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LOGAN

Temple Lectures



A Series of Lectures Delivered Before the
Temple School of Science During
the Years 1885-6.

BY

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INTRODUCTION.

THE Logan Temple Lectures, treating upon Theology, Civil Government, Political Economy, History, Literature, and Science, are of interest to the public. We therefore present them in a form that places them within the reach of all, thereby giving them a wide mission in the educational field. They are published by authority of the Presidency of the Temple Association, and it is desired that they meet with a generous reception from the people.

THE PUBLISHERS.

LOGAN TEMPLE LECTURES.

THEOLOGY.

BY JAMES Z. STEWART.

The Foundation of all Correct Education—Faith—Knowledge of a God—Revelation—
Tradition—Reason—The Works of Nature evidence of a Designer.

It will be necessary to divide this subject and consider it under appropriate headings, and even then treat the matter in a very brief way, referring more particularly to it as the science of religion.

Apostle Parley P. Pratt has given the best definition I have ever seen, to the term Theology, from which I will copy, that we may have a clear conception of its meaning. He says:

FIRST. Theology is the science of communication, or of correspondence, between God, angels, spirits and men, by means of visions, dreams, interpretations, conversations, inspirations, or the spirit of prophecy and revelation.

SECOND. It is the science by which worlds are organized, sustained and directed, and the elements controlled.

THIRD. It is the science of knowledge, and the key and power thereof, by which the heavens are opened, and lawful access is obtained to the treasures of wisdom and intelligence—inexhaustible, infinite, embracing the past, the present and the future.

FOURTH. It is the science of life, endless and eternal, by which the living are changed or translated, and the dead raised.

FIFTH. It is the science of faith, reformation and remission of sins, whereby a fallen race of mortals may be justified, cleansed and restored to the communion and fellowship of that Holy Spirit, which is the light of the world, and of every intelligence therein.

SIXTH. It is the science of spiritual gifts, by which the blind see, the deaf

hear, the lame walk, the sick are healed, and demons are expelled from the human system.

SEVENTH. It is the science of all other sciences and useful arts, being, in fact, the very fountain from which they emanate. It includes philosophy, astronomy, history, mathematics, geography, languages, the science of letters, and blends the knowledge of all matters of fact, in every branch of art or of research. It includes also, all the scientific discoveries and inventions, agriculture, the mechanical arts, architecture, shipbuilding, the properties and applications of the mariner's compass, navigation and music. All that is useful, great and good, all that is calculated to sustain, comfort, instruct, edify, purify, refine or exalt intelligences, originated by this science, and this science alone, all other sciences being but branches growing out of this, the root.

From the definition given, it will be seen that Theology is the foundation, the basis of all correct education, and should be considered first in importance, in all places of learning; and without some attention is given to what might be termed the more spiritual part of the subject, an education is actually dangerous to its possessor.

In what I may say regarding it, I shall confine myself more particularly to the principles of the Gospel as anciently taught by our Lord and Savior Jesus Christ, and revealed in this generation to the Prophet Joseph Smith, and as now taught by the Elders of the Church of Jesus Christ of Latter-day Saints.

Now, the first principle of revealed religion is Faith. It is the first principle of the Gospel as taught by our Savior and afterward by His apostles and disciples. The Apostle Paul in his Epistle to the Hebrews gives us the definition of Faith. He says: "Now faith is the substance (assurance) of things hoped for: the evidence of things not seen."

We learn from the Bible that we must have faith in God, believe that He is (or exists) and that he is the rewarder of all those who diligently serve Him. It is evident, therefore, that faith in, or knowledge of the existence of a God is the basis, the foundation upon which the whole superstructure of Theology is built, and hence it becomes necessary to examine at the onset the foundation of our faith, or the evidence we may have showing the existence of a God. The knowledge which we possess upon this subject has come to us from three different sources, the first of which is Tradition.

The dawn of intelligence in youth prompts this question: "Who made the earth on which we live?" The mother or father answers: "It was God who rules and reigns in the heavens above, who is our great Father, and he is the maker

of all we see." This question and answer have been repeated again and again, even from the days of father Adam down to the present, and thus this tradition is handed down from parents to children as one generation succeeds another, and all the enlightened world are thus taught by tradition that there is a God. This answer satisfies the minds of children, but as they grow older, they come in possession of far greater, and more satisfactory information upon this important subject. They are told that men have been so greatly blessed as to be privileged to see Him and converse with Him face to face. We read in the third chapter of Genesis commencing at the eighth verse that God talked with Adam and Eve after they had partaken of the forbidden fruit. He chided them for having done so, and expelled them from the beautiful Garden of Eden in which He had placed them. In Gen. v. 24 we learn that Enoch, one of the sons of Jared, walked with God even for three hundred years and finally was translated, for God took him. We are told in Gen. vi. that Noah was a just man and perfect in his generations, and that he walked and talked with God, and God saved him and his household from a watery grave while he destroyed all the rest of the human family.

A little later there was another great and good man called Abram. It would appear that God loved this man for He appeared to him and spoke to him many times, and blessed him exceedingly. The twelfth chapter of Gen. commences as follows: "Now the Lord said unto Abram, Get thee out of thy country; and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curseth thee; and in thee shall all the families of the earth be blessed."

In the seventeenth chapter of Genesis we are told that God talked to him again and changed his name from Abram to Abraham, and promised him great blessings. Again in the next chapter we have a very interesting account of a visit of the Lord to this good man; it commences as follows:

And the Lord appeared unto him (Abraham) in the plain of Mamre; and he sat in the tent door in the heat of the day; And he lifted up his eyes and looked, and lo, three men stood by him; and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant.

This conversation and all that took place at that time as recorded in that chapter are intensely interesting, but I do not deem it best to copy further, yet I will state that He was seen by Sarah also, at this time, as well as upon several other occasions.

In Gen. xxvi. 2 we read: "And the Lord appeared unto him, (Isaac) and said, Go not down into Egypt; dwell in the land which I shall tell thee of." From which reference we learn that Isaac saw the God of Israel, and heard His voice and received instructions from Him direct. In the twenty-fourth verse of the same chapter we are told that He appeared to him again and promised to bless and multiply him.

The twenty-fourth chapter of Exodus, the ninth and tenth verses, reads as follows: "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel, and they saw the God of Israel; and there was under His feet as it were a paved work of sapphire stone, and as it were the body of heaven in his clearness." Here we have an account of at least seventy-four persons having seen Him at once, and from the reading of the next verse it would appear that many more saw Him at the same time. The prophet Isaiah tells us (Is. vi.) that he saw Him. He says: "In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the Temple."

We might continue to enumerate instances from the Old Testament where the Almighty has shown himself to prophets and good men anciently, but we will now refer to a few instances recorded in the New Testament, and to some from the Book of Mormon. The first we will notice is recorded in Acts vii. 55, 56. The martyr Stephen, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said: "Behold, I see the heavens opened, and the Son of man on the right hand of God." Again John the Revelator, while upon the Isle of Patmos was permitted to see Him. Hear his testimony as recorded in Rev. xx. 11, 12:

And I saw a great white throne, and Him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works.

The references I have given from the Bible will suffice

from that Holy Book and we will now call your attention to 1 Nephi i. 4, 5, and also to Ether i. 8, recorded in the Book of Mormon. We are here informed that God showed himself to Nephi and also to Mahouri Moriancumber, the brother of Jared, on account of their good works and great faith in Him.

In the present generation He has revealed himself to the Prophet Joseph Smith, and we are assured by as powerful testimony as men can give that others have heard His voice. The testimony here referred to is that of Oliver Cowdery, David Whitmer and Martin Harris, who affirmed that they heard the voice of God declare that the Book of Mormon had been translated by the gift and power of God. This testimony given by well to do, honest farmers can not possibly be controverted. Such straightforward and positive testimony given by such reliable men, against a human being, would criminate him before any tribunal on earth, and it will stand as a bright testimony at the last day against all who reject that sacred record.

From these references we see that He has shown Himself to many of His children and that He is willing to do so from time to time must be evident to all, as He is no respecter of persons, and we are told to "seek and we shall find, to knock and it shall be opened unto us." Thus the Lord has placed it in our power to know for ourselves, and, to inspire faith in us sufficient to cause us to seek Him, He has made these things manifest. He has not, therefore, left His children to grovel along in the darkness, for while He has not seen proper to show His face to all men, we have the strongest testimonies and assurances from the best men, who have ever lived, that they have seen Him and conversed with Him, and the testimony of these persons should have great weight with all men, and inspire them with faith and confidence in His existence. But there is still another revelation given to all the sons and daughters of Adam of the existence of a God, and that is made manifest in examining His works.

When we examine the works of nature we see such great wisdom displayed in all their ramifications that we cannot but conclude that there must have been a designer, for where there is no designer, there is no order; all is chaos and confusion. When we examine the works of intelligence, for example, those of a watch, we find that harmony

exists throughout all its parts, and the most skeptical would not question for one moment that it had a designer and maker. No one would say that it is the work of chance. No one would examine the perfections of a steam engine and declare it to be the work of accident. And we must remember that everything that has no designer, is the work of chance; and keeping this fact in view, let us examine a few of the works of nature.

Let us make a brief survey of the earth upon which we live, first with regard to its formation, to see whether it was designed for the habitation of animal life or not. Geologists tell us that the inside of the earth is extremely hot, even a mass of melted rocks, etc., and approaching the circumference it gradually becomes cooler until is found the hard granite globe enclosing the melted rocks of which we have spoken, and after that different formations and strata of rocks, until reaching the surface of rich soil adapted to the production of grains and fruits of all kinds and descriptions. Now if this formation were the work of chance, why were the rocky strata, the hard granite not given as the surface for the earth and the rich soil placed near the centre? The globe would then have been uninhabitable. Again if blind accident arranged this matter, why is it that the gold, the silver, the iron, and all other useful metals are placed near the surface of the earth, within the reach of man? Why is coal placed so near the surface of the earth?

The air we breathe is composed of seventy-nine parts of nitrogen to twenty-one parts of oxygen, and were it not mixed in just that proportion the consequences would be very serious upon us. If there were less oxygen there would not be sufficient to purify our blood, and warm our bodies and the result is evident. On the contrary if there were more oxygen it would be too much for our systems, and we would soon burn up. Can all these things be mere accidents?

Again, where does this vegetation come from which covers the earth, and what is it for? Why is it not all of one kind, say the willow? Why should there be more than one kind, and that without fruit, flowers or leaves? If we attribute to blind accident all the wisdom and intelligence of a God, could these things have been more wisely designed and executed than they are?

We find the earth teeming with vegetation, of all forms

conceivable, the lovely foliage, the green carpet of grass, dotted here and there with fragrant flowers, of never ending variation, and whose beauty excels by far all the efforts of mortals to imitate. Witness the great variety of trees, varied in form, height, foliage, and fruit, but all bearing indisputable evidence of a designer. Who has not been struck with astonishment at observing the grain-bearing plants, and the uses for which they are so wisely designed? How great is their number, and how perfectly are they suited for the uses and the necessities of men and animals. Is there anything which man needs that is not abundantly supplied? Then blind accident guessed well.

Now with regard to the origin of these plants, trees, etc. Where did they come from? Who placed the seed in the earth? We must remember that science declares that the outside of this earth was once barren rock, so hot as to entirely destroy every vestige of seeds of any and every kind, had there been any upon the earth. Will wheat spring up where no seed is strewn? Will corn come up where none is planted?

We all know that on natural principles we reap of the kind we sow, and when we do not sow we cannot expect to reap. Scientific men have taken good soil and after subjecting it to sufficient heat to destroy the germs or seeds of plant life, which might chance to be in it, have then placed it in the most convenient condition to produce vegetable life, but they learned positively, what they suspected before, that is, that seed or germs must be put in the earth in order to produce plant life, thus establishing beyond a doubt that this earth would have ever remained a bleak and barren waste had not some kindly hand strewed upon its surface seeds of every kind, from the majestic oak down to the lower orders of plants. And further, the same kindly hand devised most wisely what kinds of trees and plants would best serve the purposes of animal life, for had blind accident directed in the matter there might have been but few classes, and none of them fruit or grain bearing or even adapted for food for the lower grades of animal life.

We might examine in like manner the leaf arrangement of the plants to give them the benefit of the sunlight, for this purpose they are arranged with mathematical precision, but we will pass that by and notice briefly some peculiarities of animal life which most forcibly impress one as showing

forth in a striking degree the wisdom, power and goodness of a creative being.

If we examine the higher order of animal life, man, we find him a most wonderful creature. He has feet upon which to walk, hands and arms to supply his wants, eyes to guide his footsteps, ears to warn him of approaching danger, lungs to purify his blood, liver to assist in digestion, heart to assist in the circulation of his blood, vocal organs to express his wants and communicate his ideas to his fellows, and reason to preside over and direct all his acts.

Now where these eyes made that man might see? Then blind accident had nothing to do with it. Were his lungs intended to purify the blood? Then blind accident had nothing to do with them. Were the feet intended to support him in walking? Then blind accident had nothing to do in forming them. Then what about the reasoning faculties and all the other parts? Do not all declare in language that cannot be doubted, the existence, the power, the wisdom and goodness of a good, great and alwise Creator?

Most certainly if any one has been skeptical he surely cannot remain so after having examined the beautifully designed, and executed works of nature, and on comparing them with the disproportioned and deformed works of chance. While I might mention a thousand other unmistakable evidences of the existence of a God, I feel that it is unnecessary, that all the proof that is necessary has been adduced, and that the foundation for our faith is broad and deep, being visible to all the sons and daughters of Adam, and that the evidences thereof are sufficient to inspire a faith that should never be shaken. God lives, and rules in heaven above, and He designed and formed all things for the happiness of His children, and He requires of us perfect obedience to His laws and commandments, that by faith we may increase in knowledge until we shall see and know Him and understand His mighty works.

LANGUAGE AND ENGLISH LITERATURE.

W. H. APPERLEY.

The First Division of Knowledge—Three Thousand and Sixty-Four Spoken Languages—The English Language—Changes Undergone—The Bible—Shakespeare—Benefits Derived from Reading Biographies—Poetry, the Kinds.

When one, whose reasoning faculties have long been developed, commences any new study, he should first learn the relation it bears to kindred subjects, and the general head under which it would be most appropriately placed. What is known by any one individual, and may be known by others is knowledge—all else is mystery. The limits of each are being gradually extended. So the man with but few ideas meets but few difficulties; the philosopher many. The first division of knowledge is as follows: literature, the sciences and the arts. Literature is that grand division of knowledge which treats of the mind and its communications; also the history and government of man. The sciences comprise all those branches which treat of matter and quantity. The arts is that division of knowledge which treats of the improvement or embellishment of matter. Literature is divided into the following departments: Phrenics, Theotics, Chromics and Epistatics. Phrenics is divided into the following branches: Psychology, Didactics, Grammar, Elocution, Rhetoric and Logic.

You will see that I have given the departments and some of the branches of only the first division of knowledge. This outline can be completed by study and careful reference to proper authorities. A person who possesses much knowledge, which he has not systematized, may be considered well read or intelligent. But another whose general knowledge is much less, but who has mastered the principles of one subject, and learned the relation it bears to other subjects, may justly be called scientific. Hoping that I have said

enough on this to impress its importance, we will pass to the subject of to-day's lecture: Language and English Literature.

Before the worlds rolled into existence the Gods sat in council and deliberation, before the great programme was adopted. But in what language they conversed we do not know. But we have reason to believe that it was as far superior to any modern language as God is superior to man. The first sentence spoken by God in organizing this earth was "Let there be light." The first words spoken by Him to the first of our race was a blessing which has not been handed down to posterity. This was followed by a command which has been translated into English as follows: "Be fruitful and multiply and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." During the sixteen hundred years that followed this command, the people upon all the face of the earth spoke a language that has been lost. At the dispersion of mankind from the Tower of Babel, the Lord confounded the language of all the earth. From that time to the present the blending and the confusion of languages have been steadily increasing; till to-day we have three thousand and sixty-four spoken languages on this little planet. And since every dialect becomes a language when it is spoken by an educated people, this number must necessarily increase. The French, Italian and Spanish are now become languages with dialects of their own. A student who could learn each of these languages in two years, would have to study over one thousand years to learn them all. If father Adam had lived and studied till the present time, his task would not be completed. And while the good old man would be learning some modern language, especially if it were a difficult one like the Chinese, which requires a natural life-time to learn, he would forget all that he had learned in the days of his youth. But as we have most to do with the English speaking race, and the English language, we will do well for the present to confine ourselves to the study of the English language. The steps that lead to a true understanding and a just appreciation of this beautiful study are grammar, rhetoric, elocution and logic.

The English language of to-day is the same, in all its essentials, as it was twelve generations ago, when it was spoken

by the Anglo-Saxons. Though our language has undergone many changes, and it has had a wonderful growth, yet its identity still remains. From the dawn of our language till about 1100 A. D. may be termed "Anglo-Saxon," or "Old English." The "Semi-Saxon" or "Middle English" was then spoken about four hundred years. From about 1500 A. D. to the present time "Modern English" has been spoken.

We will now briefly refer to the changes that our language has undergone. In the year 55 B. C. the Romans under Julius Cæsar conquered Britain. During the four hundred years that followed, they gradually introduced their language, their customs and their civilization. But they did not add many words to our language. A far greater number of Latin words were introduced into our language at a later period. Many years after the Romans had vacated the island, piratical adventurers crossed the North Sea from their barren shores and gradually established themselves in the parts that the Romans had formerly occupied. As these invaders were morally and intellectually superior to the native races, they succeeded in firmly establishing their language, while the half Romanized tribes slowly dwindled away. The language of these Saxon invaders was powerful and imaginative. But the Saxons had hardly gained undisputed sway over the island before the Danes invaded it in great numbers. Many a fierce conflict followed. But by the wisdom of the great and good Alfred these two powerful races were amalgamated. As the Danes were originally of the same stock as the Saxons, this did not materially change the language of the country. But we wish to call especial attention to the following. About the close of the eleventh century, England was again overrun by the Normans under William the Conqueror. These Normans were a mixed race, and their language was the result of the blending of the French and the Scandinavian tongues. The Normans were refined and cultivated and they spoke a polished language. But it was nearly three centuries before the Anglo-Saxons and the Normans were united as one people in repelling invaders, who came from the French shores. About the same time these two languages became completely blended; and from then to the present time it has been slowly but gradually perfecting itself. "To-day the readers of the English language, in their literary inheritance are the richest people the sun shines

pon. Their novelists paint the finest portraits of human character; their historians know the secrets of entrancing; their critics have the keenest acumen; their philosophers probe far into the philosophy of the mind; their poets sing the sweetest songs." The English language is spoken to-day by millions of people, who do not live on English soil. American literature, then, is but a continuation or branch of English literature. The history of English literature is the story of what great English men and women thought and felt, and then wrote down in good prose or beautiful poetry in the English language. The story is a long one, and it is still going on. English men and women have good reason to be proud of the work done by their forefathers in prose and poetry. Every one who can write a good book or a song may say to himself I belong to a great company, which has been teaching and delighting the world for more than a thousand years.

During these long, long years many illustrious names have been placed on record. And their memories will continue to be revered and honored by unborn millions. How many of us have learned to love the authors whom we delight to read? Every lesson of morality and virtue that we learn from their sacred pages is transmitted from us to our children, and they in turn will pass them to theirs. And as age upon age rolls into existence will the reading portion of mankind be elevated to higher and still higher planes of thought and action by an acquaintance with the great masters of our language. The moral and the intellectual truths they wrote in by-gone ages become to us a part of the living present. And may we not in this way, by some mysterious and hidden law, become related or linked to the great and good of all ages? We think that when we shall see upon yonder shores, the radiant faces of those whose writings have made us wiser and better, that we shall know their countenances and wish to be near them. This is partially true even in this life. Every one of us who has drunk deeply from any great author, has learned to think, to a certain degree, as he thought, and in this way we are brought nearer, nearer in thought. And when the veil that separates the living from the dead is removed, we shall be nearer in person. But there is not time in one short lecture to give even the names of those whose writings have helped to shape the destinies of mankind. So

I will give a few suggestions on what and how to read, and then close with some brief remarks on English poetry.

As literature is our object, the first book that claims attention is the one that contains the highest literary merit. The following question was once put to the teachers in this county. "What book that is now printed in the English language contains the highest literary merit?" They did not agree in their decision. But I think that one who was better qualified than they, or any of us, has justly decided this important question. Thomas Carlyle gives the preference to the Bible. He says the book of Job is the finest production in the English language. We do not know whether the name was derived from the author or the hero of the book. Some think that Moses wrote it. If so he was the first and grandest poet of the world.

Nearly all that is contained in the Old Testament comes under the following: seventeen historical books, five poetical books and seventeen prophetic books. The historical books should be read in connection with some good ancient history. This is of very great importance to the student, for nearly all that is known of the world's history during its first two thousand years is contained in the Bible.

Those who have poetry in their being, should read and carefully study the following books: Job, Psalms, Proverbs, and Solomon's Song. A careful reading of the above books will lead the imagination in the right direction, and their proper study will feed and fire the soul, and leave in our natures that deep spirituality which will live to the end of time. In studying the Prophetic books, the mind should be in a calm state. In order to understand them inspirational discernment is needed; and nothing but the spirit of God can give this. The student immediately before commencing the reading of any prophetic chapter should retire to his closet and offer a short prayer. If this is not convenient, a silent prayer can be offered in any place—alone or in company. This could precede any Bible reading to advantage, but it is especially needed in the study of Isaiah, Joel, Daniel, Malachi, or the writings of our Savior. I will say, in concluding this part of my subject, that the spirit and diction of the Bible is adapted to the wants of the most uncultivated minds, and yet many of the best writers, in every age, have drawn their deepest inspirations from sacred writ.

The next book that claims the attention of reading and

thinking men is Shakspeare. Shakspeare was not the first great English poet; but he was the first and the last to use the English language with absolute control. Shakspeare wrote for all people and for all times. His works are true to nature, and they will live while language survives. Those who read him most admire him most. If there are any who have read nothing from Shakspeare, let me beg of you to read the following before this month closes: "Julius Cæsar" and "The Rape of Lucrece." In the former, the life of Julius Cæsar is being better revealed than in "Plutarch's Lives." In the latter you may learn what price a true woman sets upon her virtue, and what punishment follows the seducer.

A few words now on the benefit derived from reading biographies. The poet says:

"Lives of great men all remind us
We can make our lives sublime."

The reading of good biographies helps to form character in the young, and often prompts to noble action, as whispering angels prompt to golden dreams." The "Lives of the Presidents" is an excellent book for young men. They should also read the history of other great and noted characters, taking them up in the order in which they appeared in the world's history. To every young lady I suggest the reading of the following three books: Madame Roland, Marie Antoinette, and Josephine. These were the three French heroines, who figured during the darkest period of French history. And through all their trials, insults and persecutions these high born women were true to themselves, their country and their God, even unto death. At this particular period of Utah's history, these books will be read with great delight and much profit. Those who do not wish to go astray, and lose much valuable time in reading worthless matter should consult those who have had a wider experience in the literary field. A few remarks now on English poetry and I am done. It is well known that the silent forces in nature are the most powerful. The golden flood of light that streams from our solar orb has a greater influence upon the earth and its countless millions than the loudest thunder or the fiercest tempest. So the deep under current of human thought is guided more steadily by the song of the poet than by the eloquence of the orator or the laws of the statesman. Choice gems of poetry that we learned in

our earliest years are still fresh in our memory. And they are ever stealing upon us with a quiet and peaceful welcome, feeding and strengthening the better part of our nature. This is indeed the chief mission of poetry. Prose is masculine and matter-of-fact; it appeals to the intellect and prompts to action. But poetry is feminine and immortal; it has the stamp of Deity impressed upon it and in its mission it brings us nearer to God and sacred things. The eye of the poet sees the inward beauty of things, and in his imagination he paints them in their most bewitching colors, until they become beautiful and finished pictures, which stream their gracious influence upon us in our loneliest hours. Poetry differs also from prose in its style and in its form. It selects words that are noted for their beauty of sound and association. And the transposed order is used much more frequently than in prose. Comparisons, Metaphors, Personifications and Apostrophes are the colors that the poet uses in painting his beautiful pictures. In treating of the form of poetry I shall speak only of Rhythm and Metre. Rhythm is a division of lines into short portions. Metre is the quality of a poem determined by the number of feet in a regular verse. Verse is poetry, and a verse is a single line of poetry. Scansion is the reading of poetry so as to mark the rhythm. I will now present a few verses illustrating some of the different kinds of poetic measure.

ANAPÆSTIC FEET.

In my rage | shall be seen
The revenge | of a queen.

DACTYLIC FEET:

Flashed all their | sabers bare
Flashed as they | turned in air
Sabering the | gunners there.

TROCHAIC FEET:

In the | Spring a | deeper | iris | changes | on the | burnished dove
In the | Spring a | young man's | fancy | lightly | turns to | thoughts of love.

MONOSYLLABIC FEET:

Toll! Toll! Toll!
Thou bell by billows swung.

IAMBIC FEET.

But this | was taught | me by | the dove
To die | and know | no sec | ond love.

We will now pass on to the kinds of poetry. That which lashes the vices and follies of men is satirical poetry. Byron's "English Bards and Scotch Reviewers" is one of the best satires in the English language. The spirit of this kind

of poetry is cruel and destructive. Since Addison's day no great satire has been produced in English poetry, and we trust there will never be another. Prose is the most fitting dress for unkind thoughts and cruel retaliation. Epic poetry deals with the life of some real or mythic hero. Milton's *Paradise Lost* is a great epic poem. We have but few great epics in English Literature, and we are not likely to receive any addition for some time. Modern novels, so far as subject is concerned, have taken the place of epic poetry. Dramatic poetry is written to be acted and may be divided into tragic and comedy; the former is written to interest the earnest mind and the latter to produce amusement. The Old Testament contains instances of dramatic dialogue, but the drama, properly, originated in Greece, with the worship of Bacchus, the god of wine. Pastoral poetry is that which deals with objects in nature. It paints in beautiful colors the meadows, woods and plains. It describes rural life in all its changes. The pearly dewdrop, the flowers that bloom beneath our feet, the golden grain, the burning mountain, the roaring cataract, and the mighty ocean—all have been beautifully described in poetic language. The best Pastoral poem of ancient times is Solomon's Song. One of our finest modern productions is an "Elegy written in a country churchyard," by Thomas Gray. The fifth and the last division of poetry that I shall mention is Lyric poetry. Through this species of poetry the poet gives expression to his own thoughts and emotions; generally in the form of song, which may be sacred, as hymns or psalms, or secular, as love songs and songs of war. Sir Andrew Fletcher says: "If a man were permitted to make all the ballads of a nation, he need not care who should make its laws." We who have listened so often to the sweet strains of the Logan choir can appreciate the calm and holy influence of lyric poetry. We can pursue this deeply interesting subject no further at present. I will close to-day's lecture with a short extract from Shaw's English Literature:

"Poetry is the earlier expression of every literature. The first writers whose works are preserved are the writers of verse. The rhythm of their song, the pictures of their excited fancy, the stories they tell, catch and enchain the popular attention. But prose is now in the ascendant over poetry. Spencer, Milton and Byron are not read as they once were. What has brought about the change? There

is the same lofty theme, there is the same resounding line, there is the same poetic inspiration. But the taste and thought of the readers have changed. They are in sympathy with what is called the practical spirit of the age. They lead to the instructive novel, to books of travel, to biography, to history. They compel readers to seek for information as well as entertainment and elegant culture in literature. The virtues of this country are supplying what is demanded by an increasing number of thoughtful readers. The chief external influence has come from Germany. Coleridge introduced it and it has been followed by Carlyle. Our age doubtless will be regarded by the future historian as the age of German influence."

The following questions were asked at the close of the lecture. The answer to each is appended:

1. Did not Jared, his brothers and their relations retain the language of Adam?

Answer—We read in Genesis: "The Lord did there confound the language of all the earth." But the question must be answered in the affirmative. Book of Ether, "And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends and their families also, that they were not confounded."

2. What language do you consider the nearest to the original one?

Answer.—It is an open question. The claims of several languages have been advocated. The Hebrew is the favored one. Grotius has likely adopted the true view, namely: that the primitive language is not extant anywhere in a pure state. But that the remains exist in all languages.

3. What is your opinion of modern novels and their effect on the reader?

Answer.—Although the novel has all the wealth of style lavished upon it, it should not be read to the neglect of more important branches of literature. Novels should be read as a relaxation. This produces a good effect upon the mind of the reader. The young need no encouragement in this direction.

4. What is the most useful kind of poetry--the most potent for good influence?

Answer.—Much depends upon the culture and taste of the reader. I think to the average mind, pastoral poetry is the

most popular and instructing; but that lyric poetry has a greater tendency to develop one's spirituality.

5. By what method did the Normans introduce their language among the Anglo-Saxons?

Answer.—When the Anglo-Saxons were subjugated they were allowed to remain and cultivate the soil. But their laws were changed and their proceedings in the courts were in the Norman language. In time the Anglo-Saxons abandoned many words and adopted others from the conquerors. According to Hallam the change was brought about as follows. First by modifying the orthography and pronunciation of words; second, by omitting many inflections; third, by the introduction of Norman-French derivatives.

6. Of the three thousand and sixty-four languages now spoken, which is the most popular?

Answer.—About a century ago the French was; to-day the English is, and it is spreading and growing very rapidly, while other languages are passing away. The English language will soon be spoken by one hundred and fifty millions. Evidences are increasing of its becoming the universal language.

HISTORY.

JAMES A. LEISHMAN.

Ancient, Profane and Sacred History—The Great Dream-Prophecy—Nebuchadnezzar—Daniel and his Interpretation of the Dream—The Rise and Fall of the Golden, Silver, Brass and Iron Kingdoms—The Establishing of God's Kingdom, Its Glorious Future.

History is the means by which a knowledge of men who have lived, and events and circumstances which have transpired and now transpire among mankind are transmitted to future generations. Embracing as it does all that affects the existence of man, it involves an extensive variety of topics, and to avoid confusion and give perspicuity to this important branch of literature, it is placed under specific heads, divisions, and branches. First, traditional history is the method by which a belief and knowledge of things are communicated from parent to child by means of narrative and conversation; written history, that which is written by the hand of man, angels, or the Almighty, irrespective of the language in which it is written. The divisions of history are ancient, medieval, and modern.

Ancient history embraces a period of time from the flood until the dissolution of the Roman Empire, four hundred and seventy-six years after Christ, at which time Medieval history begins and continues to about the year 1450, when Modern history begins. The branches are Sacred, Profane, Ecclesiastical, Political, Scientific and Natural history. Sacred history is contained in the Holy Scriptures, or the old and New Testaments, the Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price, and other inspired works, and treats upon the existence of God, His works and creations; His revelations and dealings with His creatures; and reveals the Savior and Redeemer of the universe, together with the plan of redemption for the living and the dead, and

is usually regarded to commence about four thousand and four years before Christ.

Profane history commenced about one thousand years before Christ, and treats upon the rise and progress of civil society in different nations. Ecclesiastical history treats upon the tenets, creeds, rituals, organization, government and discipline of the various orders of religion, which have existed and now exist throughout the world. Political history treats upon the constitutions, laws and government of nations, noting the changes that have taken place therein. Scientific history treats upon the rise and progress of the sciences, including the arts and a knowledge of mechanism in all its departments. Natural history is a description and classification of objects in nature, as minerals, plants, animals, etc., and the phenomena which exhibit to the senses, as distinguished from natural philosophy or natural science, which explains or accounts for these phenomena.

The branch of history which I have selected for this lecture is that of Sacred history, being in my judgment of the most importance; a lack of the knowledge which it imparts would render us indeed miserable, and subvert in a great measure the end of our being upon the earth. The subject which I have chosen, is that of the great dream-prophecy, which, with the interpretation thereof, maps out the political history of the nations of half of our globe, and indicates the consummation and the end of all nations of the earth and the establishment of a kingdom that will stand forever. The premises and peculiar circumstances under which this dream-prophecy were given, together with the interpretation, and its fulfillment so far, is irrefragable proof of the existence of the Almighty God, and of the divinity of the dream and its interpretation, and stands ever memorable in the annals of history as a beacon of light, to guide the weary pilgrim to the haven of security and rest; insomuch as it points to the Creator and Redeemer of the world, who live and hold the destiny of men and nations in their hands. Away back in the dim past, when the wrath of God was incurred upon the antediluvians, and the deluge had only left Noah and his family, their posterity waxed numerous, a portion of whom settled upon the fertile plains of Shinar. About the year 2217 B. C. they began to build the Tower of Babel, which so offended the Heavens that confusion of languages ensued and deterred them in the prosecution of this undertaking,

causing a dispersion to take place, by the inhabitants, to other parts of the earth; some remaining in the vicinity of the tower, which formed a nucleus for the founding of the great city of Babylon. After the time of Nimrod and Ashur, little is known of the Babylonian or Nineveh-Assyrian Empire for more than one thousand three hundred years. However, this much is known, that they were assiduous rivals, one empire at times, through the fortunes of war, subduing the other, and vice versa, until we find the famous king Nebuchadnezzar, the ruling and reigning sovereign of the Babylonian Empire, in the year 570 before Christ. Through the consolidation of the Assyrian Empire with that of the Babylonian, which had taken place previous to the time of Nebuchadnezzar and the subsequent additions of conquered nations made to it by himself, he had become a king of kings and the soul master of an empire, for extent and grandeur, unsurpassed in the annals of history. The land of Palestine—the holy city Jerusalem and the sacred precincts of the Temple, had succumbed to the ravages and vandalism of the mighty king and the advances of his terrible army, resulting in the captivity of the Hebrews, the carrying off of the golden and silver vessels and other paraphernalia of the holy house, to enrich his treasury, already replete with the trophies and tributes of other nations that had met a similar fate.

This illustrious king, having subdued the surrounding nations, being the sole monarch of the only kingdom then existing, dwelt in regal state in the regal city of Babylon, the circuit of whose walls was sixty miles. They rose to the height of three hundred and fifty feet, with a thickness of eighty-five feet, enclosing an area of two hundred and twenty-five square miles. These stupendous walls contained more solid feet than the great wall of China. The moat outside the city from which the clay was obtained and burnt into brick, of which the walls were built, was also walled up with brickwork and filled up with water from the river Euphrates. It surrounded the city as another strong defense, and another wall arose within the outer one, of lesser dimensions and extent, enclosing the more aristocratic part of the city in which the regal palace was situated, as also the hanging gardens, which in themselves were a marvel; they having been erected by the king to gratify his Median spouse. The temple of Belus was also situated within this inner enclosure. The

wealth which it contained was prodigious; a golden image, forty feet high, valued at seventeen million five hundred thousand dollars stood within it, and the whole of the sacred utensils were reckoned to be worth two hundred million dollars. In the midst of such splendor, together with the immense revenues accruing from the surrounding nations, and from the exceeding fertility of the vast plain in which the great city was situated, including untold treasures of minerals deposited in the hills and mountains of the empire; while commerce had lent her people a prolific hand to augment the business of this mighty city, for merchants of surrounding cities and countries came hither with their wares to sell and barter with the inhabitants of the great metropolis—this great king queried in the reveries of his meditations as he reflected upon his security, his glory and his dominion; what would be the end of it all. The thought startled him, his mind was disturbed with the idea that he who was the proudest and grandest monarch on the earth, he who was entrenched within such fortifications as to bid defiance to the encroachments of an open or hidden foe, he whom the tongue of inspiration had declared was a king of kings, to whom the God of heaven had given the kingdom, the power and the glory, and wherever the sons of men dwelt, the beasts of the field, the fowls of the air were given into his hand to rule over them all, was by a power unknown to himself, made to feel the uncertainty of the tenure of his position, and when he laid his head upon his regal couch his dreams revealed to his anxious soul the index of his queries, and upon awakening he was conscious of having felt, in his sleeping moments, the impressions of an inexplicable something that had brought dread and disquiet on his mind, and notwithstanding his effort to collect his thoughts that he might review in his memory the object of his fears, it was in vain. The thing had gone from him and left him in the perplexity of disappointment. In this condition he called upon his wise men to assist him out of the dilemma; he told them he had dreamed a dream of the utmost importance, but he had forgotten it, and demanded of them to tell him the dream and to give the interpretation thereof, and failing to do so, they should be put to death.

The precarious condition in which these men were thus placed may easily be comprehended. That men should be required to give a dream which another had dreamt and for-

gotten, was in itself absurd, let alone the giving of the interpretation of it; but notwithstanding the expostulations of the wise men, the king was incorrigible and inflexible in his demand. The dream must be told him, and the interpretation given, but who could do it? The wise men abandoned the task in despair, at which the king was wroth and commanded that they should be destroyed.

A few years before this, which was 586 B. C., this great king, as before stated, had laid waste the holy city and carried vast numbers of the Hebrews to Babylon, among whom was a young man named Daniel, about fourteen years of age, of royal blood, born at Jerusalem in the days of Jeremiah the prophet. Of all the youths transported, he was the foremost in every feature of body and mind, his lineage, culture and prepossessing qualities made him an object of admiration and envy, in consideration of which he was selected by the king for his own particular service, who observing in him the precocity of a superior character, placed him among his wise men as one of them. When Daniel heard of the king's matter and his decree in connection therewith, he immediately went before him, and asked him not to be in such haste to destroy his wise men, but to give them more time and he would declare the dream and give the interpretation also. Daniel, in connection with his fellow-captives, being of the line of prophets who had dwelt among the Jews, and being trained and educated in the holy city, in the knowledge of the Almighty, their faith in Him remained undiminished. Notwithstanding the adverseness of their position among a people who were idolators, and averse to any system of religion different with their own, and feeling keenly the precariousness of the situation, but trusting in the Lord, he beset himself to prayer with his brethren, that He would reveal unto him the dream of the king, and give him the interpretation thereof. How marvelous indeed are the inscrutable purposes of the Almighty. Man's extremity in this case, as in all others, was God's opportunity. In His providences He had brought the proud king to a sense of his utter incompetence to grapple with the premonitions of his destiny; his wise men were non-plussed at the demand made at their hands, and exclaimed that there were none who could declare the dream, except the Gods, whose dwelling was not in the flesh. The Lord in whose hands were held the secrets of eternity, recognized

the prayer of His servant Daniel, and revealed to him the dream of the king with the interpretation thereof. Then Daniel, in the fullness of his heart, exclaimed, "Blessed be the name of God, from everlasting to everlasting. For wisdom and might are His, and He it is who changeth the times and the seasons. Who removeth kings and setteth up kings. Who giveth wisdom to the wise and knowledge to them that know understanding. He, revealeth the deep and sacred things; He knoweth what is in the darkness, and the light dwelleth with Him. Thou, O God of my fathers, do I thank and praise: For thou hast given me wisdom and might, and now thou hast made known unto me that which we sought of thee: For thou hast made known unto us the matter of the king."

Daniel made it known that he had the dream, and was thenceforth taken before the king, who asked if he was able to make known to him the dream and the interpretation thereof. He answered that he was. He narrated to the king the vision of his head upon his bed, and that he saw a great image stand before him, whose head was of fine gold, its breasts and arms of silver, its belly and thighs of brass, its legs of iron, its feet partly of iron and partly of clay. He saw a stone was cut out without hands and it smote the image upon its feet of iron and clay, and crushed them, and the stone became a mountain and filled the earth. This was the dream. The interpretation of it made known that Nebuchadnezzar was the head of gold, insomuch that he was a king of kings, and was in possession of power, strength and glory, and that after him should arise another kingdom inferior to him, typified by the breasts, and arms of silver; a third kingdom should rule over the earth typified by the belly and thighs of brass; and a fourth kingdom would arise strong as iron, breaking in pieces and crushing everything, as typified by the legs of iron, the feet and toes partly of iron, and partly of clay, the kingdom should be partly strong and partly brittle; that they should mingle with the seed of men, but would not cleave one to another as iron doth not cleave to clay; and in the days of these kings represented by the toes, the God of heaven would set up a kingdom that would crush all these kingdoms and stand forever. Daniel declared the dream to be certain, and the interpretation sure.

The prophetic dream and the interpretation bears the stamp of divinity and inspiration, and the annals of history must

develop to us its fulfillment, which is verified by the current of events that have taken place from that period to the present time. The Babylonian-Assyrian kingdom, typified by the head of gold, continued until the year 538 B. C., fifty years after the captivity.

The kingdom which superseded the Babylonian was that of the one typified by the breast and arms of silver, which proved to be the allied powers of the Meds and Persians under the generalship of Cyrus. These two nations, having gained strength and courage during the years of the dissoluteness and effeminacy of the Babylonian empire, threw off its yoke, and made war against it, after having reduced the nations that inhabited Asia Minor from the Aegean sea to the river Euphrates. From thence Cyrus proceeded to Syria and Arabia, which he also subjected, after which he turned his attention to Babylon, the only city of the east that stood out against him. The siege of this great city was an arduous undertaking, surrounded by such prodigious walls as before mentioned, together with the moat outside the walls, filled with water from the Euphrates, the city was regarded as impregnable, without mentioning the immense number of people within it for its defense.

Besides, the city was stored with all sorts of provisions; enough to last the inhabitants twenty years. Cyrus was not daunted with these difficulties, nor discouraged from pursuing his design, but despairing of taking the place by storm or assault, he made them believe his design was to reduce them by famine. He caused a large and deep ditch to circumvallate the city and set his troops to guard the trenches. The besieged imagining themselves safe, by reason of their ramparts and magazines, insulted Cyrus from the top of their walls, and derided his attempts as so much unprofitable labor. When Cyrus had finished the ditch he began seriously to consider the execution of his purpose; he had been informed that a great festival was to be celebrated, and the Babylonians, on such occasions, were accustomed to pass the whole night in drinking and debauchery. Belshazzar, the king, was more engrossed in these festivities than any other and gave a magnificent banquet to the chief officers of the kingdom and the ladies of the court.

When flushed with wine, he ordered the gold and silver vessels which had been taken from the temple in Jerusalem

to be brought out, and, as an insult to the God of Israel, he and his whole court drank out of the sacred vessels. The Almighty, provoked at such insolence and impiety, caused the apparition of a hand-writing upon the wall, which appeared in the memorable words: "Mene, Mene, Tekel, Upharsin," upon beholding which, the king was dismayed. He called for his wise men and magicians to unravel the malediction, but none of them could do it. The queen's mother advised the king to send for Daniel, with whose abilities she had become familiar, and he was accordingly sent for. Upon his arrival he expostulated with Belshazzar for his arrogance and abuse of power, reminding him of the manner in which God had punished his grandfather, Nebuchadnezzar, for his pride, and that he, Belshazzar, had not humbled his heart; therefore, the writing upon the wall, when interpreted, told the king that he was weighed in the balances and found wanting; that his kingdom was divided and given to the Medes and Persians.

That very night Cyrus gave orders to his army to open the great receptacles or ditches on both sides of the city, that the water of the river might flow into them. When this was accomplished, by a concerted movement, his army marched into the city from both directions, in the channel of the river rendered fordable, and passing under the walls, the divisions of the army proceeded at once to, and met at, the royal palace, entered it and put the king and his courtiers to death. Cyrus immediately became master of the city, meeting little opposition. The taking of Babylon put an end to the Babylonian empire, which event transpired fifty years after Nebuchadnezzar had destroyed Jerusalem and her temple, five hundred and thirty-eight years after Christ.

The Medo-Persian dynasty lasted for a period of about two hundred years, and was superseded by the kingdom typified by the belly and thighs of brass, under the auspices of Alexander the Great, than whom a more brilliant general and commander is not found upon the pages of history. He supplanted the kingdom and power of the Medes and Persians by his own, three hundred and thirty one years before Christ. In the rapidity of his conquests, it is said, he resembled an army marching through a country, rather than encamping against it. After having subjugated the nations he proposed making his residence in Babylon, and while there projected vast and important improvements in and around

the great city as also in other parts of the empire. During an expedition he was conducting upon the malarial marshes of Shinar, through which the river Euphrates flowed, with a view of ascertaining the points of obstruction in the river, which caused it to overflow, and for the purpose of removing the impediments, and cause the river to keep within its banks, thus draining the water from the marshes, he caught a cold, resulting in a fever, aggravated by a drunken revel which he participated in, in the city of Babylon, culminating in his death, three hundred and twenty-three years before Christ. Thus was brought to an end the kingdom typified by the belly and thighs of brass of the great image.

The end of this remarkable personage was compatible with his career and character. From the time he came in possession of the sceptre of Macedonia, which was when about twenty years old, until his death, it was frequently marred by dissipation and voluptuousness, stained by all the vices and indulgences that obtained among the nations he conquered. His passions running with an unrestrained hand, coupled with his intemperance, sapped his constitution, and made him the easy prey to disease and death. His ambition knew no bounds. It is said that when but a youth, he complained that his father who was adding conquest to conquest would leave nothing for him to do when he became king, and after having conquered the world wept that there were no other countries and kingdoms for him to subdue. But alas! he who was the master of the world, at whose feet kings and nobles lay prostrate; to whom the homage of an obsequious royalty was paid, and the surrounding nations his vassals, he who was esteemed the greatest and grandest general living, failed to master himself—thus losing the encomium of the wise man, that he who governs himself is greater than he who taketh a city.

Alexander, dying without an heir to his throne, his kingdom was divided among four of his generals. As the disposition of the brass kingdom is not indicated in the dream-prophecy, we must pass on by simply stating that while the kingdoms, thus growing out of Alexander's, struggled for supremacy over each other for a long period of years, the Roman power had been steadily gaining prestige and permanency in Europe, extending its conquests over surrounding nations, until finally it developed itself into that kingdom and power, indicated by the legs of iron of the great

image, becoming strong as iron, breaking in pieces and crushing everything before it, and becoming master and ruler of the eastern world, about thirty years before Christ, at which period the fourth kingdom took its place upon the earth in fulfillment of the words of Daniel. The rise of the Roman power, its growth and supremacy, mark an era in the history of the world of great prominence. First mention is made of it as a small kingdom in Italy, being founded seven hundred and fifty-two years before Christ; after passing through many changes it adopted a republican form of government in the year 509 B. C.

This form of government continued with some modifications until about thirty years before Christ, when Augustus Caesar was declared emperor of the Roman empire. At this period the iron power reached the climax of its destiny, in having subdued the nations upon the eastern continent. That this power exemplified all the elements of iron, and every feature of harshness indicated in the idea of this metal, as compared with gold, silver and brass, is manifested in its whole career, in all its associations and connections with other nations. Whether in battle or in diplomacy, the same unrelenting invincible spirit characterized it. Under its auspices, aided by a tributary and conquered people, the Jews, the son of God was crucified. Nearly forty years after this event, this same power, as the prophet Moses had predicted fifteen hundred years before, that a nation of a fierce countenance would lay waste the fields, cities and country of the Jews, devastated the whole land of Palestine, reducing to ashes no less than nineteen cities, including the holy city of Jerusalem, with its temple, killing one million three hundred and sixty-five thousand four hundred and sixty souls and carrying off as prisoners one hundred and seven thousand and seven hundred souls, and offered them for sale, but no man would buy them. This and similar instances that might be cited is sufficient to establish the fact that the Roman power was to all intents and purposes an *iron* kingdom.

It is a remarkable fact that after the destruction of the land of Palestine evidences began to appear of the decadence of the Romans, as the cup of their iniquity approached the full, which was completed in the persecution of the Saints, extending over a period of nearly three hundred years, when Constantine put a stop to these persecutions, and declared

Christianity to be the religion of the state. As the arms and breast of the image have a peculiar significance, indicating two powers, so have the two legs a significance equally prominent. It will be found that this kingdom became divided in the year 364 A. D., having two distinct and separate capitals: Byzantium or Constantinople, being the capital of the eastern division or eastern empire; and Milan and Ravenna the capitals of the western division or western empire. These divisions were as distinct in themselves, as one leg was distinct from the other.

The work of disintegration having commenced in the once powerful Roman Empire, its dissolution was effected by the onslaught of the Goths, Vandals, Huns, Alans, Sueves and Visigoths. The Goths and the Vandals, in particular being the most terrific in their depredations. These people being styled the barbarian hosts of the north, stand out pre-eminently as the scourge of God upon the long, cruel and unrelenting power of the Romans, which had often treated the former with vindictive hatred and cruelty. The retributive hand of the Almighty is manifest in the retaliation made by them. After a severe struggle on the part of the Romans against the combined forces mentioned, the fall of the western empire was accomplished by Odoacer, king of the Herculii, in the year 476 B. C.

Thus we have shown the fall of the golden, the rise and fall of the silver, the brass and the iron kingdoms, as indicated by the words of Daniel. Respecting the career and fall of the eastern empire, or the eastern part of the Roman Empire, this does not properly come within the purview of our subject, it may be sufficient to state that it maintained its existence for many centuries through many severe struggles and changes, until it became merged into the Saracen Empire, in the year 1453 A. D. It now devolves upon us to note the rise of the ten kingdoms, represented by the toes of the image, in the days of which the God of heaven was to set up His kingdom which was to stand forever. Several historians have given the names and dates of the existence of these ten kingdoms, and some have given the names without the dates. We herewith present those given by Sir Isaac Newton, who is considered authentic, as follows: 1st, the Vandals and Alans in Spain and Africa; 2d, the Servians in Spain; 3rd, the Visigoths; 4th, the Alans in Gallia; 5th, the Burgundians; 6th, the Franks;

7th, the Britons; 8th, the Huns; 9th, the Lombards; 10th, the Ravennas.

Mr. Mede gives them differently, as follows, having commenced their existence about 456 A. D.: 1st, the Britons; 2d, the Saxons in Britain; 3d, the Franks; 4th, Burgundians in France; 5th, the Visigoths in the south of France and Spain; 6th, the Sueves and Alans in Galicia and Portugal; 7th, the Vandals in Africa; 8th, the Alemans in Germany; 9th, the Ostrogoths, succeeded by the Longobards; 10th, the Greeks, who obtained the residue of the empire.

Bishop Lloyd in his interpretation gives the following, and the date of their rise: 1st, the Huns, A. D. 356; 2d, the Ostrogoths, 377; 3d, the Visigoths, 378; 4th, the Franks, 407; 5th, the Vandals, 407; 6th, the Sueves and Alans, 407; 7th, the Burgundians, about 407; 8th, the Herules and Rugians, 476; 9th, the Saxons, about 476; 10th, the Longobards commenced their reign in Hungary, 426, and eventually their kingdom in the northern part of Germany, about the year A. D. 483.

The historian Machiavel classifies these kingdoms as follows: 1st, Ostrogoths in Misia, A. D. 377; 2d, the Visigoths in Panonia, 378; 3d, the Sueves and Alans in Gasgoigne and Spain, 407; 4th, the Vandals in Africa, 407; 5th, the Franks in France, 407; 6th, the Burgundians, 407; 7th, Heruli and Turingi in Italy, 476; 8th, the Saxons and Angles in Britain, 476; 9th, the Huns in Hungary, 356; 10th, the Lombards upon the Danube, afterward in Italy, 483 and 526.

The commentator Scott numbered them as existing in the eighth century, as follows: 1st, the Senate of Rome; 2d, the Greeks at Ravenna; 3d, the Lombards in Lombardy; 4th, the Huns in Hungary; 5th, the Alemans in Germany; 6th, the Franks in France; 7th, the Burgundians in Burgundy; 8th, the Goths in Spain; 9th, the Britons; 10th the Saxons in Britain.

There is no doubt but what these kingdoms may be placed differently, at different periods of time under other names than those given here, but it is immaterial as to the changes through which the ten kingdoms have passed; it is sufficient for our purpose to show that ten kingdoms arose after the fall of the iron kingdom, which the foregoing amply proves. It is certain that the Roman Empire was divided into ten kingdoms, and though there may have been at times more, and at times fewer; yet they are still

known by the name of the ten toe kingdoms of the western empire.

We have now come to the most important feature in our lecture, that of the establishment of the kingdom of God, for in the "days of these kings" the God of heaven was to set up His kingdom, and it was to stand forever. At what period of the existence of these ten kingdoms the stone kingdom was to be set up, is not determined by the dream-prophecy, but that it was to be set up, was as sure of fulfillment as any portion of the dream. Our inquiries now shall be to ascertain when, at any period of the Christian era the stone, or God's kingdom, has been established. In the days when the ten kingdoms and these kings first made their appearance, history fails to note such establishment. If such had been the fact, the kingdom of God would have endured amid all the mutations of these earth, man-made kingdoms, because it was to stand forever. At no period of the history of the world, from Christ until the year 1830, is there any mention made by any one that God has set up His kingdom. Indeed, none of the founders or occupants of any of the ten kingdoms, from their first appearance until the year 1830, or till the present day, have claimed that these kingdoms were established by the Almighty, much less that they would stand forever. But, to the contrary, they have been in constant fear of their discontinuance, in consequence of the aggressions of each other, which have written the history of each of these kingdoms in blood and frequently changed their position upon the map of the world, and transferred the rule of government from one power to another.

Joseph Smith, the Prophet, claims that he was the honored instrument in the hands of the Almighty in establishing His kingdom, and upon the sixth day of April, 1830, the initial steps were taken according to law, when the Church of Jesus Christ of Latter-day Saints was organized with six members; in other words, this was the nucleus of that kingdom. An event of such infinite importance as the setting up of the kingdom of God upon the earth in the last days, has been the theme of prophets and inspired men of all ages, some of whom have referred to it with such prophetic and mathematical precision as to indicate the time when it would be set up; not alone in the words, "in the days of these kings," but in language that cannot be mistaken. The Prophet Daniel and John the Revelator, being

animated by the Holy Ghost, foresaw the wearing out of the Saints, and the departure of the Priesthood from the earth, after the Apostolic age. In Daniel vii. 25, the Prophet in speaking of the aggressions of the eleventh horn upon the Saints at the time referred to, states: "And he shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws, and they shall be given into his hand until a time and times and the dividing of time."

In John's Revelations xii. 6, 14, in speaking upon the same subject, comparing the persecution of the church unto a woman, as in many cases in Holy Writ the church is likened unto a bride, we find the following: "And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and sixty days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time and times, and half a time, from the face of the serpent." The declarations of both these Prophets doubtless refer to the same event, that of the extirpation of the church of Christ, and denoting its absence from the earth. A time and times and half a time is strictly prophetic and Scriptural language. A proper rendition of its duration will define the length of time implied. This will necessitate an inquiry into the modes of reckoning time among the Prophets and the Jews or Israelites. The words of the Prophet Daniel, in speaking concerning the captivity and return of the Jews to Jerusalem, together with the rebuilding of their city and sanctuary, in setting the particular time for these events, he makes use of the term weeks, by which we find that the term "*week*" implied seven years, each day of the week being one year, thus we have deduced a datum by which we can determine the duration of the term, "time, times and half a time."

We have previously given two quotations from John the Revelator, bearing upon the same point. In the first he tells us that the woman or the church was to be fed one thousand two hundred and sixty days, which means one thousand two hundred and sixty years. If the term time, times and half a time can be analyzed to contain one thousand two hundred and sixty years, then the proof will be complete. A time being one year, each year reckoned to

contain three hundred and sixty days, each day representing one year, we have the formula: one time equalling three hundred and sixty years, times equalling seven hundred and twenty years, half a time one hundred and eighty years; in all one thousand two hundred and sixty years.

Thus we have shown that one thousand two hundred and sixty years was to elapse before the implied return of the woman or the church, which event took place in the year 1830. History gives the year 570 A. D. as the date when the Christian church was totally overrun and destroyed, to which date, if we add the one thousand two hundred and sixty years that the church was to be absent, we have the astounding fact that the year 1830 was the set time when the kingdom of God was to be established, which agrees precisely with the declaration of the Prophet Joseph Smith, at which date the following ten kingdoms were in existence, and in the days of whose kings this notable event transpired, namely: Italy, France, Belgium, England, Holland, Prussia, Austria-Hungaria, Portugal, Spain and Greece, and the kings or rulers of these kingdoms may be regarded as those to whom the Prophet Daniel referred; because in their days and time the kingdom of God was set up, and at no other period of time in the days of the kings of the ten kingdoms that have arisen upon the ruins of the western empire of Rome, has that event taken place.

Having shown the rise and fall of the golden, silver, brass and iron kingdoms, the rise of the ten or toe kingdoms, and their existence in the year 1830, in which year the kingdom of God was set up, there is but one thing remaining to a full fulfillment of the dream-prophecy, and as certain as all the other terms of it have come to pass, just so certain will the last be verified in the never failing words of inspiration and prophecy, that it shall stand forever, and crush to pieces all other kingdoms, and no power can prevent it, while Christ the King shall reign over it for ever and ever, of whom it is said:

His power increasing still shall spread,
 His reign no end shall know,
 Justice shall guard his throne above,
 And peace abound below.

POLITICAL ECONOMY.

C. W. NIBLEY.

...ent Writers and Thinkers—All Wealth the Result of Labor—The Land Question—The Condition of the Masses—On the Latter-day Saints, devolves the labor of correcting the evils and wrongs of Society.

The subject of political economy has engaged the attention of many of the most eminent thinkers and writers, from the days of the philosopher Aristotle down to the present; and during all the ages of the past, many a system has been formulated by the best minds, put on paper, appearing quite beautiful in theory, but in practice all resulting in failure.

The English word economy is derived from the Greek, the primary meaning of which is a house and a law; especially pertaining to the income of the household and the disbursement thereof. To the word economy is added the word political, which enlarges the meaning to embrace a community—a body politic—a nation, or the whole world. Any system of political economy which allows the wealth of a country to be controlled and gathered in by a few, and thereby gives them power to oppress their fellows, must be a wrong system. The true system would be, that which will give society the most strength to perpetuate itself in contentment and peace.

It would take too much time to even give you the names of all those who have written on this subject, much less a synopsis of their theories, but among the most prominent that the last two hundred years have produced are Adam Smith, Malthus, John Stuart Mill and Henry George. Others, who are far greater as thinkers and writers, like Herbert Spencer, Carlyle and Ruskin, have very clearly pointed out to us wherein our present systems of supply and demand,

competition, usuary, rent and the like, are unjust, and, therefore wrong, but have failed to clearly define some line of practice that would remedy the great evils under which the whole world groans and suffers.

Perhaps the most prominent truth which Adam Smith points out in his heavy volumes is this, "That all wealth is the result of labor." Labor alone produces wealth. This I think will be admitted without question; but for the most part of Smith's theories, new conditions of society have arisen, which he never dreamed of, and which, as was to be expected, have upset many of his propositions. For who could anticipate the results and developments wrought out by the coal and the iron, the railroad and the steamer, and the telegraph with its ocean cables? Who could have conceived the industrial changes, the spinning mule and the power loom, the mower and self-binder, and the thousand and one labor-saving machines of recent invention would produce? The doctrine of Malthus, or the "Malthusian theory," as it is called, has given rise to endless, foolish speculation. Malthus declares that population has a tendency to increase faster than subsistence; that, in fact, we must put some positive or preventive check to this multiplying of our species, or the food supply will not be equal to feed our members. On the other hand Henry George and others take the opposite view, and say in effect, since labor produces wealth, the greater number of people you have on the earth, who will labor, the more food and wealth they will produce.

It is true of political economy as it is of religions; all systems have some fraction of truth, otherwise they would not hang together at all; but to say that any of these theorists have formulated, or can formulate, a complete science which will fit and govern all the relations of human life and regulate with justice, all affairs between man and man, is to expect something which has not been, and never will be, realized. For it is true as the Scripture has said: "It is not in man that walketh to direct his steps," and without the guidance of the Almighty, and the restraining influences which true religion brings, the world can never have a complete and successful system of political economy. No one who has eyes to see, will say that the wealth of the world is justly distributed.

In a country where one man can, from very small beginnings, clear over a million dollars every year for twenty or

thirty years, like Governor Stanford of California, and where another man, nay, thousands of men, are unable to earn bread sufficient for themselves and their families to live on; where under the very shadow of the gilded palaces in our great cities, live thousands of miserable human beings—of our own flesh and blood every one of them—eking out an almost intolerable existence, and they cannot sell their labor for sufficient to buy them food and warmth. In the great city of Chicago, where is at present stored some seventeen million bushels of wheat, there are half clad, bare-footed children by the hundreds begging for bread—famishing for even the bare necessities of life. I say where such a state of society exists something is radically wrong and needs changing, or it will change itself in a manner not pleasant to behold, nor very healthy to the capitalist.

Such a state of affairs was never intended by the beneficent Father of us all; for are we not all his children, of one family, one flesh and blood? In the revelations to his Church in our day he has said: “For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here; and to the other, be thou clothed in rags and sit thou there; and looked upon his sons and saith I am just. Behold, I have given unto you a parable, and it is even as I am.” (Doctrine and Covenants, sec. 38, ver. 26, 27.)

It is even as I am! God is no respecter of persons, and requires only that his children serve Him *obediently*. To one He has given much intelligence in certain things, to another He has given but little; yet when these two serve Him obediently, with the full exercise of every faculty that each one has—then have they served Him equally, and are equally acceptable before Him.

And now when we see such wealth on the one hand, and destitution and want on the other, we naturally ask, why such poverty amidst such abundance? Certainly something is wrong; not one thing, but many; and being wrong they will have to be set right.

But where's the remedy?—there's the rub!

A patient so sick as is this great world of society, and doctors without number prescribing for the sickness, one would think the poor patient must be benefited, but, alas! the sickness waxes worse and worse. The patient who is

dosed with so much medicine, like "the extension of the suffrage," "prohibition," "popular education," "anti-monopoly," "trades unions," and the like, receives no permanent benefit; but coughs on with an incurable consumption, literally consuming itself. Nay, does it not appear that the patient is rapidly going into spasms, and the activity of its seeming life is in reality its death throes? Certainly no wise doctor will expect to make a permanent cure, and build up a strong and healthy constitution of any patient who is so far gone. The most that can be done in such case, is to administer an opiate to alleviate the pain and suffering, not with any hope, however, of effecting a permanent cure. In such consumptive condition stands what we call society.

But with the strong, healthy, young person—the young society like ours—if we can only have pointed out certain rules of life, certain laws of God (and these latter will always be found to be the laws of nature and this universe) and will live according to them, we will then have discovered a system of political economy, which will evolve a new society and do away with wretchedness and want, and the cry of the hungry shall be heard in the land no more forever. "For behold, the beasts of the field, and the fowls of the air, and that which cometh of the earth is ordained for the use of man, for food and for raiment, and that he might have in abundance; but it is not given that one man should possess that which is above another; wherefore the whole world lieth in sin." (Doctrine and Covenants, 49. 19, 20.)

Perhaps the most important, and I may say the ground work of any system of political economy, is the question of land; and we will first proceed with the consideration of that subject, and in other lectures we will treat on competition, labor and capital, and kindred subjects. To whom does the land belong? This is a most important question. If we can determine that, according to the laws of justice and equity, and arrange our ownership agreeable thereto, we will have taken a long stride in the right direction, and many of the evils which afflict society at present will be permanently cured. To whom should the land belong? I make the assertion, and I do not think it can be gainsaid, that every son and daughter of God born on this planet, has an equal right to the land. He has that right by virtue of his birth on this planet, as much as he has equal rights in the air, the water, or the sunshine. For God, his Father,

has created or organized all these for his children, and it is given that one man should possess that which is above another. It would seem, therefore, if we are to have justice done, that private ownership in land would have to be abolished.

Let us for a few minutes look into what Henry George has to say in his excellent book entitled: "Progress and Poverty" regarding the injustice of our present land-owning system: "If we are all here by the equal permission of the Creator, we are all here with an equal title to enjoy his bounty—with an equal right to the use of all that nature so impartially offers. This is a right which is natural and inalienable; it is a right which vests in every human being, and which, during his continuance in the world, can be limited only by the equal rights of others. There is in nature no such thing as a fee simple in land. There is on earth no power which can rightfully make a grant of exclusive ownership in land.

"If all existing men were to unite to grant away their equal rights, they could not grant away the right of those who follow them. For what are we but tenants for a day? Have we made the earth, that we should determine the rights of those who after us shall tenant it in their turn? The Almighty, who created the earth for man and man for the earth, has entailed it upon all the generations of the children of men by a decree written upon the constitution of all things—a decree which no human action can bar and, no prescription determine. Let the parchments be ever so many, or possession ever so long, natural justice can recognize no right in one man to the possession and enjoyment of land that is not equally the right of all his fellows. Though his titles have been acquiesced in by generation after generation, to the landed estates of the Duke of Westminster, the poorest child that is born in London to-day has as much right as his eldest son. Though the sovereign people of the State of New York consent to the landed possessions of the Astors, the puniest infant that comes wailing into the world in the squalidist room of the most miserable tenement house becomes at that moment seized of an equal right with the millionaires. And it is robbed if the right is denied.

"Our previous conclusions, irresistible in themselves, thus stand approved by the highest and final test. Translated

from terms of political economy into terms of ethics they show a wrong as the source of the evils which increase as material progress goes on. The masses of men, who in the midst of abundance suffer want; who, clothed with political freedom, are condemned to the wages of slavery; to whose toil labor-saving inventions bring no relief, but rather seem to rob them of a privilege, instinctively feel that 'there is something wrong.' And they are right.

"The wide-spreading social evils which everywhere oppress men amid an advancing civilization, spring from a great primary wrong—the appropriation, as the exclusive property of some men, of the land on which and from which all must live. From this fundamental injustice flow all the injustices which distort and endanger modern development, which condemn the producer of wealth to poverty and pamper the non-producer in luxury, which rear the tenement house with the palace, plant the brothel behind the church, and compel us to build prisons as we open new schools.

"There is nothing strange or inexplicable in the phenomena that are now perplexing the world. It is not that material progress is not in itself a good; it is not that nature has called into being children for whom she has failed to provide; it is not that the Creator has left on natural laws a taint of injustice at which even the human mind revolts, that material progress brings such bitter fruits. That amid our highest civilization men faint and die with want is not due to the niggardliness of nature, but to the injustice of man. Vice and misery, poverty and pauperism, are not the legitimate results of increase of population and industrial development; they only follow increase of population and industrial development because land is treated as private property—they are the direct and necessary results of the violation of the supreme law of justice, involved in giving to some men the exclusive possession of that which nature provides for all men.

"Has the first comer at a banquet the right to turn back all the chairs and claim that none of the other guests shall partake of the food provided, except as they make terms with him? Does the first man who presents a ticket at the door of a theatre and passes in, acquire by his priority the right to shut the doors and have the performance go on for him alone? Does the first passenger who enters a railroad car obtain the right to scatter his baggage over all the seats

and compel the passengers who come in after him to stand up?

“The cases are perfectly analogous. We arrive and we depart, guests at a banquet continually spread, spectators and participants in an entertainment where there is room for all who come; passengers from station to station, on an orb that whirls through space—our rights to take and possess cannot be exclusive; they must be bounded everywhere by the equal rights of others. Just as the passenger in a railroad car may spread himself and his baggage over as many seats as he pleases, until other passengers come in, so may a settler take and use as much land as he chooses, until it is needed by others—a fact which is shown by the land acquiring a value—when his right must be curtailed by the equal rights of the others, and no priority of appropriation can give a right which will bar these equal rights of others. If this were not the case, then by priority of appropriation one man could acquire and could transmit to whom he pleased, not merely the exclusive right to one hundred and sixty acres, or to six hundred and forty acres, but to a whole township, a whole state, a whole continent. And to this manifest absurdity does the recognition of individual right to land come, when carried to its ultimate—that any one human being, could he concentrate in himself the individual rights to the land of any country, could expel therefrom all the rest of its inhabitants; and could he thus concentrate the individual rights to the whole surface of the globe, he alone of all the teeming population of the earth would have the right to live.

“And what upon this supposition would occur is, upon a smaller scale, realized in actual fact. The territorial lords of Great Britain, to whom grants of land have given the ‘white parasols and elephants mad with pride,’ have over again expelled from large districts the population, whose ancestors had lived on the land from immemorial times—driven them off to emigrate, to become paupers or to starve. And on uncultivated tracts of land in the new state of California may be seen the blackened chimneys of homes, from which settlers have been driven by the force of laws which ignore natural right, and great stretches of land which might be populous are desolate, because the recognition of exclusive ownership has put in the power of one human creature to forbid his fellows from using it. The comparative handful of proprietors who own the surface of the British Islands

would be only doing what the English law gives them full power to do, and what many of them have done on a smaller scale already, were they to exclude the millions of British people from their native islands. And such an exclusion, by which a few hundred thousand could at will banish thirty million people from their native country, while it would be more striking, would not be a whit more repugnant to natural right than the spectacle now presented, of the vast body of the British people being compelled to pay such enormous sums to a few of their number, for the privilege of being permitted to live upon and use the land, which they so fondly call their own; which is endeared to them by memories so tender and so glorious, and for which they are held in duty bound, if need be, to spill their blood and lay down their lives.

“There is nothing strange in the fact that, in spite of the enormous increase in productive power which this century has witnessed, and which is still going on, the wages of labor in the lower and wider strata of industry should everywhere tend to the wages of slavery—just enough to keep the laborer in working condition. For the ownership of the land on which and from which a man must live, is virtually the ownership of the man himself, and in acknowledging the right of some individuals to the exclusive use and enjoyment of the earth, we condemn other individuals to slavery as fully and as completely as though we had formally made them chattels.

“Thus the condition of the masses in every civilized country is, or is tending to become, that of virtual slavery under the forms of freedom. And it is probable that of all kinds of slavery this is the most cruel and relentless. For the laborer is robbed of the produce of his labor and compelled to toil for a mere subsistence; but his taskmasters, instead of human beings, assume the form of imperius necessities. Those to whom his labor is rendered and from whom his wages are received are often driven in their turn—contact between the laborers and the ultimate beneficiaries of their labor is sundered, and individuality is lost. The direct responsibility of master to slave, a responsibility which exercises a softening influence upon the great majority of men, does not arise; it is not one human being who seems to drive another to unremitting and ill-requited toil, but “the inevitable laws of supply and demand,” for which no one in particular is

responsible. The maxims of Cato the Censor—maxims which were regarded with abhorrence even in an age of cruelty and universal slaveholding—that after as much work as possible is obtained from a slave he should be turned out to die, become the common rule; and even the selfish interest which prompts the master to look after the comfort and well-being of the slave is lost. Labor has become a commodity, and the laborer a machine. There are no masters and slaves, no owners and owned, but only buyers and sellers. The higgling of the market takes the place of every other sentiment.

“When the slaveholders of the South, looking upon the condition of the free laboring poor in the most advanced civilized countries, it is no wonder that they easily persuaded themselves of the divine institution of slavery. That the field hands of the South were as a class better fed, better lodged, better clothed; that they had less care and more of the amusements and enjoyments of life than the agricultural laborers of England there can be no doubt; and even in the northern cities, visiting slaveholders might see and hear of things impossible under what they called their organization of labor. In the Southern States, during the days of slavery, the master who would have compelled his negroes to work and live as large classes of free white men and women are compelled in free countries to work and live, would have been deemed infamous, and if public opinion had not restrained him, his own selfish interest in the maintenance of the health and strength of his chattels would. But in London, New York and Boston, among people who have given, and would give again, money and blood to free the slave, where no one could abuse a beast in public without arrest and punishment, barefooted and ragged children may be seen running around the streets even in the winter time, and in squalid garrets and noisome cellars women work away their lives for wages that fail to keep them in proper warmth and nourishment. Is it any wonder that to the slaveholders of the South the demand for the abolition of slavery seemed like the cant of hypocrisy? And now that slavery has been abolished, the planters of the South find they have sustained no loss. Their ownership of the land upon which the freedmen must live gives them practically as much command of labor as before, while they are relieved of responsibility, sometimes very expensive. Our boasted freedom necessarily in-

volves slavery, so long as we recognize private property in land. Until that is abolished, Declarations of Independence and Acts of Emancipation are in vain. So long as one man can claim the exclusive ownership of the land from which other men must live, slavery will exist, and as material progress goes on, must grow and deepen.

But let us consider the injustice of the present system even in our own midst, without going out into the world for greater wrongs. Here, we will say is a brother who received the gospel years ago in his native land and soon "gathered" to Zion. By arriving here among the first settlers he is enabled to locate on a choice piece of land, say, near Salt Lake City. As population increases, his land grows in value. For his labor on the land he reaps, each year, an abundant harvest, and being close to the city finds a ready market for his produce.

These harvests are the result of his labor. But apart from any labor, that land which he located on and which cost him nothing, has grown to be worth from one to three hundred dollars per acre, simply because some twenty thousand people have built and are inhabiting a city adjacent to his land; and if another twenty or a hundred thousand people are added to that city, his land increases in value according to the increase in population. And all this increase of wealth comes without labor, for as I said he is more than paid for his labor by the abundant harvests. And now if some poor brother wishes to get an acre of said land to live on, he has to pay a yearly rent equal to a yearly interest on the market value of the land.

This brother who rents, first heard the gospel last year—rendered willing and prompt obedience to it—gathered with God's people and has in every way served our Father *obediently*, and yet because he came in last year, and the other brother came some years sooner, the one has to pay to the other usury or rent for the privilege of living on the earth that his Father has created. Here are two sons then, who have served their Father obediently in all things, and it is practically said to the one, "be thou clothed in robes and sit thou here, and to the other, be thou clothed in rags and sit thou there."

This is reversing the rule. It is not justice, and therefore cannot stand. For I can assure you, my friends, the just thing is the only permanent and lasting thing in this world.

Were it not so, our case would indeed be a desperate one, contending as we are, a handful of people, against the unjust prejudices of the whole world. But we have supreme faith in the justice of our cause and we are very sure of victory. It is true God is on our side; but the reason He is there, is because our side has justice and truth to back it. Therefore when we see anything in our system so manifestly unjust as is our private ownership of land, we may be very sure it cannot long stand.

It will all have to be changed to agree more nearly to the laws of equity, and that labor will devolve on the Latter-day Saints; for the young tree of Political Economy, in a young healthy society like ours, can be made to grow according to laws of justice, but with the old tree which has so long grown in the world until it is now almost rotten to the core and is well nigh ready to be hewn down and cast into the fire—you cannot put new life into it by any system that can be devised; therefore, I say on the Latter-day Saints devolves the labor of correcting the evils and wrongs of society.

Among the tribes of Indians on this continent I never yet have learned where a single case of private ownership of land was tolerated; (except, perhaps, in the last few years when some few have adopted the white man's modes), even to this day they hold their reservation as the common property of the whole tribe. And also, among the Maoris—the natives of New Zealand—the same just rule obtains; for on one occasion the white settlers of that country found themselves unable to get from the Maoris what the latter considered a complete title to land, because although a whole tribe might have consented to the sale, they would still claim, with every new child born among them, an additional payment on the ground that they had only parted with their own rights and could not sell those of the unborn. The Government was obliged to step in and settle the matter by buying land for a tribal annuity, in which every child that is born acquires a share.

When the Lord, through Moses, led the children of Israel to the promised land, one of the first things done in arranging their excellent system of political economy was to regulate their land matters; and while each one was given his stewardship, yet the title to the land was really held by the tribe in common, and could never pass to an alien, nor indeed to a brother, except for a limited number of years.

As a people, we have much to congratulate ourselves on in our system, but I am free to say that not only our land matters, but also many other things pertaining to our political economy will have to be changed. How shall it be done? In regard to land, first of all I will say that it is my settled opinion that the land will not be mine nor yours alone, but will be the common property of the whole people—will belong to the Church. When the time comes (to use the words of revelation) “When my servant will appoint unto this people their portion, every man equal according to their families, according to their circumstances and their wants and needs. And let every man deal honestly and be alike among this people, and receive alike, that you may be one even as I have commanded you.”—Doctrine and Covenants, 51, 3-9. “That you may be equal in the bands of heavenly things, yea and earthly things also, for the obtaining of heavenly things. For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things.”—Doctrine and Covenants, 78, 5-6.

Now the equality here spoken of does not mean that each man should have an equal number of acres of land—equal house room and furnishings—the same clothing, food, hours of sleep and the like with every other man—not that at all; for everything in nature indicates variety, change, no two things being exactly alike; and what might be a pleasing and suitable thing for you might be quite the reverse for me. It was never intended there should be such an equality—indeed there cannot be, for such a state of affairs would bring anything but happiness and contentment. But the equality referred to means the same equal right we have to the air we breathe, or the sunshine that gladdens and gives us all equal light and heat.

Pertaining to the laws of the church also, the same equality exists; as for instance the law of baptism, it is administered alike to each and all; no one can disregard it and be saved. In that we are equal. So also at the sacrament table there is the same equality; so with regard to tithing,—the settlement of our difficulties and indeed all the general laws of God apply with equal force and effect to every one of His children. But we are not to suppose that each one is endowed with the same talent or faculty, for we know such is not the case. To one is given much, to another little, and where much is given much will be required. One may be

capable of wisely handling and directing the labor of others; and there have never yet been wanting laborers who are more than glad to labor and be directed by the wiser, if only they are treated as brothers and with that equality and justice that a righteous overseer would bestow.

It is plain, therefore, that if the land were the property of the church, each member would be equal in ownership with every other member, and the profits of it—over and above the cost of living comfortably, would pass into the general treasury, instead of into the hands of the few lucky ones who came first to the country and monopolized all the best land, to the exclusion of thousands just as willing and obedient Latter-day Saints as ever joined the church. Do not think now that I blame any one for taking up land and owning it, for under our present system there is no other way to do. Those who came first did exactly as we would have done had we been in their places; but I do say the whole is unjust and with all nations who adhere to it, will in the end bring revolution and ruin. It must be changed.

I am aware that some argue that in order to call forth a man's best energies, in directing or managing any temporal concern, he must have some other incentive than the general good of the whole; but I think on examination this idea will be found to be utterly groundless. For have we not all seen how thousands of our elders go forth and labor in the ministry for the good of the whole Church and the glory of God's cause? Indeed, such labor has been the most earnest and zealous, and quite as hard as any labor that I know of. Nor is this because such labor is what we call of a spiritual nature, for there have been many elders engaged in temporal duties, and are now, who work with as much attention and solicitude for the success of their efforts as any individual enterprise could get out of them.

The true incentive for any man or woman to labor is, to know that it is one's duty, and in the doing of that duty the more who are benefited by it, the more pleasure will it bring to the *true* worker, and the more zealous and excellent will his labor be. With the land as the common property of the church, much of the inequality in temporal things, which at present exists, would be done away from among us, and we could receive of the fruits of the earth equally, according to our needs and our wants, so long as our wants were

just. One other objection arises to this idea of common property of land, which I will briefly refer to and close. And that is the immense power it would give to the leaders of such a society, which would be dangerous if it were wielded unrighteously. Certainly such a system would place great power in some few hands, and I confess this is one of the chief reasons why I like it. I am for centralization of power in all things, when it can be centralized by the common consent of the whole people, and administered with justice and judgment.

Our God is a most beneficent Father—desires to see His children equal as far as they can possibly be, but He is a terrible monopolist withal; He is aggressive and jealous of His power; indeed He wants it all—He and His—and is determined to have it too, and will fight it out on that line until every opposing power is conquered and bound hand and feet. And yet He is so kind and just with His monopoly. We do not object to working for His cause for fear of giving Him too much power. No! we want *Him* to have power—the more the better, for He will use it *justly*. And therein is the touchstone of the whole matter; every man among us will say the more power our leaders have the better. For is not every true leader something of a God, who approaches the nearer to that likeness when he does “justice and judgment?” We are told in the Book of Mormon of a certain people who “had all things common among them,” but we are also told that every man dealt *justly* one with another.

The constitution of our society lays down the law of leadership in these words: “The rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only on the principles of righteousness. That they may be conferred upon us it is true, but when we undertake to cover our sins, or to gratify our pride, or to exercise control, or dominion or compulsion upon the souls of the children of men *in any degree of unrighteousness*, behold the heavens withdraw themselves; the spirit of the Lord is grieved, and when it is withdrawn, Amen to the Priesthood or the authority of that man.”—Doctrine and Covenants, 121, 36-37. If that part of our constitution is strictly adhered to, we need never fear about placing too much power in the hands of our leaders.

SCIENCE.

JOHN E. CARLISLE.

Science in the Field of Education—Practical Benefits Derived from a Knowledge of Natural Laws—Science a Developer of the Reasoning Faculties—Religion and Science not Antagonistic.

The age in which we live is termed a practical age. It is one in which the predominating educational influence favors knowledge of a practical character. The rapid growth of the United States, with her vast business interests, commercial and manufacturing, her literature and her arts, has no doubt been a potent factor in bringing about a desire among the people for that kind of knowledge which can be applied. Most of the distinguished citizens of this land are men of lowly birth, who have come up the steps of fame to positions of honor by their own untiring industry in the acquirement of knowledge and the application of it in a serviceable manner. Such men naturally view life from a practical standpoint. They look at the value of education differently from the Englishman of proud birth and noble estate, who has been nurtured in wealth and schooled to lead a life of culture and idleness, not depending upon the knowledge by which to earn a livelihood or advance in the world financially. To America may be attributed a goodly portion of the honor of making the present a practical age.

In the advancement made during the past half century the Natural Sciences have received their share of attention and study. A degree of knowledge has been attained regarding them, which leads some of their ablest votaries to proclaim them of educational value in the development of the higher intellectual faculties. Their field of study is so large that it is divided into various specific departments, each receiving the earnest investigations of students searching

after the hidden treasures of knowledge yet to be obtained. The sciences are rapidly assuming a position in education which was formerly held exclusively by literature. Professor Huxley recently said: "It must be recognized that science, as intellectual discipline is, at least, as important as literature, and that a scientific student must no longer be handicapped by a linguistic (I will not call it literary burden), the equivalent of which is not imposed upon his classical compeer."

Science in the field of education fills a double purpose. It educates the intellectual faculties, while it stores the mind with knowledge which can be applied in everyday life. Prof. Baine, a noted scholar, says: "From physics, from chemistry; from physiology, flow innumerable streams of fertilizing information in all the arts and conduct of life. Not only are they at the bases of many specific crafts, but they provide guidance to every human being in endless variety of situations. For some kinds of knowledge we can trust to a skilled adviser but every denizen of the globe needs perpetually to apply physical, chemical, or physiological laws, in circumstances where no adviser can be near." The beauty and force of this statement are seen when it is remembered that natural laws are applied to the relief of persons who have met with accidents. Natural laws are used in regulating household conveniences, in the ventilation of rooms, in the easy raising and lowering of windows; in the mechanism of furniture; in heating and lighting for comfort and health; in obtaining water supply; in cooking and preserving articles of diet. The farmer or mechanic with a knowledge of the use of the pulley, lever or inclined plane often finds such knowledge of great advantage to him, while those without it are frequently at a loss in accomplishing what they desire. A knowledge of chemistry makes the work of a cook or of a farmer more pleasant, and in many instances more profitable. One cannot go into a factory or shop of any pretensions to manufacturing importance without witnessing some of the laws of nature used to accomplish work under the direction of intelligent men. Railroads, telegraph lines, electric light and steamboats display, in a more magnificent manner, the same thing.

In contemplating the practical benefit to be derived from a knowledge of natural laws, we can readily understand that they have an educational value, but can we sense the neces-

sity for the study of all the manifold works of creation which, go where we will, attract our attention? Let us glance under our feet and we will find evidences of a mighty work accomplished. Vast forests of trees have grown and decayed and mouldered into dust; animals have lived, thrived and died; mighty rocks have crumbled, and a multitude of changes have taken place to produce the soil upon which we so lightly tread. What a history would be revealed were a little atom to relate the experience it has passed through; during the ages which have gone. A library of books equal to the largest collection found anywhere in our great cities, could not contain a complete record of all of its travels and experiences. Look at the trees, and an interesting study is before you. A little seed in the ground grows, and after years of constant, patient working, as it were, the end of its growth is reached, and it withers and dies. The history of the tree is not complete here. Science teaches that no particle of matter can be annihilated. The elements which have been gradually brought together from a scattered condition into the form of a tree now fill a different position from that previously occupied by them. The whole of plant life offers similar food for instructive and interesting study.

The various kinds of animals which move upon the face of the earth, breathing the breath of life are governed by laws suitable to their well-being. Among all these man occupies a pre-eminent position, for he is endowed with an intelligence evidently superior. The arrangement and working of the organs of his system, the wonderful operations of the nerve centres, the circulation of the blood and the relation of the brain to the body, show a mechanism beyond the power of human intelligence alone to fathom. We look above us, and sight—a wonderful and blessed gift—enables us to behold grand and majestic beauties in the firmament. What a field for study! The soul grows almost wild with delight in viewing the sublime picture of the heavens. The heart faints and the mind staggers in attempting to solve the problems there presented. Truly it may be said that the grandest achievements of finite mind have been in the field of astronomy. Yet there is much to learn which will never be known, save it is revealed by inspiration from heaven. How vast is space; how solemn the thought of millions and millions of miles in extent of space without a

human occupant. The best knowledge man has gained teaches that such is the situation between this earth and the nearest planet. This leads to the thought that there are many wonderful and beautiful things in creation, clothed in garments of the richest hues, which live and die without ever attracting the admiring glance of man. The countless orbs in space doubtless are inhabited by intelligences of whom we know nothing. An idea of the immensity of space may be conceived by the following from Richter: "An angel once took a man and stripped him of his flesh, and lifted him up into space to show him the glory of the universe. When the flesh was taken away the man ceased to be cowardly, and was ready to fly with the angel past galaxy after galaxy, and infinity after infinity, and so man and angel passed on, viewing the universe, until the sun was out of sight, until our solar system appeared as a speck of light against the black empyrean, and there was only darkness. And they look onward, and in the infinities of space before, a speck of light appeared, and suddenly they were in the midst of rushing worlds. But they passed beyond that system, and beyond system after system, and infinity after infinity, until the human heart sank, and the man cried out: 'End is there none of the universe of God?' The angel strengthened the man by words of counsel and courage, and they flew on again until worlds left behind them were out of sight, and specks of light in advance were transformed, as they approached them, into rushing systems; they moved over architraves of eternities, over pillars of immensities, over architecture of galaxies, unspeakable in dimensions and duration, and the human heart sank again and called out: 'End is there none of the universe of God?' And all the stars echoed the question with amazement: 'End is there none of the universe of God?' And the echo found no answer. They moved on again past immensities of immensities, and eternities of eternities, until in the dizziness of uncounted galaxies the human heart sank for the last time, and called out: 'End is there none of the universe of God?' And again all the stars repeated the question, and the angel answered: 'End is there none of the universe of God.' So, also, there is no beginning."

In the work of education, science is valuable as a developer of the reasoning faculties, since demonstration is necessary to establish principles advanced. Since the sixteenth

century great progress has been made in a knowledge of scientific truths. The present century has witnessed the most rapid strides. The world has been startled with wonderful inventions, and a great many illustrious names have been recorded as workers in the investigations of natural laws. Steamboats have been introduced, railroads perfected, electric telegraph made to convey intelligence from continent to continent. The phonograph, audiphone, telephone and the electric light, are a few of the large number of useful inventions of the age. Machinery for manufacturing and agricultural purposes has been greatly improved. In this great advancement the United States has gained a merited distinction through the brilliant and successful efforts of some of her worthy citizens.

Man may properly consider himself a blessed being. His organization is such, if cultivated, as will enable him to appreciate the works of nature. He is capable of growth, physical and intellectual. The study of the beautiful and uniform laws which control, actuate, and we may almost say, animate the various elements, is one that is of much interest to him. It is a study which, developing the intellectual powers, adds to his enjoyment of life. Great care, however, is needed in pursuing it, for much doubt has arisen and infidelity has taken root in the minds of some eminent scholars, as part of the fruit of their scientific studies; and it has caused some religionists to be prejudiced toward this important branch of education. This prejudice is due to various causes, among which ignorance may be classed as chief. The Darwinian theory, regarding the origin of the race of man, has brought much ridicule upon its distinguished author, and upon science. A disbelief in false theories, however, should not lead to a condemnation of truth.

All learned men do not accept the theories of science which conflict with Bible teachings. When men denounce unqualifiedly the study of science, they make a gross error, and display ignorance regarding that study. In relation to true Theology, science does not occupy an antagonistic position; for truth is its object, and all laws which it reveals, when demonstrated, will prove to be in accordance with true principles. They are perfect, and are understood by that Being, who is the author of true theology. Man may think that he has arrived at facts in the workings of nature

when such is not the case. Upon this kind of a foundation he may build an opposition to religion; but when confronted by a superior intelligence it falls to the ground. When real laws are discovered governing the material creations, those laws will be found not conflicting with theological truths—they will harmonize. True theology may be said to be a system of divine laws instituted for the perfecting of human beings, and in a broad sense it embraces the laws or principles which govern all the creatures of God. A knowledge of natural science rather than prove antagonistic to religion, should inspire a greater belief in it, and create a nobler love for that being who, all-wise and powerful, understands all the laws of nature.

A study of the divine word teaches us that a knowledge of some of the latter (as claimed) principles of scientific truth were known by inspired men in the early days of the world. The Bible bears witness to that fact, for in that sacred record are passages which teach important geological and meteorological truths concerning the earth and the air around it. Herschel says: "All human discoveries seem to be made only for the purpose of confirming more strongly the truths that come from on high, and are contained in the sacred writings." In scientific study it will be learned that there are certain fundamental laws, the action of which requires more than the knowledge man has gained to explain. Inspiration from heaven is needed to solve the question. To these laws man has given a name, and while some things pertaining to them are not understood, their results, when acting uniformly upon certain kinds of matter, can be demonstrated to be similar. Let a piece of steel or iron be brought within the power of a magnet and it is immediately drawn toward it, and from the action it is readily concluded that there is a property about the magnet which acts with power and apparent intelligence. All magnets possess this property and the observance of it is exceedingly interesting. One is filled with wonder in seeing an apparently inanimate substance manifest life, as it were, by moving toward another object. And when it reaches the object the influence under which it has acted binds it there. I believe that there is a mighty power at work in all these things which at present is not understood by learned scientists.

The law of gravitation is called one of the grand laws of the universe, and upon it are based many of the beautiful

studies of science. By it bodies are said to be attracted toward the earth and in turn attract each other. The magnificent orbs which illuminate and beautify the heavens are influenced by this law. The grand moving cause of the law is not given in ordinary scientific books; neither is it explained how a particle of matter or body without life or intelligence can act upon a similar object. The lack of a knowledge of the intelligent acting, permeating force existing in the creations is felt by some of the eminent scholars of the day. Professor Tyndall has said: "If you ask me whether science has solved, or is likely to solve, the problem of this universe I must shake my head in doubt. We have been talking of matter and force; but whence came matter and whence came force? Who made all these starry orbs? Science makes no attempt to answer. As far as I can see there is no quality in the human intellect which is fit to be applied to the solution of the problem. The phenomena of matter and force lie within our intellectual range, and as far as they reach we will at all hazards push our inquiries. But behind, and above and around all, the real mysteries of this universe remain unsolved; and here the true philosopher will bow his head in humility, and admit that all he can do in this direction is no more than what is in the compass of an ordinary child."

"We habitually speak of the attraction and repulsion of the affinity and non-affinity of bodies," says Robert Hunt, "and write learnedly upon the laws of their forces. After all it would be more honest to admit that we know no more of the secret impulses which regulate the combinations of matter, than did those in days gone by, referring all phenomena of these kinds to sympathies and antipathies." The Duke of Argyle says: "The more we know of nature, the more certain it appears that a multiplicity of separate forces does not exist, but that all her forces pass into each other; and are but modifications of some old force which is the source and centre of the rest." The late Apostle Orson Pratt said: "All of the great laws of the universe are not the laws of inert matter, but the laws of a self-moving intelligent and powerful being, possessing knowledge, goodness, love and every other attribute that is good and great and useful." It is evident from reason and from the teachings of the scriptures that there is everywhere present a spirit and power permeating all things. A revelation given

through Joseph the Prophet says: "He governeth and executeth all things, and all things are before Him: and He is above all things, and in all things, and is through all things, and is around about all things; and all things are by Him even God forever and ever." This doubtless has reference to the Holy Spirit, and throws much light upon difficulties presented in studying the laws of nature. And as that power is better understood more light may be expected, from being in accordance with laws governing the spiritual and temporal man.

The laws of nature being actuated by an intelligence of the character shown suggests to us the depth, beauty, grandeur and sublimity of the study we are commencing. The great achievements of the present century lead the mind to contemplate the possibilities of the future. But here the weakness of finite mind is felt in the impossibility to grasp the future developments of science. Man has by earnest searching found many truths, unaided by that inspiration which comes through obedience to the Gospel of Christ as revealed from heaven. With the aid of the heavenly spirit his energies will be strengthened and the results of dilligent labors will be glorious successes. We can safely predict that there will be many new discoveries made which will aid man in the advancement to the position he should occupy in the fulness of times.

President George Q. Cannon has said: "The last dispensation of which prophets have written and poets sung, when God would again make bare His arm in the deliverance of His people, has been ushered in. To thoroughly disseminate this knowledge, scientific truths were revealed and science assumed her proper position as handmaid to religion. It was necessary that this should be the case that the accomplishment of the designs of the Almighty might be brought about with the requisite speed. In making and perfecting the discoveries, therefore, the scientific men of the age are but instruments in the hands of a superior power, that is operating with them for the accomplishment of His plans." From what has been said we understand that some important things are not comprehended by the most learned men of to-day, and when we treat physics, that department of science allotted to us for study, we will do so having had a glimpse of some plain facts which present themselves to scientists. In this introductory lecture we have endeavored

to briefly point out: the attractions and benefits of science as a study, its position in the work of education, its scope, its wonderful advancement, its relation to religion and the necessity of inspiration to the complete understanding of some of its principles. The statements presented from earnest workers and eminent scholars teach us that there is much to be learned by the greatest among them regarding the universe. We, as Latter-day Saints, acknowledge the goodness and power of God in all the creations around us. We look forward with pleasure to that time when we, by diligent study and the blessings of God, shall be as far in advance of the world regarding a knowledge of science as we now are in a knowledge of religion.

THEOLOGY.—II.

JAMES Z. STEWART.

The Promised Messiah—Predictions made by the Prophets—Jesus Rejected by the Jews—Evidences in the Book of Mormon in favor of the Divine Mission of Christ and Corroborative of Bible Testimony.

The coming of Jesus Christ as the promised Messiah has been regarded by the more thoughtful of the human family with as much interest, probably, as any subject pertaining to the salvation and redemption of man. This is especially true from the fact that the sacred writings of the Old Testament, teach that on account of sin it was decreed that all mankind should die; that there should be an eternal separation of the spirit from the body; and that all would be shut out forever from the presence of God; that this awful curse would remain upon them eternally, were it not that a Messiah or Redeemer of the world should come and give himself a ransom to atone for the sin which brought about the fall; restoring to the children of men that which had been lost, and preparing a plan whereby all might regain the presence of their God. We read that this Messiah would bring about a resurrection whereby all shall come forth and be judged and rewarded according to their works. All the Prophets and inspired men of old relied upon him for the blessings which they expected to enjoy.

Now if Jesus Christ were not the promised Messiah, then He has not yet appeared and man is still under the curse referred to. All who have died since the days of Adam are still in their graves, and there has been no resurrection, for the Messiah was to be the first fruits of the resurrection. The Jews rejected Him, declaring that he was not the Messiah, but an impostor, and their descendants so claim even to this day, while the Christians claim that He *was* the true Mes-

siah, and upon His teachings all the sects and denominations pretend to have built up their organizations. The Latter-day Saints also believe in Christ; they accept His teachings as divine; and acknowledge Him to be the true Messiah, the Savior of the world, and believe that in Him were fulfilled all the predictions of the Prophets, concerning the life, labors, death and resurrection of the Messiah; and through Him, or in His name, they expect salvation as well as all temporal blessings. To prove that He was not the promised Messiah, would prove that the Gospel is not upon the earth, and that it has never been upon the earth; even that all mankind are grovelling in darkness and superstition.

Viewing the matter then in all its bearings, it most certainly is important that we should study this subject with the greatest interest and care, and make ourselves familiar with the existing evidences regarding it, that we may be able to show to the unbelieving that our faith is not founded upon superstition, but that the Gospel is true, and that we are truly participants in all its gifts and blessings. Let us therefore proceed to inquire what is said of Him by the prophets:

In Genesis, chapters xii, xviii and xxii, we learn that the Lord told Abraham that the Messiah should be of his lineage, for said he: "In thy seed shall all the kindreds of the earth be blessed." The Prophet Isaiah, Chap. vii, informs us that He would come upon the earth like unto man; that He would be born of a virgin, and Micah, Chap. v, tells us that He would be born in Bethlehem of Judea. Psalms lxxii and Isaiah lx say that he would be worshiped by the wise men from the East; and Jeremiah, the Prophet, was shown that an effort would be made to destroy Him in his infancy. Jeremiah, xxxi. We read in Isaiah, xl, that a messenger would prepare the way before Him; but notwithstanding the plain predictions made by the prophets concerning Him, and the inestimable good that he would do for the Jews, and the importance of His mission to them, as well as to the whole human family, we are given to understand that he would be disregarded and rejected. Isaiah, viii: 14, 15. From Psalms, xli and lv, we learn that the Messiah would be betrayed by a friend, and Zechariah says that he would be sold or destroyed for thirty pieces of silver. Zeckariah xi, 12.

The Psalmist informs us that He would be accused by

false witnesses; that He would be buffeted and abused; that He would be spit upon; that he would be pierced, and that they would give him gall and vinegar to drink, but that not a bone of his body would be broken, Isaiah 1; Pslams xxxiv: 20 and 69; xxi.

Let us see how this prophetic history corresponds with the recorded history of Jesus Christ: We find the genealogy of Jesus in the first chapter of Matthew, from which we learn, as also from Luke iii, that He was of the lineage of Abraham, and that He was born of the virgin Mary, of whom a most interesting account is given in the first Chapter of Luke, in which we are told that He was born in Bethlehem of Judea. Matthew ii tells us that "when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the East to Jerusalem, saying: "Where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship him." "And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo! the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy. And when they were come into the house they saw the young child with Mary, his mother, and fell down and worshiped him."

By reading a little further we see why Herod asked the wise men to bring him word; that it was not that he desired to worship him, but that he desired to destroy him; and when Herod saw that the wise men did not return and inform him, he determined to make sure of the destruction of the child, for we learn in this same chapter that he "slew all the children that were in Bethlehem and in all the coast thereof, from two years old and under," but the angel of the Lord had directed that Jesus should previously be taken into Egypt, that his life might be preserved.

In Luke i and also Matthew iii we have an account of John the Baptist—preaching in the wilderness of Judea, saying: "Repent ye; for the kingdom of heaven is at hand, prepare ye the way of the Lord, make his paths straight," thus fulfilling the prophecy that a messenger should prepare the way before him.

I need make no quotations to show that Jesus was rejected

of the Jews, for that is a fact which is known of all, but by reading Matthew xxvi, we learn that He was betrayed by His friend, Judas Iscariot, one of the Twelve Apostles, and that His betrayal was for the paltry sum of thirty pieces of silver; that He was left to suffer alone, "then did they spit in his face, and buffeted him; and others smote him with the palms of their hands." Two false witnesses testified against him, and upon their testimony was he condemned. When Judas saw that Jesus was condemned, he repented, "and brought again the thirty pieces of silver to the chief priest and elders, saying: I have sinned in that I have betrayed the innocent blood; And they said: What is that to us? See thou to that, And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."

In Matthew xxvii it is recorded that at this time there was a notable feast, and as it was their custom to liberate a prisoner on such occasions, Pilate, the Roman Governor, desired to release Jesus, for he knew that for envy he had been delivered to him, for when he sat upon "the judgment seat, his wife sent to him, saying: Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him." But the people demanded that he should be crucified, and "when Pilate saw that he could prevail nothing but that rather a tumult was made, he took water and washed his hands before the multitude, saying: "I am innocent of the blood of this just person; *ye go to it.*" Then answered the people and said: "His blood be on us and on our children." He was then delivered to them to be crucified. And they stripped him and put a crown of thorns upon his head, and a reed in his right hand, and mocked and spit upon him and smote him on the head, and then gave him gall and vinegar to drink, and crucified him between two thieves, and they parted his garments casting lots; but they broke not a bone of his body."

In this comparison we find that every prediction which was made with regard to the Messiah was fulfilled in Jesus Christ, and as no other personage has appeared, in whom those predictions were fulfilled, we must conclude that He is the promised Messiah, or the Messiah has not yet appeared upon the earth. But He having done the work which the prophets declared would be done by the Messiah, even to the laying down of His life, and taking it up again on the third

day, would seem to be proof positive that He was the Redeemer of the world.

The Prophet Lehi was favored with a vision at the time he was required of God to take his family and journey in the wilderness, and he was shown that Jesus Christ the promised Messiah would come upon the earth, for he said that in six hundred years from the time that he "left Jerusalem, a prophet would the Lord God raise up among the Jews; even a Messiah, or, in other words, a Savior of the world." He also spoke of the predictions of the prophets concerning the Messiah, and also of a prophet who should come before the Messiah to prepare the way of the Lord; that this people "should go forth and cry in the wilderness, prepare ye the way of the Lord, and make His paths straight; for there standeth one among you whom ye know not; and He is mightier than I, whose shoe lachet I am not worthy to unloose." Lehi was shown many other things regarding His baptism, teachings to the people, and finally His death and resurrection. I Nephi, 10.

Shortly after they had started into the wilderness, Nephi was favored with one of the greatest visions that was ever revealed to mortal man. In this vision which is recorded in first Nephi, he saw what should befall his people after they should reach the promised land; even all the most important events of the world's history. Among the great events which he was privileged to behold was that Jesus Christ, the Messiah would manifest himself in the flesh; He should be born of a virgin, and he heard the name of the virgin that it was Mary; that Jesus should go forth among the people; that He should be baptized of Him who should prepare the way before Him; that the heavens should open and the Holy Ghost descend and rest upon Him in the form of a dove; and that He should go forth ministering among the people in power and great glory, and that multitudes would gather together to hear Him. He also saw the twelve apostle of Jesus following Him, and that the heavens were opened and that angels ministered unto the children of men. He saw many were sick, and were possessed of unclean spirits and devils and all manner of diseases, and they were healed by the power of the Lamb of God, and the devils and unclean spirits were cast out. He also saw that the Lamb of God was taken by the people, even the Son of God was judged of the world, and he saw and bore

record that He was lifted upon a cross and was slain for the sins of the world; and that after He was slain that the multitudes of the earth gathered themselves together to fight against the Apostles of the Lamb.

Let us stop a moment and compare the predictions of these two prophets with the history of our Savior Jesus Christ. In the first place Nephi says positively in I. Nephi; 10, "Yea, even in six hundred years from the time father left Jerusalem, a prophet would the Lord God raise up among the Jews; even a Messiah; or, in other words, a Savior of the world."

Now history tells us that in the year 599 B. C., Zedekiah began his reign over Judah and in the first chapter of Nephi we learn that in that same year Lehi received his instructions to depart into the wilderness. He undoubtedly left the same year or soon after, for we find that he was warned of the destruction of Jerusalem which was near at hand, and which did soon occur. History tells us that the Chaldeans in the year 588 B. C. destroyed Jerusalem, and the Jews were carried away into captivity, and with them Zedekiah, their king. Now Jesus Christ was born within the period given by these two Prophets, and by reference to his birth, life, ministry, death and resurrection, we find that in every particular their predictions were fulfilled in Him. And we also see that if He was not the Messiah, then *they* were false Prophets, for within that time, nor since, has any other Prophet, or person, arisen whose history would lead anyone to believe that he was the promised Messiah.

In the fourteenth chapter of Helaman, we find recorded the prophecy of Samuel, the Lamanite, with regard to the signs of the first coming of the Messiah, he says: "Behold I give unto you a sign; for five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on His name, and behold this will I give unto you for a sign at the time of His coming, and behold there shall be great lights in heaven, insomuch that the night before He cometh there shall be no darkness, insomuch that it will appear unto man as it was day. Therefore, there shall be one day and a night, and a day, as if it were one day, and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun, and also of its setting;
* * * and it shall be the night before He is born. And behold there shall a new star arise, such an one as ye

never have beheld; and this also shall be a sign unto you. And behold this is not all, there shall be many signs and wonders in heaven."

By reading III. Nephi, i, we find that this prophecy was fulfilled in every particular, for within five years there were two days and a night as if it were but one day; great lights appeared in the heavens, and a new star was seen, and, in short, all the signs predicted concerning the birth of Christ, the Messiah, were witnessed by the people, and they commenced, on this continent, to reckon their time from that date. Not only do we find this in the Book of Mormon, but when America was discovered by the Spaniards, they also learned that the inhabitants of this continent reckoned their time from the birth of Christ, which fact caused the Europeans no little surprise.

Upon examining this subject further, we learn that the signs of His crucifixion were also seen by the people on this continent, for Nephi informs us that in the vision to which we have referred, he saw a mist of darkness on the face of the land of promise, and he saw lightnings, and heard thunderings and earthquakes, and all manner of tumultuous noises; and he saw the earth and the rocks that they rent; and he saw mountains tumbling to pieces, and the plains of the earth broken up, and many cities were sunk. Nephi, xii.

We turn again to the prophecy of Samuel the Lamanite, speaking of the coming of Jesus Christ, the Son of God, that all might know of the signs of His coming and believe on His name. He says: "But, behold, as I said unto you concerning another sign, a sign of His death; behold, in that day that He shall suffer death the sun shall be darkened and refuse to give its light unto you; and also the moon, and the stars; and there shall be no light upon the face of this land, even from the time that He shall suffer death for the space of three days, to the time that He shall rise again from the dead. Yea, at the time that He shall yield up the Ghost, there shall be thunderings and lightnings for the space of many hours, and the earth shall shake and tremble, and the rocks which are upon the face of this earth; which are both above the earth and beneath, which ye know at this time are solid, or the more part of it is one solid mass, shall be broken up; yea, they shall be rent in twain, and shall ever after be found in seams and cracks, and in broken fragments

upon the face of the whole earth; yea, both above the earth and beneath. And behold there shall be great tempests, and there shall be many mountains laid low, like unto a valley, and there shall be many places, which are now called valleys, which shall become mountains, whose height thereof is great. And many highways shall be broken up, and many cities shall become desolate. And many graves shall be opened, and shall yield up many of their dead; and many Saints shall appear unto many." Helaman xiv, 20-25.

After reading such plain and positive predictions as the above, and studying carefully the history of what took place afterward on this continent, we are struck with astonishment in seeing how to completely all were fulfilled. We read in III Nephi viii that in the thirty-third year after having seen the sign of the birth of Christ, the people began to look very earnestly for the signs, that had been spoken of by the Prophets, of His death and resurrection, and that on the fourth day of the first month of the thirty-fourth year, there arose a great storm, such a one as had never been known before in the land; that there was a great and terrible tempest, accompanied by such fierce thunder and lightning, that it seemed it would tear the earth asunder. The earth shook terribly, and many noted cities were sunk, some were burned with fire, and others were carried away by the terrible tempest that swept over the land, while others were sunk in the depths of the sea. The highways were broken up and the level roads spoiled, and many smooth places made rough, and the face of the whole earth became deformed because of the tempest, the thunderings and the lightning and the quaking of the earth.

"And behold the rocks were rent in twain, they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams and in cracks, upon all the face of the land. And it came to pass that there was thick darkness upon all the face of the land, insomuch that the inhabitants thereof who had not fallen, could feel the vapor of darkness. And there was not any light seen, neither the sun, nor the moon, nor the stars, so great were the mists of darkness, which were upon the face of the land," and it lasted for three days.

In III Nephi, x, 18, we learn that near the close of the thirty-fourth year Jesus Christ appeared in his resurrected body to the remnant of the people, who had not been de-

stroyed by the great tempest which had passed over the land, and He visited them for many days. He organized His Church among them, and taught them the Gospel; the same Gospel in all respects that He had taught on the eastern continent before His crucifixion.

But this is not recorded alone in the Book of Mormon. While that book is to us divine and sufficient, yet, we have other evidences which tend to corroborate the mighty statements of that sacred book. The first to which I wish to refer is found in Boturini's history of this continent. Before quoting from this author I wish to call attention to one point that we may be able to better understand the quotations. The person whom he calls St. Thomas the Indians called Quccalcoatl, and before reading all the extracts we shall be able to form a satisfactory conclusion as to who he was. I would add further that Boturini was one of the Catholic Priests who first went to Mexico with the Spaniards, and had an excellent opportunity to study their history; and with that object in view he lived and traveled among them for eight years; and gathered together wagon loads of ancient writings of the Indians. On page 6 of Boturini's History we find the following: "There is no Gentile nation that has recorded primitive events with as much certainty as have the Indians. They give us an account in their characters, of the specific year of the creation of the world, of the deluge, of the confusion of languages at the Tower of Babel and of all other important periods and ages of the world, and of the long journeyings of their people in Asia; and in the seven Conejos they remind us of the great eclipse that occurred at the death of Christ our Lord; and the first Christian Indians, who understood their chronology perfectly, and studied ours with great curiosity, left us an account of the time which had passed since the creation of the world, down to the birth of Christ."

And on page 104 he says: "I have not found, neither in pictures, songs, nor manuscripts, that any other nation has placed foot in the new world, except the blessed St. Thomas, who in both the kingdom of Peru and New Spain, preached the gospel, and whose history I have positive desires to write, from the great monuments which I have discovered."

Also on page 156: "In the valuable historical museum which I have collected are found, in pictures, as also in manuscripts, ancient monuments of the gospel preaching of

the glorious Apostle St. Thomas, whom the Indians called Quecalcoatl."

On pages 50, 51, and 52 he gives another account of his preaching and the great regard which the Indians had for him, saying, that there "remained many evidences of the holy feet of said Apostle in different places in New Spain; and besides this it is recorded in their history, that a *white man* preached there a *holy law*." I would ask if the above quotations do not confirm the statements made in the Book of Mormon? Balboa asserts that the Peruvians had a tradition that the graves were opened at the time Jesus rose from the tomb. The Toltecs have a similar account, and that there was a great earthquake.

Lord Kingsbury, in the eighth volume of his history, after having instituted a close comparison between the brief history of Christ as contained in the New Testament and that of Quecalcoatl as recorded in the mythological traditions of the Mexicans, points out some of their paintings in which he claims that the accomplishment of the most famous prophecies relating to Christ are shadowed in a much clearer manner than the types of the Old Testament foreshadow the Messiah.

Lord Kingsbury, in volume six, page 259, says: "Having adduced many arguments in the course of these notes in proof of Judaism having formerly been the established religion of the New World, another mystery no less deserving of attention remains to be explained; namely, how it happens that so many Christian rites could have been mixed up with the barbarous superstitions of the Mexicans, and such a wonderful knowledge of the facts recorded in the Gospel discovered among them. The solution of this great historical problem depends on the admission of the probability that America was in very early ages colonized both by Jews and Christians, who for a length of time maintained an obstinate struggle with each other for supremacy, but at last the worshipers of Tezcalipoca, who were the Jews, came to a compromise with the disciples of Quecalcoatl, who were the Christians and inferiors in numbers to their opponents, that if the latter would conform to the rites and ceremonies of the Mosaic law, they in turn would acknowledge Quecalcoatl to be the Messiah who was to redeem Israel. * * * Of the history of Quecalcoatl, or the first propagation of Christianity in America, we unfortunately

know but little, owing to the exertions of the early Spanish missionaries to destroy and consign to oblivion all the monuments of American antiquity."

How clear the solution of the great mystery here referred to is to the readers of the Book of Mormon. The Nephites were Israelites who had been schooled in the law of Moses, and Jesus our Savior declared to them the Gospel plan, thus they were familiar with both, but they did not obtain this knowledge in the way the historian has supposed they did. But all this tends to establish what we wish to prove, that Jesus Christ was the promised Messiah, and it confirms the truth of the Book of Mormon and its teachings.

We find in Mexican history that Quecalcoatl was called by the same names as is the Messiah in the Old Testament, and that the Mexicans believed Him to be a king and a prophet. They assert that He was born of a virgin, and that on the road to Cholula He was attended by many deformed and unfortunate persons.

Rosales in his History of Chili gives an interesting account of information obtained in the city of Santiago. He says that one Valdivia desired to build a church in that place with a view to bringing the people to a knowledge of God. The people told him that they already knew that there was a God in heaven, for their forefathers had taught them that a marvelous man had been in that land, whose dress and appearance they described; and said that he did many mighty miracles, that He cured the sick immediately, gave sight to the blind and many other great works, telling them that there was a God in the high heavens who created all things, and that there were many men and women who shone with the splendor of the sun. (This is confirmed in the Book of Mormon, see III Nephi.) Valdivia was astounded to hear such things and said he supposed that some Apostle had been there; for this person had preached the Gospel to that people, but that to a certain extent, a knowledge of it had been lost, on account of lapse of time. However, to confirm their assertions that the Holy Gospel had been preached there by this personage, there is a marvel, a stone which is preserved to this day in the valley of Taurau, which is one and a half yards wide by two yards in length, on which is impressed the mark of his foot.

Lord Kingsbury affirms that it is difficult to determine how the Indians could understand the things they did,

without the mysteries of the evangelical law having been preached to them.

Remosal, in his history, states that when Don Bartholomew de las Casas proceeded to his field of labor as Bishop of Chiapas, in 1545, he commissioned an ecclesiastic, whom he found in Campeache, whose name was Frances Hernandez, and who was well acquainted with the language of the Indians. This man was sent among the Indians and after being among them about a year, he wrote to Las Casas, that he had met a principal lord among them, who, on being questioned respecting the ancient religion which they professed, told the ecclesiastic that they knew of and believed in a God who was in heaven, and that this God was the Father, Son and Holy Ghost, and that the Father's name was Yzona, who created men, and that the Son was called Babcab, who was born of a virgin of the name of Chiribirias, and that the mother of Chiribirias was named Yxchel; that the Holy Ghost was called Echoah.

He said that Babcab, (the Son) was scourged and crowned with thorns and put to death, being fastened to a beam with his arms extended; that he remained dead three days, and on the third day he came to life, and ascended into heaven, where he now is with the Father; that immediately after this, Echoah (the Holy Ghost) came and filled the earth with whatever it stood in need. Cogoluddo in his History of Yucatan, states that other circumstances besides their religious creed induced the Dominicans to believe that Christianity had been preached to that people.

After having referred thus to the written history of the aborigines of America, we will now speak of their traditional history, a history which must certainly have great weight with us, from the fact that it is so general among nearly all the tribes of this continent, and a matter which no writer, regarding American antiquities, has failed to notice. It is their belief that their forefathers were favored with visits from a celestial being, or as Lossing's History of the United States has it "a white bearded mortal." The Apaches say that their forefathers a long time ago were visited by a fair God, who taught them a great many things, and that while he was with them, they were very greatly blessed in all things, and that when he left them, he promised to come back again; that for a long time after he left them they used to pray to

him, and he talked to them and blessed them, but for a very long time he has not talked to them.

The traditions of many other tribes are quite similar, and in fact there are but few if any tribes who do not have a tradition of the appearance of that important personage, and history asserts that it was on account of this tradition that the Aztec Emperor Montezuma and his people yielded so easily to the invading Spanish army; in fact the emperor spoke of it to Cortez, and he and his men took advantage of it.

We see therefore that the history of the Messiah was written long before His birth, by the patriarchs and prophets, who were inspired of God to do so, and that in examining the history of Jesus Christ and comparing it with the prophetic history of the Messiah it is evident that the one is but a repetition of the other.

That if Jesus Christ was not the promised Messiah then the Messiah has never made His appearance, and all the prophets in all ages have been mistaken as to the time of His coming, and all mankind may, as do the Jews, still look forward for this important event. But it appears to us that after having instituted a careful comparison between the prophetic history of the Messiah and the history of Jesus Christ, there is no longer room for doubt; everything connected with the life and labors of our Savior, tends to stamp conviction upon the minds of all, that Jesus is the Christ, the promised Messiah.

The Jewish historian Josephus speaks of Christ with reverence; expressing his doubts as to whether or not it is lawful to call him a man. The sound doctrine which Jesus taught forces the conviction upon the mind, that He was a teacher from God. He taught not as did the Scribes and Pharisees and His teachings have influenced the world more than those of any other being who has dwelt on the earth. The mighty miracles which He wrought declared in terms not to be mistaken that He was sent of God. The power which He delegated to others, proclaims the divinity of His mission, and modern revelation has placed the truth of this question beyond a doubt, in the minds of all those who have been enlightened by the spirit of inspiration.

CIVIL GOVERNMENT.

MOSES THATCHER.

The Rights of Individuals and their Relations to the State—Sovereignty Vested in the People—The Constitution of the United States—Local Self-Government the chief Corner Stone of the American System—Dangers Threatening the Republic.

Under civil government may be defined the rights of individuals and their relations to other citizens of the State. It pertains to organized society reduced to harmony, and subject to control; and has reference to the exercise of authority in regulating, directing and restraining.

As found grouped into families, where children are subject to parents, society appears to be the natural state of man, in which, under proper regulations, he should enjoy all the rights that can be enjoyed in any state of nature. "The constitution of man in his entire nature, would seem to indicate, that it is the intention of his Maker that he shall live under government. History testifies that such has been the case from the beginning. In every age and in every part of the earth, men, whether savage or civilized, have lived together in families, tribes and nations. Civil society would thus seem to be a universal fact."

I have nowhere found a more perfect expression of the objects of civil government than that announced in the enacting clause of our National Constitution. It is as follows: "We the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare and secure the blessings of liberty for ourselves and our posterity, do ordain and establish this Constitution for the United States of America." Definite and exact

in expression, broad and extensive in purpose, we find this not only embracing safety, justice, tranquility, and the general welfare of the Union and all its people, but the blessings of liberty for themselves and also for their posterity. Such were the express ends, to secure which the people of the United States ordained and established the National Constitution, which we may regard as the greatest known charter of human liberty, as well as the most ably formulated basis for civil government extant.

It was designed to be a government of the people, for the people and by the people; seeking ends that all governments, whatever, are under moral obligations and divine requirement to seek. No government ought ever to be established for the good of the few to the hurt of the many. It should be established with the view of benefiting the ruled, rather than with the view of advancing the power of rulers, who, in all purely human governments, have, in every age, manifested a disposition to centralize, become aggressive, and often to oppress. Because of this tendency it has been asserted that man surrenders his individual rights in order to form the basis for civil government. This is not true. It is an assertion, founded in selfishness. In society, and under the safeguards of a generous and wisely-formed government, man should freely exercise and enjoy every natural and individual right that could possibly be exercised and enjoyed by him in any natural state. The object of government should be to extend, not curtail men's rights.

Referring to our own government, Andrews, in his Manual of the Constitution says: "Civil authority is of divine origin, and it is lodged in the people. It is held in the nation as a whole, and not by them as individuals. Society is not a congress of sovereigns. The power of society does not come from the individual members, but it belongs to the nation, as such. The nation receives it from God, as a parent receives from God his right to govern His child. It may be thought that the theory of lodging the civil authority in the people as a whole, would lead to social despotism. As, in the other case, the rights claimed for the individual would make government an impossibility; so, here, the right claimed for the people, as a whole, would destroy all the rights of the individual citizen. But although the sovereignty is in the people collectively, they have no right to exercise any authority which God has not bestowed upon

mean. The parent has no right to govern his child, except for the child's good; neither has the nation any right to do anything which is not for the good of the people. Each member of the community has inalienable rights with which society has no right to interfere." Some rights come from the State, as such; many do not, but belong to man as man. "Humanly speaking the sovereignty of the nation is in the people collectively, but this sovereignty is not absolute; it must be exercised in subordination to a higher power which recognizes the dignity, and worth of the human being."

The United States, having no political superior, is sovereign. But its sovereignty is in the State, and not in the government of the State. We hear much in these times from some who boast loudly of their loyalty, about the "sovereignty of the United States government." There is no such thing as government sovereignty contemplated, or provided for, in our National Constitution. Under our form of government sovereignty is in the people collectively constituting the State, and not the body of men who, for the time being, are invested by them, with civil authority.

I would have students of this school keep this important fact well in mind, because we hear so much lately about the sovereign will of the national government. Utah's present executive is, I believe, largely given to the use of this erroneous assertion. Officials in whose selection the people have no voice, and to whom they are not amenable, usually entertain exalted ideas of the powers of government, imagining perhaps, that the people were made for governments, and not governments for the people. Broad in scope and far-reaching in intent, if there is one fact better established than another in this country, it is the fact that sovereignty in the United States, is vested in the *people*, and not in those to whom they have placed temporary authority to govern. Organic law is supreme. We speak of it as "the Constitution of the United States." It is not that; but is, as expressed by its writers, a constitution "ordained and established for the United States of America," by the people. Thus, while the government under the restrictions of the organic law may enact general measures, it has no authority to change the Constitution in the least degree; nor can it invalidate its least provision without endangering the safeguards of liberty by treading on the reserved rights of the people. The distinction between the powers of the nation

on the one hand, and those of the government, or agency of the people on the other, are of vast importance, and should, in times of aggression, when powers trend to centralization and usurpation, be guarded with jealous care by all lovers of freedom.

I mention these things with an earnest desire to impress them upon your minds, believing the time not distant, when a knowledge of them, accompanied by the disposition and ability to maintain the sacred provisions of our nation's supreme law, will be exceedingly valuable. Not many years ago I heard a member of Congress, in open debate, declare that "necessity in this country knew no Constitution, and never did!" The utterance might have been regarded as the expression of a fool whose sayings were entitled to no weight; but when endorsed, as they were, by the rapturous applause of the Republican side of the House, they indicated unmistakably the growing tendency to ignore the Constitution or trample unblushingly upon its inhibitions. Kindred to the above assertion, of an oath-violating law-maker, is the statement said to have been made by a certain somewhat notorious United States senator from Vermont—whose Puritan piety is only equaled by his anti-"Mormon" animosity—to the effect that "this country had known, during the past fifty years, no Constitution other than that of public opinion—" as interpreted, I presume, by himself and party. If the honorable senator made such an assertion—and the provisions of certain unwarranted measures introduced in the Senate by him and bearing his name, would seem to indicate such to be his sentiments,—he is in error; though possibly viciously, rather than ignorantly so. If the honorable senator has the ability claimed for him as a Constitutional lawyer, he should know, and undoubtedly does know, that "public opinion"—unexpressed by amendment provided for, and in the manner prescribed in the national organic law itself—is no more the Constitution of these United States, than would be the opinion of South Sea islanders.

If the sovereign people of this country would pause long enough to reflect upon, and grasp the full meaning, and revolutionary intent of such statements, they would unhesitatingly, and promptly relegate to private life, those daring to utter them. The violation of constitutional provisions on the plea of expediency must ever be attended with bad results. If, in the opinion of the people, they be thought inadequate,

let them be altered or amended in the legitimate way, for Washington declared the ignoring, violating or trampling under foot of Constitutional law, to be the means used by traitors, to destroy free government. The right of the people, in the legitimate manner, to alter the Constitution, in order to make it harmonize with public opinion, is recognized by all well informed people; but every lover of his country should deny and contest the right of statesmen and demagogues, to trample upon any of its provisions until so changed. It is supreme, and for the safety of the Union, must be so regarded by all.

The government of the United States is a complex political science based on the broadest human comprehension of man's natural, inalienable and acquired rights. By previously untried means, it seeks to secure and perpetuate just and wise rule. It is not, on the one hand, a consolidated republic, nor on the other, a league of States. Occupying the ground between the two, the American people constitute a nation with a liberal form of government, the character of which, is clearly defined by the National Constitution; but the country is marked by divisions called States, each having a constitution made by the people of that political division; while those of the entire nation—except residents of Territories—enact the general Constitution. Beyond the limits of a State its organic law has no force. Within the State it is equally supreme with the National Constitution, which operates throughout the Union. Between them there can be no conflict, because their origin is the same; nor is one, as some have supposed, intended as a check and balance on the other. The confederation of States, demonstrated by experience, that a supreme national government could have no existence under a simple league. On the other hand, State constitutions preclude the idea of a consolidated republic.

Thus, if, were our government a simple democracy all laws would be enacted directly by the people; a thing perhaps impossible, with a nation of our present magnitude and numbers. If, on the other hand, it were a simple republic, we should have no laws except those enacted at the seat of government. Thus in part, may be seen the complex intricacy of our system. The National and State Constitutions are purely Democratic, because enacted directly by the people; but the general laws of Congress are Republican because

enacted by agents at the seat of government. While the national supreme law everywhere recognizes the existence of the States, with their separate constitutions and various departments, the late Civil War settled the fact that the American people form, by reason of their union, a nation. The relation of States to the Union, has been compared to the relationship existing between a State and its counties. The comparison, in almost every essential particular, is erroneous. The people of a county have no constitution, nor have they authority to form one. They can do nothing politically, except as authorized by the State from which they receive all their powers. They can originate absolutely nothing. The government and control of a county is, therefore, in form, more Republican than Democratic. A State, in contra-distinction, can do any and everything politically not contravened by national law, because its powers, coming direct from the people, have original jurisdiction and law-making authority. Thus, the State, in its relation to the national government, is less Republican but more Democratic than is the county, in its relations to the State.

The nation, as such, and the thirteen original States, began their existence on the same day—neither preceding, neither following. Fathered by our patriot sires, their simultaneous birth as independent States, and as a compact union, was consummated by the signing of the Declaration of American Independence. From that day, though grouped as States, they have existed as a nation, and the Constitution, adopted in 1789, defined the powers of each. The general and particular governments together, therefore, constitute the government of the United States. The care of the former extends to the whole Union, and under certain conditions, is bound to afford protection to each State. Every State in the Union has two constitutions—one local, the other general—but one as much the organic law of the State as the other.

Before this system was organized a perfect union of the States did not exist; hence the formation “of a more perfect Union” was declared to be one of the objects sought by the writers of the Constitution. Every student of our national history is aware that their efforts did not prove fruitless, for harmony and good will prevailed, as between the States, for a number of years and would doubtless have continued to the end of time, if all the provisions of the Supreme

law had been sacredly observed. Had the suggestions—human and generous—made by the Prophet Joseph Smith, been adopted and followed, the problem of slavery could have been solved constitutionally, and without the sacrifice of blood and untold treasure. But “puritanic regulators” whose happiness consists in disturbing, as far as they have ability, the peace of the world, preferred to trample beneath their feet the fundamental law in order to accomplish, by force, their inhuman and cruel ends.

Under the British colonial system, justice had failed to meet the requirements of equity; and, as administered, was a snare and cheat to the people. Such has, and always will be the case, where appointed autocrats rule, without the consent of the governed. Where common consent is ignored, the establishment of justice is impossible. So felt our fathers when they pledged their fortunes, their sacred honor and their lives to secure American independence and local self-government. Many writers of eminence, among them the profound reasoner and modern philosopher, Herbert Spencer, hold the chief object to government to be, the common defense of its citizens; and passing beyond what is necessary to the accomplishment of that end, government enters an illegitimate sphere, thereby burdening the State with over legislation. The Constitution provides for the “common defense,” and under measures promoting “the general welfare,” the nation has expanded marvelously. Having secured, at great sacrifice, the blessings of liberty for themselves, what shall be said of those, seeking, under any pretext whatever, to thwart their expressed purpose, of extending like blessings to their posterity? Are not such, wherever found, ingrates, false to the memory of the past, and dangerous to the hopes of the future?

In the space of a single lecture I shall not attempt even a brief review of the power and authority of the legislative, executive and judicial departments of our national government; but in this will refer only to the former. Clause 1st, Article 1st of the Constitution declares that: “All legislative powers *herein granted* shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.” I emphasize the words “*herein granted*” because Congress now claims authority to legislate on matters over which the Constitution gives it no jurisdiction whatever. I am aware that so-called Statesmen of our day,

frequently assert it to be too late to question the right of that national body to legislate, without restriction, for the government of the Territories; because Congress has for years, and still continues with impunity to so legislate. Any American citizen has the right, and is in duty bound, to question the exercise of unauthorized power, whether claimed by individuals or by a department of the general government. And I assert, without fear of successful contradiction, that the Constitution nowhere confers on Congress a shadow of authority upon which to base its claim of legislative jurisdiction over the inhabitants of the Territories. Local self-government forms the chief corner stone of the American system, and if every citizen guarded human liberty with the same care and devotion as did the colonists, every attempt made in this country to exercise unauthorized power would be regarded as usurpation, and be resisted accordingly.

Article X of the amendments to the Constitution reads: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." Thus, beyond question, we find all power not conferred by the Constitution itself "reserved to the States respectively or to the people." Now as States have no jurisdiction beyond their own limits does it not follow that the right to govern themselves is among the "*reserved*" rights of the people of a Territory? If this be the case, upon what assumption has Congress legislated for the government of the Territories at all? As far as I have been able to learn, the assumption has been based upon Clause 16, Sec. 8, Article 1; and Clause 2, Sec. 3, Article 4 of the Constitution and the Ordinance of 1787, passed by the Continental Congress for the government of the Territory west of the Ohio river.

Among other powers of Congress, Clause 16, Sec. 8, Article 1 conferred upon it authority to "Exercise exclusive legislation in all cases whatsoever over such district (not exceeding ten miles square) as may by cession of particular States and acceptance of Congress, become the seat of the government of the United States, and to exercise like authority over all places purchased by the consent of the legislature of the State, in which the same shall be, for the erection of forts, magazines, arsenals, dock-yards and other needful buildings."

Clause 2, Sec. 3, Article IV reads: "The Congress shall have power to dispose of and make all needful regulations, respecting the Territory or other property belonging to the United States: and nothing in this Constitution shall be so construed as to prejudice any claims of the United States, or of any particular State."

So-called statesmen have claimed that these clauses taken together, or as bearing upon each other, give to Congress exclusive legislative jurisdiction—if it chose to exercise it—over the Territories in all matters. Such a claim is simply preposterous. The clause first above quoted fully explains itself. Under it Congress has unquestioned legislative jurisdiction over the District of Columbia and over all places upon which the government has erected "forts, magazines, arsenals, dock-yards and other needful buildings." In like manner it has control of the "territory (lands) or other property belonging to the United States" and may "make all needful regulations respecting" the disposal thereof. Are the inhabitants of a Territory the *property* of the United States? Can Congress make regulations for the disposal of territorial citizens? That Congress has the power to make laws under which the territory, or lands, belonging to the United States may be disposed of, no one will deny; but inhabitants of a territory are not property. They are intelligent human beings, just such as made it possible for Congress to exist. The same class of people as those through whom Congress received constitutional legislative powers. In every instance where Congress has legislated, directly or indirectly for the government of the territories it has acted without constitutional warrant and has thereby not only contravened the supreme law, but has invaded the rights of territorial citizens.

But it is claimed by some that legislative authority over the Territories comes from the ordinance of 1787 which ante-dates the Constitution two years. The articles of confederation also ante-date the Constitution but I have heard no one claim them to be authoritative by reason of their antiquity. That they were superseded by the national organic law is, I believe, generally conceded. Was not the ordinance of 1787 also in like manner annulled? The present territorial system differs but little from the government provided for under that ordinance; and we may regard its enactment as the origin, in this country of autocratic rule

copied from European despotism. But it contained among it many un-American provisions and some generous ones. It required, for instance, "the extension of the fundamental principles of civil and religious liberty as the basis of all laws, constitutions and governments ever to be formed or enacted in the said territory. And among the articles of compact between the original States and the people of the said territory, and which were forever to remain unalterable unless by common consent, we find that "no person demeaning himself in a peaceable and orderly manner, shall ever be molested on account of his mode of worship or religious sentiment in said territory." And it was understood and declared that "no law ought ever to be made or have force in the said territory, that shall in any manner whatever interfere with, or affect private contracts or engagements *bona fide* and without fraud previously formed." These quotations are made in order to show how carefully the fathers guarded religious liberty and provided against the violation of private contracts, even while forming a temporary system of un-republican territorial government.

It is unnecessary to review the sufferings of the colonies under the grievous oppressions of King George and his willing Parliament. They are matters of history strikingly paralleled by the wrongs inflicted on every Territory similarly governed. The English government being monarchical, had, at least, some pretext for attempts to stifle American liberty; but what can be urged in excuse for similar, studied, persistent, and even more cruel attempts in a nation like ours? Who, having an honest heart, and an unbiased mind, can contemplate the history of Utah without experiencing profound sorrow for her people, and contempt for most of her appointed rulers. How shamefully ignored have been every principle of Republicanism in this Territory; where the government, as administered by irresponsible appointees, has been contemptibly and meanly aristocratic—a forced government of the many by the few! The executive and judicial departments, being in no sense amenable to the people, have persistently and shamelessly used legal forms for the purpose of oppression. With the tenure of their office, and the amount and payment of their salary, the people have nothing whatever to do. They have no voice in their selection or confirmation. As officers they are not amenable to the people or subject by them to remo-

val; being human, they naturally serve their masters rather than their slaves. Like the minions of King George of England, they use their autocratic power without regard to the likes or dislikes of the people.

The chief executive of a Territory may be, indeed often is, an uncompromising opponent and bitter enemy of the masses where he rules; and may be a common drunkard, moral leper, defaulter and cheat, a revolutionary, nulifying obstructionist, and yet for years, remain Governor. But, it is said, while the executive and judicial departments are independent of the people, the legislative is of their choice. True, but when they have expressed that choice by casting their ballots for men in whom they have confidence, what then? Cannot the Governor with his absolute veto, render void the labors of the people's representatives, however diligently and ably performed? Thus, one man, in whose selection the people are voiceless, and for whom they may have neither confidence nor respect, is supreme; for if he cannot enact laws, he can play the part of a dog in the manger, and thereby prevent others from doing so. This is the "one man power" in unhappy Utah. Under the English system of monarchical government, the Sovereign has absolute veto power, and yet it has not, I believe, been exercised in a single instance for two hundred years. How does that compare with the exercise of autocratic power, on the part of Utah's decapitated Governor, who vetoed and ignored seventeen bills originating alone in the House branch of the recently adjourned Territorial Legislature.

But in noting these matters I desire to criticise measures, not men. For to the vicious system of Territorial Government is due most of Utah's afflictions. A moment's reflection will, I am sure, convince you how utterly repugnant to an honorable, high-toned gentleman, by instinct and education a lover of popular rule, must be the thought of place and power, without the approval and hearty endorsement of those among whom authority is to be exercised. I am wholly unable to believe that a really true American, devoted to the principles upon which our government is founded, could ever be induced to accept office under such conditions. It is impossible to fit an upright man to devious, inconsistent and crooked ways. Is it not, therefore, the part of wisdom to try and improve the ways rather than attempt to warp the man? And is it not equally clear that

the vicious, un-republican Territorial system has attracted men fitted by their very natures to fill its appointive offices? What must be the humiliating reflections of these, when they know that not one in a hundred of them could hold office a single hour on the suffrage of the people. Among the much despised and vilified Mormons you do not know of an individual holding among them an ecclesiastical office, who would not promptly resign, on the slightest intimation from the people that such action was desirable? I do not, and trust I never shall, for I certainly would dislike to entertain feelings of contempt for any of my brethren.

I am a believer in majority rule as contemplated by our national system; and as contemplated by the "doctrine of common consent." I am also a believer in the rights of *minorities*, whether composed of Jews or Gentiles, bond or free, white or black, Christian or Pagan. An honorable member of the late Territorial Legislature is accredited with having said: "The majority rules in this country, and the minority must either obey, or rebel." If the gentleman meant to apply that assertion to political divisions he was eminently correct. But if he, on the other hand, meant to convey the idea that the voters of the State, or those of all the states and other Territories combined were, by reason of numbers, entitled to rule in Utah, he was grossly in error. In all the counties of a Territory one political party may be largely in the majority, and yet another party may elect municipal officers from among those who are territorially in the minority; and we would think strangely of, and regard with condemnation, any attempt on the part of the territorial or county majority to trench upon, or usurp, by reason of greater numbers, the city government. Under our American system the power of majorities is restricted by political divisions. In future efforts I may have the satisfaction of amplying this subject; now, however, I desire, in conclusion, to touch upon a matter fraught with untold vexation and evil; I mean municipal, territorial, state and national "*over-legislation*." In the midst of many blessings this curse to society broods over the people like a hideous, never-yielding nightmare—fretting and galling them by the restrictions of their natural rights.

On this subject, Spencer, the advanced thinker, says: "Let a people believe in government omnipotence, and they will be pretty certain to get up revolutions to achieve impossi-

bilities. Between their exorbitant ideas of what the State ought to do for them on the one side, and its miserable performances on the other, there will surely be generated feelings extremely inimical to social order—feelings, which, by adding to the dissatisfaction otherwise produced, may occasion outbreaks that would not else have occurred. *

* * This belief in the sovereign power of political machinery is not born with men; they are taught it. And how are they taught it? Evidently by these preachers of universal legislative superintendence—by the pretensions of statesmen themselves—and by having seen from their childhood, all kinds of functions undertaken by government officials. * * *

There are other modes, too, in which social stability is endangered by this interference system. It is a very expensive system; the further it is carried the larger becomes the revenue required; and we all know that heavy taxation is inseparable from discontent. Moreover in its nature essentially despotic. In governing every-

thing it unavoidably cramps; and, by diminishing their liberty of action, angers them. It galls by its infirmity of organization and restrictions; it offends by professing to help those whom in will not allow to help themselves; and it vexes by its swarms of dictatorial officials, who are forever stepping in between men and their pursuits. * * *

But we have not sufficiently considered the infinite presumption discernible in this attempt at regulating all the doings of men by law. To make up for defects in the original constitution of things; this is the meaning of the scheme, nakedly stated. It is said of a certain personage, that he wished he had been consulted when the world was being made, for that he could have given good advice, and not a little historical celebrity has attached to this personage, in virtue of his, so thought, unparalleled arrogance. Why, the great majority of our statesmen and politicians do as much every day. Advice indeed! They do not stop at advice. They actually interfere, take into their own hands, matters that God seems to be mismanaging, and undertake to set them right! It is clear to them that social wants and relationships have been so carelessly provided for, that without their vigilant management all will go wrong. *

* * It is a sad thing to see these political schemes, with their clumsy mechanism, trying to supersede the great laws of existence. The student no longer regarding the

mere outside of things, having learned to look for the secret forces by which they are upheld, begins to discern the dim outlines of a gigantic plan, showing everywhere order and completeness. One by one exceptions vanish, and all becomes systematic. He beholds with wonder mighty movements always towards perfection and a higher life. But now in the midst of admiration and awe, the student suddenly sees some flippant red-tapist get up on his legs and tell the world how he is going to put a *patch* upon nature! Here is a man who, in the presence of all the wonders that encompass him, dares to announce that he, and certain of his colleagues, have laid their heads together and found out a way to improve upon the Divine arrangement! Scarcely an idea have these meddlers got of what underlies the facts with which they propose to deal; and yet, could they carry out their pretensions, we should see them self-appointed nurses to the Universe! They have no little faith in the laws of things, and so much faith in themselves, that, were it possible, they would chain earth and sun together, lest centripetal force should fail! Nothing but a Parliament-made agency can be depended upon; and only when this infinitely complex humanity of ours has been put under their ingenious regulations, and provided for by their supreme intelligence, will the world become what it ought to be! As for any silent influences by which imperfections are in process of being removed, they do not believe in them. But by a commission, a staff of officers and a parliamentary grant, every deficiency shall be made good, and the errors of Omniscience be rectified. These creation-menders behold not the power that bears onward peoples and governments regardless of their theories and schemes, and prejudices—a power which sucks the life out of their lauded institutions, shrivels up their state parchments with a breath, paralyzes long-venerated authorities, obliterates the most deeply graven laws, makes statesmen recant and puts prophets to the blush; buries cherished customs, shelves presidents, and which, before men are conscious of the fact, has wrought a revolution in all things, and fills the world with a higher life.”

On my part, comment on these wise sayings is wholly unnecessary. The clear and clean cut truth of such statements is too obvious to require argument. Though unpleasant, you will find the task of making their application, in our time, not difficult. The assumption, pride and auto-

eratic disposition of many citizens of our common country are, I regret to say, very great. And the oft repeated assertion that "fifty millions of people" demand this, or that, indicates how strongly the idea that "might is right," has taken hold of the people. On this subject I desire to quote briefly from the writings of Ruskin, than whom our age has produced no sounder thinker, or more able exponent of what is just and right. He says: "We are continually assuming that nations became strong according to their numbers. They indeed become so, if those numbers can be made of one mind. Grant them unanimous, how know you they will be unanimous in right. If they are unanimous in wrong, the more they are, essentially the weaker they are. Suppose they are a mere helpless mob, tottering into precipitate catastrophe, like a wagon load of stones when the wheel is off. Dangerous enough for their neighbors, certainly, but not powerful. Neither does strength depend on extent of territory, any more than on number of population. Take up your maps when you go home this evening—put the cluster of British isles beside the mass of South America; and then consider whether any race of men need care how much ground they stand on. The strength is in the men, and in their unity and virtue, and not in their standing room; a little group of wise hearts, is better than a wilderness full of fools; and only that nation gains true territory, which gains itself. Remember, no government is ultimately strong, but in proportion to its kindness and justice; and that a nation does not strengthen by merely multiplying and diffusing itself. It multiplies its strength only by increasing as one great family, in perfect fellowship and brotherhood."

Again: "No nation can last which has made a mob of itself, however generous at heart. It must discipline its passions, and direct them, or they will discipline it, one day, with scorpion whips. * * * You may talk a mob into anything; its feelings may be—usually are—on the whole generous and right; but it has no foundation for them, no hold of them; you may tease or tickle it into any, at your pleasure; it thinks by infection, for most part, catching a passion like a cold; and there is nothing so little, that it will not roar itself wild about, when the fit is on; nothing so *great* but it will not forget in an hour, when the fit has past."

Who so blind as not to see dangers daily accumulating in

this fair land, that threaten, at no distant day, to overwhelm in ruin this government; once strong by reason of its justice and generosity! Blinded by the beam in their own eyes, our statesmen are clutching wildly at the mote supposed to be in the eyes of their brothers, in oppressed Utah; and they see not the ominous elements of organized destruction, gathering thick and fast to shroud the land in woe! While the attention of the masses has been directed, by special Congressional proscriptive acts, to asserted immorality and sexual impurity among the Mormons, under class legislation, the public domain has been squandered, and a system of land-lordism more despotic and extensive than prevails in Europe, has been established! With the knife uplifted as if to cut from the body politic, the so-called "loathsome polygamic ulcer," statesmen have carved the way for money kings to combine, and suck the life out of honest industry, by loading the nation with a bonded debt, the enormous interest on which is annually wrung from the sweat of the masses; while millionaires perjure themselves by swearing that they have no taxable property! Lulled by the cry of theocratic disloyalty resounding from sea to sea, the rich revel in luxury and worship the god of gold while organized labor announces himself "king" and declares war against capital. Extravagance and show on one hand, misery and want on the other, the bond of sympathy hitherto existing between employers and employed, is fast being served; and as strand after strand gives way, the mutterings of revolution are heard all along the ranks of toiling millions!

Take warning ye statesmen, and repair the breaches daily growing wider. Take your feet from the necks of Utah's sons, look around you, relieve the strain and manfully prepare to meet the gathering storm; or chaos will come, and secret societies will combine and anarchy—Samson-like—will tear down the temple of Liberty. In the speech of men to-day, there is pride and bitterness! Poison is in their words, the sting of asps is on their lips, the venom of serpents in their hearts; they are set against the oppressed, death is in their looks, and they are ready to shed blood. We here, are hedged about as by a lion hungry and greedy for prey, and none but the God of Jacob can deliver. And yet in these mountains and among this people, shall the wolf lie down with the lamb, and the fatling with the lion, and a

little child shall lead and subdue them. While elsewhere, distrust shall be in the thoughts of men, whose hearts shall fail; as the mystery of the world, fast drawing to an end, grows to them darker and darker. But in Zion there shall be healing medicine and power to save, while her sons rescue the Constitution, redeem the nation and cry—"peace on earth good will to men."

To-day, in the midst of governments and peoples, there is unrest, misery, dread, infinitude of woe. From east to west, the gathering clouds of war are tinged with a crimson hue, and the baptism of fire swiftly approaching will, by its desolations teach nations that "it is not out of the mouths of knitted guns," and breach-loading rifles, but "out of the mouths of babes and sucklings that strength is ordained," to still the enemy, and kill the oppressor.

LANGUAGE AND ENGLISH LITERATURE.

W. H. APPERLEY.

The Value of Speech—The Necessity for Reading the Best Authors—The Story of English Literature—Some Poets and other Writers—The Influence of the Bible in Fixing our Language.

Man knows but little of his own soul or the laws that govern it. But we know that this mysterious something, which cannot be seen or analyzed, is capable of receiving impressions and imparting instruction. It is the immortal part of our nature that thinks, acts and speaks, loves, fears, and obeys. By close study and observation, we may learn a little of our inner self. We have already learned that mind communicates with mind through the medium of speech; one of God's greatest gifts to man.

Without the gift of speech, reason would be nearly valueless. Think for a moment of the condition of a man perfect in proportions, in possession of great thoughts and strong emotions, without the gift of utterance! And what would be the wretched condition of the human family were we all so many mutes. Speech delivers the imprisoned soul and leads the emotions into light and liberty. But without the use of *letters* the gift of speech would have no permanent value.

Think of a nation of great intellects endowed with reason and speech, but without the aid of letters. Their distinct and eloquent expression would die with the generation or be but feebly transmitted to posterity. God be thanked for letters and books! Let us cultivate within ourselves a desire for reading and encourage others to follow. This is the chief object I have in view in delivering these short lectures—encouragement to the young to read. We should become acquainted with literature by reading the authors,

and not by reading of them. What little I may be able to say to-day, may be considered an invitation, to all who are interested in our subject, to unite with me in the delightful garden of literature to cull and arrange the choicest flowers.

As soon as we enter this delightful garden, or commence to interest ourselves in this study of studies, how anxious are we to have our friends and lovers with us. We do not like to wander alone through the shady bowers of ease, listening to silent sounds and feasting our eyes upon beautiful pictures that charm and entrance the mind. One thing is quite noticeable to all, soon after commencing the study of English literature. We find that others who commenced before are deeply interested with what we do not understand and cannot appreciate. The small and modest flowers first attract our attention; but after culling them and examining their colors we soon learn to appreciate and love what, at first, we could not understand. One other thing is also quite noticeable to one who has long been interested in this study. He sees new beauties, and learns deeper lessons from what he studied in earlier years. This teaches us that the study of the authors lifts us from what we are to what we may be. Essays, or even well-written books on literature should not take the place of the authors. But books may greatly assist the student by pointing out the course of study to be pursued. As there may be some present who have read but little, and others who may not have read systematically, it may be well to commence to-day with the story of English literature and trace its growth and influence upon mankind.

Let us now imagine ourselves carried back to the rude old times when Julius Cæsar landed on the island of Great Britain. As we see, in our mind's eye, the water in the straits of Dover colored with the blood of the barbarous tribes, who bravely fought to protect their native shores from foreign invaders, we cannot help sympathizing with them. Although they were poor and degraded and knew not the true God, the soil was their own. As the Britons did not understand the art of writing, but little is known of their language. Scarcely one hundred words now found in our language can be traced directly to the ancient Britons. And what little is known of their manners and customs has been told by Roman writers. It was after the changes spoken of in our last lecture that English literature had its birth. As

we glide down the stream of time for hundreds of years we cannot see much on either bank that is of interest to the man of letters. But the historian may learn much of deep interest in reading of the wars and conquests of those early times. As English literature and English history are so closely connected, each helping to explain the other, I would suggest the study of the two together.

We may now imagine that we have glided down the stream of time for about seven hundred years from Julius Cæsar. At this point the stream enters the delightful garden of which we have been speaking, and brings us more properly to the commencement of our story, which begins with Caedmon's poem, the subjects of which are taken from the Bible. English poetry thus begins in religion. The poem tells of the rebellion of Satan, the creation of the world and the downfall of man. Bede says: "Others after him tried to make religious poems, but none could vie with him, for he did not learn the art of poetry from man or of man but from God." In connection with Caedmon's work, we have a very interesting tradition: One evening he was seated with a company of rustics, who were passing their time in singing and recitation. His ignorance compelled him to be silent, when his turn came to amuse the company. So in a sorrowful mood he retired to the stables to sleep with the beasts that he cared for. In the night a messenger appeared to him and commanded him to sing. But Caedmon replied, "I cannot sing; for this cause I left the feast." But he was told that he must sing. "What shall I sing?" he replied. "Sing the beginning of created things," said the messenger. Caedmon sang praises to God and awoke, remembering what he had sung, and added more to what had been given in vision. He told his dream to the learned men who said the gift of song had been conferred on him by God. After completing his life's work, like Milton, he passed away so quietly that his attendants did not know when he breathed his last.

It is said that his work exerted a great influence upon the modes of thought in England during five centuries. But we can see from the following couplet that I have taken from Caedmon that his poetry is not intelligible to modern readers, on account of the many changes which our language has undergone since his time.

"Us is riht micle thaet we rodera weard
Wereda wolder-cining wordom herigen."

(For it is right that we should praise with our words the guardian of the heavens, the Glorious King of hosts.)

The next illustrious name that we find in the first period of English literature, is the honored one of Alfred, the "father of English prose." This great and good king, after he had freed his subjects from their Danish bondage, did all in his power to free them from the bondage of ignorance. Alfred was not only an author of great ability, but he was the friend and patron of learning. He invited educated men to his court, established schools of learning, and by these and other noble labors did much to elevate his subjects to higher planes of thought and action. His writings are pronounced "the purest specimens of Anglo-Saxon prose." A great many inferior writers wrote and translated during the first period of English literature; their names and labors are given in any good work that treats of our subject. No great literary light has ever appeared upon the horizon without attracting a number of satellites.

Having made these brief remarks on the first period of English literature, which commenced in 670 and closed with the Norman Conquest in 1066, we will pass on to what is of deeper interest. The Norman Conquest with the changes that followed in our language, was referred to in our last lecture. And it should be remembered that the Conquest was a great turning point in English history, and that it gave birth to a higher form of literature.

The second period of our literature extends from the Conquest to the death of Chaucer in 1400. As the history of England is closely connected with the development of her literature, a few historical items of the second period may not be out of place. The first great struggle between the Normans and the Anglo-Saxons was at the battle of Hastings. After the Normans had been repulsed a number of times with heavy slaughter they were victorious. About sundown, after a hard day's fighting, England's king was dead; an arrow having entered his eye and pierced his brain. The English were beaten, but they were not conquered. Several years of strife and bitter conflict followed, during which time the Anglo-Saxon literature was languishing. At last the Conquest infused new life into our race and rescued our literature from falling into barbarism. Other important historical events followed; the independence of Scotland was secured in 1328 by Wallace and Bruce. During the same

century English was introduced into the law courts, and English instruction was given in the schools.

The knights and churchmen, who came to England with William the Conqueror, were the founders of the numerous Abbeys that dot the beautiful island of England. Many a happy day have I spent in visiting these solemn and imposing structures. If you will pardon me for a few moments we will leave our loved America and cross the wide Atlantic, and from "London's central roar" we will enter together the Abbey Church, the burying place of England's kings. This building forms a cross. Its extreme length is five hundred and eleven feet and its width across the transepts is two hundred and three feet. The height of the roof is one hundred and two feet. The aisles are seventy-nine feet wide. The beauty and the grandeur of the interior excites the most enthusiastic admiration. Here we see altar-tombs of many of England's kings, also of her famous Queen, Elizabeth. Against the altar-screen stands the coronation chairs. One of these chairs encloses the stone brought from Scone, on which the kings of Scotland were crowned. But the most illustrious spot of all is the "Poets' Corner." Here lie the bones of many of the most eminent British poets. What silent thoughts well up from our heart's deep center as we gaze spell bound on the monuments erected to the memory of Chaucer, Goldsmith, Milton and Shakspeare. We cannot dwell longer upon these pleasant scenes, but must return to our subject.

After the Normans came the missionary monks, who helped to infuse into the people a new religious life. The Norman nobles, the foreign monks and the English peasants were drawn together in their religious worship. From this arose a great desire for religious books that the demand soon created, marking the rise of religious literature, which was quite simple in its nature. Something of the religious rigor of those times may be learned from the following quotation, which I take from Orms' *Ideal of a Monk*: "He is to be a very pure man and altogether without property, except simple meat and clothes. He will have a hard and stiff and rough and heavy life to lead, and all his heart and desire ought to be aye, toward heaven and his Father well to serve."

About the same time that religious poetry and religious and-books were being written, story-telling poetry was

becoming quite popular. English literature divides itself into these two main streams—religious poetry and story-telling poetry—from the Conquest to 1362. But although the story-telling poetry began in English, it became greatly influenced by the romantic poetry of France. The warfare of the English against the Normans finds a parallel in the struggle of English poetry against foreign poetry. And though the contest was long and severe, England was triumphant in both struggles. England remained English and won a national literature.

Canterbury Tales present the best example of English story telling that we have in our language. Professor Shaw says, that "Chaucer is the first man who speaks to the hearts of all classes of the English people." Kellogg says, that "Chaucer was the first great poet who really loved outward nature as the source of conscious, pleasurable emotion. Chaucer took a rude delight in the new green of the trees and the return of singing birds. He himself sings more like a bird than any other poet, because it never occurred to him that he ought to do so. He pours himself out in sincere joy and thankfulness. The pleasure which Chaucer takes in telling his stories makes us follow all the windings of his fancy with sympathetic interest. His best tales run on like one of our inland rivers, sometimes hastening a little and turning upon itself in eddies that dimple without retarding the current; sometimes loitering smoothly; while here and there a quiet thought, a tender feeling, a pleasant image or a golden-hearted verse opens quietly as a water-lily to float on the surface, without breaking it into a ripple." I will close what I have to say of this sweet poet by quoting a few lines from the Canterbury Tales:

A good man was there of religion
 And was a poure person of a town
 But riche he was in holy thought and werk.
 He was also a learned man, a clerk
 That Christes gospel trewley woude he preache
 His parishens devoutly woude he teache.
 Benigene he was and wonder diligent
 And in adversite full patient
 And such he was I proved ofte sithes
 Full loth were he to curse for his tythes
 But rather woude he given out of doute
 Unto his poure parishens aboute
 Of his offerings and eek of his substance.

The little that I have said and quoted of this great poet gives but a faint idea of his literary productions. One cannot see and enjoy the beauties of a lovely landscape, where there are trees and fountains, birds and flowers and animals of endless variety grazing and frolicking upon earth's green carpet, by examining a few modest flowers. The landscape must be seen to be enjoyed. Chaucer must be read to be appreciated. In this short lecture we will not have time to dwell upon Langland and Gower and Wyclif and wandering gleemen who sang the English lyrics. These with the Norman Chroniclers and other writers all belong to the second period of English literature.

We have now briefly traced the English literary stream to the death of Chaucer in the year 1400. From this time to the beginning of Elizabeth's reign in 1558, is the third period of English literature. The first one hundred years of this period is the most barren in our language. In the long interval between Chaucer and Spenser, James the First, of Scotland, is the most worthy poet of notice. When he was but eleven years of age he was made a royal prisoner in England. During nineteen years of confinement he devoted himself to study and literary pursuits. His youthful trials and long imprisonment developed those noble traits of character, which made him in after life the most eminent king of the Stewart line. He was a deep student of Chaucer, but he did not imitate him closely. In the poetry of King James we find new veins of thought, more color, and a deeper touch of spirituality.

At this time, we may glance at the work of William Caxton, the man who introduced printing into England. The art had been invented before by Guttenberg, but on account of his poverty many years elapsed before it was put into execution. A wealthy gentleman named John Faust assisted in bringing forth the first printed book—the Latin Bible—in 1455. But this work was not done in England. Caxton set up the printing press at Westminster, and "The Game of the Chess," his first book, appeared in 1474. Caxton labored faithfully to the end of life, giving to the world sixty-four books. Shaw says, "Few English names of this century will live as long as that of William Caxton. To him England owes her early participation in the benefits arising from the art of printing, the great invention of modern times."

Soon after Caxton's labors began to bear fruit, the influence of the Italian revival was sensibly felt in the country. Through the encouragement of the Duke of Gloucester, Italian scholars came to England and translated the classics into the English tongue. A great number of Englishmen also went to Italy and studied successfully under eminent Greek scholars, who were teaching in the schools of Florence. On their return to England, the authors they had studied were rendered into English. English prose thus awoke from a long, deep sleep. The new learning that had been born in Italy, stirred the very life blood of English students.

The student of English literature should mark well this point, as it will enable him to understand the causes of the great literary outburst in the reign of Queen Elizabeth. And as he follows down the stream of time he will plainly see how very much modern literature is indebted to the models furnished by Greece and Rome. The two men who did best in English prose were Sir Thos. Moore and William Tyndale. The fame of the former rests upon two works. The "Life of Edward the Fifth," pronounced by Hallam, on account of its literary merit, "The first example of good English language;" and his best known work, "Utopia," which was written in Latin and translated by Burnett. This work gives a romantic description of an ideal country, where society is perfect under just laws. The work is full of fancy and invention. Every house has its spacious garden, every citizen understands agriculture, and is expert at some trade; six hours of work; no more, no less, is allowed. There are no taverns in that happy land; no changes of fashions. Frivolity, cruelty, and wars are unknown." Utopia, the name of the republic, signifies no land.

The fame of Tyndale rests upon the translation of the Bible from the Greek into English. In this work he did more than any other man for English literature. He firmly established our language once for all. Amid threats and persecutions, the frown of the king, and the curses of the church this pious and learned man, with the help of God and the assistance of one faithful friend, labored on until the work was nearly completed. At last he was betrayed into the hands of the officers of the law. Eighteen months imprisonment followed. He was then tried on the charge of heresy; found guilty, and burned at the stake. In his

dying agony he prayed: "O Lord, open the King of England's eyes!" The noble work that Tyndale did lived. The Bible found its way into the homes of the poor. It traveled north into Scotland; it was brought by the Pilgrim Fathers to New England. If Tyndale could have seen with the eye of inspiration the result of his labors, how his heart would have bounded with joy! Millions on either continent have been blessed by his labor of love. And unborn millions who will yet read God's blessed book, will revere the memory of the martyr Tyndale.

The world is certainly wiser and better to-day than it was in the times of Tyndale. And our language has become purer and stronger with the moral and intellectual development of our race. To prove the truth of this statement but one historical fact need be given. In Tyndale's time, during the reign of King Henry VIII, a period of thirty-eight years, two thousand persons were executed in England annually. The corresponding number in our time, with the increased population, is but twelve.

As the Bible has had more to do with fixing our language than any other book, we will close to-day's lecture with some brief remarks on the sacred volume. The Bible has been translated into English before Tyndale's time, but on account of the many changes that the language had undergone it had become unintelligible to English readers. And few in those early times could afford to purchase a copy of this book. In Wyclif's time a copy was worth over two hundred dollars. In this enlightened age, no family, however poor, need be without it. In the year 1525, Coverdale, the Bishop of Exeter, published the first printed copy of the whole Bible. But it lacked the simplicity of Tyndale's version. As Coverdale's translation was dedicated to king Edward VI., it received royal sanction. And public sentiment had so greatly changed, that it was kindly received by the people. A few years before this, the Bishop of London had bought all the copies of the New Testament that could be found and had them burned. But Coverdale's translation was suffered to be read in churches in connection with the Latin Bible. As the Reformation gained ground, other translations followed. The word of God was widely circulated and eagerly read. But when bloody Mary ascended the throne in 1553, Bibles were publicly committed to the flames, and many Bible-loving people were burned at the

stake. For a full account of the persecutions and burnings that Bible-loving Protestants endured under Roman Catholic bigotry, the reader is referred to the "History of Romanism," by John Dowling.

The last instance of public Bible burning with which I am acquainted took place at Champlain in the State of New York, October 27th, 1842. But with all the burnings and drivings endured by patient Protestants, God's word has been marching steadily on among the nations. Since the date of King James' translation in 1611, the Bible has almost revolutionized the world. In our own country its growth has been truly wonderful. The first edition printed in America was in the Indian tongue, the next was a German version. The first English Bible was printed in Boston in 1752. The American Bible Society was founded at New York in 1817. Over two thousand auxilliary societies in the United States are now connected with it, and for some time this society has issued over half a million Bibles and Testaments annually.

In ancient times the Hebrew could hear the law propounded only once in seven years. During the Dark Ages the Christian could hear the word only from the lip of the priest or the wandering monk. But in this enlightened age the Bible, the civilizer of the world, has been brought to the door of every individual, in free America and in English speaking nations. From whatever standpoint we view the world's greatest literary production, volumes could be written. But to attempt to analyze or give the contents of the Scriptures is beyond the reach of man. May God hasten the day when the world shall be willing to live by its divine precepts!

HISTORY OF THE HOLY SCRIPTURES. .

JAMES A. LEISHMAN.

Bible Chronology—The New Testament—The Various Translations—The Earliest English one—Difficulties Encountered by the Translators.

The Holy Scriptures containing an account of God's dealings with his ancient servants and people, it becomes important that all men should be conversant with their history, and the circumstances that gave rise to the various books which they contain, as also the names and characters of the men that wrote them, and the period of time in which they lived. Nor is this all that should command one's attention towards the sacred volume; the many and peculiar circumstances through which the Bible has been preserved, through the ages of the past until its universal publication throughout Christendom, are matters of deep interest to the student of history, replete with lessons that may be received with profit and benefit. From its hoary pages is derived the earliest history of mankind, and it presents to the reader many unique and interesting historical points of information that no other book furnishes; indeed it may be said that it is the root and foundation of all history. From it we learn of the creation of this world and all that appertains unto it, together with the firmament around it, and the solar system, of which it forms a part; from it we learn that man and woman were made in the image of the Creator; that they were closely connected with the Almighty, and that there existed an intimacy between them that indi-

ates the high scale of being and intelligence that characterize God, and the elevated character of the workmanship of His hands, as evinced in the being and the personages of Adam and Eve. From it we learn of the dealings and operations of the Lord with our first parents, in the Garden of Eden, wherein the lessons of obedience to Him were first given, and the grand principle of free agency in the creature was first developed upon this planet, the exercise of which has affected all the generations of mankind, and will do to the end of time.

• Moses is accredited as the author and writer of the first five books of the Old Testament, commonly called the Pentateuch. Moses was born of Hebrew parentage in the land of Egypt, in the year 1571 before Christ; his father's name was Amram and his mother's name Jochebed. Previous to Moses' birth Pharaoh king of that land issued a decree that all the male children of the Hebrews, born after the issue of the decree, were to be thrown into the river Nile, in order that the increase of the Israelites might be retarded and defeated.

The mother of Moses, after hiding him up for three months, made a cradle of rushes and pitched it to make it impervious to water, garnitured it with suitable swadding, placed her child Moses in it and launched him upon the river Nile, with a solicitude only put forth by a mother, that God might protect and save her child. In the inscrutable purposes of Jehovah a way was provided for the rescue and preservation of the child Moses. The daughters of the king, as was their custom, came to bathe in the waters of the Nile. Upon their approach to the water, something in the river attracted their attention, and upon securing the object of their curiosity, they found it to be a man child of comely countenance and form, alive and well. So great was the admiration of the daughters of the king, of the prize which they had obtained, that they adopted it as a member of the royal household. In the incidents which followed, pertaining to this child, respecting its nursing during the period when lactation was necessary, the mother of the child Moses, was, unwittingly to those of the household of the king, engaged for that purpose.

It may be imagined with a degree of certainty that the mother of the child knew her offspring, and bestowed all the care and affection upon him that was in the power of a moth-

er to bestow, as is evinced by the fact that the child grew and prospered. And we are informed that Moses grew up among the nobility of the land of Egypt, and was learned in all the learning of the land, such in short is the account of the first writer of the first books of the Holy Bible, and the same record affords us the information of the wondrous manifestations of the Almighty to him, in which he was assigned the task of becoming a prophet, leader, deliverer and lawgiver to the chosen people of the Lord.

The first of the five books of the Holy Scriptures is that of Genesis. This interesting book was written as a necessary introduction to the law which was given by him to the Israelites. It commences with an account of the creation of the world, as its name intimates, and brings down the history of the patriarchs to the death of Joseph, during a period of two thousand three hundred and sixty-nine years, according to the Masoretic text. The investigation which is involved in this lecture will necessarily require a reference to the chronology of the Holy Scriptures, as also, in this connection, with the period which intervened from Adam to Christ, which period is usually divided by chronologists into six periods or ages. "The first extending from Adam to the general deluge, is called the Antedeluvian age; the second from the deluge to the call of Abraham, the Past-deluvian age; the third from the call of Abraham to the Exodus, the Patriarchal age; the fourth from the Exodus to the foundation of Solomon's Temple, the Critarchal judge—ruling, age; the fifth from the founding of the temple to the Jewish captivity the monarchal age; and the sixth from the captivity to the birth of Christ, the Hierarchal age. Each of these great periods has its own chronological difficulties, but those connected with the first three greatly exceed in magnitude those attaching to the others."

Much study and research has been bestowed upon the subject of Bible chronology, by many eminent authors and scholars in different ages and countries, but that which is generally accepted is that deduced by Archbishop Usher, and will be followed in our references to dates. It may be proper at this juncture to remark that great discrepancies exist among historians regarding the periods of time under consideration, and to somewhat account for the same, I copy from an excellent work on facts and dates by Alexander McKay, LL. D., as follows:

“With the exception of the Book of Genesis, we possess no authentic record of these events, and it so happens that even this invaluable document, full as it is of notes of time, conveys much less satisfactory information regarding the two grand events, that of the creation of the world and of Adam, than we could wish. That book (Genesis) came down to us in three distinct forms—the original Hebrew, the Samaritan, and the Greek or Septuagint translation; and these three, while closely agreeing in almost all other particulars, are amazingly divergent in everything connected with dates. According to the chronology of the Septuagint, Adam was created five thousand four hundred and seventy-eight years before the Incarnation, and the Deluge occurred two thousand two hundred and sixty-two years thereafter. According to our present Hebrew text, the former event took place B. C. 4,004, and the latter one thousand six hundred and fifty-six years afterward. In other words, one edition of the scriptures assigns to the human race an antiquity of more than one thousand four hundred years greater than the other, while it makes the period from Adam to the flood six hundred years longer. These discrepancies are enormous, and make it perfectly obvious that either the one or the other copy, or both have been seriously tampered with. Modern scholars are now generally of the opinion that the serious charge of falsifying the sacred record lies at the door of those intrusted with the custody of the Hebrew scriptures; and that, in order to refute their Christian opponents as to the predicted time of the appearance of the Messiah, they committed the fearful crime of changing the inspired records. It was an ancient tradition among the Jews that the world was destined to last a period of seven millenniums—the first six corresponding to the six days of creation, and the seventh to the Sabbath or day of rest; and that previous to the last millennium the Messiah should appear in great power and glory. Traces of this tradition may be found in the vaticinations of the Sibylline oracles, and in the writings of the Greek theologians and cosmogonists; and there can be little doubt that it found its way to the native country of the Magi, and prepared them for the appearance of the Star in the east. We have no doubt that the tradition had its firm foundation in the Hebrew and Greek scriptures, which at the time of our Lord’s advent were in exact harmony. The date of His birth perfectly agreed with the tradition, and thus a powerful argument was supplied to the Christians that ‘the Desire of all nations’ had actually come, and that it was He whom the Jewish rulers and priests had maliciously crucified. Seeing they were capable of perpetrating that unparalleled crime, they would hardly shrink from any other, having already murdered the Son of God they now resolved on mutilating His inspired word, in order to make the world believe that Jesus of Nazareth was not the promised Savior, but an imposter, who had appeared fourteen hundred years too soon.”

The second book of Moses is named Exodus, and is thus named in the Greek because it records the going out of the Israelites from the land of Egypt. It contains the history that we have of them, from the death of Joseph till the tabernacle was reared, during the space of one hundred and forty-five years.

The third book of Moses, Leviticus, consists chiefly of the various laws that he received for the Israelites, after the erection of the tabernacle, at the time when the regular cele-

bration of its ordinances commenced. They related principally to religious offerings, priests, animals allowed to be eaten, different kinds of uncleanness, purifications for the unclean, sacred festivals, vows and tithes.

The fourth book of Moses, Numbers, was completed by him in the plains of Moab during the last year of his ministry. It contains the history of the Israelites, and the various additional laws that were given them from the beginning of the second month of the second year after they came out of Egypt, till the end of the tenth month of the fortieth year, during the space of thirty-eight years and nine months.

Deuteronomy, the fifth and last book of Moses, was written in the plains of Moab within two months of his death, and towards the end of the fortieth year after the deliverance of the Israelites from Egypt. It consists chiefly of a repetition of the law, for the benefit of the young generation that had been raised in the wilderness, as its title intimates. The five books just referred to called the Pentateuch, were written about 1452, B. C.

The book of Joshua, the sixth book of the Holy Bible; is supposed to have been written partly by himself, and completed by Phineas about 1417 years B. C. Joshua was one of the faithful spies that was sent up to examine the promised land, and was a dutiful servant to Moses. He was abundantly qualified, and solemnly ordained to be his successor in conducting the Israelites. It is generally believed that he wrote the account of Moses' death, which is contained in the thirty-fourth chapter of Deuteronomy. He also wrote this history of the people of God during the time of his own administration, which lasted about twenty years.

The seventh book—Judges—is supposed to have been written by Samuel the Prophet. It brings down the history of the Israelites from the death of Joshua to the days of Eli the Priest, during the space of about three hundred years, and was written about 1116 B. C. Samuel the Prophet was the son of Elkanah and Hannah. Peculiar, indeed, is the history connected with his birth, with which all Bible students are familiar, requiring no comment here, other than that he became a great and famed Prophet of the Lord.

The eighth book of the Holy Scriptures, named Ruth, a short book, may be viewed as an appendix to that of Judg-

es, and supposed to have been written about 1100 years B. C. by the same author, as an introduction to that of Samuel.

The ninth and tenth books, the first and second of Samuel, in the Jewish canon, we are informed, were but one book, termed in Hebrew the book Samuel, probably because that book was written by the prophet whose history and career it relates; but from the twenty-ninth verse of the twenty-ninth chapter of Chronicles, it is inferred that the Prophets Nathan and Gad assisted in writing these books; the character and lives of these two latter prophets are closely connected with Israel in the days of King David, mention being made of them as illustrious and prominent. The book in question was written about 1036 B. C.

The eleventh and twelfth books, that of the first and second book of Kings, in the ancient copies of the Hebrew Bible constituted one book, and doubtless from literary motives the book was divided into the first and second parts, as is manifest from the subject matter of both. They contain the history of God's ancient people, from the old age of David till the Babylonian captivity, during the space of four hundred and twenty-seven years. Concerning the writer or writers of these books the views of learned men are extremely divided. Some think that David, Solomon and Hezekiah wrote the history of their own reigns, others that Nathan, Gad, Isaiah, Jeremiah, and other prophets who flourished in the kingdoms of Israel and Judah, were the historiographers. But the most rational view that can be taken, in the absence of positive information, is, (as the epoch of history covered by these books comprise the most celebrated and brilliant in the history of that people, they having attained to a considerable degree a knowledge of letters and learning of the time, and as a result of their peculiar organization and experience necessarily requiring records to be kept), that men qualified to make faithful records, were appointed to officially chronicle the events and transactions during that period of time. It is, however, historically clear that these books were written about five hundred and eighty-eight years B. C.

The thirteenth and fourteenth books, the first and second Chronicles, like the two preceding them were originally in one book, and from similar motives were divided. The Jews entitle these books "The Words of Days," or "Annuals,"

probably from their being compiled out of diaries or annu-als, in which were recorded events related in these books. The appellations of Chronicles was given to the books by Jerome, because they contained an abstract, in order of time, of the whole of the sacred history to the time when they were written. In the Greek version they are called *Paral-eip-omenon*, or things omitted. They consist of three parts, viz: First, a collection of genealogical tables from Adam till the restoration of the Jews from Babylon; second, the history of all Israel during the eighty years from the death of Saul, under the reign of David and Solomon; third, the history of the kingdom of Judah from the revolt of the ten tribes till the captivity. The Hebrews commonly attribute the writing of the Chronicles to Ezra, whom they say composed them, after the return from captivity; while there are some historians who doubt this, and others who suppose they were written by the same author that wrote the books of Kings, and were written about 580 years B. C.

The fifteenth book, Ezra, was composed by that eminent scribe, whose name it bears, part of which was written in the Chaldee language, he having learned that language while in Babylon. He was prominent, and took an active part in the affairs of the Jews on their return from captivity, and was deeply impressed and mortified at the conduct of many of his Jewish brethren, who had intermarried with strangers, thus corrupting the Jewish race, and throwing confusion upon their genealogies; but at his instance, these errors were corrected, and through his instrumentality, civil government was established throughout the land of Judea. He was of priestly descent, and held in high favor at the court of Persia, which invested him with full power to solicit contributions, and make collections for the adornment of the national temple. This interesting book was written 456 years B. C.

Nehemiah, the sixteenth book in the Jewish canon, was united with that of Ezra; yet it was written, as its beginning shows, by Nehemiah, who speaks uniformly, in the first person. He appears to have been a man of high rank, of the tribe of Judah; and he was honored above his brethren, with an office in the palace of Artaxerxes. Notwithstanding his own honorable station, he felt a deep interest in behalf of the Jews, who had returned to the land of their fathers, and the city of Jerusalem. In answer to his fervent

ers to Almighty God, he was employed by the king of Media to visit them, and invested with authority as their governor, after the administration of Ezra; in which office he acquitted himself with faithfulness and zeal, during about thirty-six years. His book gives an account of his proceedings, and closes the Old Testament history, after bringing it down to about four hundred and thirty years before the Christian era, at which date doubtless the book was written.

Esther, the seventeenth book, records the various steps by which the Jewish captive, whose name it bears, was advanced to be the queen of Persia; and show how the deliverance which she procured for her brethren, when they were in danger of being suddenly massacred, was brought about, which gave rise to the annual feast of Purim. The writer of it cannot be ascertained, nor the precise time be determined, when the principal events detailed in it happened.

The eighteenth book, Job, derives its title from that venerable patriarch, whose prosperity, afflictions, and restorations from the deepest adversity; are herein recorded. Respecting the indentivity of Job, we are informed in that book that he dwelt in the land of Uz, that he was perfect and upright, and one that feared God and eschewed evil. It is difficult to determine the time at which he lived, there being much variety of opinion concerning that point; but this book is supposed to have been written about 1120 years B. C., as to its author, it remains an open question, as historians are ignorant of that fact. It, however, contains exalted ideas, and partakes largely of the sublime, and portrays in eloquent language, the benignity of the Almighty, and upon the other hand, the utter helplessness of man when unaided and unsustained by the former.

The nineteenth book, the Psalms of David, from all that can be learned concerning them, were written for and used by the Israelites in their worship and devotion before the Lord; they form a very prominent part of the Holy Scriptures. Concerning their author it is pretty generally concluded by historians that they were mostly written by King David. A close examination of the Psalms will prove them to be the compositions of various authors, in various ages, some more ancient than the time of David, some of a latter age, and others evidently composed during the Babylonian captivity. At what time and by whom the Psalms were compiled into one volume we have no certain information.

It is said that the hearts of the pious in all ages have felt the value of the Psalms, as help to devotion, and many have labored for expressions in which to set forth their praise.

The twentieth, twenty-first and twenty-second books, namely, Proverbs, Ecclesiastes and the Song of Solomon, were written by King Solomon, who esteemed wisdom above all other gifts, and the Lord honored his prayer by giving him a larger measure of it than any of his contemporaries. He composed the greater part of Proverbs to communicate a portion of what he received, for the lasting benefit of others. He wrote Ecclesiastes in his old age, after he was brought to repentance for his aggravated iniquity in yielding to the seduction of idolatrous women. It contains the views which he then had of the vanity of human life, and the best remedies for the same, or the doctrine of man's chief good and highest end. This book was mostly written about 1000 years B. C. Concerning his Song it is said that few poems have excited more attention, or have found more translators and commentators than this song of songs. Origen and Jerome tell us that the Jews forbade it to be read by any until he was thirty years of age. It certainly needs a considerable knowledge of allegory to comprehend properly the aphorisms it sets forth. This book is said to have been written 1014 years B. C.

The twenty-third book, Isaiah, brings us to what is considered the prophetic book of the Bible. This prophet is denominated and styled the evangelical prophet, in consequence of this frequent allusion to the advent, character and career, as also the sufferings and death of the Messiah. The subject matter of this book coupled with the poetic and sublime manner in which it is couched, gives it a luster and elegance far superior to any of the productions of the ancient prophets. Respecting Isaiah nothing certain has been recorded, except of what he himself informs us, that he was the son of Amos. He flourished and wrote about 710 years B. C.

The twenty-fourth book, Jeremiah, as also the twenty-fifth book, Lamentations, were written by this eminent prophet, who belonged to the Sacerdotal race. Against the idolatry, apostasy and other criminal enormities of the people of Judah, the voice of the prophet was raised, predicting that the judgments of the Lord would befall them, if they did not turn away from their evils. In his Lamenta-

tions the calamities spoken of in his prophecies are deplored, as having taken place; namely, the impositions of the false prophets who had misguided the people by their false teachings, the destruction of the Holy City and temple, the overthrow of the state and the captivity of the people, the former book was written about 610 years, and the latter about 500 years B. C.

The twenty-sixth book, Ezekiel, was written by that eminent prophet, who was also of the Sacerdotal race, and was carried a captive to Babylon by King Nebuchadnezzar, and was contemporary with Daniel. Grotius states that he possessed great erudition and genius; so that setting aside his gift of prophecy which is incomparable, he deserves to be compared with Homer, on account of his beautiful conceptions, his illustrious comparisons, and his extensive knowledge of various subjects. He wrote about 570 years B. C.

The twenty-seventh book, Daniel, was written by him in Babylon about 540 years B. C. He was taken a captive to that city, but in consequence of his wisdom and intelligence was raised from one rank to another in the management of the national affairs, until he reached the dignity of the second personage in the kingdom. He is styled the scholar prophet by some authors. Jesephus regards Daniel one of the greatest of the prophets, and says that he conversed familiarly with God, and not only predicted future events, as other prophets did, but also determined the time of their accomplishment. His prophecies took a wide range, and in them may be found the delineation of the current of events that shall measure the limits of time, and place the sovereignty of our planet under the personal supervision of the Almighty.

We now come to what is termed the minor prophets, ten in number, beginning with Hosea, the twenty-eighth book, who wrote it about 780 years B. C. His writings were directed for the reproof of, and conviction of the Jewish nation generally, and the Israelites in particular of their heinous sins, especially of their gross idolatry, and spoke of their utter rejection and final captivity by the Assyrians. Concerning the family of Hosea we have little information other than that which he furnishes himself, that he was the son of Beeri. The twenty-ninth book, Joel, contains an account of his mission to forewarn the inhabitants of Judah of a most calamitous drought accompanied with multitudes of

destructive vermin—and call them to turn unto the Lord, with general fasting and supplication; this book was written about 800 B. C. Concerning the family, condition and pursuits of this prophet little is known. Amos, who wrote the thirtieth book, 785 B. C., prophecied among the ten tribes in the days of Jeroboam the son of Joash. He spoke of the various judgments that befell the Syrians, Phillistines, Tyrians and others, including the Jews, on account of their heinous provocations; he described the wickedness of the Israelites, called them to repentance and foretold their approaching captivity, nevertheless he did not claim to be a prophet, neither a prophet's son.

The short prophecy of Obadiah, who wrote the thirty-first book about 590 years B. C., was delivered soon after the destruction of Jerusalem by the Chaldeans. He sharply reprov'd the Edomites, the posterity of Esau, for rejoicing in the sufferings of the Jews; he concluded by foretelling the happy restoration of the posterity of Jacob. The thirty-second book was written by Jonah in the year 860 B. C. This prophet succeeded Elisha as the messenger of God to the ten tribes; his book contains an account of his mission to the inhabitants of Ninevah, the capital of Assyria, and sets forth his flight by sea from the presence of the Lord, and the storm by which his design was frustrated, also the marvelous escape which the Lord wrought out for him, which saved him from a watery grave. The circumstances in which he involved himself, in consequence of his disobedience to the mandate of the Almighty is an example and warning for mankind.

The thirty-third book was written in the year 735 B. C., by Micah the Prophet. He sharply reprov'd the wickedness of the Israelites and Jews, plainly announced the divine judgments against both, and lived to see his threats accomplished on the former, by the destruction of Samaria, the capital of the ten tribes, and the captivity of its inhabitants. Nahum the Prophet wrote the thirty-fourth book in the year 715 B. C., it was directed against Ninevah, the great and wealthy capital of the Assyrian empire. Its inhabitants had formerly obtained a temporary respite from impending destruction in consequence of their repentance under the preaching of Jonah, but they afterwards returned to their wickedness. Nahum was raised up to remonstrate with that people and call them to repentance. The short

prophecy of Habakkuk which forms the thirty-fifth book was written by that prophet about 615 years B. C. This prophet expostulated against the abounding wickedness and the calamitous diseases of his age—foretold the destructive invasion of the Chaldeans with their subsequent punishment. Respecting the family and prestige of this prophet, little is known.

The book of Zephaniah the son of Cushi, forms the thirty-sixth book, and was written by that prophet 625 years B. C. He intimated the approaching wrath of the Almighty upon the kingdom of Judah because of its iniquities, and called upon the people to repent. His threats against the Jews were intermingled with promises that God would graciously preserve a remnant of them, punish their enemies, gather them together, and dwell in their midst, and rejoice over them to do them good in the latter days. The Prophet Haggai wrote the thirty-seventh book about sixteen years after restoration from captivity, in the year 520 B. C. In the attempt of the Jews to rebuild Jerusalem and the temple, they were harrassed and interrupted by the envious Samaritans, in consequence of which they desisted in this effort for about fourteen years, and began to lose sight of this work, when this prophet was raised up to labor with that people, and through his exhortations they resumed the work and completed it in a few years. Zachariah the son of Barachiah delivered his prophecy contained in the thirty-eighth book, 520 years B. C. He spoke more largely than Haggai concerning the sins of the Jews and their fathers, which had involved them in many years of calamity, and then encouraged them to rebuild the temple, etc. He predicted the joyful coming of the Messiah, and the punishment of the inhabitants of Jerusalem for rejecting Him.

Malichi, the last of the minor prophets according to the Canonical decrees, wrote the thirty-ninth book 400 years B. C. This prophet was contemporary with Nehemiah. His comprehensive prophecy showed that the piety of the generation in which he lived was far inferior to that of their fathers, who restored the temple and worship of Jehovah. He sharply reprov'd priests and people for their gross ingratitude, selfishness, negligence and profaneness. He foretold the appearing of the Messiah as the messenger of the covenant, and closes his prophecy in predicting the coming of the Spirit in the last days to turn the hearts of the fathers to

the children, and the hearts of the children to their fathers.

The New Testament is conspicuous for the four separate accounts of the ministry and sufferings of the Savior, written respectively by Matthew, Mark, Luke and John, all of whom were His Apostles. Matthew and Luke set forth the genealogy of the Savior, and connects His descent with Abraham, establishing His line as that of polygamous, having descended through a lineage of those unto whom the Almighty showed special favor in different generations, who practiced plural marriage with His divine sanction and approval. Respecting the time that Matthew wrote his book, which is the first of the New Testament, the exact date cannot be ascertained, but it is supposed to be in the year 39 A. D. There was an early tradition that he composed his narrative in the Hebrew language, for the benefit of his brethren in Judea, about seven years after the resurrection of Jesus, and that it was afterward turned into Greek for the benefit of Christians in general, some years before the destruction of Jerusalem. The prevailing tradition concerning the gospel by Mark is that he wrote the second book under the inspection of the Apostle Peter, about thirty years after the resurrection of Christ. It contains very little that is not found in the narratives of Matthew and Luke. Respecting Luke, he was a physician, a man of cultivated mind and the companion of the Apostle Paul, with whose approval he wrote the third book, upwards of thirty years after the resurrection of Christ. It is far more comprehensive and methodical than any of the other three, and it contains a great number of important articles omitted by the others. It is generally supposed that John composed his gospel, the fourth book, about sixty-seven years after the resurrection of Christ.

The Acts of the Apostles, the fifth book, was written by Luke about the year A. D. 69. He did not undertake to detail the labors of all the Apostles, or write a general history of all the churches during that period, but merely to record such information respecting the early progress of Christianity, as might be conducive to faith and righteousness.

The sixth book, the Epistle of Paul to the Romans, was written by him in the years A. D. 57 or 58, and four years before he was carried to Rome as a prisoner. There is no certain tradition by whom the gospel was first preached in that capital, but as the Apostle had heard a

good report of the faith of some of its inhabitants, he desired to visit them, for the advancement of their spiritual interests; and while his journey was delayed he sent them this comprehensive epistle. The seventh and eighth books, the first and second epistles to the Corinthians, were also written by Paul about the year A. D. 57. It is said that he labored successfully among the opulent and licentious inhabitants of Corinth, during more than eighteen months, and collected a flourishing branch of the Church. He wrote this epistle to correct various disorders that had been introduced among the Saints at Corinth during his absence, and sent it to them from Ephesus, by the hand of Titus, who soon returned with tidings of the beneficial effects that it produced. Soon after he had written his first epistle he departed from Ephesus to Troas, and from thence to Macedonia, where he met with Titus, and obtained a gratifying account of the good effects which it had produced, whereupon he wrote his second epistle, vindicating his former instructions, and counteracting the influence of certain seducers by whom he had been misrepresented. This epistle was written within one year after the first, and contains an excellent exposition of the gifts and graces of the Gospel.

Respecting the ninth book, Paul's epistle to the Galatians, there is great diversity of opinion among learned men as to the time when it was written, some supposing that he wrote it during his first imprisonment at Rome, about the year 60, while others contradict this opinion, yet it is historically clear that he wrote it. There is much in common between this epistle and that to the Romans. It is universally admitted that the Apostle Paul wrote the tenth book, the epistle to the Ephesians, at Rome, during his early imprisonment, probably about the year A. D. 61. The style of this epistle is redundant with animation, and is in keeping with the state of the Apostle's mind at the time he wrote it. He is accredited as the author of the eleventh book, the epistle to the Phillipians. This epistle was also written by him during his imprisonment at Rome, in the close of the year 62 or the beginning of 63. The tenor of this epistle was to confirm the Phillipians in the faith of the Gospel, and to walk in a manner becoming their profession.

The twelfth book, the epistle to the Colossians, was also written by Paul at Rome, in prison, shortly after he had written to the Phillipians in the year 62. Throughout this

epistle, the spirit and genius of this great apostle is strikingly manifest in the lofty elaboration of the subject he dilates upon, corresponding with his high conception of the Gospel. The thirteenth and fourteenth books, the first and second Epistles of Paul to the Thessalonians were written about the year A. D. 54, and are supposed to have been among the first epistles written by him to the Christian churches. The subject matter of the first epistle was encouragement to the Saints there, lest they should be turned aside from their faith by the persecution of the unbelievers, and to induce them to adhere to their religion notwithstanding; the second epistle refers to the Man of sin, and the mystery of iniquity which became developed in the Papal church.

The fifteenth, sixteenth, seventeenth and eighteenth books, the first and second epistle to Timothy, the epistles of Paul to Titus and Philemon, form a distinct class by themselves, being in the nature of instruction from one in authority to those holding lesser offices in the Church; in those epistles the recipients are admonished to be valiant in the Gospel and to discharge their duties as the servants of God. The second epistle to Timothy was written in Rome in prison a short time before Paul was martyred, in the year A. D. 65, the other a year or so previous.

The nineteenth book, the epistle to the Hebrews was written about A. D. 67. Respecting its authenticity there is much doubt in the minds of historians; however the Christian churches generally believed it to have been written by Paul, but further and recent search points to Appollos. It is an admirable exposition of the Gospel, and may be termed the climax of ethical teaching; it discusses freely of the validity and design of the Abrahamic and Mosaic law, and portrays the absorbing powers of the higher law couched in the Gospel of Jesus.

The Epistle of James forms the twentieth book and there is considerable doubt as to what James it was who wrote this epistle, as there were two of this name, one named James, and one James the less, probably on account of his diminutive stature; the former the son of Zebedee, and the latter the son of Alphaeus, and was related to the Savior; it is supposed he wrote the epistle in question a short time before he was put to death, about the year A. D. 62; this excellent book elaborates upon faith and works; showing the futility of the former without the latter, and is replete with ideas of

a practical and tangible character. The first and second Epistle of Peter, the twenty-first and twenty-second books, were written by him a few months before his martyrdom in the year A. D. 66. There are some doubts respecting the authorship of the second epistle, still it is supposed to have been written by Peter. These elaborate epistles contain much in common with the other writings of the apostles, but show a vigor and depth of mind peculiar to the chief apostle, and take within their scope a high conception of the plan of salvation, and show him to be the shepherd of the flock. The three short epistles of John, and that of Jude, bring us to the twenty-fifth book. The epistles of John are clear and perspicuous in their details of Christianity and the elevating character of the operations of the spirit, and speak in glowing terms to the Saints to be steadfast in the truth; that of Jude forming the twenty-sixth book, forwarns them of the false teachers that had begun to spread their errors in their midst.

The twenty-seventh book, the Revelations of John containing the visions and prophecies seen and uttered by him, on the Island of Patmos, where he had been banished by the Emperor Dometian, "for the testimony of Jesus," finishes the Canonical books of the Holy Scriptures. It is generally believed he wrote this book, although doubted by some few, about the year A. D. 96. It may be proper to remark that quite a few historians make mention of two Johns who lived contemporary at the time in question, one mentioned in the fifth verse of the thirteenth chapter of the Acts of the Apostles, is styled a minister. Eusebius calls him John the Presbyter, and states that there were two monuments at Ephesus, that bore the name of John. This has lead many to doubt that John the Apostle wrote the Apocalypse, and this view is strengthened it is claimed, in consequence of the difference of the style and diction of the Gospel by St. John; and that of the book of Revelations. Kitto has an elaborate article in his Cyclopædia of Biblical Literature in which all these questions are ably discussed, and while not concluding positively that John the Apostle did not write the book in question, favors the belief that it was probable that he did. Eusebius states that the John that reclined upon the breast of Jesus (and he was the apostle) wrote the Apocalypse. When it is remembered that at the time it is claimed this book was written, eleven of the apostles had been put to

death, and that John the Apostle was the only surviving one, it is correctly presumable that he alone was eligible by virtue of his Priesthood and Apostleship to witness and hear the marvelous things therein recorded, and without doubt he was the writer. The testimony of Joseph Smith on this point is conclusive. This wonderful book foreshadows the decline and the final dissolution of the apostolic church, and intimates the rise of the mother of harlots, the abominable church; and foretells in sublime language the bringing forth of the Gospel through the instrumentality of an holy angel, and closes its pages with a portrayal of the new Jerusalem that shall be built up in the latter days, preparatory to the reign of peace that shall be inaugurated under the personal supervision of the Lord Jesus Christ.

As may be seen by the foregoing there are sixty-six books in the Holy Scriptures. It will be remembered that the Old Testament was in existence in the days of the Savior, in the Hebrew and Greek, and some portions in the Samaritan language. The compilation of the new Testament was the work of later years and was not written originally in the same language.

It is now in order to note briefly a few of the most important translations that have taken place, until the publication of the authorized version of King James. It is found that there were early Latin versions of the Bible of which the *Vetus Itala* was the most celebrated. In the fourth century it was revised by Jerome, but he was dissatisfied with the work; he therefore translated the Old Testament from the original Hebrew, which translation is known as the Vulgate, so-called as being the only version used by the Roman Catholic church. But as it is our purpose to show briefly the translation into the English language we shall not refer further to translations in other tongues.

The earliest English translation of a portion of the Bible was made by Caedmon, a benedictine monk, in the seventh century. The venerable Bede, who was born about the year 637, in the north of England, translated some portions of the Bible. He has the greatest name in the ancient literature of England, and was probably the most distinguished scholar of his age, on account of which great weight was placed upon his production. Adhelm Bishop of Sherborne, (who died in the year 709) and Guthlac, a hermit of Crowland, near Peterborough, each inscribed a version of the

Psalter. Alfred the Great, who was born in the year 849, made some excellent translations, and, as they were made some time after the others, in consideration of the advancement and improvement of the language, he partook of those advantages, which gave his works a superiority over the others. During the interim that elapsed from the death of Alfred to the birth of John Wyclif, who was born in the year 1320, the Roman Catholic church had grown to huge proportions, and had obtained the power, not only of the church but of the states of Christendom. Whatever of learning and theology existed was under its iron hand. The Scriptures, which it monopolized, was in the Latin tongue, and all of its churchmen of whatever nationality were compelled to study Latin in order to read them. The rituals and masses were also rendered in that tongue, and the laity were forbidden to read the Scriptures, and as a consequence measures were taken to keep them out of their hands, on account of which the masses were sunk in ignorance and barbarism.

The great soul of Wyclif becoming awakened to the condition of Christendom, especially among his countrymen, conceived the idea of translating the Holy Scriptures into the English language, and placing them in their hands as a means of lifting them up out of their degradation. He accordingly began this godly work, being inspired by the Almighty so to do. No sooner had it become known that he was thus engaged, as also expounding them and in giving his views upon the abuses of the times, than the anathemas of the church, with the weight of the secular power, was hurled against him. In the year 1377 he was summoned before convocation, at St. Pauls to answer charges for erroneous teaching, and but for the interference of John of Gaunt, and others of high position, he would in all probability have gone to the stake, as others of similar views did. He, however, finished his undertaking in 1384; but as there were no printing presses in his time, there were but few who could afford to purchase a manuscript copy of his work; still great good was done, as those who did obtain a copy called in their neighbors, and some one was selected to read, and thus the light of truth began to kindle in the hearts of men. The benign influences of the Scriptures were soon manifest, giving much alarm to the Roman church, showing in that instance, as in all others, that that which is of the greatest

good meets with the most opposition in all ages. The fame of Wyclif became widespread; his views, which were drawn largely from the Scriptures, reached to other nations, and numbers of men imbibed his sentiments and championed his cause. During the forty years after his death, Popedom was much perplexed at the state of affairs brought about by the labors of Wyclif and others in the path of reform, and the introduction of the Scriptures in the English language. A train of circumstances made it necessary to convene the Council of Constance for the adjudication of certain questions affecting the permanency and stability of the Roman church. This august tribunal consisted of a German emperor, twenty princes, one hundred and forty counts, a pope; more than twenty cardinals, seven patriarchs, twenty archbishops, ninety-one bishops, six hundred other prelates, and about four thousand priests, in all about four thousand nine hundred persons. Its deliberation extended from the year 1414 to 1418. Wyclif had the honor of being recognized by this august body as the source of all the influences, which had thus turned the world upside down. Among its earliest acts it condemned all his works, and wherever found they were committed to the flames. Not satisfied with these measures, it passed, before its close, a sentence that his body should be disinterred and burned to ashes; and ten years after, from beneath the humble chancel, where they had slept in peace more than forty years, his bones were dragged rudely forth to the light of day, and, being carried down the hill on which the church stood, to a little stream called the Swift, were there consumed by fire, and the ashes thrown into the river. That a man's remains should be exhumed from their last resting place, and of such a man as Wyclif, shows the intolerance that existed in his time, making liberty of conscience an impossibility. The animus and virulence of such an influence has not even down to our time, been eliminated from the hearts of thousands of mankind.

Wyclif's Bible was followed by Tynsdale, one hundred and forty-six years afterwards in the year 1530; by Coverdale, in 1535; Cranmar, in 1539, called the great Bible; Mathews, 1551; Traverners, which was little more than a revision of Tynsdale's, 1557. In 1558 the Geneva Bible made its appearance, which was the work of English exiles who had taken refuge in Switzerland from the religious persecution in their own land. In 1568, under the supervision of Arch-

bishop Parker, by royal command, with the aid of numerous bishops, was produced a new version, called, for distinction, the Bishop's Bible. The Douay Bible was translated by several English Catholics; the New Testament in this version was published in 1582, and the Old Testament in 1610. In consequence of the singular rendering of some word or words of the text, certain Bibles have been oddly named. In Mathews' Bible the word "terror," in Psalms xci, 5, is rendered "bugges," making the passage read: "Thou shalt not be afraid for the bugges by night;" this is called the Bug Bible. In the German Bible, published 1560, Adam and Eve are said to have made themselves breeches of fig leaves instead of aprons; this is designated the Breeches Bible. In the Bishop's Bible: "Is there no traycle in Gilead," is found instead of balm; hence the name, The Traycle Bible. In the Douay version this word is rendered rosin, from which we have the Rosin Bible. The name Douay Bible arises from the city in France in which it was translated.

The translators of each of these different styled Bibles, encountered difficulties and opposition to their undertakings, similar to those met by Wyclif, some of whom were put to death. After James I. came to the throne of England, in the year 1603, he called the conference of Hampton Court, in the year 1604, to which he invited certain episcopal and puritanical ministers for the purpose of discussing the measures, having for their object the establishment of a conformity of worship and faith; at the second session of which Dr. Reynolds, a puritan minister, moved the question of a new translation of the Scriptures. King James, although opposed to puritanic views, favored the idea. A new translation became necessary, in consequence of serious disparities that were found to exist in the translations already made, which often lead to unpleasant controversies among the people. It was thought if a new one could be made under legal sanction and approval, authorized by law, the same being done by competent Greek and Hebrew scholars, much ill-feeling and all doubt of a correct translation would be removed. King James became deeply interested in the subject of a new translation, taking the matter into his own hands, and set on foot the necessary preliminaries without delay, and on a scale far surpassing anything that had been witnessed in England in connection with Bible translation. He, however, at once saw the necessity of enlisting the co-

operation of influential and learned men in order to accomplish the work contemplated. He called to his special aid Bancroft, Bishop of London, a man of reputed learning in the languages in which the Scriptures were originally written. The bishop was at first opposed to any further translation, as he was a true disciple of the old school, but the king won him over to his policy, and appointed him general overseer and final reviser of the work, and he pushed it forward with vigor and efficiency. Before the end of July, 1604, fifty-four scholars were selected as translators, and arranged into six companies, two of which were to meet at Westminster and two at each of the universities, Oxford and Cambridge. To this arrangement the king directed the heads of the universities to add to the number such others as they might deem qualified, and the bishops were required to spare no pains for securing the suggestions and criticisms of the best scholars in their respective dioceses.

The maintenance and remuneration of the translators was the king's next care, which was brought about by the revenues of certain pretends and church funds being turned to that end. All the preliminaries were completed, in which were included fourteen rules drafted by the king for the guidance of the translators. The rules were quite elaborate. Rule eight being pertinent to our subject, which illustrates the manner of the work, we quote as follows: "Every particular man of each company to take the same chapter or chapters and, having translated or amended them severally by himself, where he thinks good, all to meet together, confer what they have done, and agree for their part what shall stand." The work of translation commenced sometime after May, 1605. The whole version being completed in the manner herein indicated. Three copies were made, one at each place, and delivered to a committee of twelve—six of whom were chosen by the translators from their own number—two from each company—and six it is supposed were selected by the king, according to his first intention, from his bishops and other learned ecclesiastics not previously connected with the translation.

The work after passing its second revision passed into the hands of Bilson, bishop of Winchester, and Dr. Miles Smith (soon made bishop of Gloucester), who again revised the whole. Finally Bancroft, bishop of London, received it in charge, and bestowed such finishing touches as were yet

needed to fit it for its destined position. It was at length published in 1611, with a dedication to the King. The title page proclaimed that it had been executed "by His Majesty's special commandment," and that it was "appointed to be read in churches." Thus we have traced the origin of the Holy Scriptures, and noted some of the important translations thereof, as also the origin of our common version, and the principles and method observed in its preparation.

The Scriptures are now printed in upwards of two hundred languages and dialects. During the last seventy-five years, about one hundred and sixty millions of copies were circulated through the agencies of the Bible societies alone.

POLITICAL ECONOMY.---WORK AND WAGES.

C. W. NIBLEY.

New Conditions of Society,—Labor-Saving Machines.—The Necessity of Changing the Political Economy of the World.—The True System of Work and Wages.—Every Man a Worker.

The times we live in are peculiar in many respects. New conditions of society exist which never existed before in this world's history. They are really strange times. It is fashionable to meet such remarks with the observation that things always were in much the same condition as now; that there were always rich and poor, provident and improvident, workers and idlers among all peoples.

It is, and for many generations has been, profitable for the preachers, the soul overseers of men, to quote, by way of explanation, that passage of the Scriptures, which says, "the poor you have always with you." The preachers have tried to make the people believe that such a condition of poverty was intended by the Master. And this doctrine has been especially pleasing to the richer ones of the world, inasmuch as it tended to ease whatever pangs of conscience these richer ones might have in oppressing the poor, and they (the rich) being often pillars of the church, in a financial sense, have had such doctrine preached as they were willing to pay for. This class of workers, if we can dignify them by that name, have known always where the pay was coming from and preached accordingly. Let us be thankful that their trade is well nigh gone. But has the world ever before seen such times as we now live in? When was the time that transportation in all senses was carried on as now? Has the world ever before seen the thresher, the self-binder, the steam plow, the iron horse, the ocean steamer, and the thousands of labor saving machines of recent invention in all de-

partments of manufacture and trade? Verily, no! Then we have new, strange conditions which are unlike all past experience and which unsettle our political economy and are likely to break us to pieces.

Strange that with all these labor saving machines the laborer should receive no benefit, but be compelled to work as hard or even harder than ever before. We take great credit and glory for our nineteenth century civilization, but we have hundreds of thousands of tramps abroad in the land, which is not so much of a credit to us. The rich have been made richer by these inventions, the poor are made poorer and more helpless. It is affirmed, by those who have taken much pains to investigate the question, that were the machinery for making boots and shoes, now in the factories of these United States, kept running for five months in each year, more boots and shoes would be produced than our population could use or find markets for export; and it seems reasonable to conclude that not only in the boot and shoe trade but in the cloth trade, in the hat trade, and indeed in all kinds of trade or manufacture, there is made in a short time as much as can be used in perhaps double the period. By the aid of machinery, one man sitting on a self-binder for instance, and driving a pair of horses, does the work of ten or sixteen men of a few years back. And still the hours of the laborer are not lessened. "It is questionable" says John Stuart Mill, "if all the mechanical inventions yet made, have lightened the day's toil of any human being." Now there is something wrong about all this. Suppose we have an isolated community of one thousand men; they are workers with primitive tools, and it requires ten hours work from each man, six days in the week to keep them and their families living comfortably; and now some inventive genius introduces a combination of fire and water and iron—makes steam to do the great portion of the work, would it not seem that this blessing must shorten the hours of labor? I know there are more luxuries in the world than there used to be, but are the poor any better off than formerly? Let the armies of tramps answer. Let the miserable tenants of garrets and cellars in our great cities answer. The hungry and the naked are beginning to make answer in a voice audible and fierce. And even were we to concede that the poor enjoy some things that the comparatively

well to do did not have centuries ago, is that an answer to the great question?

A Jay Gould planted alone in the wilds of Africa or America with land, water and air to make money on, could perhaps, during his natural life, gather about him certain improvements of a few hundred dollars in value; but put a Jay Gould in New York with fifty millions of people swarming on the land; let your Jay Gould manipulate the labor of those people and he has in a few years accumulated a hundred millions of dollars. He, too, tells the poor: "Why you have great blessings—you have sugar sometimes! When did the poor in old times have sugar? You are free men, you have liberty, you are the sovereign rulers of this great nation. No man can make slaves of you." And yet at this very time thousands of the so-called "sovereign rulers" have no bread to eat, and no change of raiment, but go about the country looking, truly enough, like they were made out of the dust of the earth.

So the sovereign rulers having been told of all this for so many years, especially at election times, and on the Fourth of July; their greatest orators and statesmen continually holding up to them, in Congress and out, this, what they call "grand truth," that this is a people's government, a "government of the people, by the people, and for the people," these same sovereign rulers are beginning to ask themselves: "If this is our country and we govern it, why cannot we govern it in such a way that we shall at least be sure of bread enough to eat?"

And let me here remark that it is not simply bread and butter and good lodgings alone that can give me or any man contentment and peace. No, there is something more needed! "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." If we live by that word we will live according to the laws of justice and truth. This feeling of injustice—that you have dealt unjustly by me and that I have no means of getting justice done, that I have been and am oppressed, me and mine, and that you are the oppressor—this feeling is unbearable, insupportable and rankles in my heart, destroying every vestige of peace, it cankers my very soul, and if I do not smother it, it will drive me to desperation. What boots it that I am told by the editors and stump speakers that I am a free American citizen—"sovereign ruler," when I am

every day oppressed by the iron hand of capital? A nation of millions of men—not only this nation but many nations—are in these days asking themselves such questions. The answer is imperatively demanded; justice is demanded; something like an equal distribution of this world's goods is demanded; and no amount of sophistry—of “sovereign ruler” talk will put the great question off much longer.

“Gurth, born thrall, of Cedric, the Saxon,” says an eminent writer, “has been greatly pitied in these days. Gurth, with the brass collar round his neck, tending Cedric’s pigs in the glade of the wood, is not what I call an exemplar of human felicity; but Gurth, with the sky above him, with the free air and tinted bocage and umbrage round him, and in him at least the certainty of supper and social lodging when he came home; Gurth, to me, seems happy in comparison with many a man of these days, not born thrall of anybody; Gurth’s brass collar did not gall him; Cedric *deserved* to be his master. The pigs were Cedric’s, but Gurth too would get his pairings of them. Gurth had the inexpressible satisfaction of feeling himself related indissolubly, though in a rude brass collar way, to his fellow mortals on this earth. He had superiors, inferiors, equals. Gurth is now ‘emancipated’ long since; has what we call ‘liberty.’ Liberty, I am told, is a divine thing. Liberty, when it becomes the ‘liberty to die by starvation’ is not so divine.”

Our rich men accumulating their thousands, their hundreds of thousands, their millions, and the poor, not only suffering in body but in spirit also, and all the while being told that they have liberty and are free men—to me the end of such a state of society seems very near. And to make it worse the increased capacity for producing manufactured goods, so that for certain months in the year machinery must be stopped and men are out of employment, as our markets become glutted and our goods cannot be sold, what then is to become of the poor who are thus thrown out of employment? With our horses, after we have got a summer’s work out of them, we feed them and care for them during the winter months while there is no work. A horse is too valuable to let die of starvation. But a man, made in the image of God, after he has worked for us during seasons of prosperity, now when dull times come discharge him—turn him off, caring little, it would seem, whether he lives or dies. He has liberty, is emancipated—

no brass collar now about his neck—he has the “liberty to die by starvation.” He wanders about the country seeking work, becomes a despised tramp. If he goes to the door of the rich and asks for bread it is fashionable to set the dogs on him. If he asks for work, nobody believes he wants work, and so cursing his fate and with curses both loud and deep against the rich and the existing state of things he is prepared to do anything desperate. He becomes an Ish-mael in the world, an outcast from society, every man’s hand against him.

It is a pitiable sight to see an able bodied man begging for work and can get none:

“He begs his brother of the earth,
To give him leave to toil
But see his lordly fellow worm
The poor petition spurn
Unmindful though a weeping wife
And helpless offspring mourn!”

The Scriptures have foretold a time that should come when “the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.”

Surely it is a turning away of the simple to make them believe that they are the sovereign rulers of the land, when, in fact, they are manipulated in which ever way the cunning, the politician, the unscrupulous rich ones choose; and now they are brought to the condition we see, until one tires and sickens of the very report of strikes and other warfare between labor and soulless capital. And is not our much vaunted “unexampled prosperity” simply “the prosperity of the fools,” making myself wealthy at the expense of my poor brothers until they are ready, nay, anxious, to take my life from me, is that such prosperity as wisdom would build up? Hardly!

“What is the meaning of nobleness if this be noble?” exclaims an irritated author. “In a valiant suffering for others, not in a slothful making others suffer for us, did nobleness ever lie. The chief of men is he who stands in the van of man; fronting the peril which frightens back all others; which, if it be not vanquished will devour the others. Every noble crown is, and on earth will forever be, a crown of thorns. Why was our life given us if not that we should manfully give it? Descend, O Donothing Pomp; quit thy down cushions, expose thyself to learn what wretches feel and how to cure it. Descend thou! undertake

this horrid living chaos of ignorance and hunger weltering around thy feet; say I will heal it, or behold I will die foremost in it! Such is verily the law."

If it is noble to simply pile up your thousands, your millions and gain thereby the hatred of your poor fellow mortals until they are anxious to make an end of you, then I for one do not wish to belong to that class of nobility. No true Latter-day Saint can belong to such a class. And yet we are prone to worship money and the power of money. We too often look after the successful man more than the worthy man, and if he has only "made money" we are somewhat anxious to elevate him to the first seats in the synagogues. Time will come when this will be changed somewhat. The question must get to be, not "how much money have you made?" but "how much work have you done?" Have you, according to the faculty, or talent, bestowed by the Creator, done your work? This will yet be the great question before the Just Judge! Not, what is your family name? Nor whether you are Scandinavian, American or English; but, "What work hast thou done in my cause? What heroic suffering have you endured in prison or out? Have you been valiant for the truth?" Happy are they, even though they be poorest in this world's goods, who can truthfully answer, Yes. Of them it shall be said, "well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joy of thy Lord!"

But while our chief desire is to make money—while the chief anxiety we have is to succeed in piling up wealth, there is little to hope for from us, and when we come to be weighed in the balance we will be found wanting.

"The word hell," says Sauerteig, "is still frequently in use among the English people, but I could not, without difficulty, ascertain what they meant by it. Hell, generally signifies the infinite terror, the thing a man is infinitely afraid of, and shudders at, and shrinks from, struggling with his whole soul to escape from it. There is a hell, therefore, if you will consider, which accompanies man in all stages of his history, and religious or other development; but the hells of men and peoples, differ notably. With Christians it is the infinite terror of being found guilty before the Just Judge. With Old Romans, I conjecture, it was the terror, not of Pluto, for whom they cared little, but

of doing unworthily, unvirtuously, which was their word for unmanfully. And now, what is it if you pierce through his cants, his oft-repeated hearsays, what he calls his worships and so forth—what is it that the modern English soul does, in very truth, dread infinitely, and contemplate with entire despair? What is hell; after all these reputable oft-repeated hearsays, what is it? With hesitation, with astonishment, I pronounce it to be, the terror of ‘not succeeding,’ not ‘making money,’ fame, or some other figure in the world,—chiefly of not making money. Is not that a somewhat singular hell?”

Truly a singular hell, and yet it is verily the hell of to-day, the infinite terror, the thing most dreaded. Such a hell must have its corresponding heaven, and with such ideas of heaven and hell, what true nobleness or worth can be got out of a people that entertain such notions? Our ideas concerning such matter must change somewhat, and we must as a nation, begin to regard with infinite terror, something besides the failure to make money.

And, again, on this question of work and wages, we must learn that the mere payment of price agreed, does not end our obligations to the laborers we employ. Wages! If all I am to have for my work is the paltry dollar I get in this world, I fancy I shall be poorly paid. Is my brother sick, or in prison, and I visit him not, nor care in any way for his family, but content myself by saying: “I paid him his wages full up, what more can be expected?” Alas, if our obligations to one another, end here, we are doomed to certain destruction, for no nation ever held together long after adopting such a creed.

And when we reflect on it, what money consideration would satisfy you to take your life in your hand and go, say, into the Southern States, and preach the doctrines of the Church? Would money satisfy you as wages for work like that? Our wages are as certain as death; but dollars will not entirely fill the bill. The wages, as computed by the best authorities of the time, for the highest, bravest, and best work ever done on this earth was crucifixion on the cross. The wages John Milton received for his “Paradise Lost,” was ten pounds sterling. What of the wages of Joseph, the head of this great dispensation? Why, the man did not often know which way to turn to get enough to live on, and finally he was shot down—ignominiously put to death. A braver

nobler, or better than that same Joseph, this world has never seen for eighteen hundred years. In payment for work done he received the wages considered due!

O, my friends, we must have some other method of computing wages than supply and demand; for the obligations between me and my poor over-labored brother are deep and far reaching as eternity. He is driven to too many hours of sore toil to support his family. The work he does is of the hardest and it is poorest paid. Am I responsible for his condition? Are you? Who is? Necessity compels him to do, we say, but is such necessity just?

The rights of man are well understood in these days. We have made much progress from the days of Cedric and Gurth. The days of what we call slavery are forever past. And these poor laborers, understanding so well the rights that free men *should* have, begin to feel that the injustice done them cannot be much longer endured. Upon the Latter-day Saints devolves the labor of changing the political economy of the world. What have we done thus far towards making that change? Comparatively nothing. If I have to hire a man for a day or a month or a year I usually find out what such labor is worth in the market and make my bargain accordingly. And even if I wished to do otherwise; if I stopped to inquire concerning the man's family, whether it is large or small and try to be at least just in paying wages, I am compelled by the very necessities of the case to purchase his work for the going figure, and for this reason: if I am making cheese, for instance, or lumber or anything else, I must compete with other manufacturers, otherwise I can find no market; if I do not find a market I and my laborers are alike ruined. This cut-throat competition exists in every department of the world's trade and manufacture. It exists with us precisely as elsewhere. We are governed by it. It cannot be otherwise until our system of political economy is entirely changed. English men must work a little cheaper in order to compete with the Germans. The Germans, they say, work about fourteen hours daily and are paid just enough to enable them to keep on working. Here in our own country we have a Rock Springs massacre of innocent Chinese laborers simply because these Chinese can work for less and live on less than Americans. The other day there was presented in Congress a petition a mile and a half long—the longest ever seen there before—signed by

fifty thousand Knights of Labor, asking for more stringent legislation on the Chinese question. It requires no prophet to predict what all this is coming to. Fifty years ago, when everything was prosperous and the nations were enjoying an era of what they called "unexampled prosperity," it required a great Seer and Prophet to tell these nations that the day was soon at hand when revolution, riot, anarchy and, finally, destruction awaited them. Now, thinking men everywhere see nothing but trouble ahead, and "men's hearts fail them for fear of the things that are coming on the earth."

Poor, foolish mortals to think that legislation of any kind can avert the calamity. When you can legislate some soul into these soulless corporations; when you can legislate virtue, honor and truth into mankind, then, and also not till then, can your legislation be effective. That cannot be done; legislation can do much, but it cannot do that. Virtue, honor, what we call soul, has got to *grow* in the hearts of men, being first planted there by men who have themselves some of these noble qualities. For like begets like, and it is soul that kindles soul. The re-training influences of a religion which will make me and you and all, do the right thing and the just thing, that, and that only, will prove the corrective. Legislation never did nor can. And when a religion loses power to restrain men from dealing unjustly with one another, such a nation of men are doomed—their end is nigh. Such a religion too is good for nothing: it too, has lost its soul; "it cumbereth the ground" having lost its power over mankind, church members having no terror of excommunication or anything else that the church can do, having only an "infinite terror" of not making money. Such a religion should be "hewn down and cast into the fire." For without religion society cannot be made lasting and permanent. These evils of which we have to complain, and which are in these days speaking "trumpet tongued" through the throats of the oppressed millions, cannot be cured without the Gospel of Jesus Christ.

In the adoption of that, and living by its laws I can see a remedy for these ills, a time of blessedness and peace, which is surely coming; when the cry of the hungry and the oppressed will be heard no more in the land forever. The nations will not hear, and therefore speedy destruction awaits them. Thus runs the indictment of the Scriptures against them: "Because I have called and ye have refused,

I have stretched out my hand, and no man regarded. But ye have set at naught all my counsel, and would none of my reproof. I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation; and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me but I will not answer; they shall seek me early but they shall not find me. For that they hated knowledge and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely and shall be quiet from fear of evil." (Proverbs i, 24 to the last.) Setting at naught the counsel of God, despising His reproof, not having eyes to see when He stretches out His hand in so many marvelous and miraculous ways—all this, never fear, has a sure and certain reward, which is "destruction as a whirlwind." And the "unexampled prosperity," of which in these days we have heard so much—a prosperity which makes here a millionaire and there a million tramps, is surely enough the "prosperity of fools," and it *shall* destroy them."

"But whoso hearkeneth unto Me shall dwell safely and shall be quiet from fear of evil." Have we, my friends, altogether hearkened unto him? In our scramble for this world's goods have we dealt with one another strictly according to laws of justice? We have not, and until our system of work and wages is changed we can not. How to bring about this change is the grand question. There is one way and only one that will be found in a system where laborers and masters have a common interest; where the profits on all the work that is done shall inure not to one man or a corporation of ten or fifty, but to the society as a whole; where individual interest shall sink and one common brotherhood—each man having an equal interest in the work—will yet be found to be the true system of work and wages.

I know this will call forth many an "impossible!" "impracticable!" but I tell you it is not impossible, but must become possible, and very soon, too, or we with our Jay Goulds on a small scale, with the land all taken by the first settlers, and rent increasing each year, will find poverty

pressing more and more on the million, while the few will wax richer and richer. This feeling of looking out for number one will have to give way to something broader and nobler. God so loved the world that He gave His Only Begotten Son—gave His life for all the seed of Adam. "The wealth of a man," says Carlyle, "is the number of things he loves and blesses, which he is loved and blest by." And the man who is so narrow in his soul that in the broadest stretch of his imagination, he can only reach to "me and my wife, my son John and his wife," is not fitted for such a new brotherhood, and I fancy will be among the first to cry "impossible!"

With such a system I can see blessings, peace, stability in the government, permanence in occupation, each one doing his utmost to make his stewardship a success, balancing up at the appointed time, and saying "here is what we have made, let it go into the general treasury and be used for blessing, building up and strengthening the society." I can see God's blessing on all that. No tramps, no idlers. Every man a worker, and the man who wished to husband his strength too much, who, in fact, is lazy, he should be labor-ed with, persuaded, and if he still persisted in his idle course, he should be expelled, for the word of the Lord is, "Thou shalt not be idle, for he that is idle shall not eat the bread nor wear the garments of the laborer," Doctrine and Covenants, Sec. 42: 42. And again: "Let every man be diligent in all things. And the idler shall not have place in the Church except he repents and mends his ways." Doctrine and Covenants, Sec. 75: 29. You shall expel him from the Church, from the society, except he mends his ways.

Then with the aid of labor-saving inventions I can see how the hours of labor would be shortened; for if enough food, clothes and other necessaries and even luxuries would be produced by each person laboring four hours in each day of the six working days, the balance of the time could be used for education, for recreation, for worship and enjoyment. Then our hell would cease to be the fear of not making money or getting on in the world, but we and our children would grow to have one "infinite term" which in the language of the old prophets is the "fear of God"—the fear of sinning against light and truth and justice. In such a well ordered self-sustaining community the arts and sciences would be encouraged and promoted, all that is highest and

lost among mankind would find place here. No man would have any fear that when he had passed away his family would not be cared for, employed, looked after; for they with all the other members would have an equal interest in the wealth of the society. And yet there would of necessity be superiors—governors, masters, in a word a priesthood wisely and justly directing all labor, spiritual and temporal.

But do not run away with the impression that I recommend a long table for everybody to eat at and all to have the same kind of food, and so forth; we can all have equal rights and interest in all the Church possesses, without all being compelled to eat brown bread or drink buttermilk. Nor would we all be treated exactly alike, so far as the distributing of this world's goods go, for he who should be most worthy, we should feel it a pleasure to see him living in the best house, dressed in the choicest apparel, and eating the fat of the land.

The loyal and loving heart can find no fitter way of expression than by bounteously giving. So we, being loyal, would feel it our highest privilege to give; saying in the language of the Scriptures, *Thou art worthy! Thou art worthy!* Every man would find the place he was by nature best fitted to fill, and he would contentedly labor in his place. Such a state of society would be a millennium, and the prayer taught by the Master, more than eighteen hundred years ago: "*Thy Kingdom come! Thy will be done!*" would at length be realized.

SCIENCE.—II.

JOHN E. CARLISLE.

A Broad Field—The Student of Science—Matter—Change of Form—Properties of Matter—Discoveries of Recent Years.

In our previous lecture we treated Science in a general way, referring to some of the incentives to its study. The field is so broad that we are led to continue somewhat in our former vein of thought, and bring to your attention the views of other thinkers than the ones formerly quoted. The study of science is fraught with much responsibility, bringing, as it does, to the one pursuing it, intense happiness or measureless discontent. One should enter upon the study of science with a firm belief and determination that he will be made a better, brighter, happier and consequently a more contented man by acquiring the knowledge to be gained. He should never allow egotism or self-pride to cause him to lose sight of the grand fact that the evidence of a Deity is indelibly stamped upon all the works of nature. It is important to begin the study of natural laws, recognizing that their study will lead to a stronger faith in the Creator. Herein lies much responsibility; for the superficial and worldly minded in pursuit of their own whims have allowed themselves to be carried away with the false idea that there is no God. They evidently began with a wrong motive, studied with it, and allowed themselves to be carried away to the accepting of delusions. The student should ever remember that the bright minds which have added most to the world's knowledge and good, are those of men and women who have believed in a supreme being.

It was properly claimed by a writer in the sixteenth century that "the consideration of the vastness, beauty, and regular motions of the heavenly bodies, the excellent struc-

ture of animals and plants, besides a multitude of other phenomena of nature, and the subserviency of most of these to man, may justly induce him, as a rational creature, to conclude that this vast, beautiful, orderly, and, in a word, many ways admirable system of things, that we call the world, was framed by an author supremely powerful, wise and good, can scarce be denied by an intelligent and unprejudiced considerer."

The deeper the study, and the more skillful the student the clearer the hand of a Divine Being is seen in the creations of the universe. In entering from the ante-chambers of nature into the inner apartments, says Prof. Rodwell: "To prepare himself for such an entry the student of science must approach the portal of nature reverentially, and with his head bowed. He must throw off all pride of intellect at the very threshold. He must be patient, trustful, loving, earnest, full of a spirit of scrutiny, of research, of minute investigation. He must educate his mind to a condition of quick inference combined with a steady balancing of opposite causes. He must forbear to theorize hastily and without full warrant, and he must purge his mind from inherent fancies, from the influence of preconceived opinion, and from the fallacies which may belong to his own peculiar attitude of thought. He cannot too often bear in mind that the senses are finite in their capability of observation; that they are devoted solely to the well-being of the organism of which they form a part, and hence require careful usage when applied to the investigation of the external world. He must therefore examine and experiment with extreme scrupulosity before he admits it as absolute; his mind must be fortified by legitimate modes of operation suitable for such studies; and every influencing cause must be eliminated before the commencement of a precise deduction. He may use theory for marshaling troops of experimental results, but it is to be remembered that a bad general may cause the best soldiers to lose a battle. The true student of science is penetrated by an intense desire for truth, by a fervent spirit of inquiry. He knows not whither he is going, but he sees before him dimly and in the distance a clear and divine light. * * To attain this he directs all his efforts, devotes all his life. The reach for it induces the astronomer to 'out-watch the Bear' to pass a lifetime in tracking stars through the boundless space; and the physicist to de-

wise exquisite tortures to bend stubborn matter to his will, and compel it to disclose its inmost secrets. * * The older writers in physical science delighted in symbolical designs, in which the forces of nature were represented each at his appointed work, and above all they placed a cloud from which issued the hand of God directing the several agents of the universe, and introducing harmony into their various actions. Thus, too, the true son of science, while he is filled with awe and wonder at the glory and immensity of creation, should ever bethink him of the great first cause." These thoughts beautifully show forth the qualifications necessary for a student of nature. The more we study them the brighter they gleam to us with the rays of truth. Truly, no one should enter upon the portals of nature to study her wonderful and magnificent laws without being possessed of an earnest purpose to discover truth and to use the knowledge gained for the benefit of mankind and to the glory of that Being who understands all things. With these few thoughts we shall turn our attention to a few of the fundamental principles of that branch of science denominated Physics.

It is not our purpose, neither is it our forte, to enter deeply into this instructive subject. Our aim is to call attention to a few things, and to use such selections from reputable authors within our reach as are suitable to our purpose. The substances we see around us in various shapes and forms, adapted to multifarious purposes, have been prepared among other things for the uses we see made of them. Some have been handled, changed in form and place to suit the requirements of intelligent men. We realize readily that they occupy space, and that they are made of something. That of which they are composed has been given the name, matter. In studying the arrangement of matter, it is classified into masses, molecules and atoms. Our observations have taught that matter undergoes numerous changes. We see it in a solid, liquid and vaporous state. We see different combinations in the solid state. These changes are classified under two general heads, physical and chemical, which are governed by certain laws operating in a wonderfully marvelous manner. Ice changed to water illustrates the physical change, while water separated by heat into two gasses, oxygen and hydrogen, illustrates a chemical change. Wood burned may also be cited. The matter of which it is com-

posed is not destroyed in the burning, but it is changed. Water, various gasses and ashes are formed by the burning. Regarding matter, Prof. Warren says:

"We do not know that any new and higher forces have been added to matter since man's acquaintance with it. But it would be easy to add any number of them, or change any lower into higher. That is the meaning of the falling granite that becomes soil; of the pulverized lava that decks the volcano's trembling sides with flowers, that is the meaning of the grass becoming flesh, and of all high forces constitutionally arrayed for mastery over lower. Take the ore from the mountain. It is loose, friable, worthless in itself. Raise it in capacity to cast-iron, wrought iron, steel, it becomes a highway for the commerce of the nations, over the mountains and under them. It becomes bone, muscles, body for the inspiring soul of steam. It holds up the airy bridge over the deep chasm. It is obedient in your hand as blade, hammer, bar or spring. It is inspirable by electricity, and bears human hopes, fears, and loves in its own bosom. It has been raised from valueless ore. Change it again to something as far above steel as that is above ore. Change all earthly ores to highest possibility; string them to finest tissues, and the new result may fit God's hand as tools, and thrill with His wisdom and creative processes, a body fitted for God's spirit as well as the steel is fitted for your hands." And by the way, the hand is an instrument with which God has blessed man that enables him to accomplish many things and to attain to a state of refinement and enlightenment which cannot be conceived of without it.

Prof. Adam Sedgwick says: "If we commence our examination of the natural world with the small portions of matter which surround us, and, following our induction in a new direction, resolve them into their elements and unravel the laws of their combination, we see at every step new cause for wonder, new objects for admiration. Every portion of matter we tread beneath our feet, however insignificant as an object of sense, propagates its influence through all space, and is felt in the remotest regions of the universe. However small the particle of dust we trample upon, it may present traces of a mechanism subservient to the complicated functions of a living being, or it may be a compound inorganic body, possessing properties of indefinite complexity; and though it be what we call a simple substance, still it is

held together by its own laws of cohesion; it is composed of elements not brought together fortuitously, but in obedience to a fixed law, by which they are congregated in definite proportions and grouped in symmetry and order. Not only is every portion of matter governed by its own laws, but its powers of action on other material things are governed also by laws subordinate to those by which its parts are held together. So that, in the countless changes of material things, and their countless actions on each other, we find no effect which jars with the mechanism of nature, but all are the harmonious results of dominant laws."

While matter itself may be changed in form and utility to man, it cannot be destroyed or annihilated. Joseph Smith, the great prophet of the last days, enunciated this truth. Matter always existed. Parley P. Pratt, after demonstrating that it is not in the power of any being to originate matter, said: "Hence we conclude that matter as well as spirit, is eternal, uncreated, self-existing. However infinite the variety of its changes, forms and shapes; however vast and varying the parts it has to act in the great theatre of the universe—whatever sphere its several parts may be destined to fill in the boundless organization of infinite wisdom, yet it is there, durable as the throne of Jehovah. And eternity is inscribed in indelible characters on every particle. Revolution may succeed revolution, vegetation may bloom and flourish and fall again to decay in the revolving seasons; generation upon generation may pass away and others still succeed; empires may fall to ruin and moulder to the dust and be forgotten; the marble monuments of antiquity may crumble to atoms and mingle in the common ruin; the mightiest works of art, with all their glory may sink in oblivion and be remembered no more; worlds may startle from their orbits, and, hurling from their sphere, run lawless on each other in inconceivable confusion; element may war with element in awful majesty, while thunders roll from sky to sky, and arrows of lightning break the mountains asunder, scatter the rocks like hailstones, set worlds on fire, and melt the elements with fervent heat, and yet not one grain can be lost, not one particle can be annihilated. All these revolutions and convulsions of nature will only serve to refine, purify, and finally restore and renew the elements upon which they act."

What a grand field for contemplation there is here! The

achievements accomplished by mind over matter are indeed marvelous, but those accomplished by the master mind of all surpasseth human comprehension. We have seen that matter possesses certain qualities, or more properly speaking, properties. These are divided into two classes, general and specific. The general properties are those found possessed by all bodies, and for this reason people pass them by in ordinary life without bestowing any particular attention upon them. When we see an object we are not apt to stop and reflect regarding its occupying space. Our senses tell us that it is there and that it takes up room. We are aware, too, that standards have been adopted for measuring the length, breadth and thickness of the object. This property of occupying space is termed magnitude. No two bodies can occupy the same space at the same time, and hence we have a reason for naming another property of matter—impenetrability. There are apparent contradictions to the claims made for this property. Instance---put sugar in water and it seems that two things occupy the same space at the same time, but minute examination teaches that this is not the case.

Divisibility is an interesting property of matter. It is that property which allows it to be separated into parts. There is nothing so small which we have seen but what can be divided. The extent to which matter can be divided is beyond the mind of man to grasp. Some idea, however, of the divisibility of matter may be found from the following statements by Prof. Steele:

“The tiny nations of animalcula furnish most striking illustrations of the divisibility of matter and the minuteness of atoms. This is a world of which our unaided senses furnish us no proof. The microscope alone reveals its wonders. In the drop of water that clings to the point of a cambric needle, the swarming millions of this miniature world live, grow and die. They swim in this their ocean full of life, frisking, preying upon each other, waging war and re-enacting the scenes of the great world we see about us. Myriads of them inhabit the pools of water standing along the roadside in summer. They go up in vapor and fly off in dust, and reappear wherever moisture and heat favor the development of life. Yet, minute as they are, they have been fossilized (turned to stone) and now form masses of chalk. Tripoli, or polishing slate, is composed of these remains, each skeleton weighing

the 1-187,000,000 of a grain. If we examine whiting under a powerful microscope, we shall find that it is composed of *tiny shells*. Now let our imagination conceive the minute animals which formerly occupied them. Many of them had simple sack like bodies, but still they had one or more stomachs, and possessed the power of digesting and assimilating food. This food, coursing in infinitely minute channels, must have been composed of solid as well as liquid matter; and finally, at the lowest extreme of this descending series we come to the atoms of which this matter itself was composed."

Hall's Journal of Health states that it was formerly thought that mites of cheese were the smallest forms of animal existence, but it is now considered that a mite is twenty-seven million times larger than some animalcula disclosed by the microscope, some of those discernible in certain water being so small that a thousand million of individuals, each with a distinct life of its own, occupy no more room than a grain of sand; but their number is sometimes so great that they give to the water they live in a red or yellow tinge. In this connection it is estimated that the milk of a codfish contains more minute animals than the whole human population of the world. The mind is lost in contemplating these minute creatures and their relation to each other, and it is involved in deeper mystery when it endeavors to grasp the atoms of matter which compose these bodies. This leads to the consideration of a theory which has been adopted for convenience in the investigation of science and called the Atomic Theory. It supposes that matter is divided into infinitely small particles called atoms. A number of these combined together constitute a molecule. In the arrangement of matter it is found that there is a space between molecules which gives a property to matter called porosity. It is found that gases, liquids and solids are porous and the study of matter in relation to this property develops some very peculiar facts. It is said that a hollow sphere of gold was filled with water and tightly closed, at Florence, Italy, in the 17th century. The ball was partly flattened by pressure applied to the outside and the size was diminished, and water forced through was found on the surface like drops of dew. The experiment proved that gold has pores and that they are larger than the molecules of water. It is well known by experienced artizans that stone pillars and arches

are frequently compressed by the great weight which rests upon them. This property we are now considering enables us to use the process of filtering for the purification of liquids, especially water. Heated iron is expanded, the pores are enlarged. Cold causes the molecules to come nearer together and the iron contracts. A jar filled with one kind of gas can be filled with another, demonstrating that gas is porous. It is a curious fact that matter unanimated by what we term life will not of itself change its position. Were I to leave this room and on returning find this stand gone I would know at once that some power outside of that possessed by the stand itself had moved it. When a body is put into motion there is a tendency with it to continue in motion, which it would evidently do were it not stopped by some outside force. These peculiar tendencies of matter give rise to the term designated among scientists, Inertia.

Perhaps one of the most pleasing properties of matter to reflect upon is its indestructibility. "Indestructibility is that property," says Steele, "which renders matter incapable of being destroyed." The noted author of popular text books on physics, Avery, says: "Science teaches that the universe, when first hurled into space from the hand of the Creator, contained the same amount of matter, and even the same quantity of each element, that it contains to-day. This matter has doubtless existed in different forms, but during all the ages since not one atom has been gained or lost. Take carbon for instance. From geology we learn that in the Carboniferous Age, long before the advent of man upon the earth, the atmosphere was highly charged with carbonic acid gas, which, being absorbed by plants, produced a vegetation rank and luxuriant beyond comparison with any now known. The carbon thus changed from the gaseous to the solid form was, in time, buried deep in the earth, where it has lain for untold centuries, not an atom lost. It is now mined as coal, burned as fuel, and thus transformed again to its original gaseous form. No human being can create or destroy a single atom of carbon or of any other element. Matter is indestructible. Water evaporates and disappears only to be gathered in clouds and condense and fall as rain. Wood burns, but the ashes and smoke contain the identical atoms of which the wood was composed. In a different form the matter still exists and weighs as much as before the combustion."

There is great consolation in the thought that atoms of what our bodies are composed are destined never to be destroyed; that they are to remain throughout the endless ages of eternity. These earthly tabernacles may decay and die, yet the atoms of which they are composed will exist forever. Revived and animated by a higher intelligence they will perform a grand mission through the ages. The properties which we have now briefly treated pertain to all kinds of matter. There are properties termed specific which pertain to only certain kinds. Some substances being easily broken while others are equally as easily drawn into wire give rise to the terms, brittleness and ductility. It is said that brass wire is made so fine that when woven into gauze there are 67,000 meshes in a square inch. There are substances which can be hammered into sheets or other forms, and others which do not yield to pressure, hence we have malleability and hardness as properties. Gold is so malleable that by beating into leaves 360,000 of them may be made into a book only an inch in thickness. Copper possesses this property to so great an extent that a mechanic can beat a kettle out of a solid block of copper. It is found that certain substances when compressed and freed again resume their natural position and are consequently said to possess the property of elasticity. Gases and liquids possess this property. It is related that a sword was exhibited at the world's fair in London which could be bent into a circle and which would fly back to its straight position immediately upon being released. We have mentioned briefly a few of the properties of matter treated in text books upon physics. There are doubtless many subtle and powerful properties belonging to matter of which scientists know nothing. Discoveries of recent years have brought to light many things not known a half century ago. The knowledge gained has accomplished wonders and has made man nearer his Creator. It remains for him to continue his studies in faith and with sincere earnestness, for the bright era dawning upon the world will witness many startling and grand discoveries.

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