

a severe offense, being a case of contempt against the Supreme Majesty of Jehovah, to whose special service the day was set apart.

With the commencement of the Christian era a new dispensation was inaugurated. Mosiac institutions had to give way to others of universal application. The first Christians undoubtedly celebrated the seventh day of the week with the Jews, but at the same time they felt that there was an event to commemorate equal in importance to the creation of the world and far greater than the deliverance of one nation from political bondage. That event was the redemption of the world by the Son of God, the crowning work of which was His resurrection from the dead. This great event occurred on the first day of the week and the Christians therefore called this the Lord's Day and consecrated it, as is evident from several passages in the New Testament. They therefore had two sacred days instead of one. Soon this became impracticable and one day had to be decided on. The first day of the week was chosen, and as this was done in the very earliest history of the Christian churches, it is safe to assume that the change was authorized by divine sanction. Justin in the first half of the second century states that the practice of keeping Sunday holy was already universal among the Christians. "We all of us," he says, "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."

On the first day of the week the followers of Christ held their sacrament meetings and listened to the instructions of their inspired teachers (Act. xx: 7). It was a day in which to remember the poor with gifts (1 Cor. xii: 2). And it was a day for special meditation (Rev. i: 10).

In this age the Lord has especially sanctioned the observance of the Lord's day as sacred among the days. In a revelation given through Joseph the Prophet in 1831, He says:

That thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High (Doc. and Cov. lix: 9, 10).

This is explicit; giving instructions how the day is to be observed and assigning the reason for it. The duty of the Saints on that day is to be found in the religious assemblies of the people in order to be kept from the contaminating influences of worldly associations. And through a conscientious observance of this command, the object will certainly be gained. "If," says an ancient prophet, "thou turn away thy feet from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor fulfilling thine own pleasure, nor speaking thine own words; then shalt thou delight in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it."

OUR GREAT ADVANCEMENT.

The time was when our great inland sea was seldom visited and little thought of. It was here, it gave us a name and caused the Territory to be talked about; but as a vast sanitarium, as a matchless pleasure resort, as a source of incomparable and never-ceasing wealth, it did not figure very high in the scale. All this is changed as completely as though some great necromancer had woven a spell about it and transformed the qualities, the appearance and the surroundings of the Lake altogether. The eyes of enterprise and hands of thrift once turned to the brine-washed shores have drawn attention and people; of the latter the number has increased so steadily and so largely that today there is not a watering place in the whole country that is better known or more desirable and we question if there is any that is more extensively patronized. The part that the "old reliable" Garfield has played in this is deserving of more than passing mention, and its uninterrupted career of triumph has been but the reward of merit due to the enterprise its management have shown and the splendid location and beach they had secured. Lake Park, on the Rio Grande Western, was also a fountain of favorable advertising and of infinite pleasure while its all-too-brief continuance lasted. Much the same may be said of Syracuse, which, however, was too far distant from this city to compete for local favor with the others. And now we have Saltair, just opened to the public, of which we have already spoken.

All this causes us to reflect upon what a favored spot in the midst of the great domain is the one which through the light of inspiration and the guidance of faith the Pioneers were led to and reclaimed from the hard hand of sterile nature. The transformation wrought relates not more to the Lake—not yet so much—as to the wealth-laden and smiling districts all around and about it. The possibilities of the land were not proclaimed when it was settled upon; on the contrary its apparent demerits if not utter incapacity were pointed out by those who could see no further than the present and were not like the settlers imbued with a principle and a hope which buoyed them up under all the trying circumstances passed through. All of them did not live to see how really great the contrast was to be, but all received ocular demonstration of how well their faith was grounded, how well disposed was the confidence placed in the leaders, how certain it was that the waste and the wilderness were to become the center of attraction for all the broad land because of the hidden wealth to come to light and the matchless beauties budding and to bloom.

The Pioneers were the advance guard of it all. Through their hardihood and enterprise and tenacity the Utah of today smiles complacently upon her sisters elsewhere and by the very force of her possessions and attractions challenges comparison with any of them. And those of the founders who are still with us look with as much pride and pleasure upon what

has been done and what is to be done—for the zenith is not reached even yet—as those who are more youthful and more exuberant. They are not controlled by sordid or selfish purposes, but share in the joy of an era which proclaims to the world in language not by them mistaken the admonition to behold what God hath wrought through the faith, the devotion and the toil of His faithful agents!

JUDGE ZANE'S OPINION.

The Territorial Legislature took a stride in the direction of simplifying matters as between parties litigant when it provided that three-fourths of a jury could find a verdict. It not only was a measure looking to simplicity, but to economy of time and money and making the crime of embezzlement more difficult to accomplish than hitherto. But legislators are not always constitutional analyzers, although it is inevitably the case that many of them are lawyers and some of these stand high in the profession; and when their work is questioned it is proper that it be submitted to the authority created by law for the purpose of construing and if necessary undoing such enactments.

It was the right, we may even say the duty, of those who considered that anything less than a full jury could legally determine a case to make the point in the supreme court and have that body settle it. This has been done, the Chief Justice upholding the law and all the associates concurring. As full a synopsis of Judge Zane's masterly elucidation of the question as time would permit the NEWS to publish appeared in its columns yesterday and this gave the reader an excellent idea of the points presented and the reasoning employed. It is worthy an attentive perusal.

REPENTANCE IN THE SPIRIT WORLD.

The development of the nineteenth century in religious thought and investigation has accomplished much in the way of leading men to break from creeds that for centuries have maintained a hold on the minds of the people. Absurdities in certain dogmas that have been promulgated by men as guides to spiritual life have received recognition, and some persons have thus been led to fly to the extremity of foolishness in the other direction and drift into infidelity. But others, more discriminative, have retained the pure gems of religious truth which research has brought to their comprehension, and have been confirmed in their knowledge of the existence of an all-wise God.

One idea which, subsequent to the days of the Apostles and continuing up until recent times, obtained almost universally among professing Christians was that the fate of all men was immutably fixed at death, so far as their own efforts and action were concerned; that in the spirit world they were helpless to effect any change in their condition as to the measure of salvation they might attain to. But today this idea is no longer received without