DESERET EVENING NEWS.

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REMEMBER THE SABBATH.

The obligation on the children of men to set aside one day every week for the worship of their Maker and for devotional meditation and exercise is severely set forth by man who is all men and among all nations blessed with divine revelation. It is one of the duties so clearly stated as to result of an 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." To failure of this statute was a capital offense in the law reading "Whosoever doeth work therein shall surely be put to death." The sanctity of the Sabbath was recognized throughout this dispensation, although the penalties against work on that day were later somewhat modified. Thus, it was considered lawful in persons who or exactly 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 sacrilege of the Sabbath may be inferred from the fact that Christ's followers on that day particularly congregated, in the breaking of the bread and partaking of the sacramental cup, the sinning death of the Savior. As long as the Jewish state existed, the Sabbath of the Mosaic dispensation was conscientiously observed by the moralists, 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 in 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 decreed by the victory of Christ 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 one, 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. Alma, 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 that thou art to meet with them, 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 agents and dispensations, it is strange that anyone should seem to the contrary regarding our 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 example of their Father relating to the Sabbath, the force of Sabbath-breaking would at times seem to call in particular owing, because of the pernicious and wide-spread influence it may exercise, or we shall see in time, for a little space. We refer to the growing habit of arranging parties on the Sabbath day, where friends meet (ostensibly) for social enjoyment, instead of visiting the house of the Lord for edification. Need it be said, that such persons, even if the pastime indulged in with themselves innocent—which very often is far from the case—are flagrant violators 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 thereof 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 straight under the influence of religion, is liable to be led astray at any time by evil influences. This heavenly dew will soon to 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. Without it and substitute for it weekly pleasures—whether these be sought in the walking courts, the amusement hall, or the card table—and the results will be disastrous.

And from the example to the child dead. Times are changed in wonderful fast and in some little way, but some landmarks will be washed, if by the battle as home they find that the Sabbath is to come than any other day. Are you the world are now which is a future generation will open into further relative of the law of God, all through a neglect as we pass day by day.

The Sabbath is a day to be kept as one of rest, of social improvement and of holy devotion to God. All that tends to promote this is commendable, and all that gives to Caesar things is sin, no matter what name is given to it. To the people of God more than to any other people the command should be sacred: Remember the Sabbath day.

EQUAL SUFFRAGE, FOR AND CON.

"A white horse at another point" is the movement lately organized among the women of New York state to oppose efforts to female suffrage. Their purpose is to show the increasing power and the anxiety at large that the suffragists, whose organization is of many years' standing and whose powerful means have been proved in many a hard-fought campaign, do not represent the views and votes in right to raise the demands and sentiments of many thousands of their sex who have until now been silent on the matter. In a word, they propose to meet evil with evil, petition with protest, organization with counter-organization, and at least assert that unfavorable and undesirable woman's right of meeting to weigh or perform anything she doesn't want to. The first pronouncements of these sensibility in the strikes with success at the expense of their more clamorous sisters who it says are like the "three tailors of Tooley street" in assuming to speak "for us, the women of the country" and it insists that hereafter these were demanded the right to speak enough to do so in their own name only, not in the name of the sex.

The movement is not bad, at least it reflects other side of the case. Good will assuredly come of it, even to the cause which it sets out to assail. One of the chief arguments in the past against giving the ballot to women has been that the votes made by those who wanted it were altogether too great for their number; that the vast majority of the sex didn't care anything about it or were actually opposed to it; and that this indifference, being an evidence that the voting privilege was not sought and would not be valued or appreciated, supplied a most excellent reason why it should not be given. The proposed organization will lead at least to explode the notion that the sex are all apathetic and careless in the question, and some out of agitation even light and zeal and vigor, so should the campaign now sometimes prove valuable in quickening and strengthening the influence with which the cause is continued.

The only question among intelligent and informed people with reference to woman suffrage is as to its wisdom, result and expediency. All admit that to justice the right cannot be denied them, and that so far as Utah goes, they are only entitled to it. Yearly prejudices are melting away, and in view of the really marvelous progress the same has made within the past few or three years, it is easy to believe the day is near when the last lingering doubt shall have vanished, and the last sullen objection has shrunk away.

LATE ELECTIONS.

The Republican gains were that appears to be adverting over the country between during the week twice signally signed—in the city of St. Paul, Minnesota, and in the third congressional district of Ohio—in both of which places, as well as many others, elections were held on Tuesday, the 1st inst.

The magnitude of the Democratic victory in Ohio (60 place is that of the last election held west Hayes's election. Two years ago the Democratic majority and the administration in St. Paul were elated, and it was with great confidence that the Republicans expected this year a reduction of that majority. But a serious fight is understood to have been waged up, and the anti-Catholic agitation was worked for all it was worth, which appears to be a good deal. The result is that the majority of two years ago is reduced, and it is to be Mayor Smith, not Mayor Doran, for the ensuing term.

The result in Ohio is not quite so unexpected, but it is exactly the opposite. The third district is recognized as strongly Democratic, and in 1892 it gave Mr. Hook a majority of more than 4,000 votes over an Republican opponent for Congress. Mr. Hook's death made a special election necessary, and this is the result that was obtained last Tuesday. The Republican hope of carrying this stronghold of the enemy was based, first on the fact that last fall it gave Governor McKinley a majority of 500, second, that Democratic distraction is widespread, and disaster has been lately overtaking that party everywhere; and third, that the candidate, Major E. B. Finkelnburg, was personally popular, and had the aid and sympathy not only of his party throughout the state, but to a great extent throughout the nation, this election being always interesting from a national standpoint, and this particular position being chosen as a fitting one for a response test of the strength of the parties, national issues being at stake and all eyes being on the contest. On their part the Democrats put up an equally strong man, Mr. Paul J. Sorg, immensely rich but a workingman, and an employer and friend of workingmen, and his own energy and cash were interwoven with the best Democratic and that could be obtained. The result was the election by a majority variously estimated at from 1,500 to 2,000.

All the comfort that has been coming to Democrats lately from elections throughout the country has been appropriated—and with abundant reason—by the Republicans. On the day above mentioned there were many other events occurred to add to the feeling of satisfaction, but these are simple cited by way of a basis for real Democrats, and as an evidence that their party is still alive and on occasion knows how to get out and "shake itself."

DESECRATING THE SABBATH.

It is a subject of frequent complaint that a marked disregard for the Sabbath is exhibited by the crowds of men and boys who congregate at various places on Sundays, and make themselves exceedingly offensive to people who reside in or have occasion to go to the localities where they assemble. A prominent feature of all these assemblages is the blasphemous and vulgar language that is used, regardless of who or what listeners are within hearing.

This sort of conduct is an infringement of the law in that the peace is unnecessarily disturbed, and it should receive attention from the police officers. Mention has been already made by the News of noisy and indecorous Sabbath breakers near the penitentiary. Another place where the officials could benefit a portion of the public to the line of their duty is Pioneer Square, where each Sabbath day hundreds of boys and young men gather and engage in ball playing and other games. The residents of that locality make strong complaint of these proceedings. Their peace is disturbed by the profanity and other unseemly language, and by the generally boisterous conduct of those whose shouts and yells and impressions are anything but a credit to a well regulated municipality. It is asserted that police officers have been appealed to in vain, the policemen stating that they had no power to check such proceedings, and getting considerably at what was going on. However this may be as to expectation on the part of individual members of the force, it is reasonable to expect that now the matter is drawn to the attention of the directing powers in the police department there will be a change in the program. The people have a right to be free from such disturbances, and it is the sworn duty of the officers to afford them the necessary protection. The police department is vested with all the authority needed to disperse any and all such disorderly crowds, and the power should be exercised to stop the nuisance complained of, especially on the Sabbath day, without a repeat calling to be made thereby a second time.

There is no question that many parents are responsible in a large measure for the Sabbath desecration referred to. The presence of many small children in these crowds, instead of their being at home or in some place where parental or other proper care could be given, affords ample evidence of this. It may be that some parents have no regard for the Sabbath themselves, and therefore would not exercise a restraining influence over their children as to Sabbath breaking. Were the point, however, developed, this evil acts against the peace of the community, so to the minimum complained of, no law can and should be invoked to remedy it. But to those who profess to be Christians, and as such to regard as holy the Lord's day, there is more than no serious contemplation on the way the day is desecrated by many young people, and older ones too, and the inevitable result that necessarily must follow. It would be advisable for parents who are unblessed with the Sabbath to give the subject thoughtful consideration to the extent that they may find their children upon the Sabbath day to keep a body, if they some not under their supervision. Sabbath-breaking among the young is an element that should be recognized only by its absence.

FOR HOME READERS.

If the home magazines do not merit more patronage than outside publications, it certainly will not be because of any lack of superior reading matter or of proper appropriate illustration. Two leading low-priced, Ladies' Home Journal and the Cosmopolitan, for May are gems in their degree, and should be widely read by not as a young in Utah for the valuable information presented therein in a pleasing style.

The Home Journal has as leading articles papers on "The Marks on the Table," "The Jews," and "Truth at Books." Beyond this there is an abundant collection of fiction, poetry, religious and other reading matter on home and general topics which is of more than passing attractiveness and will afford much food for thoughtful reflection. Fiers and field, domestic economy and scientific subjects all receive careful and judicious attention. The principal illustration is a beautiful allegorical picture, "Feeding the Doves."

The Cosmopolitan presents a strikingly valuable selection to young people and those seeking homes in the series of letters under the heading "Homes in Zion." These letters are from the Presidents of the various stakes of Zion in Idaho, Canada, Colorado, Arizona, Mexico and Utah, giving the opportunities in each State for home seekers, presenting the subject in choice form. Another feature of the number is an illustration on the Art Window in the Salt Lake Temple and a interesting article without of Bethlehem. Then there are entertaining papers on travel, religion, history and fiction, all going to make up one of the best of publications for the home. The whole is admirably suited to Utah people, for their information and entertainment.

THE GREAT wagon-making firm of Studebaker Brothers has issued a copy of the art lithographs in the form of an illustrated souvenir showing the different designs of various manufactures by the company and the interior and exterior of the various factories and buildings occupied by the extensive institution. The book is printed in color colors, thus displaying the subjects to advantage. An idea of the magnitude of the Studebaker industry may be found in the following statistics: Wagon works and yards occupy 35 acres; stationary engines in daily use, 10; number of machines, 500; actual floor surface of factories, 37 acres; employes to keep machines in order, 75; aggregate length of belting to operate machines, over 7 miles; quantity of lumber on hand, 40,000,000 feet; number of elevators in use, 25; men employed, 1,500.

THE BOSTON Kennedy Opera Hotel Station Vacuum Cleaner, Chicago, Inter-Ocean and Boston Journal.

Was that all it did, or was there a postponement of part of it till Monday?

THE FRENCH movement would not be altogether useless if it should accomplish no more than to induce Congress to adjourn and go home.

IF THE coal strike had to come, it can be better endured now than next winter.

MORE ORGANIZATION.

It can safely be said that no community is so fertile in creating organization for any assumed need as are the Mormon people. It is their genius some way—an innate characteristic; and one too, which the circumstances of their history have rather fostered than repressed. It has been a mighty lever wherever applied. Migration, colonization and missionary success have each been indebted to this, and all educational appliances of social, intellectual and religious life have been fostered and sustained by this organizing power. The school house, meeting house, amusement hall, have been primary things everywhere, and they have grown years earlier among the people here than would have been possible elsewhere. Poverty seemed to offer no impediment to these products of unity and effort, and the greatest enterprises spring out of what the world have deemed an impossible soil. The systematized irrigation of this Territory was made possible by the general will. Road-making, canyon opening, mill building, the old sugar works, the iron project, cotton raising, the Theater, the University, the Temple were all begotten when apparent inability and poverty was extreme. But organization supplemented necessity and desire; success was assured by "the removal of mountains," and every failure had in it the elements of success.

Co-operation as applied in a mercantile sense met a gigantic need when no man nor a few individuals now could have overcome, and its history is but a later evidence of combinative power. The Territorial telegraph, the Utah Central, Corinne branch and the Cache Valley railroads, were all built, and even the main lines to which each of the above became tributary, were essentially fostered—nay, were substantially assured with, and mainly under the influence of, this almost omnipotent factor in application. And still our valley and the Lehi sugar works show that this agency is still active and is as capable of expanding in gigantic projects as in the less overwhelming days of yore.

Financial models subject to general chaos may have affected for the moment these establishments of "faith and works," but stability and enlarged forms have never that the work was founded or conceived a good, and then in the tempest of intention and surrounding appearances, at the bottom of the mighty hills, will out to view that they secured the path of duty, for the welfare of a growing people.

The community is today embarrassed with conditions, which to say the least, are not favorable to our temporal growth, prosperity and increase. In obedience to the commandment and to our desires we have multiplied exceedingly our sons and daughters are numerous and yet increasing. But however they may be imbued with the disposition of the fathers, they are at the present in a large measure effectually chained. They do not want to marry or provide, and they see no way to substantiate independence. Our missionaries by the hundreds are still preaching the gathering and a few are yet coming from half-favorable to unfavorable surroundings. Land is limited, labor is congested in our cities, and the remedy is not near so come-at-able as is desirable. We cannot suspend (although we have partially done so) the law of increase, nor can we with raw the Elders yet from the nations of the earth!

Now, is it possible in any way or in any multiplicity of ways, to increase by organization the facilities for honorable labor and consequent support? The title yet cited important query of home industry engages itself, and we claim and together the people in state should repudiate importation in favor of locally produced articles wherever practicable. We export wool by the millions of pounds, we import clothing fabrics in fabulous amounts; and it is suggested that this wool should be manufactured at home, and that the surplus if any should be exported. This would mean more factories and more labor, for there must be a margin in the credit of labor, between wool at eight or ten cents a pound and flannel at forty cents and cloth at one dollar to one fifty per yard. Then it is suggested that the clothing of one hundred thousand of the "male population" in this Territory should be made at home. The waiting fingers of women and girls in Utah are just as deft as are those of women in the crowded homes of New York, Philadelphia, Boston or Chicago. And it is said that economy and honesty both favor this industry, even if we have in greater or less degree to import goods beyond the basis or capacity of Utah mills.

It is claimed that more leather, more shoes, more harness should be made at home; that more sugar factories are a necessity; that meat, cheese, butter, eggs, should come from Utah farms, dairies, or company organization; that canning in the canning of tomatoes means similar success in fruits, instead of scattering our shelves with California goods, that every article exhibited in the "Industrial Fair," with many others, should be the creation of our own homes, from resources everywhere in such unlimited profusion.

And yet, with this enlarged or general increase of industries, even to the point of surplus and exportation, all the avenues of labor are not explored. Every settlement in Utah and every one where the Saints are located, possesses within itself the opportunities of improvement by labor, if there was but the tact and disposition to organize, and compel success in one or yet untried directions. Suppose the Bishop of some settlement, instead with the full sense of the power of united organization, should call a general meeting and point out how inefficiently the town or village represented the evidence of thrift, order, beauty and progress; how inadequately the brotherhood of man and the genius of the Gospel was in it exhibited; how closely we cling to the methods of Babylon, and how little interest is displayed to and for such effects as ease and comfort; and how far we are yet from producing the glory and excellence of that Zion which is to arise in its beauty and to become "the joy and praise of all the earth!" Then call attention to the positive waste of muscle, the enormous idleness the undeveloped power of available wealth, and the moral and external demoralization consequent in life without an aim and without a prospect. Then suggest the possibility of bringing this creative energy and the opportunity together in the revolutionary processes of change and improvement, every one working for his neighbor and instituting again exchange as barter of produce, or labor for labor, organizing rock into foundations, brick and adobe into houses; lime and sand into plaster; lumber into buildings, farms, sheds, fences; and the elements into trees, shrubbery, and flowers under some method of representative strip based on ultimate local necessities, using what little cash might be available for that which no local skill could produce.

Would it not be possible with a movement of this kind once originated and wisely directed, to work such a change as would surprise and lead to emulation in other places on the right and left? Would not individual selfishness and purely personal aggrandizement be put in the line of permanent suppression? Would not our youth be employed in mechanical pursuits? Would not the present difficulty as to their securing a home, marriage, sustenance and comfort vanish away? Would not the time of society be improved, the character of the town be raised? Would there not be enlightenment, convenience, order, cleanliness, beauty, love and unity, in such a community far beyond our present lines?

"Idleness" is said to be "the Devil's workshop;" but that would be closed. Land would be more equally divided, and no wanderer would want to seek in questionable places or distant lands to satisfy that hunger for the responsibilities of wife, family, society and religion which is now suppressed or crushed into unwilling obeyance—all for lack of systematic action based upon the broadest conceptions of duty to ourselves, our families, to society, to religion and to God!

Is it not as feasible, is it not as desirable, is it not as advantageous to build up our own homes, our own village, our own town, and to make them under divine blessing our glory and our pride? And does it not savor more of common sense and manly independence to purchase, by general caucus and unity, labor at home, instead of calling upon capital from the east winds, or from the east owner of money at home, piling up an indebtedness which will be a stay upon our children's children, and lightning the great example of our leaders, who inaugurated the mammoth enterprise and magnificent purposes of the year, when money was a mile, and more, and faith in righteous to—no, but the foundation of all, and the—a King, as in the desert!

✻ WONDERLAND. ✻

Commencing Thursday, May 3rd, [illegible] Theater—Thatcher Opera House. THEATORIUM—[illegible]

The New Broom Factory In Operation.

And a Clothing Factory in Anticipation With Fair Prospects of Realization.

We announced in these columns some weeks ago, that through our efforts to aid the "Illinois Industry" movement, that a broom factory would start in a few days; and now we are happy to state that it is now under full headway and making brooms at a rapid rate, of as fine a quality as the ever been shown in this city, and at lower prices than the eastern goods of same quality. A large amount of wool is being distributed among the factories for planing, so that hereafter their brooms will be made entirely from home productions.

We are now trying to get together a company with sufficient capital to manufacture Utah shirts into ready made clothing on a large scale, and hope to be able to announce in the near future, the completion of such organization.

We now have on hand a very large supply of cloth, over six different patterns of the very latest styles, including imported—eastern, and Utah goods, which we are making into suits of the very latest styles.

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