

[COMMUNICATED.]

ORDINATION—A CONTRAST!

All religious observances and methods have within themselves somewhat of a sacred character, which in great part excludes criticism and disarms anything like levity in connection therewith. Nevertheless there are occasions when observation excites risibility because of the unexpected, and the looker on is amazed as well as amused at the strange and peculiar manifestations, particularly of modern times.

The original methods of the Salvation Army, if oute, have by persistence and familiarity become somewhat overlooked, and today many of the most conservative of religionists have forgiven them much of the irregular and the sensational, in the realization that a certain element of society—a neglected one apparently—has been benefited by their crude emotional services, and the combination of temporal relief with what claimed to be such a "coming to Jesus" as was deemed to be the action of true and legitimate faith. Much sympathy has also been awarded to the organization because many of its officers and workers have exhibited that spirit of sacrifice which always commands the respect of thinkers, although personal approval may be ungiven to either the methods or the theology of the Army at large. Any way, in the flight of years, those who once looked on with abashed and surprised, and thought that religion was degraded and robbed of its sacred and sacerdotal character, have recognized socially "the great General" and have "given aid and comfort" to his "soldiers" in the battlefield of work. The dignified churchman and the only half-recognized sectarian preacher, while apparently unwilling to go down into the slums and dens of poverty and crime, have finally been obliged to recognize the "good Samaritans" who ministered of what they had; and now "Salvationists" are accounted respectable; they have captured "society," and clerical talent now "doffs its cap" in honor to the lately despised.

These cogitations were induced by noting that there was to be (and was) a great "gathering of the clans" on Sunday evening last, in Carnegie hall, New York, where Dr. Chauncey M. Depew was to preside, the occasion being the annual meeting of the Volunteers of America, the recreant United States wing of the original Army having its headquarters in London. England. This great occasion was to be glorified by the "ordination" of Mrs. Ballington Booth as "a minister of the Church of God in general." It was a scenic and fashionable affair too; the "Four Hundred" turned out in force for "all the boxes were sold at a high price," to such social wealth crowned families as the Rockefellers, Billings, Dodges, Stuarts, Hammersleys, Stickneys, McAlpins, Otis, Livingstones, and Vanderblits, who constitute the very "creme de la creme" of that wonderful city of Gotham. To give religious as well as social and financial eclat to so important and far-reaching a function, prominent ministers of different organizations were invited and expected to be present, such as the Rev. Dr. Armory H. Bradford, Congregationalist, of New Jersey; the Rev. Dr. R. S. MacArthur, Baptist, the Rev. Dr. Gross of Brooklyn, Presbyterian; and the Rev. Dr. Josiah Strong. The telegram failed to state whether these reverend gentlemen were there from curiosity, seeing that the novitiate was the "first woman ever elected to this special honor," or whether in their priestly character they were to take part or to give countenance to an unscriptural act;

or, if to assist in the ordination, could it have been because of doubt as to the authority of some or any one of the attendant ministers, and a consequent desire on the part of the Volunteers to receive all the validity possible from the combination, so as to be sure that the one to be ordained was ordained in very deed? Charity suggests that no desire for notoriety prompted this action on the part of any cleric, nor could they expect any addition to their church membership from the Salvation Army recruits, for these are not usually expected to divide their allegiance; they enlist body and soul for time and eternity in "the work of Jesus," and are in no way committed to hair-splitting on dogma, or to the encouragement of that style of sectarian religion which builds churches and creates ministerial supremacy, or isolation as the pecuniary emoluments of the situation may dictate or determine.

The great Sabbath school teacher and ex-postmaster general, John Wanamaker of Philadelphia, was also expected to be in attendance at the grand affair, and this in connection with all the other features of congratulation, patronage and ceremony, marks the leaders of the Volunteers as being shrewd, worldly-wise manipulators and students of human nature and as gifted with certain elements of success.

The world perchance will never question this assumption of leadership either in the Army or in the religious world at large. Church going and religious teaching are looked upon as "the thing," independent of God, irrespective of authority, and indifferent as to whether real Christianity as a system of truths, ordinances, authority and blessing, is an essential or otherwise. To be sure, it is said that "Salvation is of God and Christ;" but the erratic, changeable whims and theories of men are preferred of ignorance to that revealed order, whether enshrined as an illustration and example in the Scriptures of the past, or proclaimed "on the housetops" by the Elders of the Church of Jesus Christ of Latter-day Saints. These can take no part in the ordinations or ordinances of unrecognized, doubtful or self-assumed authority, seeing that "they are all an abomination in the sight of God," however "society" and so-called ministers of the Church of God may smile upon, recognize or use for false, base, ostensible or real good. In the circles where these operate. Yet they are in love with all honest effort to do good, to feed the hungry, to clothe the naked, to redeem the fallen, to enlighten the ignorant, or to soften any of the asperities of man's daily life. They give to all workers in this direction their heartfelt sympathy, their prayers and blessing and faith. They are not in love with ostentatious charity, with mistaken zeal, with boastful assumption; and they deem it sacrilege for men or women to assume the garb of sacerdotal privilege and religious authority and calling, when with the same breath they deny and declare that "no communication has been had with or come from the heavens for the past two thousand years."

There are many things in true religion, many truths in true theology, many duties of true Priesthood, which are far too sacred for the public eye or the public ear. The admonition of the Savior, "Cast not your pearls before swine," if harsh in language but demonstrates that privacy and not ostentation, that before the select few and not before the multitude, are the revealed and holy ordinances to be performed. The ordination of a man to the "calling of God" is a serious thing; "lay hands suddenly on no man" was the Apostolic injunction; "neglect not the gift that is in thee which was given thee by prophecy, with the laying on

of the hands of the presbytery," was the advice given to Timothy. The two requisites of ordination were prophecy and authority, and these are manifested by "the laying on of hands," to be supplemented by "reading, study, meditation and exhortation" on the part of the ordained, and that exemplification of result and character belongs to this endowment, making him an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity, as a true minister of "the Gospel of God." All other methods are void, are but pretence, are but of man, they are not divine, are not authorized; they will "perish in the using," they will surely pass away!

PUBLIC LANDS IN UTAH.

"Utah will get very little, if anything, in the way of legislation from Congress during the coming session."

Such was the unanimous statement of Senators Cannon and Rawlins and Representative King before the State board of land commissioners at an important meeting held Saturday. Of the board there were present, Governor Wells, who is president, W. K. Walton, secretary, I. C. Macfarlane, T. D. Rees, Byron Groo, Fisher S. Harris and J. T. Hammond. The purpose of the meeting was briefly set forth by Governor Wells, who said that it was the desire of the board that all representatives of the State should work in harmony towards getting favorable congressional legislation on the public lands question. The last Legislature had passed a half dozen or more memorials praying Congress for the cession of lands in various ways and under various conditions. It appeared to him that Utah was asking for a great deal without saying just exactly what it did want. "Now, if I were Congress," continued the Governor, "I think I should pointedly ask Utah what she did want anyway. When we agree on this question it may be smoother sailing for us. So I think we should endeavor to arrive at some conclusion upon which we can act in unison."

Senator Cannon was first called upon for an expression of his views. He began by saying that he was ready to co-operate with Senator Rawlins, Representative King and the land board in any plan that might be adopted to secure the cession of public lands to the State. He had no pet plan to push forward or scheme to urge but believed the most feasible way open to Utah now was to unite with other states in asking Congress to cede all the arid lands to the respective states in the arid land region. Any plan would develop the strongest kind of opposition. Steps were even now being taken to secure grants of land to Eastern universities, the representatives of those states forgetting that they have already had their cake and eaten it. In order to check special movements for the cession of public lands to the states throughout the West, there would be a counter proposition made for every proposition with that end in view. But he believed that Congress could be made to see the justice of ceding the arid lands in the arid states to those states under some uniform plan to be adopted later. It was a principle of moral right and equity that should be recognized.

Senator Rawlins next took the floor and was interrogated by Governor Wells who first asked, "We would like to have you state, Senator, whether the mineral lands, mention of which is excepted from the Enabling Act, we have a right to make selection? We have heard you so quoted; and we have proceeded along that theory and have made selection of mineral lands."

Before Senator Rawlins replied,