter of daily observation. The union of faith between God and man, which existed in the beginning before the fall of man was consummated by the evil one.

With this faith to God hope is always associated, it is an attribute of virtue, and as necessary to a living faith as the mortality of man is to the Father's glory. These constitute the energy—which is the love of God—implanted in man for his exercise in obedience to law, that he may be in unity with the Father in the united condition of spiritual existence. Faith proves to be obedient, hope sustains and sin is no more to be seen in the way of trying adversity, and charity, which is love, is the fulfilling of the law; placing man in harmony with God and the laws of heaven, which is form all the good and happiness that can be derived from them, or that they are capable of bestowing.

Possessing these virtues, love becomes the characteristic of humanity, as it is the most prominent excellence of the Deity. It is written, "God is love," and it must be under the controlling influence of that never failing sympathy, love, that all other attributes of his being are ever exercised towards man.

The term "love" is not used here as is often spoken of and exercised among men; which when not under the control of reason is simply a passion that often leads to jealousy and crime, entailing misery upon its possessor; while that love which is exercised by the right, is the fulfilling of the law—the principle of life, being whether on earth or in heaven. All of the Father's dealings with His children must be considered with the demonstrated love experienced in be called.

How distinct the gift—"He so loved the world that He gave His Only Begotten Son," etc., and again, the message that came with the Son—"Peace on earth, good will to men." That Son bore the sufferings of a persecuting world without resistance, and when pain to death by those who could find no just cause for doing so. He pleads with the Father to forgive them, because of their ignorance of His true character and mission, though they were compelled to acknowledge that He went about doing men doing good.

This Son was a representative of the Father, and could not exceed Him in mercy, kindness and love, and we may know from the history of Him who was sent, and of the world's men, something of the character of Him whom the Son personate; the one dwelling among men and of the nature of man, the other in the unseen, with none of man's fallen nature, and cannot die. He has conquered all, in above all, even as the personal God above the earth, and man who is upon it.

God will not destroy the agency of man. All intelligence is independent in its sphere. So it is not even temporal intelligent being to do a wrong or violate a law which He gives to him, but when wrong and violation exist within his sensibles, judicial punishment must be exercised in defence of the right. Otherwise there would be no law.

When a nation, people or individual become established in wickedness, and have given themselves up to work iniquity, it is only an act of mercy on God's part to cut off such from the land of life, to take it from them. The laws of both life and death are in His hands; from Him the breath of life came to man. By it was he quickened and became a living soul.

A life of crime must be followed by the punishment justice demands, and that punishment may be effected by shortening the life, thereby eliminating the crime.

The Father has often resorted to this act of mercy, with the children of men, to preserve them within the limits of his pardoning grace, if they will but repent of their sins. Love and truth are ever the habitant of His throne, as also are justice and judgment, and under the influence of the former is the latter ever administered. Mercy, the result of man's love for his children is ever all, and it "endureth forever." Though ever maintaining justice, and the right, love presides over every manifestation of His power to give, take, or to perpetuate life, and eternity is to immortality.

Justice is ever compatible with the love of God. He sends the message of warning before the delinquents is permitted to fall upon the transgressor. Whom he loveth he chastenth, and would that the chastisement would produce the fruits of peace and righteousness. His words and works among the children of man all are to the end that they may have restored to them the immortal life man once possessed, freed from the power of sin and death, and restored to Father's favor and presence—the glorious destiny of all who do the will of the Father.

We may reason, then, with all propriety, as did the Apostle, that as surely as there is a God, there is a father to the child; as surely as there is a man there is a God who made him, and the world a home for him to dwell in. This world of variety and beauty was not made by man, but for him, and it affords evidence of skill, wisdom and knowledge far beyond human conception, and when contemplated in the relation to other worlds with which it is associated, can only fill the mind with awe and reverence for its Creator, who secured, as Moses was, that all was in view of man's immortality and eternal life.

Personal.

J. Nelson, Evanston, is in the city.

H. J. Mass, Chicago, is at the Walker.

John T. Rich, Kingston, is at the Cullen.

A. K. Farnsworth is sleeping at the White.

H. Gilliland, Kansas City, is at the Cullen.

C. P. Stewart, Wichita, Kan., is at the White.

W. E. Collins, Park City, is a guest of the White.

William G. Cross, Soda Springs, is at the White.

J. S. Hoover, Deep Creek, is a guest of the Walker.

Charles L. Anderson is among the White arrivals.

Mrs. Mechanic and son are guests of the Knutsford.

H. E. Crowell, Springville, is staying at the Walker.

Mrs. J. J. Hamm, Memphis, Tenn., is a guest of the White.

George Lawrence and son, Omaha, are guests of the Cullen.

Dr. O. P. Gwinn, Colorado Springs, is sleeping at the Cullen.

A. H. Swingle, of the Union Pacific survey, Omaha, is at the Cullen.

Henry W. Miller, Boston, Japan, is among the arrivals at the Walker.

George N. Stone, T. H. Fuller, and among the Chicagoans at the Knutsford.

Mrs. M. L. Stewart and daughter, Lawrence, Kan., are registered at the Walker.

Friends Rose, daughter of J. G. Rose, left on Denver yesterday to visit relatives.

William L. Smalley, wife and child, Fremont, Neb., are registered at the Walker.

Mrs. William Lindley, Cincinnati, Wash., and Mrs. F. Pitt, San Francisco, are guests of the Cullen.

Dr. V. Milliner and Dr. T. A. Meadows, examining surgeons for pension department, left Cullen today.

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