

THE EDITOR'S COMMENTS.

PAYING THE DEBT.

There probably has never been a time in history when a nation in the enjoyment of as perfect immunity from armed conflicts as is the United States, has experienced such a general feeling of uncertainty regarding the immediate future as does the Republic under the present industrial situation. If there were well-defined issues as in the days of the Revolution or preceding the great civil war, there might be some way for the people to make up their minds as to the nature of coming events; but at present, while there seems to be a general fear in all parts of the nation regarding an approaching crisis, there is no definite idea as to the form in which a settlement of the questions will be effected, nor is there unanimity of opinion as to what these unsettled questions really are. The nation is truly perplexed to an extreme degree. The armies of unemployed, the strikes, the uncertain relations of capital and labor, and the growing disaffection with political parties and systems, all create a condition of unrest that is far from comforting to the nation at large.

Who would have thought that so great a change could have come in so short a time, as has been witnessed within two years? By way of contrast, turn attention for a moment to the situation as described in the *New York Herald* in July, 1892:

The business of the country is in a provokingly healthy and flourishing condition. Imports during the fiscal year ending June 30, were greater than those of any former year, amounting to \$833,000,000, while exports also exceeded the highest record and reached the enormous aggregate of \$1,027,000,000. Railroad earnings for the first six months of the year are greater than those for any similar period in history, and the output of manufactures has been greater than ever before. Business failures for the first half of the present year have been 1,000 fewer in number and \$40,000,000 less in gross liabilities than they were during the corresponding period of 1891. New industrial enterprises for manufacturing iron, cotton and woollen fabrics are going into operation in various sections, and while the margin of profits is small, business is on a solid foundation, and the outlook in every direction is hopeful and encouraging. The grain crop is promising, money is abundant and collections are easy. In the face of such a condition of things the calamity howler must remain silent.

That all this is changed no one will deny; but for the change, political papers and speakers give this, that or the other cause, chief among these being the policy of one or the other party relating to tariff, silver, etc. Yet when one looks deep into the facts of the case, it cannot be denied that neither of these is the main cause of the trouble, nor that each is at best but contributory in one way or the other.

The truth of the matter is that the roseate picture of two years ago was not a true one. It may have appeared on the surface as described, but at that very time many of the

causes which have produced the later unpleasant effects were in full operation. With the boast of great prosperity the people were extravagant and reckless, and "boom" operations were in vogue in factories and shops, in states and municipalities, in homes and private living. The country was reaching beyond its capacity in expenditure, and now the debt contracted is being collected. The day of reckoning is sometimes swift and sometimes slow in its coming—but come it must, every time.

REMEMBER THE SABBATH.

The obligation on the children of men to set apart one day every week for the worship of their Maker and for devotional meditation and exercise is solemnly set forth by holy writ in all ages and among all nations favored with divine revelations. It is one of the duties so clearly stated as to admit of no justifiable misunderstanding. During the Mosaic dispensation, when the Jewish state was governed on theocratic principles, the people were told: "Six days shalt thou labor, and do all thy work; but the seventh day, the sabbath of the Lord thy God, thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Violation of this statute was a capital offense; for the law reads: "Whosoever doeth work therein shall be put to death." The sanctity of the Sabbath was recognized throughout this dispensation, although the prohibition against work on that day was later somewhat modified. Thus, it was considered lawful to perform acts of charity that could not be postponed, as for instance, saving the life of an animal in imminent peril, an interpretation sanctioned by our Savior, who also, as Lord of the Sabbath, allowed such work to be performed on that day as was necessary to allay suffering and sustain life, all of which was contrary to Pharisaical orthodoxy.

In the following dispensation, the sanctity of the Sabbath may be inferred from the fact that Christ's followers on that day particularly commemorated, in the breaking of the bread and partaking of the emblematical cup, the atoning death of the Savior. As long as the Jewish state existed, the Sabbath of the Mosaic dispensation was conscientiously observed by the converts; but on the fall of the capital and the destruction of the temple, the day was gradually changed from the seventh day of the week to the first day, and the Sabbath received new significance from the resurrection of Christ. As the old Sabbath was the commemoration of the creation of the world and the deliverance from Egypt, so the new Sabbath became the day in which to remember that regeneration and deliverance heralded by the victory of the Son of God over death and hell, as evidenced by His resurrection and ascension. The Christian Sabbath, therefore, is so much more worthy of observing as the

Christian dispensation is in advance of the Mosaic era, as Christ was superior to Moses.

If we turn to the Book of Mormon we find that the people of this continent observed the Sabbath as part of their religious duties. Alas, on the authority of the Almighty, taught his followers to set apart "one day in every week" that they should gather themselves together "to worship the Lord their God."

Nor does the Lord in this age speak with uncertain voice concerning the duties of the Saints as to the Sabbath. In the revelation on this subject, given through Joseph the Prophet, he says: "Remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments 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."

With this unanimous testimony from servants of the Lord in all ages and dispensations, it is strange that anybody should be in the dark regarding his duty in the matter. Yet such is the influence of the worldly spirit, that even professed Saints stand in danger of continual violation of the precepts of their Father relating to the Sabbath. One form of Sabbath-breaking seems at this time to call for particular censure, because of the pernicious and widespread influence it may exercise, unless abandoned in time, for a better course. We refer to the growing habit of arranging parties on the Sabbath day, where friends meet for mutual amusement, instead of visiting the house of the Lord for edification. Need it be said, that such parties, even if the pastimes indulged in are in themselves innocent—which very often is far from the case—are flagrant violations of the law of God? In the first place they detract from the attendance at the public places of worship, thereby exercising in a negative way a detrimental influence on the services. In the next place they tend to empty the hearts of the partakers therein of such feelings of devotion and Christian sentimentality as are absolutely necessary for a healthy, spiritual growth. An individual whose heart is not habitually and regularly brought under the influence of the heavenly dew will soon be a barren desert, void of all fruit of righteousness. What the life-giving stream of water is to the parched field, that is the communion with brethren in the public meetings to the soul. Withdraw it and substitute for it worldly pleasures—whether these be sought at the bathing resorts, the amusement hall, or the card table—and the results will be disastrous.

And then the example to the children! These are taught to worship God and to honor His day, but such teachings will be wasted, if by the habits at home they find that the Sabbath is no more than any other day. And thus the seeds are sown which in a future generation will ripen into further violations of the law of God, all through a neglect to keep that day holy.

The Sabbath is a day to be kept as one of rest, of moral improvement and