

MORMONISM NOT DEAD.—The *Christian Union* thus delivers itself on the recent Mormon Conference at Salt Lake City:

The utterances at the fifty-third semi-annual Conference of the Mormon Church, held in Salt Lake City last week, were significant, and must be interpreted as notice to the country at large that Mormonism will not yield to legislation. Brigham Young, Jr., and George Q. Cannon, while they admitted the grave peril to which Mormonism is now exposed from the growing sentiment of the country, and from recent legislation, declared in the most emphatic terms that the Saints are invincible, and will make no concessions; that fuller divine revelations are yet to be received; and that the growth of the church must be taken as a sign of increasing rather than of waning strength. The Conference put Mormonism more strongly than ever upon the basis of polygamy; and the Mormons who had put aside their wives after the passage of the Edmunds law were denounced in unqualified terms. John Taylor, the President of the Church, who was among the first to send his wives away, and to keep them at a distance until it had been determined to test the constitutionality of the act, received his due share of condemnation with his more humble brethren. Those who expected the Mormons to evade the Edmunds act by giving up the practice of polygamy will find no encouragement in the utterances of this Conference; and those who believe that the only way to deal with Mormonism is to strike at its roots, by taking back the government of the Territory from the hands of the Mormons, will rejoice that this abominable institution is showing its true colors.

It looks a good deal like Mormonism is determined to have its own way, and just what is to be done to check this determination is the question. It is not Mormonism as such, if we understand it, but that feature of it known as polygamy, that the government is practically concerned with. The Mormons as well as other denominations have a right to their religious convictions; but when a positive crime against both God and humanity is covered over by the garb of religious conviction, it is time to call a halt. The line must be drawn somewhere, and any one can not fail to see that polygamy is not only condemned by the Law of God and the higher courts of reason, but is self-destructive and dangerous in its tendencies.

But may it not be after all that one reason the people of these United States do not have better success in destroying polygamy is because they have failed to remove

the beam from their own eye? Let us begin at home and purge our social system by correcting our laws regulating marriage and divorce, and then we can with clear consciences attend to the wants of our neighbor.

THE LIQUOR TRAFFIC IN ENGLAND AND INDIA.—A movement against the liquor traffic, which is assuming serious and alarming proportions in our great Eastern dependency, has been set on foot. There, as here, drink is working the ruin of the people, and the governing classes are well content to have it so. In Ahmedabad a memorial has been addressed to the authorities by leading native gentlemen, which states that whereas formerly there were only twelve liquor shops in the city and neighborhood, there are now between thirty and forty. Where liquor shops have been unknown for centuries, they are now being opened, and "the result is a visible decay in the morality and happiness of the people, even where they are strictly forbidden, by their religion, to use intoxicants." The Government of India said, in 1838, that any amount of revenue lost by the diminution of drinking houses would be "repaid a hundred fold in the preservation and advancement of moral feelings and industrious habits among the people." A Government resolution in 1844, said:—"Government would very willingly relinquish all revenue from this source, could it thereby abate the increasing vice of drunkenness." When will the Government of the United Kingdom say the same thing, and act upon it?—*Christian Commonwealth*.

INVENTIONS OF A HALF CENTURY.—The number of inventions that have been made during the past 50 years is unprecedented in the history of the world. Inventions of benefit to the human race have been made in all ages since man was created; but looking back for half a hundred years, how many more are crowded into the past fifty than into any other fifty since recorded history! The perfection of the locomotive, and the now world-traversing steamship, the telegraph, the telephone, the sewing-machine, the photograph, chromo lithographic printing, the cylinder printing press, the elevator for hotels and other many-storied buildings, the cotton gin and the spinning jenny, the reaper and mower, the steam thresher, the steam fire engine, the

improved process for making steel, the application of chloroform and ether to destroy sensibility in painful surgery cases, and so on through a long catalogue. Nor are we yet done in the field of invention and discovery. The application of coal gas and petroleum to heating and cooking operations is only trembling on the verge of successful experiment, the introduction of the steam from a great central reservoir to general use for heating and cooking, is foreshadowed as among the coming event; the artificial production among dairymen, the navigation of the air by some device akin to our present balloon would also seem to be prefigured, and the propulsion of machinery by electricity is even now clearly indicated by the march of experiment. There are some problems we have hitherto deemed impossible, but are the mysteries of even the most improbable of them more subtle to grasp than that of the ocean cable or that of the photograph or the telephone? We talk by cable with an ocean rolling between; we speak in our own voices to friends 100 miles or more from where we articulate before the microphone. Under the blazing sun of July we produce ice by chemical means, rivalling the most solid and crystalline production of nature. Our surgeons graft the skin from one person's arm to the face of another, and it adheres and becomes an integral portion of his body. We make a mile of white printing paper and send it on a spool that a perfecting printing press unwinds and prints, and delivers to you folded and counted, many thousands per hour. Of a verity this is the age of invention, nor has the world reached a stopping-place yet.—*Home Journal*.

A CHILD ASKING AN APPLE.—"Prayers to God for spiritual things are the most acceptable, but prayers for temporals are not despised. A child pleaseth his father more when he desireth him to teach him his book than when he begs for an apple; yet this request is not refused when it will do him no ill to grant it."

A pretty, simple picture, rightly drawn upon divine authority; for the Lord himself teaches us to judge what our heavenly Father will do for us by that which we would do for our children. If I go to God, and ask for spiritual blessings, he will be pleased with my request, and most surely grant it, even as a father will readily give his boy a lesson in some useful work or book. But I may also beg for temporal

mercies, as a child asks for its bread and butter. More than this, as a child may ask for an apple, or a sweet, so may I make request for that which I desire. Only in this latter case I am bound to remember that a child is not *bidden* to ask for the apple, though he is *allowed* to do so. "Give me this day my daily bread," is a petition prescribed: if I ask for more it must be as a petition permitted. Moreover, the child's request is one which must be left entirely to the Father's own discretion: he is bound by promise to give his offspring necessaries, but he is under no bonds to grant them luxuries. Here is a difference ever to be noted between prayers commanded and prayers tolerated. As we are children of the great Father, we have a large liberty of request; if we delight ourselves in the Lord he will give us the desires of our hearts; but still when we are praying, it is well for us to press our suit just so far as it may be pressed, and no further. A child asking for necessary food may be vehement even unto tears; but if what he wishes for is only a sugar-stick, he will be a naughty child if he be passionately importunate. Mind this, ye babes in grace, when next ye pray. Ask, seek, knock, according as the promise invites; but in temporal matters consider the way of the Lord's house, and submit your will unto the will of the Father.—*Spurgeon*

THE COMPLETE GOSPEL.—The gospel is the completion and consummation of all that preceded. Christ came to fulfil as the flower fulfils the plant. In testifying to it, the secrets of the heart are made manifest. It "became" God to be merciful and gracious. It is God-like to set the example and appoint the motive of love. The truth fortifies in temptation, upholds in trial, gives solace in sorrow; we have content and hope as we trust. A document once held up in a law court to the light showed a water-date proving its falsity, for the paper had not been made at the time when it purported to be a legal instrument. There are many signs of false doctrine. The subtlety of man is evident. Does it answer to the test, "My thoughts are not as your thoughts?" Will it avail for all times? Is there a "divinity mighty within it that waxes not old?" Compare with false religions, and the doctrine of Christ will bear all examination, and come forth verified from every fiery trial.—*G. McMichael*.