

INVOCATION.

BY D. LEROY DARR.

I.

Heavenly Father, strong and tender,
Uncreated Source of all,
Faithful Guardian and Defender,
Unto thee thy children call.

May thy name by us be hallowed,
Reign thou in our hearts with love;
May thy will on earth be followed,
As it is in heaven above.

In our hunger do thou feed us,
On thy bounty may we live;
Pardon all our sins, and lead us
All who wrong us to forgive.

From temptation guiding ever,
Keep us near thee day by day,
From all evil ways deliver
Lest from thee we go astray.

II.

Lord of Life o'er death victorious,
Son of God exalted high,
From thy throne of power all glorious
Stoop to hear thy people's cry.

Thou didst live in humble station,
Weary days and nights didst see;
Thou didst die for our salvation
On the cross of Calvary.

Thou didst rise, thy labor ended,
God's eternal throne to share,
Thou again on high ascended,
Unto thee we lift our prayer.

Help us on thy power relying,
Like thyself more nearly be,
Unto sin and evil dying
May we rise to live for thee.

III.

Holy Spirit, all-pervading,
Friend unseen, yet ever near,
With thy strength our weakness aiding,
Leading us from doubt and fear.

Comforter and Guide unfailing,
Light Divine, Immortal Day,
O'er our night of sin prevailing,
Fill us with thy heavenly ray.

All our guilt to us revealing,
Help us all our sins to leave;
May we feel thy blessed healing
And thy newer life receive.

Dwell thou in and purify us,
Cleanse us from each guilty stain;
With thy presence sanctify us,
Make us wholly new again.

IV.

Mighty God, Eternal Being,
Three in one, and one in three,
All embracing and all seeing,
Endless light and mystery;

All the heavenly hosts adore thee,
Suns and worlds thy power proclaim;
Angels veil their eyes before thee,
Giving glory to thy name.

PRESBYTERY OF UTAH SPEAKS.

BY REV. S. E. WISHARD, D.D.

This body has just closed its semi-annual meeting with the pastor and people of our church at Mantl. The meeting of the Presbytery followed immediately after the Bible Study and Teachers' Institute. Many of our mission teachers remained, as they always do, to keep in touch with the work of the Presbytery.

The usual routine of business was dispatched with harmony. The closing hours of the session were devoted to the discussion of the following paper, which was unanimously adopted, on "The Present Situation in Utah." The paper was presented by a committee appointed by the Presbytery and is of such importance that it ought to go out to the churches and the country. Hence we take the privilege of presenting it entire, viz.: "That which affects the national weal or hinders Christianity in its benign and elevating mission must concern earnest and thoughtful lovers of humanity, and create a demand for facts. Hence, in answer to the desire of over two hundred and thirty Presbyteries and more than seven thousand ministers and sessions, and almost a million communicants, and our millions of adherents, the Presbytery of Utah submits these statements, in support of which there is abundance of evidence:

"First—The Mormon Church has returned to politics. The old habit has reasserted itself. The Church has resumed sway. It has decided to govern the people in this as in all other matters. Adherents of the creed are expected to 'take counsel' as of yore.

"The manifesto by which this was brought about was issued on April 6, 1896, and was adopted by the Church soon after, thus becoming a 'scripture,' an inspired document, as binding on consciences as the decalogue. This manifesto gives the priesthood the right to say who of its members may aspire to political office and who may not; thus making it clear to the voter who is to be elected and who defeated. And since unquestioning obedience is a cardinal virtue and disobedience a mortal sin, 'the voice of God' carries the election.

"Second—In addition to political control, the Mormon Church has determined to take control of the State schools. In most of the towns and villages of the commonwealth only Mormons are elected to serve as trustees and teachers in the public schools. Non-Mormons at certain points have been notified that since they can not teach what parents wish their children to know (Mormon doctrine), there is no room for them, and they must seek employment elsewhere.

"Third—Another phase of present-day Utah is that the people are being urged to 'live their religion.' This would seem a desirable thing to do. Unfortunately, however, this phrase has an application here other than that understood by people unacquainted with 'mysteries of Mormonism.' One 'lives his religion' in Utah who has entered 'the celestial order of marriage,' and

could testify to this lawlessness are silent. Juries refuse to find indictments and officers make no arrests. Hence religious adultery goes unpunished and 'the kingdom' grows apace. From the heads of the Church down polygamy flourishes.

"Fifth—If a person has the temerity to call public attention to this state of affairs he is roundly denounced as the 'enemy of the people,' and soon becomes aware of the unfortunate blunder he has made. Want of employment, waning business or a sultry state of the atmosphere, either or all of these three instruct him of his error in his use of free speech, and apprise him that a change of locality will be convenient. Hence people and newspapers that hope to do business here and enjoy our salubrious climate find it advantageous to discuss other than 'the present situation in Utah.'

"Sixth—Moreover, the present conditions in Utah are not confined to this State. There is an outreaching. Mormonism is going into other States. The heralds of Joseph Smith's 'everlasting gospel,' restored to mankind in 1830, are abroad. The Church claims to have nearly two thousand of these missionary mendicants, who 'travel without purse or scrip,' and who live off the bounty of the people to whom they go in the field. This is a great saving to the Church. It diminishes self-denial and gives those in authority a better chance. Still, it must be said in behalf of the Church that, where an elder can not maintain himself in the struggle for existence where he labors, he may lean back upon and draw from the 'home fund,' or his relatives may aid him, or a dance be given in his behalf in the home church or ward from which he goes.

"Seventh—One thing more. These missionaries carry a veiled gospel. They do not say all they have to say in the first sermon nor in any field sermon. They do not even give the people 'meat,' much less 'strong meat.' They feed 'milk.' It is safer, better adapted to weak and sensitive stomachs. Faith, repentance, baptism by immersion for the forgiveness of sins by one having authority, and imposition of hands, are the stock doctrines commanded by Joseph Smith and his successors to be taught to the world; while the Adam-God doctrine, immediate revelation, infallibility of the priesthood, divinity of the Book of Mormon, celestial order of marriage, God as a polygamist, Christ the husband of three wives, salvation on the ground of merit, redemption for the dead by vicarious baptism, the duty of tithes, implicit obedience to the priesthood in all things, personal or blood atonement for the pardon of the unpardonable sin, and such like doctrines, they reserve until the digestion of the new convert is improved and he can take the strong meat of Mormonism. To ordinary mortals a less brief statement of 'the present situation in Utah' is inadequate."

The above paper was adopted by Presbytery without dissent, after full and deliberate discussion, in which many facts were presented corroborating the statements made in the paper.

ing for the word of life. Now, if there are two or three more men to join the Indiana elder in the purchase of that gospel tent, we propose to set it up, and under its shadow give the gospel message to the famishing ones.

Salt Lake City, Utah.

SENEX SMITH: HIS NOTES AND NOTIONS.

THE RICH AND THE POOR.

The socialists say, "If God is the Father of all men—if we are equally his children—why does he deal with us so unequally? There are no paupers in a rich man's family; why, then, should there be any in the family of Him whose name is Love, and who owns the cattle on a thousand hills?" These inequalities of condition are not connected with character. The rich, as a rule, are not godly, and the poor ungodly. On the contrary, the Bible tells us that God has "chosen the poor of this world," and the inspired Book contains many warnings and rebukes for those who are rich. Our Savior said, "How hardly shall they that have riches enter into the kingdom of heaven." And James cries, "Go to, now, ye rich men; weep and howl for your miseries that shall come upon you."

I was reminded of this problem in God's providential government as I went through an orchard to-day. It is a year of drouth, and the fruit crop is light; but it is strangely distributed. Here are five hundred trees in twenty rows, and twenty-five in a row. I begin at one corner: The first tree looks wilted and weary, and has very little fruit. The next tree is as green as if it was planted by a river, and is covered with fruit of the largest size. The third tree is like the first, and so are many others. But now and then there is one, like the second, that is in full vigor and bearing. And so it is in all the rows. But the healthy and fruitful trees occupy different positions in the different rows. The fruit men say, "The orchard is spotted."

Now, these five hundred trees are of the same variety, were planted at the same time, in the same soil, and have had the same cultivation; yet one-third of them, scattered here and there, are doing nobly this dry year, and the others are not only nearly fruitless, but look as if they were going to die. Who can explain this difference? The wisest orchardists say that it is a mystery. Some of them have theories; but even in these no two agree.

God gives soil, sunshine, showers and seeds. He tells us to sow and cultivate and trust in him; yet he reserves the right to give or withhold the harvest. He says, "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper this or that" (Eccles. xi. 6). Yes, God gives or withholds what we call prosperity "according to the good pleasure of his will." Our duty is to work and to trust. It would be great folly for me, as an orchardist, to say, "I will not plant any more trees or cultivate those

only to it, but to a higher and an eternal world. The paupers of earth may be the millionaires of heaven, and certain rich men may find themselves too poor to buy even a drop of water on the other side of the great gulf.

And yet we should do all that we can, by wise legislation and by bearing one another's burdens, to equalize human conditions. We are a family, a brotherhood. Each is to love his neighbor as himself. If all obeyed the divine law there would be little to complain of. Let the rich and the poor meet together, both realizing that God is the Maker of them all, and the social problem would be solved.

BY TELEPHONE.

Brown and Jones are orchardists. They live about five miles from town and a mile from each other. Both are on a telephone line, so that they can communicate with the business men that they deal with. But the other day Brown wanted to ask Jones to lend him a hundred fruit trays. Shall he ride over or send a messenger? No, he can do better than that. He knows that Jones' telephone number is 900, so he shouts in his tube, "Give me 900." The clerk in the office replies, "All right." Then he cries, "Hello, Jones." Soon the answer comes, "Well, what do you want?" He asks for the loan of the trays, and gets an answer. No matter whether it is yes or no. What we care for is a great truth which this incident illustrates. We are often widely separated from each other, not only in locality but in interest and in sympathy. But we are all connected with God by a surer wire of communication than that of any telephone. We may reach our remotest friend, and even our most unapproachable foe, through him. It seems a long circuit, but the response may be more prompt than if we sought a personal interview. We should make all—put all our wants and wishes into prayers, trusting in God to send to others our messages of love or of forgiveness in his own wise way.

THE GRINDSTONE.

It has sharpened many knives; but see, it was twenty inches in diameter a year ago and now it is only ten. Yes, its work is wearing it all the time. And like that grindstone is many a laborer for God and humanity. He is helping others, but in doing so he is sacrificing ease, comfort, and in some cases health and life. It is not easy to be useful. The true benefactor must have the martyr's spirit. The world's progress is due not only to the forethought and toil of its noblest spirits, but to their willingness to suffer in order that others may be better and happier.

AVENGING AND REVENGING.

These words are often used indiscriminately, but there is a radical difference between them. Webster, in his Dictionary, says: "To avenge is to inflict punishment upon evil doers in behalf of ourselves or of others for whom we act. It is to inflict

vengeance and recompense." The word translated "recompense" means "desert." God will deal justly with all. He will render to every man according to his works. He sometimes employs individuals or nations in his retributive justice. They then become his avengers. They punish in his name. They are like the sheriff who executed the criminal whom the court has condemned to death. But in all such cases the avenger must guard against the temptation to become a revenger. He must love the guilty whom he punishes.

KINGLY.

"It is kingly to do well and yet be evil spoken of." So said a king in the olden time. And Peter was inspired to write: "If, when ye do well and suffer for it, ye take it patiently, this is acceptable to God." Don't expect to be popular because you are good and useful. One of the most Satanic elements in human depravity is ingratitude. But it should not discourage us, for are we not kings and priests unto God?

THE WORST OF THE ISMS.

Recently a local pastor, in referring to the obstacles in the way of church growth, said that of all the isms that impede its progress, the most formidable was indifference.

For God's idea of this ism see Rev. iii. 15, 16. Modern Laodiceans are as disgusting to him as those of apostolic times. He says to-day, as he said through the herdman of Tekoa twenty-seven centuries ago: "Woe unto them that are at ease in Zion" (Amos vi. 1). What, lukewarm, at ease, indifferent, when God's solemn vows are upon us, and thousands are perishing around us!

SPIRITUAL FEELING.

BY REV. G. B. F. HALLOCK, D.D.

It is the experience of far too many Christians that they have but little joy, some despair, and that the history of their inner life shows much spiritual inertia and neglect. We begin with a little feeling at conversion, but since that time our spiritual emotions have been fitful and unsatisfactory. After many vain attempts to maintain a desirable state of feeling, we have given it up and have settled down to inaction and neglect that part of our inner life.

It would seem that there ought to be some way of maintaining conscious and continuous fellowship with our heavenly Father. God is our Father; we are his children; why can not we live conscious of his nearness, conscious of his love and glad of his interest in us?

There is a great spiritual art in maintaining a settled and satisfactory state of heart. Here is a great field for study and practice in self-discipline. Feeling does not come of itself, founded on nothing. We have got to prepare for it, and "practice the presence of God."

Feeling, the sense of spiritual blessedness, is the result of faith. We know that faith has its foundation in knowledge. As we