

(John xx. 26.) The miracle of the resurrection was always considered the central fact in the Christian religion, since, according to Paul, on that 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 no isolated case is clear from 1 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 foundation 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 pretend that our conclusion is the divine word, there can be no end to errors. But that is 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 no other day than the day of our Savior's resurrection.

The question of the Mosala Sabbath was definitely settled as early as about twenty years after the crucifixion. At that time the subject was considered in the conference at Jerusalem. (Acts xv.) The Hebrew element of the Church insisted on the necessity for the gentile members to be circumcised and "keep the law of Moses." This matter having received careful attention, the inspired servants of God announced that the Gentile Christians should be "troubled" with no other things than abstinence from sacrifices offered to idols, from blood, from fornication and from meat of strangled animals. Why did not the Divine Spirit at this time enjoin on the Gentiles, as the Seventh-day Adventists now do, to keep the Jewish Sabbath?

The whole question derives importance from the fact that the attempts to re-establish the seventh-day Sabbath is antagonistic to the Gospel. It is an error of the same class as that to which the churches of Galatia were subject. Our Lord in dealing with the Sabbath and other questions of Mosala law, always went beyond the "letter" of those commandments; the Mosala form was after all but an imperfect embodiment of the eternal principles underlying them, specially adapted to

the people at that time. To understand these principles and to conform to them is the essential duty of those living in the Gospel dispensation, and all that tends to divert the attention from this and retain the believer in a rudimentary stage of spiritual development is at variance with true Christianity, a truth that is plainly pointed out in various parts of sacred writ.

THE WILL OF THE PEOPLE.

There appears in this issue of the News a correspondence from the pen of Brother John Nicholson. The subject upon which he treats—the submission of the question of prohibition to the votes of the people of Utah—is one of universal interest. It is receiving a good deal of attention. 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 conceded that a very large majority in the rural districts favor it. This must be evident to all familiar with the character of the bulk of the people of this Territory. The correspondent adroitly makes use of this admission to show that the members-elect of the Constitutional Convention must either vote for submission or thwart the will of their constituents; to take the alternative course would be decidedly un-American. It is not quite clear that the opponents of the submission proposition would, in case of a popular vote, have a majority even in Salt Lake City, it might be consistently 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.

THE RIO VERDE CANAL.

The proceedings at the meeting of the stockholders of the Rio Verde Canal company, at Phoenix, Arizona, on February 20, promise to be of great importance to the Salt River and adjacent valleys. The enterprise is regarded as the largest irrigation scheme in the United States, the proposal being to construct a dam and canal system which will cover 220,000 acres of land and extend over a distance of 140 miles. Mention has been made previously of the company's intentions, but at the meeting referred to the stockholders perfected arrangements to commence operations within the next thirty days upon the contract for a \$2,000,000 dam and canal construction.

If the scheme be carried to successful completion, it will prove a vast addition to the material wealth of Arizona, in bringing into operation a permanent and practical means for the employment and sustenance of many thousands of people. There is no reason why gratifying results should not attend the enterprise if it is conducted in view of the experience of practical irrigators such as now inhabit a portion of the Salt River valley. Many of these are from Utah, where

they learned the fundamental lesson of irrigation and the proper relation of water rights to ownership of lands. When the proper recognition is given to this relation there is scarcely room for any of the causes that lead to failure.

One danger that attends these great corporations is the usual form, engrafted from eastern and Old World methods, of making the water-takers perpetual payers of tribute to the officers of the corporation, and at the same time giving them no title in its property, the water. Sooner or later this method must be abandoned in the West, from the fact that it is a species of serfdom inharmonious with the genius of western conditions and aims. Heretofore every effort to adopt it has proven unsatisfactory, and in the very nature of things must continue to be. That plan which gives the best results is the one which establishes co-ownership of land and irrigating water therefor, and to be the important factor in progress which the Rio Verde company aims to be, it must lead in that direction. It is a great scheme, and ought to be made to subserve the best interests of the people in the locality of its operations.

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 jelly with a stick and a ruler in the hands of an irate schoolmaster, the members of the class who witnessed the castigation all 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 "lectured" the other pupils for their exhibition of sympathy for the boy, and informed them that "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 no school officials qualified to hold the position, in the supervision of either public or private schools, who will retain a teacher whose conception of duty or violence of temper would permit such a display of brutality toward a pupil. The whipping post and its companion methods of punishment, however they may be applied to criminals under legislative direction, are no part of the appliances 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 just to all parties may be taken.

The tendency of modern progress and enlightenment is to a more humane and consistent method than