

those scenes from which they are assured salvation through obedience to His will, there is a sentiment akin to that expressed by William Cullen Bryant in his "God's first temples," when he says:

O God, when Thou
Dost scare the world with tempests, set on fire,
The heavens with falling thunderbolts, or ill,
With all the waters of the firmament,
The swift, dark whirlwind that uproots the
woods

And drowns the villages; when, at Thy call,
Uprises the great deep, and throws himself
Upon the continent, and overwhelms
Its cities; who forgets not, at the sight
Of these tremendous tokens of Thy power,
His pride, and lays his stripes and foibles by?
Oh! from these sterner aspects of Thy face
Spare me and mine; nor let us need the wrath
Of the mad, chained elements, to teach
Who rules them. Be it ours to meditate,
In these calm shades, Thy milder majesty,
And to the beautiful order of Thy works
Learn to conform the order of our lives.

GOD LIVES.

As the Latter-day Saints again gather in general conference, the fact that the mission first entrusted to the men of God who in this age lived and died for the everlasting Gospel, has been attended by the blessings of the Almighty cannot fail to appear to them with peculiar clearness. The Church has matured in wisdom and grace as well as in age, and today it occupies in the world a position in many respects similar to that of the first Apostolic church in the Roman empire. By faithfulness to the truths revealed in this age, victory will finally be achieved. The world will be benefited to an extent few, if any, at present realize.

The great mission of the Church of God, whenever that organization has an existence upon the earth, is to be a faithful witness of God, His authority and His plan of salvation. In the world opinions founded on anything but absolute truth rise and fall like the wind, now in this direction and now in another. But truth is attainable only by those who have a firm stand on the eternal rock.

Since the Church was organized there has been a peculiar tendency nearly everywhere to out-reason the Lord from the universe. The new philosophic view of creation has found no room for a Creator. The modern thinker has told us that the idea of a divine mind as the organizer of matter was founded on ignorance, but that now, since the discovery of the so-called law of the survival of the fittest and the principle of evolution, there is no need of a God. The arguments in this direction have appealed to the masses of the people and found an ear even in religious circles. But the Church has faithfully testified to the fact that God lives. It was not in vain that the Prophet Joseph Smith was granted a vision of the Eternal One, the reality of which could as little be effaced from his mind, as could the vision of the Redeemer by Saul, before he was called to his great mission. Such a vision was needed. The world needed a witness for God in this age, against the peculiar turn of science.

And who can say that it has not borne fruit beyond the results visible to a casual observer? At present it is again conceded by advanced thinkers that evolution does not cover the whole ground; that if the universe is organized at all according to certain laws of

nature—the law of the survival of the fittest not excluded—the operation of these laws is a demonstration of the existence of God. For how can there be a law without a superior intelligence behind that law? The highest classes of mind always operate through certain regulations or laws. The world is again giving ear to the harmony of the universe and as it is listening to the majestic accords, the conviction becomes overwhelming that there is a Masterhand somewhere moving the keys of the wonderful instrument, vibrating through creation.

Evolutionists are on the eve of discovering their great mistake. A person viewing a collection of instruments, from the simple one-stringed lute of the early savage to the wonderful piano of today, might possibly form a theory of evolution by which the first simple lute gradually developed into a zither, the zither into a guitar and the guitar at last into a piano. But he would not succeed in concluding any reasonable being that this evolution had taken place by virtue of a force dwelling in the instruments, or by a law of the survival of the fittest. Still the absurdity of that reasoning would be less than that of the philosophy that sees in the evolution of matter no mind that conceives ideas and frames it accordingly, always obtaining more perfect results. But, as we say, the mistake of that view commences to appear, and Prof. Huxley's remark that science is as clear as the Bible about an Eternal One, will be acknowledged to be true.

The Church is a living testimony that God lives. Its members need to be strengthened and to strengthen one another in their work to give that testimony to the world, and their labors will not be in vain.

THE INDEPENDENCE OF EGYPT.

"And why should not Egypt be free and independent?" asks the Sacramento Record-Union, in an article on the Turkish question. It points out that Egypt is a fairly tolerant country; that property and life are well protected there, and foreigners are quite as safe there as in any other than their home country; that Egypt has very much advanced in civilizing methods and arts, having a better educational and a better social system than formerly; that her people are in the better sense producers, and in the best sense the khedive favors advance and betterment in all directions; that religious fanaticism is not so rank or offensive in Egypt as in Turkey, save among the Sudan tribes, and these Egypt has long endeavored to subdue, and is even now laboring in that direction with English aid, that the slave trade may be broken up, and the whole valley of the Nile be brought under civilizing influences. Then our esteemed cotemporary adds: "There is no reason why Egypt should not be free."

But yet the inquiry remains, that was made in the beginning, why does not Egypt become free and independent? Believers in God and the Bible have asked the question, and have answered it. Unbelievers in and

scorners at Deity have asked it, but they have not found a reply which is acceptable to their blind skepticism. Twenty-five centuries ago a Hebrew Prophet declared as the word of the Lord to him that Egypt, then in the height of power, should be overthrown; and he said: "There shall be no more a prince of the land of Egypt," it is a reason why Egypt should not be independent—God has decreed that it shall not be, while the nations of the world continue. And the history of the land of the Nile stands to all an ineffaceable witness of the existence of Deity and of His omnipotence in enforcing His decreed judgments.

THE NEXT LEGISLATURE.

The time is drawing close for the voters of this State to perform one of the most important duties that ever has rested upon them—the selection of a State Legislature, part of which will continue in office four years and part for two years; which will name a United States Senator for a six years term and in part will hold over for the election of another full term Senator two years from now; and which will have the responsibility of passing upon a codification and revision of all the laws of the State and of adding new legislation which may be very difficult to change when once enacted. This combined work is of a character the importance of which, to a new State in the condition in which Utah is, hardly can be overestimated.

At such a time, the people should take especial care to send as their representatives those who have both the determination and the ability to maintain the public weal. It is not sufficient that a legislator should intend to do right, for well meaning people often are hoodwinked into doing that which they never intended; nor is ability to talk fluently and to frame laws sufficient, for smart persons are often rogues. Legislators should have the attribute of meaning well and also be endowed with the ability to do well, and have the backbone to stand by the right; and should not be above consulting the wishes and heeding the advice of their constituency. Any other class of aspirants for legislative honors should receive a backset despite any political pull they may have. Under the State law the nominating convention is the best place to make a stand, but even at the polls there is a choice between candidates.

Some candidates for the next State Legislature have been placed in nomination in various parts of the State. Of those already named, some are very good indeed; of others it would be a travesty on truth to make the same remark. More candidates are yet to be named, and the probability is that they will consist of good and not so good persons for office. Certainly there are among those who are aspirants for nomination persons whose ability and integrity are not of an order to entitle them to public endorsement and confidence. A judicious selection is necessary to keep out the incompetents.

In the matter of legislators particularly, the people should not wait upon candidates who come out themselves. It has become a fashion,