

## THE EDITOR'S COMMENTS.

### CONFERENCE NOTICE.

The sixty-seventh semi-annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, at 10 o'clock on Sunday morning, October 4th, 1896.

The officers and members of the Church generally are cordially invited to attend the meetings of the Conference.

WILFORD WOODRUFF,  
GEORGE Q. CANNON,  
JOSEPH F. SMITH,  
First Presidency.

### CONFERENCE APPOINTMENTS.

Relief Society meetings in the Assembly hall on Saturday Oct. 3, commencing at 2 p. m. and 7:30 p. m.

Scandinavian meeting in Assembly Hall, Sunday afternoon, Oct. 4, from 5 to 7 o'clock.

Sunday School Union, in the Tabernacle, Sunday night, Oct. 4, at 7 o'clock.

German meeting in Assembly Hall, Monday afternoon, Oct. 5, from 5 to 7 o'clock.

Tabernacle Concert Monday night, 8 o'clock.

General Priesthood meeting in Tabernacle, Tuesday night, Oct. 6th, commencing at 7 o'clock.

### THE SABBATH AND PROSPERITY.

The present is a time when parents among the Latter-day Saints should give especial care to the training of their children to keep holy the Sabbath day. The Saints have been greatly prospered in this land; and it has been through the blessings of the Lord which have followed the observance of His will. Some persons who think themselves a little "modernized" may attribute the success of the Saints to another cause; but that does not change the fact, easily demonstrated to any individual ready to take an impartial view of the case, that it is to the strictness with which the Saints observed their religious instruction that they owe their prosperity in temporal matters. Seeking first the kingdom of God and His righteousness, the other things have been added, in fulfillment of His promises.

Since it has been a close observance of the Lord's command that has wrought success for the Saints, it follows as a logical sequence that a neglect of those commandments will result in failure. Hence if success is desired as a continuing condition for the people, the means for attaining it must be perpetuated among them in the training of their children. So far as observing the Sabbath is concerned, it may be remarked that those of the Saints who do so in the spirit that pleases the Lord will obtain such knowledge as will keep

them pretty close to the right in other ways. Therefore, keeping holy the Sabbath day is a key to conformity with other requirements of the Almighty.

There is no denying the fact that in some places there is altogether too much disregard of the Lord's day; and it is a matter of deep regret that among Sabbath-breakers are some children of Latter-day Saints whose parental influence should be effective in producing a different result. In country towns there is more disregard of the Sabbath than there ought to be; and Salt Lake City is far from being free from the sin; in fact in this city it reaches a point every now and then when it amounts almost to a public scandal.

We want again to impress upon the Latter-day Saints that their future in these valleys depends largely on the force and practical nature of their religious teaching to the youth. If parents keep the Sabbath day, and insist with gentle yet firm control that the younger ones in their families do likewise; if they use their influence to lead in the same way those children who are nearing or entering manhood and womanhood, they will have accomplished a great and needed work for the future welfare of themselves and posterity. But if they do not these things, the shadows of the future will be of an ominous character. Taken in connection with this subject of remembering the Sabbath day, the history of the past in these valleys, the condition of the present, and the outlook for the future, bring forward a theme for serious contemplation on the part of all the Latter-day Saints, leading to the conclusion that the Lord's day cannot be disregarded with impunity.

### TWENTIETH CENTURY THOUGHTS.

In the Homiletic Review the public is reminded that the nineteenth century after the birth of Christ will close and the twentieth commence sometime in the spring next year, 1897. This, the article maintains, has been established by investigations and calculations of scholarship. And so convincing are the proofs that it may be said to be universally acknowledged that Christ was not born on Christmas in the year 754 after the founding of Rome—as Dionysius mistakenly put it in making up our common chronology, but in the year 750 or 749, the latter year being far the more probable, and toward the springtime the more probable date, a conclusion that rests especially upon the supposition that Herod the Great, in whose reign the birth of Christ took place, died in the fourth year before the commencement of our era or in the year 4 B.C., according to the proper reckoning. That will, therefore, be nineteen hundred years ago next Easter. According to this the nineteen-hundredth anniversary of Christ's birth is not, as will be seen, several years off, but just upon us—not further away than the opening months of 1897.

The paper mentioned takes occasion to say that nineteen centuries have almost passed since the Son of God commissioned His followers to go and evangelize the world, and yet the majority of mankind are outside the reach of the Gospel. A great crisis in the history of the human race is evidently at hand, and it is conceded that nothing but the universal triumph of the principles enunciated by Christ can save it. In these there will be found a solution of all the industrial, political, social and moral problems of the age, which philosophers and statesmen have almost given up in despair. But now, or by what means shall such a universal triumph of Christianity be secured? The Review has no suggestion to make beyond the commonplace one that each individual set to work and evangelize his own immediate sphere, without waiting for anybody else to take the initiative.

Encouraging as it is to notice that the champions of modern Christianity, one by one, are aroused to the fact that their cause is in need of strengthening, being almost a failure, it is nevertheless sad to find that they are blind as regards the only remedy possible. Yet the history of the people of God supplies indications as to where to look for the means of escape. In the history of the terrible crisis that ended the antediluvian world; in the establishment of the ancient covenant nation in the land of promise, and its re-establishment after the captivity; in the ushering in of the Christian era in the meridian of time, and also in the prophetic declarations concerning the final redemption of the human race, the lesson needed is clearly taught. It is this—that at every stage towards a higher plane of perfection, old conditions had to give way for new ones; and also this—that the change can safely be effected only under the direct guidance of Him from whom all revelations concerning truth emanate. At every crisis of the history of the human race, inspired servants of the Almighty have been raised up. If, therefore, it is true—as it undoubtedly is—that the world is nearing another crisis, it is but in harmony with every precedent to look for special messengers from the Almighty, endowed with wisdom and power and advanced knowledge such as were the special gifts of those leaders of men that meet us on the pages of sacred history.

We claim that the Lord has raised up such men in those who laid the foundation of the Church of Jesus Christ of Latter-day Saints and in others who are now building on those foundations. The world is invited to investigate this claim with impartiality, and view the marvelous results already achieved. We fearlessly say that every honest investigator will find in the Gospel of Jesus Christ the remedy sought for all the present troubles of the world. It points the way to peace between nations, between classes of society and between individuals; it aims at the establishment of justice in private and public intercourse between man and man; it leads to truth in all that is within the sphere of human knowledge, and because its life-power is faith, its fruits are love of God and fellow creatures, righteousness and holiness. A right understanding