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SUNDAY, NOT SATURDAY.

In another part of the News will be found a communication from Rev. Mr. Willoughby, in reply to editorial remarks on the Sabbath question a week ago. The gentleman's letter is published because it is only fair to accord a hearing also to "the other side. The subject thus having been brought up again, a few more comments are called for.

In our previous article on this matter, it was stated that the observance of the first day of the week as the Christian Sabbath is prior to any imperial legislation in that line and can be accounted for only on the supposition that the first followers of our Lord had authorized the obvious deviation from the Mosaic law. Proofs are demanded for this proposition. In addition to the well known testimony of Justin Martyr in his apology to the emperor, in which he positively states that the Christians in his time universally kept Sunday holy, the author of the epistle of Barnabas may be quoted. He says:

"We keep the eight day with joyfulness, the day also in which Jesus rose again from the dead."

Ignatius says the Christians are no longer "Sabbatizing" but living in the observance of the Lord's day, "on which also our life sprang up again."

Thirty-called apostolic father distinctly contrasts the Lord's day to the Sabbath, for he says:

After the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all the days.

In view of these and similar testimonies it would seem impossible to deny the fact that the early Christians kept Sunday, the Lord's day, as their Sabbath. But were they not mistaken? In answer to the question we turn to the New Testament.

According to the Evangelists our Lord rose from the dead on the first day. A second appearance of Christ to His Apostles also occurred on that day. (John xx. 26.) The miracle of the resurrection was always considered the central fact to the Christian religion, since, according to Paul, on this hinges the whole truth of the Gospel. At first, the Christians in their holy enthusiasm over the victory over death by their Lord, met every day for religious exercises. (Acts ii. 46.) Later we find them, in addition to keeping the Sabbath of the Old Testament, specially observing Sunday for their own worship. Thus the Christians in Troas gathered on "the first day of the week" to break bread and to listen to the teachings of Paul. (Acts xx. 7.) That this was an isolated case is clear from I Cor. xvi. 2, where that day is spoken of as one particularly appropriate for remembering the poor of the Lord, and also from the Apocalypse, (i. 10,) where it is learned that the Apostle John, even in exile, observed "the Lord's day," meditating on things divine, and receiving revelations.

In order to annul all these plain Scripture statements for the first day, the Sabbatarians have been forced to contend that the Lord's day and the Sabbath are identical. Their argument is a peculiar one. They say everything was made by the Lord, the Sabbath was made by Him, consequently it is the Lord's day. But it need hardly be pointed out that by the same premises it can be proved that Monday and every other day of the week is the Lord's day, since they were all "made" by the Creator. Besides, that mode of establishing a conclusion for a doctrine is, to say the least, unsatisfactory. If we are permitted to build a logical syllogism on the Word of God and then proclaim that our conclusion is the divine word, there can be no end to error. It is just in exactly what the Sabbatarians do, as if their particular logic were infallible "The Lord's day" is in the New Testament and the writings of all the subsequent authors applied to any other day than the day of our Savior's resurrection.

The question of the Mosaic Sabbath was definitely settled as early as about twenty years after the crucifixion, at that time the subject was mentioned in the conference at Jerusalem. (Acts xv.) The Hebrew element of the Church insisted on the observance of the gentile members to be circumcised and keep the law of Moses. The matter having received careful attention, the apostles, elders and brethren of the church decided that the Gentile Christians should be "troubled" with no such things than abstinence from meats offered to idols, from blood, from fornication and from meat of strangled animals. Why did not the Jewish Christians, who were still on the Sabbath question, do the same? Apparently, they did, for they kept the Jewish Sabbath and the Christian Sunday.

The whole question derives importance from the fact that the attempts at re-establish the seventh-day Sabbath is antagonistic to the Word. It is an error of the same class that to which the churches of Galatia were subject. Our Lord in dealing with the Sabbath and other questions of Mosaic law, always went beyond the "letter" of those commandments, the Jewish laws were intended to be. Christ established the idea of personal responsibility, specially adapted to the people of that time. To understand these principles and be subject to them is the essential duty of those living in the Gospel dispensation, and all that tends to divert the attention from this and relate the believer to a rudimentary stage of spiritual development is at variance with this Christianity, which that is going perfect and in whose path of sacred will.

THE WILL OF THE PEOPLE.

Three speeches in the form of the News correspondent from the pen of Bishop John Nicholson. The subject now which he treats—the suppression of the question of prohibition to the voice of the people of Utah—is one of universal interest. It is merely a good deal of Utah's. The writer of the communication places the matter, from his standpoint, clearly before the public. His points are well taken on the matter of submission of the subject to the people. The strongest opponents of the movement, as he states, have intended that a very large majority in the rural districts favor it. This must be evident to all familiar with the character of the faith of the people of this Territory. The correspondent adroitly makes use of the admission to show that the members-elect of the Constitutional Convention could either vote for adoption or thwart the will of their constituents, to take the alternative course would be decently an American. It is not quite clear that the opponents of the submission proposition would, in case the popular vote, have a majority even in Salt Lake City, it might be comfortably questioned as to which side would come out ahead. There is a very large proportion of this municipality who are imbued with a strong temperance sentiment.

PUNISHMENT IN SCHOOLS.

The News has received a communication purporting to give particulars of a recent case of punishing a pupil in a public school in one of the towns of southern Idaho, in Cache valley. The letter is not published for the reason that it makes charges of such a serious nature that we deem it injudicious to give publicity to an ex parte statement of that character, without careful inquiry as to what the offending teacher may have to say in his own behalf. In general, however, the correspondent states that an eleven-year-old boy had had his back beaten almost to a jelly with a stick and a ruler in the hands of an irate schoolmaster, the mother of the child who witnessed the castigation on the time crying aloud and begging the teacher to be merciful while he was wielding the rod; it is said further, that the teacher subsequently "berated" the other pupils for their exhibition of sympathy for the boy, and intimated that the "they must not allow their feelings to interfere with the discipline of the school."

While not assuming the accuracy or inaccuracy of our correspondent's version of the affair, the News suggests that there are in every district officials qualified to hold the position, in the superintendent of either public or private schools, who will retain a teacher whose conception of duty is evidence of temper would permit such a display of brutality toward a pupil. The whipping post and its compatriots methods of punishment, however they may be applied to criminals under legislative direction, are not part of the application permissible in the enforcement of school discipline. If the case be as stated it is one which should be brought to the immediate attention of the school trustees in the district where it occurred, that action may be taken in the premises.

The tendency of modern progress and enlightenment is to make humane and considerate method than formerly prevailed in school systems. The age witnesses such lessons are intended as facilitate the advancement of the youth toward the highest civilization attainable, and away from all barbarism and brutality which would retrograde us has been attributed to abolishing a the immature application of corporal punishment so often resorted to in olden days, and to establishing the policy of a reason to be clear and which, toward an effective result. In doing this, the Mormon commonwealth has been established that all governments by the people, teachers included, be subject to the law of the land, and if this be doubtful, to the law of the land, and if this be doubtful, to the law of the land, and if this be doubtful,