

SUNDAY SERVICES.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, Jan. 8, 1888, commencing at 2 o'clock p. m., High Councillor Elias Morris, presiding.

The choir sang:

O God! our help in ages past,
Our hope for years to come.

Prayer was offered by Elder J. C. Kingsbury.

The choir and congregation sang:

How sweet communion is on earth
With those who've realized the birth
Of water—who the Spirit's powers
Receive, in gentle quick'ning showers.

The Priesthood of the Fourth Ward officiated in the administration of the Sacrament.

ELDER J. M. TANNER

addressed the congregation. In the month of July, 1884, he left Utah on a mission to Germany. He spent a short time in the eastern states, and then proceeded to Great Britain, where he labored for some months. After this he labored for a time in the Berlin mission. While here he was assigned to a mission to Constantinople to assist Elder Spaul. The accounts he had read of the people of the Orient caused him to have misgivings as to the success of his missionary labors among them they having been generally represented as an unbelieving race. He was also somewhat concerned regarding his personal safety among them, but his confidence in this respect was strengthened by the promises made to him by the servants of the Lord before leaving home, to the effect that he should be protected and preserved.

The speaker gave an account of the travels of himself and his companion, Elder Lyman, in Asia Minor, and of their meeting with a sect of German colonists at Jerusalem, who had gathered there for the purpose of redeeming the land.

It was difficult for the two Elders to present the Gospel to the Turks, as they are a retiring and exclusive people. The Elders located with European families, French and German. The speaker described the remarkable social conglomeration existing in Jerusalem, and named a large number of races and nationalities which are found among the population.

The Elders adopted the policy of preaching the Gospel to all classes and nations who would listen to them, principally among the Germans. The speaker paid a warm tribute to the liberality of mind displayed by the latter nation.

Soon after the opening of the mission, more Elders were assigned to it, and Elder Hutz was appointed to take a mission in Armenia and learn the Turkish language. The speaker gave reasons for supposing that, if in any part of the Ottoman empire there existed people of the blood of Israel, they would be found in Armenia.

The Turkish government has lately granted to Latter-day Saint missionaries the right to publish tracts and preach their doctrines, with the proviso that nothing seditious towards the government could be permitted. The Turks are a people who are quite willing to discuss their religious views with other sects.

A certain movement that has been going on in Palestine during the last twenty years, is fraught with deep interest to the Latter-day Saints, as it has infused the Jews with a desire to gather there. Twenty-five or thirty years ago the Jews regarded as futile all attempts to gather to Palestine. The wealthy Jews scorned the idea of their race ever redeeming that country. From a rational point of view there is little prospect, apparently, for the redemption of Palestine. It is a fertile country, having great natural wealth. But its present social and financial condition, and the course of the government in regard to it, render it very undesirable to live in.

The land is cultivated by a race called Fellahs, who are supposed to be descendants of the original Canaanites who were conquered by Joshua and his followers. The Fellahs do most of the farming, and are generally in a bondage of indebtedness to the money changers, who, by charging usurious interest, keep them in a condition bordering on starvation.

About twenty-five years ago a sect called Templars, arose in Germany, who believed that the time for certain prophecies of the Old Testament to be fulfilled had arrived. This sect migrated to Palestine and established colonies. They pursued an unwise policy in this work, and sunk an enormous amount of capital in it. They have thus met with obstacles which have been insurmountable in accomplishing what they desired. To this people the Elders were sent to preach the Gospel. A few of them received it. They are an honest community as a rule, with deep and peculiar religious convictions. In consequence of their mode of living, however, and the excessive use of wine, and unhealthful articles of diet, in that tropical climate, they have suffered a great deal from disease, and it is estimated that one-third of their number have died. On the whole they are a kindhearted and an honorable people.

The attempt of this German sect to plant colonies in Palestine, caused a feeling of jealousy or envy among the Jews. They seemed to be stirred up to form societies and take steps looking to the establishment of some of

their co-religionists in that land. This move began about the time the late President George A. Smith and party visited the Holy Land and dedicated it for the gathering of the Jews.

The speaker paid an eloquent tribute to the religious tolerance of the Turks, showing how the Mohammedans have ever been willing to offer an asylum and protection to all classes of religiousists. He explained the motives of the Turkish government in refusing to allow the Jews to purchase and come into possession of the land of Palestine. It became evident to the Porte that Jewish colonists, in locating in Palestine, would not come as subjects of the Sultan but as citizens of foreign countries, and that they would not be likely to change their allegiance. To have large colonies of foreign subjects in the dominion of the Porte would, it was feared, lead to political complications; hence the Turkish government forbids Jews of foreign countries from locating in Palestine. It permits them, however, to visit the Holy City and the shrines of their ancestors, but requires them to leave the country within thirty days. The Turkish government is justified in taking this course, on account of the constant disposition of France and other countries to use the pretext of maintaining religious liberty as an excuse for interference in the affairs of Palestine.

Under existing conditions Turkey has no jurisdiction over foreigners in her domains. The latter are tried for offenses they may commit according to the laws of their own countries. Being thus handicapped the government of the Sultan is placed at a great disadvantage. Foreigners establish dens of thieving and carry on swindling operations on an extensive scale, which evil the Turkish government is powerless to remedy.

Notwithstanding that the Jews are prohibited from migrating to Palestine, there is yet a way in which the Jewish race may possibly acquire a strong foothold in the Holy Land. Organized movements are being made among wealthy Jews in various countries, looking to the education and elevation of their co-religionists who are natives of and live in Palestine. The latter are making rapid progress, socially and intellectually, and it is quite possible for the Holy Land to be redeemed in this way, if no other should open. But wealthy Jews have, in a number of instances, obtained concessions from the Porte, in consideration of loans of money, allowing the establishment of Jewish colonies. In this way nine colonies have been established in various parts of Palestine. Turkey is in a poverty-stricken condition financially besides being beset with political complications, and circumstances may occur at any time which will force her into the making of such concessions as will put the Holy Land under the control of the Jews, in return for loans of money.

The land contains a great amount of wealth, and its natural resources and capabilities are rich in the extreme. Under favorable political and other conditions, a few years would serve to transform it, and restore it to its ancient beauty and fertility. Political changes may occur any day, which will open the way for the speedy redemption of the land and its restoration to the race which anciently possessed it.

The speaker described the fruitfulness of the soil when properly cultivated, and expressed the opinion that the Jews will rather to it as soon as the opportunity is presented.

The choir sang the anthem, "Glory to God."

Benediction by President A. Hatch, of Wasatch Stake.

THE DAIRY BUSINESS.

Sensible and Practical Suggestions Regarding It.

Editor Deseret News:

In all our undertakings we must make calculations. This is the time for farmers, dairymen and stockmen to make their calculations for next summer; and I hold that there is no time to lose in the matter of preparing for dairies. The ice houses should be built, the buildings put up necessary for them by spring, and all this must be done in a few months.

Whatever the growler and the can't man may say, I care not, for they never built a Noah's ark; but I say it is possible for any settlement in the Territory outside of the big cities to have a dairy. The big cities use all the milk they can get, but valleys like Bear Lake, Cache, Bear River, Sanpete, Sevier River—all the settlements from Franklina down to St. George—can have dairies. How? Why, on this plan: It is easy for a joint stock company to purchase machinery for a creamery, which will cost perhaps one thousand dollars laid down here. The building will cost what you will make it for, but it ought not to cost more than a thousand dollars.

Who will do this? The man that studies his own interest. How does it strike you farmers, and stockmen, when you can make out of

ONE COW'S MILK,

more each year than you can get for the animal, when matured, fattened, and sold? Well let us see how this can be accomplished in Utah. First, get the people together, and tell them that we want a butter and cheese factory; let each subscribe so many shares, elect the directors, and the other officers pick out the best

place, that means the most central point in the settlement, where pure water force can be had. Build your ice house there; also the creamery. But before doing so, get the plans, from the eastern ones—not what some granny may say would be the best.

But who would you get to run this? The officers, the same as all other business is run. Let them get the experienced talent—not some favorite. There is plenty of experienced talent in the world, and I would have some of it. "But money is scarce," says one. It always was since it was made. That is no excuse. You that have no money, but have enterprise, borrow off the Shylock in your midst, start the thing, make it pay, and all will be paid.

"Now," says the "can't" fellow, "the company is formed the house and ice house is built, but where are you going to get your milk from?" I would get as much as I could from those cows we now have and breed up to better ones, as soon as possible. In the meantime I would care for and feed them; a cow is not unlike a steam boiler, the more you feed it the more steam you have, provided it is a good boiler with plenty of capacity. So it is with a cow. Well, now, how about

GETTING THE MILK

to the creamery? Those nearest can carry it; a wagon can gather the rest. Why would I do this way instead of taking the cows out? Out where?

The range is gone, and you farmers will have to do as people do elsewhere; make pastures and produce cereals; in short provide food and stables for your cows, fatten the poor milkers and sell them to the butchers, take your best calves, breed them to milk strains of cattle and in a few years you will not be raising wheat at 50 cents a bushel, but what you do raise will bring you a dollar. Utah today should be exporting butter and cheese instead of importing them and using our butter for soap and axle grease, which most of it is only fit for.

You can furnish stables and yards, and labor to milk at home cheaper than anybody can for you, and in place of the weeds growing in your city lots, sow grasses and put your cows there when they come home at night. One cow will give more than two will now, with little more care and the same cost.

You can sell half of your calves. Say, take five cows, sell three of their calves and put two on one cow, and you will have very nearly as much cash for your veal as you would get for your yearling. Then you would have the product in butter and cheese from four cows.

YOU GET CREDIT

for your milk, and throw out good butter and cheese. Where there are dairies the farmer never troubles about butter and cheese making, but takes his milk to the factory, sometimes five miles away. I have known farmers with 40 cows that did not make a pound of butter on the farm.

What others can do and get rich on assuredly we could when the elements are so favorable. The lucern will grow at any elevation as far as the mountain tops. In fact, we have 11,000,000 acres of land entered in Utah. Still 40,000,000 that we can have more or less use of. We can sow grasses on them in many places now producing nothing. Grasses sown in Utah will produce as much grass to the acre as any place on the earth.

CONTRAST OUR POSITION

with that of Holland. We have seventy-five times more land than Holland has, they have 87 inhabitants to the square mile; we have 2. For thousands of acres of land they had to push back the ocean, until now they are grazing in many places 15 feet below the ocean level. We can put 4 horses on a plow and break up 2 acres per day. They are the richest people on earth and mostly cattle and grazing has made them so; and we will be (if we are not now) the poorest, if we do not stop our ruinous policy of importing everything and exporting next to nothing.

The cry comes from many thinking people, "What is to become of our boys and girls?" What has already become of some of them you will see when you visit mining camps. Keep them at home; put the means into their hands; let them produce on one acre what you have hitherto produced on two; give the girls the cows to milk, the poultry to feed, and they will wear better dresses than they would if they went out to service in some one else's cold kitchen.

Start dairying; improve your cows; raise calves that will bring you \$25 at weaning time, instead of ten at yearlings. Produce cows that will give you from seven to twenty-two pounds of butter per week instead of so many ounces.

Yours, H. J. FAUST.

LEGISLATIVE SUGGESTIONS.

A Salem Correspondent Offers a few that are Appropriate.

Editor Deseret News:

Now that the Legislature convenes it would seem an opportune time for the people to join in an effort to secure the passage of good, wholesome and just laws, and the repealing or amending of existing inadequate or unjust ones. The present law is relation to estrays could, undoubtedly, be changed for the better, whereby the interests of the farmer, nurseryman and gardener

might be regarded as well as those of the stockraiser, for as it now stands upon the statute books it certainly appears as strongly in favor of the latter, while the farmer, toiling hard, "in the sweat of the brow," is left helpless, so to speak, from the impositions of those who take advantage of a law of great latitudes and cumbersome to the damaged party. Its many unjust, and often impracticable features have been referred to in your columns before, and are too apparent to need further mention here.

After many cases of injury had resulted from the use of toy pistols, a law was passed making it a misdemeanor to sell or give a toy pistol to any person in this Territory.

Now, after so many cases of injury, in many instances causing the death of innocent children, resulting from the careless handling of Concentrated Lye, would it not be a wise piece of legislation if a safeguard was thrown around the health and safety of the people by law? For instance, by causing dealers to conspicuously label the vessels containing the deadly poison as being such, and making it unlawful for any one to keep the article in such as drinking vessels, death having known to be caused from such carelessness, as, for example: A certain neighbor borrowed some lye of another and returned it in a teacup; a child mistook it for milk, drank, and death was the result.

In the interest of justice and safety it is to be hoped that our wise legislators will devise some plan to remedy the evils mentioned above.

CHAS. L. OLSEN.

Salem, Utah Co., Jan. 9, 1888.

AN INTERESTING SCRAP OF HISTORY.

Relating to One Whose Remains Were Interred in the Pisgah Burial Ground.

Editor Deseret News:

I notice in your issue of the 7th, a reference to the burial place at Pisgah, and have thought perhaps no death among those who dropped by the way side was more touching or sad than the one whose resting place is marked by the initials "H. S." An obituary of the martyr might be proper.

Hyrum Spencer, the son of Daniel Spencer and Chloe Wilson, was born in West Stockbridge, Berkshire County, Mass., and was one of three brothers who embraced the Gospel in that region.

Daniel and Orson lived among the Saints to become well known—this brother died almost unknown by the Saints, and in circumstances where obituaries could not be printed; but he was pre-eminently known in his eastern home, and wherever known at all, as an honest man and an able one, of strong mental and physical power, of an affectionate disposition, unassuming, and avoiding notoriety, a man so far removed in his nature from religious superstition, from cant and clap-traps most men. When the Gospel was presented to him by his Brother Daniel, his cool, clear judgment decided "I must not accept such great things as you claim, even from my loved brother without direct testimony."

In his earnestness of investigation he claimed of God a manifestation and it was granted, he having an open vision in the day time in the woods to which he had repaired. He was in vision over four hours, but there is not space to recount it. The panorama of this nation was shown him to a point where the whole eastern part of the land was a scene of fratricidal strife, every man's hand against his neighbor, the horrors of blood and carnage too terrible for description. He moved to Nauvoo, Ill., about 1841, built a city home and opened a farm. In February, 1846, he, with his family, was driven out of Nauvoo, crossing the Mississippi on the ice, making a sudden exchange of the home comforts of a life time for the snow-covered grounds of the Iowa wilds and a tent life in winter. He was elected captain of a company of fifty families, co-sharers in exile, and in early spring slowly toiled through the storms and mud of that exceptionally wet season towards such civilization, safety and amenities as the great and almost unexplored wilderness of the west and its Indian proprietors might afford. Of the patience and labors of this man on that journey, labors mental and physical, I think no encomium would be extravagant. I have known him doubling teams, sometimes as many as twelve yoke of oxen, to a wagon from early morn till late evening, and only gain one mile advance; but I never heard from him a rough word, or a sign that patience was exhausted.

He finally reached "Garden Grove," taking his company up the fenced lane that led to that settlement about 9 o'clock p. m. The mud, where everyone stepped, was from six to eighteen inches deep. Next morning early he was off in company with the writer on express business. "We were out to see" and among the Indians for about twelve days, with a sack of "hard tack" and very "dried beef" for food. Not one twenty-four hours of the time but he was thoroughly wet. He visited Nauvoo, desirous of realizing something for the real and personal property left there.

As an illustration of the character of the man, I will relate a little incident:

He was leaning against a store counter trying to induce the proprietor (a mobocrat) to fulfill a contract he had made, when the man standing behind the opposite counter gave Mr. Spencer the lie. The latter made one spring, eluded him with one hand, raised him over the counter, held him up and shook him, cast him on his back on the floor as though he had soiled his hand in the contact, set his foot on the man's breast and said: "You are the first man that ever called me a liar (withdrawing his foot), get up, sir, and don't do it again."

While in Nauvoo he bargained a valuable farm for 110 head of mixed cattle, going to Alton to receive them, he left the writer to watch mob action in Nauvoo.

A mob was expected to come in a few days and a manufactured writ was got out to hold Mr. Spencer or his effects until the mob came, but by the help of some friendly Gentiles the Sheriff and posse were 60 miles below Nauvoo the day that Mr. Spencer took his cattle over the Mississippi, 60 miles above Nauvoo. Then commenced a struggle to reach a Mormon camp before the sheriff overtook him. He had one assistant, it was in the heat of early August, the field time for flies and mosquitoes, it was rush for all the cattle could stand by day and almost constant guard by night. I think it was the seventh day out I saw him reeling in his saddle and rode up and asked him, "What is the matter?" the reply came (with a most beautiful smile), "Nothing is the matter, only I have done my all, help me down and I will die here." I assisted him a short distance from the trail. This was about 4:30 p. m.; at 11:30 that night his earthly labors were hushed in peace. From the time he lay down until his strength failed, his conversation was as pleasant as ever in life; not a struggle. Just as the last ebbs of life were passing he said "My Nephew, I give you my daughter to wife; tell her so when you meet." His last act was to show me confidence and cast some comfort into the floods of sorrow and trial that were submerging my soul.

My readers, our love for each other surpassed that of many fathers and sons. I had associated with him from childhood. He lying there in death, I standing dumb with grief, in that broad prairie wilderness with midnight stars for death watchers—was only one among so many touching episodes that thickly marked the weary exodus of the Saints from Nauvoo. Next morning the help of two or three was obtained from a company's camp. Some wagon boards served to form a box, the body was carried on to Pisgah; some oak timber was obtained, some posts chopped out, some railing split, some pickets taken off, a grave dug (I think the first grave at Pisgah), two "nigger head" rocks found, and, with a rough instrument, marked "H. S." and the body was lowered to its last rest. The fence and the stones set up, marked the resting place of Hyrum Spencer, one of earth's martyred noblemen. The grave was dedicated, a prophecy was uttered over it, that though lying in the wilderness in the midst of the roaming and haunting groud of the savage it should be protected. Brother Huntington's letter testifies how well that prophecy has been fulfilled.

Affectionately communicated by a relative.

SALT LAKE CITY, Jan'y 8th '88.

Still Blocked.

It is a notable fact that there have been no trains reach Ogden from the north since last Saturday evening at 5 o'clock. The one which arrived at that time was nearly six hours behind time. As will be seen, the last mail which has been received in this city from Logan left that place at noon on Thursday last.

The cause of the trouble is the snow, which has been encountered on the divide between Box Elder and Cache counties. Between the stations of Mendon and Honeyville is a stretch of country in which snow reigns supreme. During the past week the wind has been in constant motion in that section, and the result is that snow is piled into the railway cuts to a great depth. Snow plows and engines seem ineffectual in raising the blockade and the consequences are as related.

Yesterday morning a passenger train left Cache Valley at an early hour, and proceeded as far as the hill south of Collinston, and at that point it was stopped by snow. It pulled back to Collinston and telegraphed for help. A train moved by two engines, and containing nearly forty men, left Ogden for the scene of the blockade. Up to a late hour last evening nothing had been heard of either of the trains.

It is known that the passenger is at Collinston, waiting to be extricated. When it will arrive railroad men are unable to say, but it is thought it will reach Ogden some time today.

In the meantime traffic between here and Cache Valley is at a standstill and passengers for points north and west of Pocatello are carried by way of the Union Pacific and Oregon Short Line railways.—Ogden Standard, Jan. 10.

The Way to Spell It.

"J. M." writes from Smithfield asking us to give the correct spelling of the name of a favorite variety of potato designated by him. Neshaunock.