

can care for themselves by combined effort in their industrial operations.

As to this latter scheme, it may be noted that if Mr. Debs and his associates propose to do as outlined in the telegram referred to, and expect to bring here half of the hundred thousand men now out of employment in Chicago, or a tithe or a twentieth of them, and to establish a co-operative commonwealth with such element, they will have to perform a task vastly different to combining in labor unions the same men when these are in regular employment, and drawing their cash wages every month. There is a mighty distinction between holding together in a trades union men whose common interest is to draw, in return for regular daily labor, a cash stipend from their employers, and the infinitely greater work of holding those same men together in the social and industrial life that is absolutely essential for the success of a co-operative commonwealth. The people of Utah may feel complimented that the heads of a great organization like the A. R. U. recognize the success attending the application of the co-operative principle here in industrial matters, but from their half-century's experience they will say that the present proposed movement gives neither the controlling motive nor the element of membership to secure a successful outcome; and saying this does not cast any reflection upon either the sincerity or the integrity of those who are engineering the movement.

First of all, there must be an inviolable mental, moral, and spiritual force to combine the element which is to work out this great scheme; there must be an exclusion of selfishness generally that will make the desire of the individual subservient to the good of the whole; there must be an incentive beyond the "loaves and fishes" visible to mortal eye, and which is the "assurance of things hoped for" given by more than man; there must be an implicit confidence in leadership which recognizes that in the ultimate no error can be committed, but that that leadership is guided and its acts is manipulated by a Higher power which knows no blunder or failure in dealing with the affairs of men; and there must be leadership of just that character, regarding which the people have a superior and abiding witness in their hearts. The lack or presence of this combination of force has caused the failure or success of all the great communistic schemes that have been attempted. In the first place, it is found only in the true ardor of a religious movement, and this the proposed scheme does not profess to have. Hence its outcome as an intended co-operative commonwealth can be figured out with reasonable precision.

The key to the success of the Mormon commonwealth is the fact that its mental, moral, spiritual and physical force was impelled by a religious unity, and the further fact that that religion was given and upheld by the God of heaven. It was true religion, administered in its forms, temporal and spiritual, by divine authority; and without it Mormonism would have perished in the wilderness.

So far as the proposed Debs industrial army is concerned, Utah does not want it. Not because the State is unwilling to receive earnest workers from anywhere, and aid them to success if possible, especially as a co-operative commonwealth; but because as now outlined and proposed, failure must result to the scheme, and the disaster would be an injury to the State and all concerned. If good were to be accomplished, Utah would welcome them with outstretched arms, but it does not want them to perpetrate a great wrong on themselves and the State. In closing, we have one word of advice to Mr. Debs and his co-workers, and all others engaged in efforts to ameliorate the condition of the industrial classes: If the example of Utah's people is worth looking to as a guaranty of success, it is worth following in the line of every principle which has contributed to the general result.

THE SABBATH DAY.

A correspondent from San Pedro, Cochise county, Arizona, in a communication to the NEWS argues for the observance of Saturday as Sabbath instead of Sunday. He says Saturday is the day set apart by the Mosaic law and that Sunday is set apart by the Roman church. There are two grounds generally set forth by the Seventh day advocates, but both are wrong.

It is not historically true that the Roman church is responsible for the Sunday observance. Long before the Church had become the Roman church the Christians observed Sunday as their day of rest. The very fact that Emperor Constantine issued decrees concerning this matter proves that it was a general observance among the Christians, whose favor he sought to gain by legalizing their peculiar customs, and only those who close their minds to conviction can fail to see that the first day of the week was set apart as the Lord's day in the very first Christian Church, while the Apostles were living and the light of revelation shone among them. Why, else, did Jesus appear repeatedly on that day after His resurrection? Why does Paul refer to it as a common custom for the Christians to come together on that day? And why was the Apostle John "in the spirit" on the Lord's day, and not on the Sabbath? Every reference to this subject in the New Testament implies that the Resurrection day was recognized as the Christian Sabbath by the first followers of Jesus.

With regard to the Old Testament Sabbath, it has recently been proven that this was not a fixed day in the week, but a movable holiday which in the course of seven years fell on each day in the week in turn. The reason for this will appear on a careful perusal of Lev. 23, when it is remembered that the sacred year commenced according to the phases of the moon, and New Year's day consequently came on different days, sometimes in March and sometimes in April. This fact alone overthrows any argument built on the expression "the seventh day," for the

seventh day would not always be Saturday.

It must not be forgotten that all divine laws pertaining to the Sabbath are partly moral and partly positive in their nature. The obligation to set apart a day for the worship of the Almighty and for spiritual improvement and rest is binding on all men, but the question of which day must be decided by positive law, and we have seen that the first Christians, undoubtedly with divine consent, consecrated the first day of the week, a practice that has been sanctioned by the Prophets and Church of this last dispensation.

THE UTAH PIONEERS.

Several of our Utah papers are devoting space with more or less regularity to the Pioneers and their work—the NEWS itself has been doing so for now well-nigh half a century—and in so far as such matter is accurate the space could scarcely be better employed. There are but few indeed, outside of those who participated in the settlement of Utah, who come anywhere near a full realization of what that work cost in sufferings, privations, discouragements, hard labor, unrequited industry and impeded perseverance; few who grasp the significance of the achievements wrought out of stubborn materials or the gradual growth of the grand success upon soil than which none ever subdued and made productive by man was more unwilling. But all these should be known and appreciated, as much so as is possible from information placed before them in proper form, in the shape of the testimony of survivors and the literary work of those who are in a position to know whereof they write.

None of the conquests of civilized man in recent times was more consequential to the nation in which it occurred than was the founding and peopling of Utah. It would have been many more years before the telegraph wire was strung from the frontier to the ocean if there had not been a midway oasis of civilization in the vast intervening desert of barbarism and barrenness, and the same can be said of the Pacific railway. To have simply kept pace with the advancing frontier would have meant, with the edges nearly two thousand miles apart, a work of slow growth—a task the contemplation of whose immensity alone would have caused its commencement to be deferred many years after it was actually begun. This was owing to the fact that not 2,000 miles of an unproductive country full of dangers would have to be traversed and guarded before the protective influences, and life-giving patronage of civilized communities could be felt, but less than half of it. The Pioneers did not, like most others of their class, advance beyond the border only to keep within hailing distance of those left behind; they made a bold stroke for the middle of the unknown land, and being successful in reaching it and establishing the nucleus, at once began to throw out tributaries and establish outposts, which also grew and spread, as