

go to the house of prayer and offer up thy sacrifices upon my holy day:

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions to 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 sacrifices unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

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

There is no vague uncertainty in the foregoing quotation. The language is plain and positive, and as commanding as possible. This must be accepted as the law to all those whose feet stand upon the land of Zion, who have obeyed the Gospel. This law too, is perfectly in keeping with that given to His people in former dispensations; not only through Moses to Israel, but in the dispensation of Christ's day, when He in person gave the law, not only to the Jews in their land, but to the Nephites and dwellers upon this land—the land of Zion.

This being the recognized law to Saints in our day and dispensation, they must not fail to keep the law, to obey the command. No one is exempt from this duty. It is obligatory upon all who have obeyed the Gospel. "Thou shalt go to the house of prayer on the Lord's day, and there offer up thy sacrifices and oblations, and confess thy sins one to another; and thou shalt do none other thing only let thy food be prepared with singleness of heart."

He or she that does not keep the law on the Lord's day, which is every seventh day, is a transgressor, and by

TRANSGRESSING THE LAW

becomes a sinner. Such is the displeasure of God towards all such, that it is written, "The soul that sinneth, it shall die."

Of ancient Israel it was written, "Cursed be every one that continueth not in all things written in the book of the law, to do them." As rigid obedience to law was required then, so is it now. Sin, the transgression of the law, cannot be looked upon with the least degree of allowance by Him who made the Sabbath day holy, nor by him whose eye is single to the glory of God.

Who then shall see to it that this law of the Sabbath is honored by the Saints? The administrators of the law must feel the weight of their responsibility. Those who preside in the midst of the people must see that their skirts are clear of the blood of those committed to their care. The law of God is perfect; but if that law is not in the hands of efficient and faithful administrators, the people are left to perish, and sin to abound without reproof.

The best laws, or forms of government, that can be found on earth or in heaven, in the hands of imbecile and corrupt administrators, are full of immorality, and become a curse to the people. This fact is as applicable and truthful in relation to Presidents and Bishops among the Saints, as to presidents, rulers and judges of the land. Integrity, earnestness and watchful care, are traits of character essential to those who are placed as shepherds to watch over the flock of Christ. That character is truthfully portrayed in the parable of the man who had an hundred sheep, and when the flock were gathered into the fold, one was missing. Then he straightway leaves the ninety and nine to seek the one that had gone astray; and when found there was great rejoicing over that one sheep. Even so, it is not the will of our heavenly Father, that one of His children should perish.

Let the spirit of this parable be applied to every President of a branch, and Bishop of a Ward, throughout the land of Zion, where Saints congregate; and all shall come into the fold as commanded, on the Lord's day. Do they know where their flock is on that day, all but one? And do they make earnest effort to learn where that one is, when missing from the fold—the house of prayer—to learn whether it is straying, and its liability to be lost? Or, peradventure, at the time appointed for the sheep to be fed, not one-half of them are present in the fold, does the anxiety increase proportionately with the number absent, on the part of the part of the good shepherd, or Bishop; or is he quite unconcerned; "as with the sheep so with the shepherd," perfectly indifferent to the loss and ruin so sure to follow? It is not to be presumed, at least, that such is the case in this dispensation, above all others, with

FAITHFUL AND WISE STEWARDS,

to whom this sacred trust is committed. These are sheep who listen to the voice of the Good Shepherd, and come into the fold every seventh day to be fed at the Lord's table.

By eating and drinking there, Saints testify of their fellowship and love one for another, and thereby evidence to God and the heavens that they do forgive each other all trespasses, and claim a forgiveness of them. The pledge on this point is of a most divine nature; and it is not the purpose of Him who made it, that any Saint should fail to secure it. "If ye forgive men their trespasses, so shall your heavenly Father forgive you." Saints are not only required to go to the house of prayer on the Lord's day, but they are taught, as well, that they should pray for a forgiveness of their sins, as they forgive those who sin against them.

These are the terms, and such the promise.

When the requirements of that day are complied with, and the Sacrament of the Lord's Supper observed in the spirit thereof, the sins of the people are forgiven them; and they have a rest, not only from the burden of sin, but from the labor and cares of life. The close of every seventh day of life finds the true Saint with his debt of sin cancelled, and he enters upon an other six days of his probation, innocent as the child not yet accountable for sin. This condition, however, which secures life to man and immortality to the soul, imperatively demands the presence of every man, woman and child at the house of prayer on the Lord's day; and that on that day they do no other work than that which the law permits. If any person in the community of Saints is absent from the appointed place on that day, one of two things is inferred by that absence, and can alone justify it: Either he is an unbeliever in Christ, or, if a believer, and has obeyed the Gospel, he is

NOT IN FELLOWSHIP

with those of like faith. In either case he is in danger and needs looking after. The unbeliever must be converted, and the offender reconciled before they can rightfully come to the table of the Lord's Supper, and eat and drink in token of fellowship.

Some who are Saints as to fellowship, and have their names reported as such, indulge in such excessive labor during the six days of time allotted to them, that they feel unfitted for the duties required of them on the seventh. They take their rest at home, but it is not the rest required. There is a negative goodness, doing nothing of merit, and being good for nothing. They have failed to keep the law, and their names are actually on the sinner's list.

Others pursue an opposite course. They do so little during the six days of their time, that they continue engaged in the usual labors of life on the seventh to recover lost time. They go to, or come from the canon with laden teams. The hay and harvest field in the season thereof is a favorite resort for labor. And the example of such persons is scarcely looked upon as pernicious to society, or even as an offense to more devout persons, who regard the day with sacred reverence. This class of persons, called Saints, have, like the other class, antagonized the law governing the Sabbath, and have sinned against Him who is the Lord of that day. The sin of omission has succeeded equally well with that of commission, in making both classes offenders in the eyes of the law; and it is written, "Woe unto them by whom offenses come."

There is another class of the community who congregate by thousands on the Lord's day, but not at the house of prayer. They are seekers after pleasure, and have their places of resort, places where they may be free from any and everything that would remind them that the day is holy; and that their thoughts and deeds should be holy. These are

LOVERS OF PLEASURE,

more than lovers of God, who go after those pleasures that are worldly, sensual, gratifying to the passions; pleasures by which immorality is encouraged to sow its vicious and corrupting seeds, which, cultivated in growth by every opportunity, will prove the destruction of the soul. This class are willing to sacrifice, but not to God; they will sacrifice all the surplus products of six days' labor to the pleasure they take in showing their utter disregard, perhaps contempt, for the duties they should perform on the seventh—the Lord's day. This is a growing evil and is already of sufficient magnitude to incur the displeasure of Him who has said, "Remember the Sabbath day to keep it holy," for it has been sanctified by God.

These several classes of transgressors in that which relates to the Lord's day, are, with others not named, both by precept and example, bringing the curse of God upon the land and those who inhabit it. As they disregard God and His law, so will He disregard them in the day of their suffering and calamity, when judgment shall overtake the sinner and the wicked be cut off. The many manifestations of disregard for the Lord's day that appear almost constantly with some called Saints, is a reproach to any people; and often they go unrebuked by those in authority, unrestrained by the indignation and frowns of those who are expected to guard and protect the morals of the people. If, of their own choice, a people will thus place themselves under the bondage of sin, they may not justly complain of the tyranny of the oppressor they have listed to obey. They who can look upon sin with allowance, and encourage its growth by indulgence, must suffer with the guilty.

This reserved day of rest was ordained for the good of man. Both his natural and spiritual life demand it. By a careful observance of it, his days and years are multiplied to him, and the peace and plenty promised are secured to those who observe the statutes and judgments by which the land of Zion shall be redeemed.

The observance of this day is among the most important of all of God's ordinances to man. It is God's reminder to man of His claim upon the earth and all the inhabitants thereof. And when the Saints go to

THE HOUSE OF PRAYER

on that day and receive the Sacrament of the Lord's Supper, it is a reminder

to them of God's best gift to man, for his happiness and redemption; it serves to bring man's spirit into communion with spiritual things; it lifts him up in thought and feeling from earth to heaven—a foretaste of the joys to come.

By the observance of this day of rest as God requires, man cannot long forget his God, cannot long forget his duties to his Maker. It is a day on which to be fed with that spiritual food which will renew one's spiritual strength and vigor, without which renewal his spirit becomes lean and famished, and eventually he dies a spiritual death, becoming lost to the love of God and the virtues of a divine nature.

Notwithstanding the professions of Christianity that abound in almost every land, it seems powerless to hold man in reverence and devotion to his God. Indifference towards all that is divine is sweeping universally over Christendom, like a cyclone, devastating and wrecking the faith and moral judgment of the mass of humanity. The alienation of man from his Maker is nearly complete, and many, very many, say there is no God. This condition of things could not be if the Lord's day were observed as it should be and as it is commanded to be by the Saints. When that Divine injunction is discarded, all others may be. Take that away, and the sign to continue forever the visible right of God to rule and dictate to man on earth has disappeared. The duties of that day performed constitute tangible evidence which God and angels are bound to accept in favor of man's integrity to God and law.

This duty of convening on the Lord's day as required by law, is no political mass-meeting arrangement. A majority of the people may be assembled, but their unanimous vote will not secure the benefits of the law to the absent minority, neither can it relieve them from their duty to the law. It is an individual responsibility, a requirement which every one who has obeyed the Gospel of Christ must individually comply with.

This demand made upon all Saints is a very important one, and should be considered in the spirit and intent of the law governing the Sabbath day. It is as binding upon the people of God today as it was to ancient Israel. Under the law given to them, a desecration of the Sabbath by any one was a capital offense and punishable with death. Vengeance may not be as swift today in executing justice upon the offender, but it is none the less sure. The consequences of sin are as heinous now as then, and justice, as an attribute of Deity, is as sure and certain in its demand upon the sinner, though it be deferred to the judgment day. He that continueth in his sins must die.

This law, applicable to man during all time, is in its nature

EQUALLY DESIRABLE AND BINDING

in one age or dispensation as any other. Tradition has handed it down through the ages, though the spirit and import of it have been lost. The object and intent of the law remain the same—are unchanged and unchangeable.

The Lord said to Israel, through Moses

"Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout all your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you. Every one that defileth it shall surely be put to death."

"Six days may work be done; but the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work on the Sabbath day, shall surely be put to death."

"Wherefore the children of Israel shall keep and observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever."

If Latter-day Saints are of the house of Israel either by lineage or by adoption, this covenant, as a perpetual sign to continue for ever, is for them; and by keeping it they may know the Lord by whom they are sanctified. In the dispensations in which God has given law to His people, He has required them first to love Him and their fellow man, and next in order they have been required to love and respect the Sabbath, as being foremost in the laws of life and moral conduct, and without which no relation is maintained with God, by which man may be sanctified.

So strictly was the law observed by Israel down to the days of their dwelling in Jerusalem, that the rates of that noted city were by authority closed on the Sabbath day, so that neither man nor beast bearing burden of any kind, could go either out or in; while the gates of the temple were kept open the entire day, that the people might go in and worship. Thus by authority of law the keeping of the Sabbath was enforced, that the anger of God might not be kindled against them. The Savior himself barely escaped the rigid discipline of law; when He ventured into the corn field with disciples who plucked an ear of corn on the Sabbath day to appease the demands of hunger. There were those both ready and willing to accuse Him of having committed an unlawful act, by His public example in resorting to the corn field on that day.

Such legal protection of the Sabbath, and such restraints upon the acts of men, are not now followed by Christian nations of the eastern world. Even in our own land, religious faith in divine oracles must bow to man's sceptre of rule, which scorns the touch of priestly influence as though it were a deadly upas, as fatal as the adder's sting.

STATISTICS OF THE GERMAN EMPIRE

show an almost entire alienation from

any recognized obligation to keep the Sabbath in that country. More than one-half of the principal manufacturing establishments in most of the provinces prosecute their labors on Sunday as on other days of the week. Necessarily more than one-half of the working men are employed in running them. In some kinds of business, investigation discloses the fact that only 12 per cent. of the employers are willing to have Sunday work prohibited. The obligation to observe Sunday as a day of rest, is not general in the faith of the German people. Like many adjoining countries, the Sabbath is to a great extent used as a day of toll, of sports and diversion. But a little while and they will be able to follow the example of a near and powerful neighbor, by not admitting even the name of Deity to appear in educational works, lest the rising generation should become tainted with religious influences. Such are the legitimate results of desecrating that which is holy—the Lord's day. This inclination and practice are spreading over every land and people, and Latter-day Saints, even, will need to look well to their ways, lest they find themselves overwhelmed in this fearful torrent of unbelief, and at last buried under the ruins of Babylon's downfall. One great means of escape from such a calamity, is the strict observance of the Lord's day as required of the Saints. This done, and as a rule, apostasy is impossible. Duty and holiness become the delight of God's people.

It must be reasonable to every thinking mind that God never designed that all time and attention should be devoted to material wants, wants limited to earth, while man's spiritual wants reach onward into eternity. Man may rightly appropriate so much of his time to business as is necessary to supply his material wants—the six days allotted to him for that purpose—but he is bound to apply the remaining portion of his time to the wants of the spirit, to the study of truth and law, without which the spirit cannot live. It is not to be supposed that God would so constitute things that man would not have time for

SPIRITUAL CULTURE.

We see by His law that He has not. This spiritual culture and development is man's highest duty, and cannot be overlooked with any degree of propriety. His spiritual life is the great end of his existence. That life has needs as well as his temporal life, and God has appointed a portion of time for labor, and a portion for mental improvement and moral culture. Time is required for the study of spiritual truths, to acquire spiritual ideas; to reflect upon our course of action and test its rectitude by our moral judgments; and thus to live by the law of the spirit.

The Sabbath as a day of repose is in its sacred stillness a reminder of higher interests than earth's, of a preacher of higher truths than are found in worldly thoughts. It compels us, if observed, to lay aside those thoughts for a time and let our spirits grow.

To aid in this growth of the spirit, worship is necessary—a spiritual communion between the soul and its Creator, by which man gathers up into his soul the ideas of divinity and renews his strength to conform to them. Worship draws off the thoughts from business, from the world, and turns them upon God and in upon ourselves, and warms up our souls to nobler emotions than earth can call into exercise. Worship has been a feature in all religions. The duty of sacred time, of spiritual culture, and of worship, are directly interable from the relation of man to his Creator. Man's spiritual nature, the engrossing tendency of material interests, his proneness to forget God and his spiritual life—all these call for sacred time, sacred teaching and divine worship. The Christian revelation declares that one day in seven must be used for these holy purposes.

Let all, then, aid in sanctifying the Sabbath and in making an acceptable offering to the Lord thereof. Exceptional cases may be found where the law of the Sabbath may not be fully enforced, but such exceptions cannot be allowed to excuse any unnecessary violation of the law by an act that conscience would not fully approve. Every habitation of the Saints should be a house of prayer on the Lord's day, with those who cannot go to the accustomed place of worship, and devotional offerings should be as sincerely presented to the throne of grace there as elsewhere. Only in extreme cases should any one fail to be at the Sacramental table as a declaration of fellowship with Saints and of charity towards all men that all men may have forgiveness of sins. The evident intent of the law is that Saints should congregate where

OBOLATIONS AND SACRAMENTAL RITES are observed, where worship and sacred teaching shall bring man in closer communion with his Maker, and the spiritual in man receive that inspiration that will protect him from the crime of using the day which the Lord has made holy, for secular and sinful purposes.

It is evidently a very great task with many of the Saints to comply with the requirements of the law; many of them will not yield obedience thereto. They fail to realize that those requirements are not without promise and that the promise in this case far exceeds the value of the labor required to secure it. The promise is of infinite value,

the labor is easy, the burden necessary to acquire it is light. The same voice that gave the law declared at the same time that inasmuch as the Saints would do the things required, and do it cheerfully, with a glad heart, "the fulness of the earth should be theirs, and all things which come of the earth, or that walketh upon the earth; whether for food, for raiment, taste or smell, whatsoever would strengthen the body and enliven the soul. That he who doeth the works of righteousness shall be rewarded with peace in this world and eternal life in the world to come. I, the Lord have spoken it."

Pity the multitude of Saints who demonstrate by their conduct that they have not faith in the Lord's promises. The sin of unbelief is terrible. Because of it peoples and nations must suffer plagues, instead of enjoying peace; must be desolated with disease, pestilence and famine, wars and the devouring elements. The earth is to enjoy, free from sin, its Sabbath of rest, and all who are not prepared to appreciate and participate in that rest must be removed from the earth. They will be permitted to sleep till the thousand years are ended.

In the North.

Mr. James Unsworth was arrested in town yesterday on the charge of unlawful cohabitation. He gave \$1000 bonds for his appearance when wanted. He also gave \$200 bonds for the appearance as a witness of Wilhelmina A. Orell, the alleged second wife.

On Tuesday evening two boys, one a son of Andrew Jensen and the other a son of widow Westerberg, of Hyrum, were riding a horse when they fell from it. They were both hurt somewhat and the Westerberg boy had one of his shoulder bones broken.

Jacob Fahrman, of Providence, who was arrested on the first of the week on the going charge by Deputies Whetstone and Eggleston, had an examination in the Commissioner's court on Thursday. He was bound over in the sum of \$1000 to await the action of the grand jury. His alleged second wife and his daughter were bound over in the sum of \$200 each to appear as witnesses when wanted.

A stranger who came into town a few days ago has been deceiving quite a number of our citizens by promising to buy horses from them. He would see the horses, fix a time for taking them, and when the time came fail to keep his word. He got a vehicle from Walter Reese to go to one of the settlements and left a gold pin as security for the pay. On returning he got into a controversy regarding the pin and in the night he left.

During the week at Blackfoot Joseph Call was acquitted on the charge of unlawful cohabitation. Samuel H. Hall was fined \$50 and a Mr. Kunz was given the full sentence, six months and \$300 fine. He took an appeal to the Supreme Court of the Territory. In the case of Robert Hall the jury did not agree. The four charges against President T. E. Ricks were all dismissed and he went north from Blackfoot last evening. The Cousins and Harrison cases complete the unlawful cohabitation cases for this term of court.

Southern Notes.

The thermometer has run up to 102 in the shade in the land of Dixie wine. Beaver is principally adapted for a manufacturing town, and will undoubtedly become one of some importance before many years.

The City Marshal asked for an advance of salary last Saturday. He cannot keep up his position on \$30 per month. No action by the council was taken on the motion.

Not a few people hereabouts disputed the statement made by the *Utonian* a few weeks ago relative to the grape crop at St. George this year. We now repeat that it will be larger than usual.

J. F. Tebbis, of Tebbisdale, was arrested and brought in before Commissioner Wilkins yesterday morning on a postal indictment. He gave bonds and was released. J. R. Murdock and William Greenwood became sureties.

The good people bordering on and using water from South Creek are suing for an injunction to restrain the parties at Fremont, and who have recently located there, from taking water from the supply of that creek. The Fremont parties now come in and claim certain rights and privileges which the South Creek people say they have used for over twenty years.

A communication from W. O. Orton, of Panguitch, states that he saved very little from the fire at his place recently. All the family's clothing was destroyed, as also all their provisions. Only one child, instead of 3, was in bed at the time the fire broke out. Mr. Orton desires to return thanks to Mr. Wm. Lefevre and family, James Veater, F. McEwan, Timothy Robinson and family of Sevier Valley, and the good people of Panguitch generally, who so kindly and generously came to his aid in time of need and misfortune. He desires also to remember his friends Mr. and Mrs. Fred C. Harris, of this city, who also rendered assistance.—*Beaver Utonian*, June 22.

INVENTION

has revolutionized the world during the last half century. Not least among the wonders of the present progress is a method and system of work that can be performed all over the country, without separating the workers from their homes. Pay liberal; any one can do the work; either men, young or old; no special ability required. Capital not needed; you are started free. Get this out and return to us and we will send you free, everything a great value and importance to you, that will start you in business, which will bring you in more money right away, than anything else in the world. Grand method free. Address: Thomas & Co., Augusta, Maine.