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THE CHRISTIAN SABBATH.

Adventists who insist on keeping the seventh day of the week as Sabbath and performing work on the first day, in violation of Sunday laws, are having a great deal of trouble at present in various states. They are subjected to fines and imprisonment for their peculiar practice, although they claim that they work on Sunday, not to defy the laws, but in obedience to a commandment of the Almighty. One offender in Maryland was recently sentenced to ninety days in jail, because he had been hoeing his garden and had chopped wood on a Sunday. Another was fined $50 and costs in Massachusetts for selling half a pound of candy on the first day of the week. Similar instances are occurring constantly, and what gives particular prominence to such cases is the fact that convictions are generally secured through information and testimony of persons who seem to be religiously or otherwise interested in the punishment of the offenders. This gives it a savor of persecution that is strengthened by the absence of similar proceedings against the believers in the Mosaic faith in the same states—a fact that naturally enough gives the question whether Seventh-day Adventists are not entitled to the protection of the law enjoyed by the Jews.

The Sabbath question is one of those that have been agitated periodically during the history of the religious world, and in later years it has again claimed some attention. The Seventh-day Adventists maintain that Saturday is both the Sabbath and the "Lord's day," a proposition for which they can find no scriptural proof whatever. They also hold that Sunday has obtained sanctity only by an imperial decree, which is a self-evident contradiction of history.

There is no doubt that the Sabbath of the Old dispensation was intended not that our Lord and His first followers kept that day, in obedience to the law. But after the resurrection a change of conditions is plainly visible. At first the disciples gathered every day in the temple and synagogues, however, their meetings were held only on two days, Saturday and Sunday. On the seventh day they met with the general public in order to proclaim the Gospel. No other day was available for that purpose. Their own meetings, however, were held on the first day, the Lord's day, as it was called to distinguish it from the Jewish Sabbath. As the Mosaic dispensation passed away, its ritual observances naturally ceased, according to the Pauline declaration: "For the Priesthood being changed, there is made of necessity a change also of the law." (Heb. vii 12.) And by the time Roman emperors were prepared to favor their Christian subjects the keeping of Sunday as the Lord's day had become so universally recognized as a Christian duty, that imperial edicts were issued for the protection of the Nazarenes in this feature of their religion. It is no more true that the observance of Sunday is due to the efforts of Constantine than it would be to say that he invented the sign of the cross. The very fact that he legislated in favor of the first day of the week is proof positive that that day had already been set apart by the Christians for worship. Hear a testimony from one of the early fathers. Justin, in his Apology, A. D. 139, says: "We, all of us, assemble together on Sunday, because it is the first day in which God changed darkness and matter, and made the world. On the same day, also, Jesus Christ, our Savior, rose from the dead."

When all the facts connected with this subject are considered, it is impossible to find any reasonable answer to the question of the origin of the observance of Sunday as the Christian Sabbath, except this, that it was done by the Apostles of our Lord seemingly in accordance with the teachings He gave them during the forty days between His resurrection and ascension, or else as a result of revelation given afterwards. The modern Sabbatarians array themselves in battle for a cause that has support neither in history nor in sacred writ. That they, besides, should come in conflict with the civil laws, is to be regretted. We believe, however, that the proper course to pursue in regard to that sect is to prove to them their mistake and treat them with that tolerance which Paul emphasizes as a mark of Christianity and recommends to all the churches that were composed of members of various opinions on holidays.

ECONOMY, TRUE AND FALSE.

That there is every need of and incentive to retrenchment in the expenditures of this municipality will be admitted by all who have looked at all into the situation. Honorable economy is one thing, and the action of the Mayor and City Council towards reducing our salary budget to meet with warm approval, and with the heartiest support not only of the public generally but also of the heads of the various city departments in particular.

At the same time we are constrained to repeat that there is a vast difference between true and false economy; the latter is frequently found to be equivalent to the wildest kind of extravagance. And in this connection we submit that there are two experiments against which reductions are as a general thing first dreaded, which in reality should be about the last to be weakened: the police and the department. It happens to be in case that the superiors of these important branches of the public service rests in a board of responsible men who are not officeseekers in the usual sense, but who rather minister for the important position because they are representative citizens. As such, they are naturally as interested as any other taxpayers in keeping down needless expenses, and are expected to look on every movement in that direction as a thoughtful citizen, ratepayer would. Their views and recommendations, accordingly, are entitled to consideration and weight; and if in their judgment the expenditure under their charge may not safely further reduction without more than corresponding danger to public welfare, then the proposed retrenchment should not be considerately made. For ourselves, we look upon the present season—with its actual increase of life and in many instances vicious men, and the patently increased danger of fire owing to the artificial heat that the cold weather makes necessary in houses and business houses—a peculiarly unfortunate time to discharge policemen now in either the police or fire departments, or supply their places with cheaper and less efficient hands.

TREAT THE QUESTION FAIRLY.

A local morning contemporary has been, for some time, indulging in a controversy with one of its esteemed contemporaries. The latter is an advocate for the submission of the question of prohibition to the vote of the people at the same time the Constitution of the new State shall be voted for. Every time one of his communications appears in the paper referred to the editor peppers him with small pointed politics. The correspondent might keep our contemporary well supplied with correspondence, because in addition to his own arguments he lives of the statements of the prohibitionists in favor of the proposition. The News took the ground, from the beginning of the movement to produce the submission to the vote of the people of this important question, that it could see no valid reason against it. This controversy now joined in has certainly not weakened the attitude of the paper. When one part is affected detrimentally, the whole system is injured, and therefore vitally interested. Let the whole people decide the question as a whole.

In treating upon this as any other question there is no need to resort to misrepresentation. Intentionally or otherwise, this has been done by the before-mentioned contemporary. If the discoloration of an important fact was not intended it would even then be almost inexcusable, the truth of the matter being easy of ascertainment. The newspaper in question thus presents what it claims to be the intention of the prohibition promoters: "It is proposed to submit to a vote of the entire people of Utah the question whether the manufacture and sale and giving away of an intoxicant shall be prohibited in Utah."

The plain reference to be drawn from the language within quotation marks is that the proposal is to wholly prohibit the manufacture, sale or giving away of any intoxicating liquor.

How is the article which the promoters of the prohibition cause demanded submitted to the popular vote, separate and apart from the vote on the Constitution?

"No person, association or corporation shall, within this state, manufacture for sale or gift any beverage, any intoxicating liquors, and no person, association or corporation shall import any of the same for sale or gift, or sell or offer or keep the same for sale, or gift, barter or trade as a beverage."

It will be observed that the prohibition refers only to the manufacture, sale, giving away or importation, etc., of intoxicating liquors as a beverage.

This question and every other ought to be treated with fairness and candor. The people very properly resent any attempt to mislead them.

INSTITUTION AS IN A COURT.

It is not an infrequent procedure in courts throughout the great West to revert to primer times in their own localities, so as to get business relating thereto in proper historical shape; indeed it is frequent to allude to such pioneer cases as the names of men intimately identified with the people who founded Utah, thus showing that the settlers of our old Territory have left the impress of their character upon in nearly every one of the western states. A recent consideration of this is given in the Council Bluffs Nonpareil of February 11, a copy of which has been handed to us by Hailey D. Johnson, Esq., of this city.

The Nonpareil has an article on the "Early history of the present judiciary system of Pottawattamie county," Iowa, in which appear the names of well known and highly respected citizens of Utah. Among those are the late Abraham Walker, for many years Bishop of the Eleventh ward in this city; the late Orson Hyde, of the Council of Apostles; the late George C. Giles, once associate justice of Utah; Hailey D. Johnson, and others. The Nonpareil states that previous to 1851 there was no regular judiciary in that section of the state; but that "at the organization of the county in 1853 the board of supervisors met in the dual capacity of judge and jury, and sentenced by several magistrates they imposed wonderfully limited fines; there was so little to be had in those days; the manner in which they did things was very interesting and can be seen in the first record of Pottawattamie county now in the auditor's office." The institution of a district court is then referred to as follows:

"In 1853 the south judicial district of Iowa was formed to embrace Iowa, Pottawattamie county was to be the most important part of the new district, and every well-known lawyer in Kanesville went to Salt Lake City to see Judge Brigham Young and took his son-in-law, Judge Orson Hyde, with them. The Judge commissioned, as the story goes, Archibald Gardner and Orson K. Hyde, clerks. Previous to Judge Brigham's appointment the laws in force were adopted from those in force in Iowa, and had been for some years so nearly dead, the people so apathetic about it, the latter either had and all law lost sight of it, or the first comers had brought with them the laws of their own state, and the people had kept by the rule. It is true, the presence of Judge Brigham in the community of the Latter-day Saints was a very important factor in keeping peace and good order, and in fact, it was generally admitted some very humorous in the new south district, because they were not in sight to assist in keeping the peace, the supposed case with which the south district is spoken after some manner whenever they happen to be short, results. At or the first term of court, Judge Hyde appointed Judge Giles associate, and William H. Lockwood, Esq., prosecuting attorney, and the cases proceeded to business."

The record of cases the first day of court shows that another one in the list heard was entitled: "The State of Iowa vs. Ed. O. Bates, assault and battery, appealed by defendant from the decision of Jacob McGraw, justice of the peace." In this the decision of the justice was overturned, as it also was in the second case heard, styled: Alpheus P. Hale has been convicted of assault and battery in Justice McGraw's court. Most of the cases heard by Judge Giles grew out of personal encounters between the worthy citizens of the budding young western town, and the general statement of affairs by the Nonpareil will recall to old settlers with memories of scenes to which, fortunately, Utah was not a participator to any great extent.

When the poll-evidence of the community this must become a favorite meeting on the life of immigration. From 1851 to 1853 a stream of prospectors crowded all the ferries and the city presented the appearance of a vast encampment. It also brought to the Pottawattamie county, and the county passed through those tragic scenes common to all western cities just taking shape. The Bowery much known to the pioneer court, although Judge Lynch was also active in those days.

COL. IRISH AFTER A COUNCIL.

Col. John P. Irish, of Oakland, Cal., is a well known national figure, and will be specially remembered here for his brilliant congressional efforts in the 51st Congress in this city. The colonel is a great debater, and considerable of a fighter in a legal way. He seems to be having a good time of it in that line just now, and is getting considerable newspaper courtesy in consequence. He is a director in the venue for the blind in the city where he makes his home, and has been making charges of corruption against some of its associate members of the board, thereby raising a storm in which the aforesaid Californian seems to be carrying the chip on his shoulder with marked success.

This affair, however, seems hardly sufficient for him, so he has taken up another conflict, which involves an attempt to jail no less than ten of the eleven city councilors in full. For years he has been seeking to save the part of town where he lives from the intolerable stench of the marsh. His principal fight has been against the dumping of garbage and offal on the marsh, almost directly under his nose. Time after time he has caused sanitary officers to visit the locality, but the nuisance was not complete. They neglected to empty their wagonloads of refuse within easy distance of his residence. The colonel has at last found the source, he thinks, of all the trouble. It is the city council now holding office, and he has refused the arrest of ten of the members on a charge of creating and maintaining a public nuisance in violation of a statute of the state. The council passed a resolution granting the newspapers permission to copy their account where Colonel Irish says a mistake has been created. The newspapers were served at his instigation, and contained notice the state law, notwithstanding the resolution. Now he says he cannot get good answer for having prevented the nuisance to be created. There are eleven councilmen, but one was absent the night the resolution was passed, so he escapes.

Whatever may be the outcome of his present procedure, the doughty colonel will receive commendation for directing his attack at the persons primarily responsible for the alleged wrong. If the scavengers who did the dumping are punished, there is no good reason why the city councilors who authorized the violation of law should not be. Prominent or official instigators of wrong are too often permitted to escape while their less culpable tools are made scapegoats. Colonel Irish is right in carrying the prosecution back to those originally responsible, even if it will stand a better chance of throwing legal investigation into when only the poor men who act as scavengers were the victims.

TWO ASPECTS OF SOCIETY.

Every man may have his own standpoint from which to view the life that is, that is if he wants the view or cares for the standpoint. The majority are in the swift and cute little about knowing or understanding. They are borne onward, outward or upward, with very little consideration as to the how, why or whence; they cannot stem the current, tell the velocity or gauge its depth. Journal as a bubble, irridescent as its surface, they float a moment—beautiful pendants, then break and are engulfed forever. On the great and open sea of life, subjects of its ceaseless and sometimes wild, its spray alone, they know no tempest, they hear no storm. A passing cloud, a gentle breeze, but hide them into life phantasm and venue as unerring as that of the Hybrides—one endless, placid dream of bliss. Times "out out, rather do they ask?" They are the spaniards of summer, the glowing insects of the tropics, the fireflies of an evening's warmth, or as little value perhaps in the economy of God as those in the economy of nature. And yet they enjoy here their time; they must have some somehow, somewhere, if Lee philosopher may find it out. Somehow also many of these are "clad in purple and fine linen, and fare sumptuously every day;" yet they have neither earned nor cleaned; they have, and use, and enjoy, and assume; calling themselves "society;" they gives their pertinacious homes sore to members of "their set." While too prone, at times, to mock, take of the brilliant time, the elegantly fitting, the whimsical or bizarre, the insolence of conversation, the delicate ease of the mien, and the radiant beauty of the "outer scheme" of exceedingly and somewhat earthly. There is emotion—in the great if the heart; there is warmth—in Mammon and women; there is a frame composition, in "the lust of the flesh, the lust of the eye, and the pride of life;" the degree of rivalry, emulation and envy constitute the time-beaten Cerberus which guards the portals of many a family—a so-called fashionable and social home.

So much there is a meaning in all this, in every little coterie, splashing, gyrating, or sweeping in greater spheres, colliding, crushing, rebounding, bounding, then individualizing again as the cause for this, or that or the other takes on its momentary preminence, and then gives way to the home or money or its increase. Literature is made the vassal of money; conversation is its handmaid, while its sodale cities and aristocratic institutions are willing to be the "mother" at high fees, low fees or any other "fees" at the behest of Croesus, Tilden, Peck, Rockefeller or other masquerades in our modern Sophistopheans "midsummer society's dream." Even the sacred angels of Religion and Charity have to be garbed in the flowing colors of hypothecated "society;" those harmonious natures who are the vestal virgins of the inner heavens, have to be fashionably arrayed ere they use the women's wand; and their smile of sisterhood and peace must take on the hue of sensuous beauty and worldly manner ere the doors can be gathered for the worthy poor.

"Society" arrogates to itself all the virtues, it makes all intelligence, wealth, power, love of beauty, and its dictum as to "what is good form" is as numerous as a Parisian edict. It dons of its "rich," its 100 or 10, as though they were moulded of superior element and should be labelled as "Royal Worcester" or from "Limoges." They are more flawless than Parian marble, and even Deity is assumed to resolve as having made of rarer material the aristocracy of wealth or birth.

After all, that which is deemed of itself to be the outstanding brilliancy of the diamond is not the mined spar with its significant luster, opaque and clouded, composable and spongy even to the eye of the mole dire it has. This might be differently for the use of power and opulence, the misdirected love of vanity and display, the lavish use of means to foster self, to win admiration, and to make culture and intelligence the synonyms for exclusiveness and practical contempt of lowed (?) humanity in the damning sin and crime of the city outlets so!

It may be that "society" is as homogeneous with itself, as rotten with pride and superfluousness, as selfish and intolerant of extension, as offensive to Deity, and as much of a stumbling block in the way of peace, that its removal by just inside thinkers is already foreshadowed. Time alone can tell; but "which ye see the fig tree already putting forth its leaves, then know ye that summer is nigh." It is sad if redemption is not possible for the Finnicky, this superficial segment which leads distinctively from the gilded contents of our nation's life in the upper circles of our local itself. Can a better ideal of life and duty be transferred into morality as poverty-stricken, into social life as vain and sensuous, into religious life as phariseical and anti-Christian, into charity take life as calculations to be forms of giving; into political life as clamorous for the idea that "in the vision balance the world?" God authority once asserted, N.J. It declared that "new wine could not be put into old bottles, nor new cloth rent an old garment!" This involves a work of strange magnitude, and the inserting selection of unsophisticated material. There must needs be a new foundation for a greater superstructure, and workmen who will not dare to use "unsuspected mortar" in the raising of these enduring walls! Wisdom is needed more than man's experience beyond the ken of human intellect; motive power, if for then that of the world; nothing more complete than that of all and effervescent "society;" and politicality which will sift and not only hand down this inoculation idea from sire to son, from faith to faith, from Priesthood to Priesthood, and from generation to generation!"

"The same rejected of the builders is surely going to be the head of the corner," for "the mouth of the Lord hath spoken it;" already "the wisdom of the wise perishes, already the understanding of the prudent is hid." "Men's hearts are failing because of the things which are coming on the earth;" confidence is an unknown quantity in the world, and all the divine bonds of "society" are being loosed for "the great and terrible day of the Lord," the "day of anciently" predicted of Isaiah (see 13th chapter) by Jeremiah (25th chapter) by Joel (2d and 3d chapters) and by Micah (7th chapter) which includes Judah, Zion, His people, the wicked, and "all nations," so that none may claim excuse or seek the reversion of a secured decree.

There is nothing sensational in this. It is simply the consummation of the institutions, when men forget God—when they ignore Him, and "pervert the right ways of the Lord," and each "walketh in his own way." Prominent among all people, inquisition should be unknown in Israel, save among those who from the communities of "society" have become developed or led captive by this superficial, this illusive and idolatrous spirit, which works mainly "in the hearts of the children of disobedience." The humble worker, the unknown of Israel, when they "see these things come to pass, may lift up their heads and rejoice"—it is the divine intimation that "the day of their redemption draweth nigh." The good seed of the Kingdom sown three score years ago, and that which from then to now has been gently scattered by "all waters," is maturing slowly but surely, for a profitable, a glorious harvest. New communities at Fairchild, Cardston, Maybird, Bryenwood, are developing with a rapidity unknown of "society," and but faintly hoped for by many of the house of Israel. For, however, how their history teems with the sublime evidences of self-sacrifice and sacrifice for a threatened world! Count the tens of thousands who have gone at the bidding of duty under the inspiration of faith, and that "great spirit which has been from everlasting," to lead them to those who like Simeon were "waiting for the salvation of God!" Then estimate the gathering of the poor, the coming of a nation, the founding of its foundations, sacred, secular and industrial, with the "right ways in the desert," the building of homes, the practical interest in each other, the increase in population and consequently of its elements, the new aspect of an original "society," filled with new hope, working for new end, making for new destiny—and then say if this is not phenomenal, suggestive, inspiring, prophetic! Is not the end so significant as to warrant? Is not "wisdom justified in her children?" Or is there a sentiment of self-gratification even in the heart of the most economical, even that economical by one of old, "It is the Lord's doing, and it is marvellous in our eyes?" Has all the excellent spirit of this work been one of "pure and undefiled religion?" Have not all its sacrifices been saturated with the spirit of the Master? Has not the hands of its workers of both sexes in every degree been to lift, to free, to improve, to enlarge and to make the glorious mission of the Gospel of the Man of Nazareth an accepted factor in the establishing of a better civilization—the founding of the prophetic Kingdom of God, to make that dream of all the Prophets a substantial reality on the earth?

Is there not already an appearance in social life to a broader sympathy for the poor? Is there not a settled drift against class distinction in the hearts of the best and purest of the people? Is there not an increasing indulgence on problems for bread and relief. Are we not admiring for industrial projects by which the poor among us may relief? And in the gathering of the widows, the orphans, the aged, the decrepit, are we not anticipating the time mentioned of Isaiah, "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth?" Is not the time nearer when "the poor shall inherit the earth?" Is not the time nearer when "the poor shall have the Gospel preached unto them?" Is not the time nearer when "the poor shall be blessed, for they shall see God?" Is not the time nearer when "the poor shall be comforted, for they shall be satisfied?" Is not the time nearer when "the poor shall be exalted, for they shall be exalted