

guilty of a misdemeanor, and upon conviction thereof shall be fined in any sum not less than ten nor more than one hundred dollars.

It is common knowledge that scores or even hundreds of people have been violating this law regularly, particularly with respect to the sale of cigarettes and tobacco. The recent special advertising of cigarettes, and the increased sale thereof to boys under the age stated, has directed special attention to this feature, yet it has not seemed to dawn upon the officers that a very serious duty was being neglected by them. It is time there was a vigorous change; and if the law were enforced as it should be, those who have been reaping profit from their illegal sales would be required to contribute therefrom sums which, in the aggregate, would go a long way toward supplying the public treasury with funds which it is now proposed to draw on the taxpayers for. Let us have an enforcement of the law against the crime of selling narcotics to minors.

BAPTIZED OUT, BUT NOT IN.

There are many records of the receiving of people into the Christian Church by baptism, such as, for example, on the day of Pentecost, when, in response to the teaching of the Apostle Peter, "they that gladly received his word were baptized; and the same day there were added about three thousand souls; and they continued steadfastly in the Apostles' doctrine and fellowship;" and other cases that might be cited. But it seems to be reserved to the present for a church which professes to be Christian to declare that by conforming to the ordinance of baptism a man has put himself out of the church. This is just what has been done at Birmingham, England, according to the account given in a late issue of a paper published there.

In referring to the incident the paper says "the Rev. John S. Nye, whose license to a Birmingham curacy has been withheld by the bishop of Worcester on the ground that he has put himself out of the church by having recently been rebaptized (by immersion), last night delivered the first of a series of addresses on the subject." In his remarks, which were delivered to a large congregation at the assembly hall, Union street, Coventry, Mr. Nye insisted that his submission to the ceremony of baptism was not wrong, but was in conformity to the expressed command of the Lord as given in the scripture. He contended that "the will of Christ was supreme, and if Christ had given certain directions so plainly that he could not mistake them, not all the bishops, archbishops, conventions, conferences, assemblies, or courts ecclesiastical throughout the world, could sweep those directions away." The paper says that he also asserted that that servant was a fool who refused to obey his Master's command and took the command of others instead; and he argued from the scriptures that baptism, which meant immersion, was Christ's command, that baptism must be preceded by faith, that such baptism was the only baptism recorded, either of Christ or of the Apostles, who carried out Christ's

commands, and that therefore children (infants) were not proper subjects for baptism.

The student of the scriptures will readily recognize the correctness of Mr. Nye's position that the will of the Lord is supreme in the Christian Church, and no effort of an inferior authority can overturn His directions; hence the inconsistent position of a professed Christian dignitary who assumes to do so. It will be seen also that the mode and order of baptism—immersion, and subsequent to the exercise of faith—is the scriptural doctrine in which those who became members of the Church on the day of Pentecost continued steadfastly. But while Mr. Nye baptized himself out of the English church by being immersed when he had advanced beyond the stage of infancy, he did not baptize himself into the Christian Church thereby. The mere act of immersion is not all that is essential in the scriptural baptism. That requires that the person who is "born of the water and of the Spirit" should be "born of God," not man; that is, that the ordinance should be performed by one having divine authority to administer it. It was that authority which gave to John's baptism the force it possessed—which placed the pharisees and lawyers as having "rejected the counsel of God against themselves, being not baptized of him;" for John was sent of God to administer the baptism of repentance for the remission of sins, and so must be all those whose administration of that ordinance is accepted of the Almighty. Without authority of that character their baptism is void, as was that which had been received by the Ephesians whom Paul met, as described in the opening verses of the nineteenth chapter of the Acts. They claimed to have been baptized "unto John's baptism;" but they had "not so much as heard whether there be any Holy Ghost," and by that the Apostle knew they had not received of John's baptism, but that of some unauthorized imitator. He reminded them that when John baptized he testified of the Christ which should come after with the baptism of the Holy Ghost; then when the Ephesians actually received of the baptism of John—that baptism of the Almighty which He had sent John to administer—Paul "laid his hands upon them, and the Holy Ghost came on them, and they spake with tongues and prophesied." Then, and not before, they were members of the Christian Church, introduced into it by the authority and according to the method which its Head and Founder had ordained.

This authority and method is revealed anew in the restoration of the Gospel; and in just so far as Mr. Nye has failed to receive of baptism authoritatively and properly administered, he has failed to become a follower of Jesus as to this principle. He is nearer right than the ecclesiastical organization or dignitary which sets up baptism by immersion as a cause for exclusion from a professed Christian church; but while he may be baptized out of the Anglican church, he is not by that immersion which he received baptized into the Church of Christ. He should continue to move forward—to search the scriptures, which testify of the

Lord, both as to the authority as well as the forms of ordinances by which He brings to mankind salvation.

A GOOD WORK, AND THE WORKERS.

The News congratulates the Constitutional delegates and the people of Utah upon the gratifying fact that the metric system has prevailed in the Convention. The article as adopted was carried almost without opposition. It is true, it does not include all of the original provision, which in one clause required the exclusive use of the system in public business. But very soon after the Convention met it became apparent that this clause had served the enemies of the reform in stirring up a more or less rancorous feeling among the members which would have proved an unhealthy companion to the Constitution. So, by the unanimous wish of all concerned, that part of the article was retained to which no reasonable objection could be raised, and as it stands it is entirely satisfactory to the friends of the movement. The feeling is general that the action of the Convention will prove as much of a triumph for the new system as if the business clause had been included. Faith in the superior advantages of the decimal plan of reckoning is such that no doubt is entertained as to what the result of the agitation will be when the masses of the people come to comprehend what the proposed change really is; we have always believed that the metric system does not frighten people who once come to understand it. It is left to the educators now to carry out the work which the Convention has so promptly and wisely begun. Upon the approval of the Constitution a power is placed in the hands of the promoters of the reform to make the people as thoroughly familiar with the metric system as they are with our system of money. When that point is reached the reform will become simple and easy.

We admit that there have been times when the prospect of securing favorable mention in the Constitution seemed dark and hopeless; but this fact only increases the measure of the victory won by and the gratitude due to Judge Goodwin, Mr. Kiesel, Commissioner Lewis, Prof. Kerr, Mr. Elias Morris and other friends in the Convention who worked bravely and steadfastly in its behalf. Among those not members who are deserving of special mention and praise for services rendered in arguments before committees, conversations with members, and aid in other directions, are Mr. Spencer Clawson, M. Auerbach, Col. Webber and Mr. Carlson of Z. C. M. I., Dr. Talmage, and many other business men and educators, also Pres. T. C. Mendenhall of the Worcester (Mass.) Polytechnic Institute, whose convincing letter and arguments carried great weight. But over and ahead of all these in point of honors fairly won we place the name of Prof. George Q. Coray, of the University of Utah and secretary of the Utah Metric society. He was the originator of the movement and the organizer of the society. By tongue and pen he has labored all the day long to spread information concerning