

tribute their literature freely. But let them cease to vilify those they seek to convert, for that can serve no other purpose than to make the chasm wider. They say they are here for the purpose of finding and saving the lost sheep. Their methods are such that it often appears to be their chief mission to persuade their friends abroad that Utah really has some lost sheep. There seems to be great difficulty in keeping that impression fresh in the minds of those who supply the funds, and no wonder, for Utah has proven herself the equal in every respect of the other states in the Union. Facts speak for themselves.

THE EXPOSITION.

On the 14th of the present month the State of Utah will be formally recognized and as many of her people as can should make the visit to the great Omaha exposition. As the railroads are making special rates for the round trip it is more than probable that there will be a fine representation from this splendid commonwealth, and equally certain that there will be great numbers from other states to receive and commingle on fraternal terms with our citizens.

The exposition has taken deep root in all civilized countries and is now as much a fixed institution as the railroad and telegraph. It exercises not only a civilizing, refining and educating influence, but an altruistic one as well, and as such it deserves the great encouragement and vast financial support which it receives. It is not such an old idea either. The first one was held at Paris in 1793, at which there were not nearly as many exhibitors as we of Utah have in our principal county fairs, the number being exactly 110. The total cost kept pace with this modest figure, being but \$12,000. It was held on the Champs de Mars; the buildings were of wood with some pretension to ornamentation, and the number of medals given out reached the astonishing total of twenty-five. The next one was in 1801 in the grand court of the Louvre, at which the array of exhibitors as compared with the first was exactly doubled—220. Another occurred at the same place, by which time those of an exhibiting turn of mind had increased to the goodly number of 540. The first Napoleon opened the fourth in 1806 at the Place des Invalides. At this there were 1,422 exhibitors, as many as would be looked for at one of our larger state fairs but nothing approaching the number booked at Omaha.

France, and particularly Paris, has been not only the parent but for some time was the exclusive supporter of the exposition business. Since the one last above mentioned there have been several, as follows: 1819, in the Louvre; 1823 and 1827 in the same place; one that was very successful during the reign of Louis Philippe at Place de la Concorde, the exhibitors numbering 2,447; 1839 at Champs Elysees; 1844, same place, also in 1849. This brings us to the first of the world's expositions, which opened in 1855 in the Industrial Palace, Paris. On this occasion the government came to the support of the enterprise in grand style, giving it 11,500,000 francs, about \$2,755,000. With this aid and its other receipts the scale of magnificence on which it was conducted may be imagined only. The number of exhibitors had risen to the enormous total of 23,954, the number of visitors amounting to the vast army of 5,160,000. The next exposition held there is somewhat more familiar to the general reader, being as late as 1867, three years before the subjugation of France by the German empire. There were 52,000 exhibitors and it cleared 2,719,000 francs. Then came the grand

exhibition of 1878, the visitors to which numbered 16,100,000, but still the managers were out of pocket 38,000,000 francs because of the extravagant manner in which the buildings were constructed, some of them with the design of permanency. The latest one in 1889 greatly outshone all predecessors. It was visited by a number of people equal to the entire population of France, 32,500,000, the array of exhibitors being 45,466. The exposition now being prepared for 1900 is expected to be the largest and grandest the world has ever seen and doubtless will be if France can manage to keep out of war in the meantime.

OBJECTIONABLE PRACTICES.

On Sunday some 3,000 persons flocked to one of the resorts to see a game of baseball between a club of this city and one from the East. The latter, with one or two exceptions was composed of women, or at least girls of more or less ripe ages, attired after the manner of men. The game is described as not having been a good one, the disposition to give the feminine club a chance being so pronounced that the contest at times was somewhat theatrical and indifferently so at that. A good deal of money was of course taken in, and as this seems to be the only desire of life with some people it will be held that the affair was a success, a gratifying success.

The position of this paper regarding these Sunday desecrations is too well known to need repetition. It is opposed to such pastimes not particularly on its own account, nor because of any disposition to curtail the privileges of others; but chiefly because the tendency of such things is to lead people's minds and hearts away from everything that improves, elevates and advances. One day out of seven is as little as the human being requires for rest whether or not he accompany it with devotional practices; and those who prefer to keep the Sabbath holy have some rights of their own which the other class should respect to the extent of not parading sacrilegious and improper exhibitions in public streets. All men are free—free to do right, to be moral, God-fearing and sin-despising, and free to do wrong, to be blasphemous and sin-loving. Nor should coercion or other improper agencies be applied to cause one to choose either. But the former have as much right to be protected against the latter as vice versa and while perhaps the law would not interfere, good taste and ordinary fairness, where these are not completely obliterated in the lust for gain and thirst for pleasure, should come to the rescue and be the means of securing such protection.

Speaking of good taste suggests something further. There are two sexes in every department of life, animal and vegetable; some say the mineral kingdom is also thus arranged, but if so it is too abstruse a proposition for discussion here and besides not strictly relevant. The point sought to be made is that the sexes are separate and distinct from each other as relates to functions, organism, appearance, inclinations and, as should be the case at least in the case of the human, habits. Woman has her sphere which was ordained for her by the Author and in confining herself to it she is more acceptable to Him and all right-thinking people. Within her proper limits she is an object of respect, a queen; out of them she may after a fashion be admired, but is the admiration thereby obtained such as is very desirable when all things are considered? It is the approbation of only honorable, moral, self-respecting men that good women should desire, and

do such women or any of them believe that such men are also disposed to lend their favor and give their money to female imitators of the sterner sex, and poor imitators at that?

"BEING DEAD YET SPEAKETH."

One by one the great men and women who from the beginning filled the ranks of the Church of God in this dispensation are being laid to rest. But it can be said of them truly, as it is stated in Holy Writ of righteous Abel, that they, although dead, yet speak. Their testimony lives and will live forever. The very monuments, over the graves where their bodies sleep in peace until the morning of the resurrection, are testimonies to the generations that pass by.

The departure from this life of the beloved President of the Church of Jesus Christ of Latter-day Saints, Wilford Woodruff, suggests these thoughts, for very appropriately it can be said of him that "He being dead yet speaketh." The whole work of his life, whether he be viewed as the missionary who with the zeal of a Paul traversed continents with the Gospel of Jesus; or as the Pioneer who endured hardships unto death for the sake of his Master; or as the State builder; the leader of the people of God at a critical period of their history; or as the father, counselor and friend, is an enduring testimony imprinted upon the pages of history.

Those who of late years have had the privilege of listening to the departed President of the Saints must have been impressed with the fact that, publicly and privately, the essence of his remarks has been that he knew positively the Gospel as restored in this age to be true. Never did he hesitate in making this statement. To him religion was not theological speculation; not sentimentality; much less the vagaries of an enthusiast. It was knowledge put to practical use in every department of life. To his mind, prepared for great things by honesty of purpose, righteousness and humility, the heavens were opened, as to inspired men of old, and his religion became a certainty. He knew that God lived; that Jesus the Savior, ruled; that Joseph, the Prophet, was a servant of the Almighty; that the Church is God's Church and that through the Gospel there is salvation for the living and the dead. He never tired of testifying to these facts. There is a great similarity between the testimony of President Woodruff and that of the Apostle Paul. The latter at the close of his wonderful career could say:

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

It was the consciousness of this that prompted Paul to exhort his disciple Timothy:

"Be not therefore ashamed of the testimony of our Lord, nor of me His prisoner; but be thou partaker of the afflictions of the Gospel according to the power of God."

There is, as we have observed, much similarity between the testimonies of the two prominent servants of the Lord. Both had suffered and labored for the cause of truth, perhaps more than their co-laborers; both found their knowledge of things divine increasing with the accumulating years; both left as a legacy to their children the testimony that the Gospel of Jesus is