

The Seventy's Course in Theology

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In the past, a too exclusive adherence to merely "text methods" of work has been followed. That is to say, there has been a selection of separate and disconnected texts marshalled together in support of a given subject without sufficient care being taken to know the context and historical association of the scriptural utterances, often attended with great danger of forming misconceptions of such texts, resulting in wrong deductions and conclusions. The present aim is to make our Seventies familiar with the spirit of the scriptures, learning something of the individual books, as a whole, something of their general import and their relationship one to another; that from this general acquaintance with the whole volume of scripture, the Seventies may become more competent to use separate passages more intelligently and effectively, and with less likelihood of making mistakes.

The fear has been expressed that since so many lessons are devoted to the Bible, nearly half the years' course, there will be some danger of the work becoming monotonous; but that fear is based upon the common misconception that the Bible is one book, instead of a collection of books, thirty-nine in the Old Testament and twenty-seven in the New of our common English Bibles. Since the books are so many and the time period covered so great—about 2500 years, from Moses to St. John—and the books being composed by many writers—there is promise of plenty of variety, both as to books and subject matter. It is the rapid survey of a whole library of books that is contemplated, rather than the study of one book, albeit the many books are bound together in one volume. The consideration of the American volume of scripture, the Book of Mormon, and of modern revelation in the Doctrine and Covenants and Pearl of Great Price, in the latter part of the course, together with the suggested lectures and the special lessons on present day subjects, scripture reading exercises, etc.,

etc., will unquestionably give ample variety to the year's work.

THE CLASS TEACHERS.

The First Council in its circular letter on the subject of the new order of things in relation to Seventies' meetings, course of study, etc., has already suggested that the new plans of Seventies' work would make it necessary for the quorums to find the most efficient teachers for their classes. "Where the most efficient teachers are to be found among the presidents of quorums," says the circular letter, "of course they will be given preference; but where more efficient men can be found in the quorum membership they should be selected as teachers and perform their duties under the direction of the Council of the Quorum, which, of course, will always be the presiding authority in all quorum and class meetings, and conduct all the exercises except the class work. It might be well to select the most proficient man for teacher, and appoint one or more assistants who should prepare for the class work, and in the event of the teacher's absence, and even occasionally when he is present, they could conduct the exercises.

MANNER OF LESSON TREATMENT.

It is not desired that there shall be a too slavish adherence to the letter of the lessons. The lesson forms are merely suggestive. Nor is it the intention to set forth a stereotyped method of treatment of what is given. Much will depend upon the teachers. Some will prefer to assign the whole lesson to the quorum in general and conduct the exercises as a class; others may prefer to make special assignments of topics from the subject matter of the lessons and have brief formal lectures devoted to them, followed by review questions, formulated either in advance or in the course of the lesson exercises, or at its close by the one conducting

the class. Either of these methods can be made satisfactory, or a combination of them might be adopted. It is desirable that the quorums and class teachers exercise their freedom in these matters, only let them throw life and individuality into the work and they will succeed.

The class meetings of the quorums can continue throughout the year practically without interruption. Interruption will only be necessary in order to attend the Stake Quarterly Conferences, and the ward conferences where the respective quorums are located, and these occasions will not exceed five in number. There will be no occasion for postponing class exercises in order to attend to the business affairs of the quorum, since half an hour of any regular session of the quorum will be sufficient for the transaction of any business it may have to do if prompt and business-like methods are employed. If not, a special meeting could be called. It is expected, of course, that the council will continue to hold its council meetings apart from the quorum and class meetings, but these, too, could be held on the Sunday morning either before or after the regular meeting.

HOME READING AND PREPARATION.

Home reading and preparation outside of class hours should be insisted upon. It is not intended that the only mental work in connection with our course of study shall be the two or three hours devoted to the work on Sunday morning. There must be reading through the week. For example, during the weeks that the Pentateuch constitutes the lessons—three in number and hence extending over three weeks of time—it is expected that members will read the five books of Moses through, not a difficult task; and so on throughout all the lessons. By reading about one hour a day an average reader may complete in one year the reading of the four books of scripture covered by the

present year's lessons. Necessarily, this will be rapid reading, but it should be remembered that we are only reading the scriptures this time to get a general idea of their contents, and the relation of the parts to the whole. The object now is not to ponder deeply over texts and combine them subjectively, or work out doctrinal or historical themes, hence we can read rapidly in this first survey of the scriptures proposed in these lessons. In addition to reading the books of scripture themselves, members should consult as far as possible the references given on the various books and topics in the lesson analysis. These references are quite numerous and varied, made so purposely, so that if the members do not happen to have access to one of the Dictionaries or Helps or other works of reference, they might possibly have another—one at least out of the many, and the notes are given that all may be assured of some assistance in making lesson preparations by consulting the utterances of those who are recognized as authorities upon the subjects on which they are quoted. If this is thought to be a rather heavy course of work let it be remembered that it is to become a settled conviction with all that, *To be a Seventy means mental activity, intellectual development, and the attainment of spiritual power, and this may be done only by hard persistent work.*

SCRIPTURE READING AND SPECIAL TEXTS.

At Lesson XIV, Part II, it will be observed that "scripture reading" is introduced as an exercise to be rendered immediately after the opening exercises and before taking up the lesson proper. The purpose of this exercise is as follows: It is well known that in some Christian families in the world, it is the custom to make the reading of the scriptures a part of the family worship, and our Elders when visiting in such families are called upon to read the scripture lesson before engaging in prayer—an example

that could be followed with profit in our own family worship. The desirability of our Elders being prepared to acquit themselves well on such occasions as named above, is obvious, and to do that each one should have in mind a number of suitable chapters or parts of chapters of the scriptures with which he is familiar, which are appropriate for inspiring the true spirit of worship, and which he can read effectively. It is, therefore, urged that class teachers direct the members of the class, when this exercise begins, to select each for himself, such scriptures and practise the reading of them, that when called upon to read before the class he may be prepared. Both the reading and the appropriateness of the scriptures chosen should be subject to the criticism of the teacher at the time. Correct pronunciation should be taught and insisted upon and practiced until it shall become habitual. From the selections read before the class, and the suggestions from the teachers the readings will elicit, each member in time will be able to build up a fine list of chapters or parts of chapters that will be suitable for family worship and special reading. It is not expected that this exercise will occupy more than ten minutes, and usually should not occupy more than five. An example of such reading exercise is given in Lesson XIV, Part II.

The object of publishing a special text with each lesson, is to bring before the members of the class passages of striking beauty, doctrinal value, or of spiritual power; both that our Seventies may in this way gradually build up a collection of striking texts, and also that they themselves may form the habit while reading, of noting such passages and making them their own. They will find the noting of such passages a very fruitful and successful means of enriching their own language and enlarging their powers of expression.

LECTURES.

Occasionally special lectures and papers are outlined in the lesson. Teachers should make assignments of these exercises two or three weeks before the time for them to be rendered, that there may be ample time for thorough preparation, with the view of making the lectures and papers an intellectual treat to the quorums.

SUBJECTS OF PRESENT DAY INTEREST.

In the latter half of the course for the present year, subjects of present day interest are introduced to give variety to, and increase the interest in the lessons. It is suggested that these subjects be treated by having extemporaneous speaking upon the various topics in them. That is to say, let the subject be announced a week in advance for general consideration by all the members of the quorum. Then when assembled, the teacher conducting the exercise should call upon the members without previous notice or warning to speak on some subdivision or special topic associated with the subject matter of the lesson. The notes in these lessons comprise suggestions as to the construction of speeches or lectures, and these should be considered and enlarged upon, as the notes are only hints in the direction of helpfulness to the young and inexperienced members of the class. The purpose of introducing these subjects of present day interest is that the members of the quorums may be trained a little in applying the revealed principles of the Gospel to our present day problems, which to know how to do, and to do it well, is a matter of first rate importance.

Neither in these extemporaneous exercises nor in any other of the lessons should excuses or hesitancy be tolerated. No member should be allowed to refuse to make the effort to speak. Strict class discipline should be maintained all

along the line. We are dealing with men, not children; and, moreover, with men who of their own volition and desire have accepted the office of Seventy, and are under the deepest moral obligation to bend every energy to qualify themselves for the high duties pertaining to their office, and therefore should be thoroughly in earnest in these class exercises, and in home study and preparation. No foolish pride that shrinks from revealing one's ignorance or lack of training or ability should stand in the way of taking an active part in class work. He who would make progress in knowledge and the training of mind faculties and polite and graceful deportment, must know that a humble attitude of mind that submits to correction and suggestion, are conditions precedent to that progress. We assemble in quorum capacity for this training. Our quorums are to become our workshops for the education of men, and each should manifest the willingness to try, and no matter how complete the failure or how often it is repeated there should be promptness and thoroughness and earnestness of effort and willingness to try again whenever a member is called upon to take part in class work.

CLASS CRITICS.

Class critics may be appointed to criticize in kindness and in fairness, but frankly and honestly, the class exercises; not necessarily confining their criticism to defects alone. Excellence may be noted and moderately praised, but benefits will naturally arise chiefly from having defects in matter and manner pointed out to the member rendering an exercise, such as awkwardness in bearing, unsuitableness of phraseology, wrong use of words, errors in grammar, mispronunciation of words, misconceptions in ideas, defects in logical treatment, inappropriateness of illustration—let all such things be subjects for fair but frank criticism, and submitted to willingly and in good

part, for purposes of improvement, and beyond a doubt such criticism would be very helpful.

If the suggestion of the appointment of the critic be acted upon, a different one should be appointed, say every month, or not less seldom than every two months.

OPENING EXERCISES.

It will be observed that no suggestions are made in the lessons in relation to opening exercises. It was thought unnecessary to make any since that can be easily managed as each quorum deems proper. We do suggest, however, that singing be made part of such exercise; both on account of its being a very beautiful and appropriate exercise for such meetings as we propose our quorum class meetings to become, and also for the reason that singing is a training that our Elders very much need to equip them for their mission work. All, therefore, should be induced to participate in this exercise to the extent of their abilities. Occasionally ten or fifteen minutes could be devoted to practice in singing—right good earnest work, until each quorum builds up a repertoire of suitable hymns and spiritual songs. It is quite possible, too, for nearly every quorum to have a fine quartette or male chorus, and occasionally these could render special pieces to enliven the meetings and make glad the hearts of the brethren, but not to the displacement of congregational or quorum singing.

And in the selection of hymns and songs, and choruses, appropriateness should be carefully considered. Let the strong, stalwart hymns of the present dispensation be practiced in the quorums, and not the namby, pamby, childish hymns that sometimes find their way into the repertoire of songs sung by our Elders in the mission field. Let us have such hymns as,

"The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled!
The dawning of a brighter day
Majestic rises on the world."

A trumpet blast within itself. Such hymns as,

"An angel from on high,
The long, long silence broke," etc.

Also,

"Israel, Israel, God is calling,
Calling thee from lands of woe," etc.

Also,

"If you could hie to Kolob.
In the twinkling of an eye," etc.

Also,

"O say, what is Truth? 'Tis the fairest gem," etc.

Also,

"Israel, awake from your long silent slumber!
Shake off the fetters that bound thee so long," etc.

These few indicate a class of our hymns that are peculiarly ours—peculiarly Mormon hymns that are vibrant with the spirit of the latter-day work because it produced them—inspired them, and they are more appropriate, at least for Seventies, for missionaries, than the half sectarian songs many of our youth are learning to cultivate a taste for. Let us learn to sing Mormonism as well as to preach it. Every

Elder who can sing at all should carefully select a set of hymns that have the missionary spirit in them and learn to sing them.

PRAYER.

A word on prayer. If singing be considered important, both in the opening and closing exercises of our meetings, and as an accomplishment of our Seventies, praying must be regarded as of far more importance. As gold to brass; as diamonds to pebbles; so is prayer to singing, even, so much more important is it. Yet how little attention is given to prayer! I mean to the cultivation of the gift of it; to nourishing the spirit of it. After an elapse of two thousand years we still have need of going to the Master and saying, "Lord teach us how to pray." To attempt any extended suggestions on the subject here, however, would be beyond the scope of this introduction; all that can be done is to call attention to the need of good taste being observed when addressing the All Father; appropriateness of our petitions to the occasion, respectfulness and reverence in the manner of our address; avoiding a frequent repetition of the divine name or titles; and, above all, right feeling towards the Good Father when speaking to him.

THE ORGAN OF THE SEVENTIES.

The Seventies are to be congratulated upon now having an organ through which the First Council can communicate with them from time to time without the inconvenience and expense of special circulars. That the Seventies have an organ may be matter of surprise to them, since this is the first announcement of the fact, and there has been but little agitation of the matter though it has been the proverbial "long felt want." It came about in the following manner: The First Council suggested to President Joseph F. Smith that the "Improvement Era," now the organ of the

Young Men's Mutual Improvement Associations, could easily be extended in its scope so as to become also the organ of the Seventies. Its general literature is already, in the main, of the class our Seventies would do well to read. The Era has been the vehicle through which very many important doctrinal articles have been published; and having become the organ of the Seventies, as well as of the Young Men's association, is a guarantee that it will continue that line of work, and perhaps more abundantly in the future than in the past. There will be a Seventies' department opened in the magazine, of several pages, in which will be published each month suggestions and directions relative to Seventies' class work, quorum discipline and general management. Of the advantages of such an arrangement little need be urged since they must be obvious to all. Hereafter, then, the Improvement Era will be known as the "ORGAN OF THE SEVENTIES AND THE YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATIONS."

The First Council bespeak for our organ the hearty support of all the Seventies. Its success has depended heretofore on the love and loyalty of the Young Men's Association; hereafter that will be supplemented by the love and loyalty of the Seventies' quorums. The attention of the members of the quorums should at once be called to this new adjunct in our work and they be invited to become subscribers to our magazine. We suggest that one or two members in each quorum be appointed to solicit subscriptions within the quorum, that each member be given the direct opportunity to become a subscriber. The Era, it will be understood, has no other agents except those appointed by the Young Men's Association in the respective wards and branches of the Church, and now, of course, those who will be appointed by our quorums. The service is to be given without remuneration—soliciting subscriptions within our quorums is to be a work of love and interest. The price is

two dollars per year, paid in advance, and subscriptions should be sent by the quorum agent to the manager of the Era, Elder Alpha J. Higgs, Era office, 214 Templeton Building, Salt Lake City. Promptness and efficiency in dealing with this matter is expected.

It is a fortunate circumstance that this inauguration of better working conditions for the quorums of Seventies, and the beginning of the volume of the Era—volume XI—should start off together, viz., in the month of November. But is it not a co-ordination of circumstances brought about by the operation of the Spirit of the Lord upon the minds of the brethren rather than a matter of good fortune? So many things have conjoined for this new movement among the Seventies to augur success that those of us who have been watching its development cannot doubt but that

CONCLUSION.

And now, brethren of the Seventies, in conclusion: Be earnest in this work. Be thorough, patient, self-denying. A great opportunity has come to us—let us make the most of it, and be grateful that it has come. Let no difficulties appall us. We can overcome them. Let us say of difficulties, what Napoleon said of the Alps, when the difficulty, if not the impossibility, of crossing them with an army was suggested, he answered:

"There Shall Be No Alps!"

REMEMBER! *To become a Seventy means mental activity, intellectual development, and the attainment of spiritual power.*

A SUGGESTED LIST OF BOOKS OF REFERENCE.

The following named books of reference will be especially useful in the present year's course of study. It is not expected, of course, that all our Seventies will be able to secure the entire collection suggested, but it would be well for our members to purchase so many of them as they can afford to buy as the beginning of a small personal library. The books recommended will not only be useful for the present year's lessons, but are standard books that will be useful in all the courses of study yet to be prescribed. Inasmuch as individuals may not be able to purchase these books, we suggest that it would be well for each quorum to take under consideration the propriety of the quorum as a body obtaining this complete list as the foundation of a quorum reference library, that might be available to all for preparation.

1. "The Seventy's Indispensible Library:" This consists of the Cambridge Bible, the Book of Mormon, The Doctrine and Covenants, Pearl of Great Price, (bound in one volume) and the Richards-Little Compendium; price, post-paid, \$9.00.

Webster's New Standard Dictionary of the English Language, adapted for High School, Academic and Collegiate Courses; price, \$1.50.

The Works of Flavius-Josephus, in one volume, by William Whiston, A. M., David McKay, Publisher, 23 South Ninth Street, Philadelphia, \$1.50.

Dictionary of the Bible (Dr. William Smith's). The most desirable edition of this work is the four volume edition of Prof. H. B. Hackett, D. D., published by Houghton-Mifflin & Co., Boston. It is a very valuable work and contains, "by

universal consent, the fruit of the ripest biblical scholarship of England, and constitutes a library of itself, superceding the use of many books otherwise necessary." The price in leather binding, \$25.00. The Seventies individually may not be able to purchase this edition, but where quorums unite for the purchase of books this is the edition that should be secured.

There is, however, a one volume edition of this work, known as

Smith's Smaller Dictionary of the Bible, published by Fleming H. Revell Co., New York and Chicago, \$1.25, post-paid.

Cyclopaedia of Biblical Literature, edited by John Kitto, two volumes, S. W. Green's Son, Publishers, 74, 76 Beekmen St., New York. If Smith's Dictionary is not secured then the work next in value is the one here named.

"A Commentary Critical and Explanatory of the Old and New Testament," Jamieson-Fausset-Brown, S. S. Scranton & Co., Hartford, Publishers. This is a very excellent work, and frequently quoted in the references and also in the notes of the present year's course of study. As remarked in one of the notes, the Elders who make up our ministry may not accept the doctrinal interpretation of this or any other commentary, yet its historical and critical treatises are among the most recent and valuable.

The Old Testament History, by William Smith, Harper & Brothers, Publishers, New York; price, \$2.00. This work is designed by the compiler and editor as a manual in relation to Hebrew history and on a par with the histories of Greece and Rome, generally used in our best schools. As a digest of Biblical History, it is a most valuable work.

Dr. Smith's New Testament History, with introduction, connecting the history of the Old Testament with the New, Harper Brothers, New York. This work stands in the same relationship to the New Testament History that the previously mentioned work does to the Old.

"Illustrated Bible Treasury," edited by William Wright, D. D. To those who may have neither Cambridge or Oxford or Nelson Bible Helps, we recommend this as a very valuable collection of material, including a Concordance, a Dictionary and Maps, and upwards of 350 illustrations, on Bible subjects; price, post-paid, seventy-five cents.

As helps in the study of the Book of Mormon we recommend:

Reynolds' Dictionary of the Book of Mormon.

Y. M. M. I. A. Manuals, Nos. 7, 8 and 9, containing Elder Roberts' treatise on the Book of Mormon, including a consideration of External and Internal Evidences, price twenty-five cents per number.

Defense of the Faith and the Saints (just out from the press), price \$1.50.

Y. M. M. I. A. Manual, No. 10; subject, Modern Revelation, especially valuable in the study of the Doctrine and Covenants; price twenty-five cents. Manuals can be obtained from the Era office, Templeton Building, Salt Lake City.

The Book of Abraham. Its Authenticity as a Divine and Ancient Record, (Elder George Reynolds).

The Improvement Era, organ of the Seventies and Y. M. M. I. Associations, for current literature, comment and special

articles on subjects of first year's Seventies' work, price \$2.00 per year, in advance.

The Seventy's Course in Theology.

FIRST YEAR.

PART I.

Outline History of the Seventy.

LESSON I.

THE SEVENTY IN THREE DISPENSATIONS.

SPECIAL TEXT: "God could not organize His kingdom with twelve men to open the gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless he took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham. Now the Lord has got his Twelve and his Seventy, and there will be other quorums of Seventies called, who will make the sacrifice, and those who have not made their sacrifices and their offerings now, will make them hereafter."—JOSEPH SMITH.

NOTES.

1. The Seventy of the Mosaic Dispensation: It is difficult to determine just what the relationship of the Seventy Elders of Exodus xxiv and 1, and Numb. xi: 16, 25, occupied in the Mosaic polity. Commenting on the passage in Exodus, a somewhat celebrated authority (Jamieson-Fausset-Brown's Commentary) says:

"An order of Seventy was to be created, either by a selection from the existing staff of Elders, or by the appointment of new ones, empowered to assist him [Moses] by their collective wisdom and experience in the onerous cares of government. The Jewish writers say that this was the origin of the Sanhedrim, or supreme appellate court of their nation. But there is every reason to believe that it was only a temporary expedient, adopted to meet a trying exigency."

Catholic commentators, however, positively assert that this appointment of the Seventy Elders "was the first institution of the Council or Senate, called the Sanhedrim, consisting of seventy or seventy-two Senators, or Counselors." (Douay Bible, foot-note, Numb. xi: 16-25.)

But Dr. William Smith, in his Old Testament History, says:

"The appointment of the Seventy Elders has often been regarded as the germ of the Sanhedrim. They seem rather to have been a Senate, whose office was confined to assisting Moses in the government, and ceased with the cessation of his leadership. No trace of the Sanhedrim is found till the return from the Babylonish captivity. It is more certain that the manner of their consecration prefigured the order of the Prophets." (Old Testament History, p. 185.)

From all this it will be seen that much confusion exists among the learned with reference to the exact nature of the office of the Seventy. From the revelations of the Lord, however, to the Prophet Joseph Smith, we learn that the Priesthood existed in Israel in the days of Moses, but that "he took Moses out of their midst and the Holy Priesthood also," but that "the lesser Priesthood continued, which Priesthood holdeth the key of the ministering of angels and

the preparatory gospel" only. With this as a key, that is, with the knowledge that the "Holy Priesthood," meaning by that the higher, or Melchisedek Priesthood, existed in Israel in the days of Moses, it is fairly safe to conclude that the Seventy Elders of the two passages in question were really a quorum of the Seventy as we know it, and that perhaps the princes at the head of the twelve tribes of Israel may have occupied a position somewhat analogous to, if not identical with, that of the Twelve Apostles in the later Church, though it must be admitted that the latter suggestion, especially is merely conjecture. The conclusion with reference to the Seventy, however, takes on increased probability when the spiritual powers exercised by the Seventy described in Numb. xi: 24, 29, is taken into account; powers that are so nearly akin to those of the Seventy in the Meridian and later dispensations of the gospel.

2. The Seventy of the New Testament: The opinions of ecclesiastical writers with reference to the Seventy mentioned in Luke x, seem to be as hopelessly inconclusive as those held with reference to the Seventy in the Mosaic polity.. Some, for instance, hold that "no power or authority was formally conferred upon the Seventy, their mission being only temporary, and indeed for one divine purpose; its primary object was to prepare for the coming of the Master in the places to which they were sent; and their selection was from a wider circle of disciples, the number being now seventy instead of twelve." So says Edersheim (Jesus the Messiah, Vol. II, p. 136), from which it appears that he does not regard the Seventy as permanent officers in the Church, because, as he assumes, their mission was temporary.

Whereas, on the other hand, Dr. Smith holds that "their office did not cease with the fulfillment of their immediate and temporary mission, but was to continue." (Smith's

Dictionary of the Bible, Vol. IV, Article, Seventy Disciples.)

Jamieson-Fausset-Brown's Commentary, on the passage, says:

"The mission [i. e., of the Seventy], unlike that of the Twelve, was evidently quite temporary. All the instructions are in keeping with a brief and hasty pioneering mission, intended to supply what of general preparation for coming events, the Lord's own visit afterwards to the same "cities and places" would not from want of time, now suffice to accomplish; whereas the instructions to the Twelve, besides embracing all those of the Seventy, contemplate world-wide and permanent effects. Accordingly, after their return from this single missionary tour, we never again read of the Seventy."

"We never again read of the Seventy" should be limited, however, to the books of the New Testament, for in the ecclesiastical writers which succeed the New Testament authors, mention is made of individual members of this body of Seventy, and of their labors. For instance, Eusebius has the following passage with reference to them.

"The names of our Savior's Apostles are sufficiently obvious to every one, from his gospels; but of the seventy disciples, no catalogue is given anywhere. Barnabas, indeed, is said to have been one of them, of whom there is distinguished notice in the Acts of the Apostles; and also in St. Paul's Epistle to the Galatians. Sosthenes, who sent letters with Paul to the Corinthians, is said to have been one of these. Clement, in the fifth of his Hypotyposes or Institutions, in which he also mentions Cephas, of whom Paul also says, that he came to Antioch, and "that he withstood him to his face;"^[3]—says, that one who had the same name with Peter the Apostle, was one of the Seventy;

and that Matthias, who was numbered with the Apostles in place of Judas, and he who had been honored to be a candidate with him, are also said to have been deemed worthy of the same calling with the Seventy. They also say that Thaddeus was one of them; concerning whom I shall presently relate a narrative that has come down to us. Moreover, if any one observe with attention, he will find more disciples of our Savior than the Seventy, on the testimony of Paul, who says, that "he appeared after his resurrection, first to Cephas, then to the Twelve, and after these to five hundred brethren at once." Of whom, he says, "some are fallen asleep," but the greater part were living at the time he wrote." (Eccl. Hist. Eusebius, Chap. xii.)

In the chapter following the one from which the foregoing quotation is taken, Eusebius refers to Thaddeus in the most positive manner as being one of the Seventy, and that he was sent by Thomas, the Apostle, to visit King Agbarus. (See Eusebius' Eccl. History, Chap. xiii.)

3. Of Their Being More Than One Quorum of Seventy in the Meridian Dispensation: In all comments upon the Seventy mentioned in St. Luke, chapter x, one thing seems to have been strangely overlooked; namely, that Jesus had appointed other quorums of Seventy before those mentioned by the third Evangelist. Such is the plain implication of the first verse in said chapter, to-wit:

"After these things the Lord appointed *other* Seventy also, and sent them two and two before his face," etc. Undoubtedly, it is in their collective capacity that they are referred to here, since the term "Seventy" is used in the singular; and before the appointment of this Seventy mentioned in Luke, Jesus had appointed "other Seventy," or quorums of Seventy, how many may not be determined. In I Cor.: xv, where Paul described the appearances of Jesus after the resurrection, it is said "that he was seen of

Cephas (Peter), then of the Twelve, after that he was seen of about five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep." Now, taking the close relationship between the Twelve and the Seventy, the similarity of their mission and commission, (compare Luke x with Matthew x), and the fact that in the above quoted passage from Paul the appearances of Jesus is spoken of as being associated with Peter, then with the Twelve, and then of five hundred brethren at once, may it not be that those 500 brethren were those who held similar authority with the Twelve Apostles, namely, the Seventy, which would make, allowing for slight discrepancy and perhaps the attendance of the Twelve Apostles, among the five hundred, seven quorums of Seventy. (See Doc. & Cov. Sec. cvii: 95.) This is admittedly conjecture, and yet conjecture upon which strong probability attends.

4. The Prophet's Vision of the Order in Church Government: It is evident from the account given in the history of the Prophet Joseph Smith, that the organization of the Twelve and the Seventy grew out of a vision he had concerning the order of Church organization, since both in his history and also in the revelation contained in the Doc. & Cov. Sec. 107, he repeatedly makes mention of that vision. In the minutes of the meeting at which the organization of the Twelve began, it is written that "President Smith then stated that the meeting had been called because God had commanded it; and it was made known to him by vision and by the Holy Spirit." (History of the Church, Vol. II, p. 182, also note.)

In the revelation above referred to, describing the order of the Seventy, the Prophet says: "It is according to the vision, showing the order of the Seventy, that there shall be seven presidents to preside over them, chosen out of the number of the Seventy."

5. The First Quorums of Seventy Chosen from Zion's Camp: The first and second quorum of Seventy was made up, in the main, from that band of men who constituted Zion's camp, the camp, it will be remembered, that went up to the deliverance of the Saints who had been expelled from Jackson county in 1833. In the meeting referred to in the foregoing note, at which the Twelve were organized, it is stated that the Prophet related some of the circumstances attendant upon the journey of Zion's camp; its trials, sufferings, etc., and said, "God had not designed all this for nothing, but he had it in remembrance yet; and it was the will of God that those who went to Zion (i. e., Missouri) with the determination to lay down their lives if necessary, should be ordained to the ministry and go forth to prune the vineyard for the last time." (History of the Church, Vol. ii, p. 182.) In an address to certain Elders assembled in Kirtland soon after the Seventy were organized, the Prophet said:

"Brethren, some of you are angry with me, because you did not fight in Missouri; but let me tell you, God did not want you to fight. He could not organize his kingdom with twelve men to open the gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless he took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham. Now the Lord has got his Twelve and his Seventy, and there will be other quorums of Seventies called, who will make the sacrifice, and those who have not made their sacrifices and their offerings now, will make them hereafter." (History of the Church, Vol.. II, p. 182 in note.)

From this, it appears, that the character of men who attain unto this high station in the Priesthood of God should be men who have made sacrifices for the work of God, or who

are perfectly willing to make such sacrifices, even to laying down their lives for the cause.

Organization of the Seventy in Dispensation of the Fullness of Times: The organization of the Seventies in the dispensation of the fulness of times began on the 28th of February, 1835, when, according to the History of the Prophet Joseph, "The Church in council assembled, commenced selecting certain individuals to be Seventies from the number of those who went up to Zion with me in the camp (i. e., Zion's camp); and the following are the names of those who were ordained and blessed at that time (names omitted), to begin the organization of the first quorum of Seventies, according to the visions and revelations which I have received. The Seventies are to constitute traveling quorums, to go into all the earth, whithersoever the Twelve Apostles shall call them." (History of the Church, Vol. II, p. 201-302. See also notes on the text of those two pages.)

7. President Joseph Young's Account of the Organization of the First Quorums of Seventy: The account of the organization of the Seventy given by the late Joseph Young, brother of President Brigham Young, who became the First President of the Seventy in this dispensation, is too important to be omitted, and therefore is given here in extenso:

"On the 8th of February, in the year of our Lord 1835, the Prophet Joseph Smith called Elders Brigham and Joseph Young to the chamber of his residence, in Kirtland, Ohio; it being on the Sabbath day. After they were seated, and he had made some preliminaries, he proceeded to relate a vision to these brethren, of the state and condition of those men who died in Zion's Camp, in Missouri. He said, "Brethren, I have seen those men who died of the cholera in our camp; and the Lord knows, if I get a mansion as

bright as theirs, I ask no more." At this relation he wept, and for some time could not speak. When he had relieved himself of his feelings, in describing the vision, he resumed the conversation, and addressed himself to Brother Brigham Young. Said he to him, "I wish you to notify all the brethren living in the branches, within a reasonable distance from this place, to meet at a General Conference on Saturday next. I shall then and there appoint twelve special witnesses, to open the door of the gospel to foreign nations, and you," said he (speaking to Brother Brigham), "will be one of them."

He then proceeded to enlarge upon the duties of their calling. The interest that was taken on the occasion of this announcement, produced in the minds of the two Elders present a great sensation, and many reflections; having previously notified Brother Brigham Young that he would be one of the witnesses, but said nothing to Joseph until he had exhausted much of his feelings in regard to the Twelve, which took up some little time.

"He then turned to Elder Joseph Young with quite an earnestness, as though the vision of his mind was extended still further, and addressing him, said: "Brother Joseph, the Lord has made you President of the Seventies."

"They had heard of Moses and seventy Elders of Israel, and of Jesus appointing other Seventies, but had never heard of Twelve Apostles and of Seventies being called in this Church before. It was a strange saying, "The Lord has made you president of the Seventies," as though it had already taken place, and it caused these brethren to marvel.

"The Prophet did not say that any others would be called to be the bearers of this message abroad, but the inference might be clearly drawn, that this was his meaning, from the language he used at the time.

"Agreeable to his request to Elder Brigham Young, the branches were all notified, and a meeting of the brethren in General Conference was held in Kirtland, in the new school house, under the printing office, on the following Saturday, February 14th, when the Twelve were appointed and ordained, and the Conference adjourned for two weeks.

"Pursuant to this adjournment, the Conference convened on Saturday, the 28th of that month, when the first quorum of Seventies were appointed and ordained, under the hands of the Prophet, his Counselors, and others.

"Adjourned meetings were held from time to time, and the second quorum of Seventies were appointed and ordained."

8. The First Report of the Seventy: The first report that the Seventies made of their labors seems to have given very great satisfaction to the Prophet. Under date of December 28, 1835, (less than a year after their organization) the Prophet says:

"This day the Council of the Seventy met to render an account of their travels and ministry, since they were ordained to that Apostleship. The meeting was interesting, indeed, and my heart was made glad while listening to the relation of those that had been laboring in the vineyard of the Lord, with such marvelous success. And I pray God to bless them with an increase of faith and power, and keep them all, with the endurance of faith in the name of Jesus Christ to the end." (History of the Church, Vol. II, p. 346.)

9. The Anointing of the Seventy: The Seventies were privileged to receive their washings and anointings in the Kirtland Temple preparatory to its public dedication. The Presidency of the Seventy received their anointing and

blessing under the hands of the Twelve Apostles on the 22nd of January, 1836; and had sealed "upon their heads power and authority to anoint their brethren"—the members of their quorums. (History of the Church, Vol. II, p. 383.) Under date of the 30th of January, 1836, members of the quorums were anointed and blessed, of which circumstance the Prophet says:

"In the evening, went to the upper room of the Lord's house, and set the different quorums in order. Instructed the presidents of the Seventy concerning the order of their anointing, and requested them to proceed and anoint the Seventy." (History of the Church, Vol. II, p. 388.)

10. The Seventy Sustained as Apostles: During the dedicatory services in the Kirtland Temple, March 27, 1836, when the various officers of the Church were sustained, the Seventies were sustained as "Apostles and special witnesses to the nations to assist the Twelve," etc. I quote the passage in full.

"I then called upon the quorums and congregation of Saints to acknowledge the Twelve Apostles, who were present, as Prophets, Seers, Revelators, and special witnesses to all the nations of the earth, holding the keys of the kingdom, to unlock it, or cause it to be done, among them, and uphold them by their prayers, which they assented to by rising. I next called upon the quorums and congregation of Saints to acknowledge the presidents of Seventies who act as their representatives, as Apostles and special witnesses to the nations, to assist the Twelve in opening the gospel kingdom among all people, and to uphold them by their prayers, which they did by rising." (History of the Church, Vol. II, p. 417-18.)

11. The First Council of Seventy Lead Kirtland Camp to Missouri: Perhaps the greatest work achieved by the

First Council of the Seventies in their organized capacity, was the organization of the Kirtland Camp, and leading it from Kirtland, Ohio, to Adam-ondi-Ahman, Missouri, a distance of 860 miles. The camp numbered 105 families, 529 souls in all. They left the vicinity of Kirtland on the 6th day of July, 1838, and arriving at Adam-ondi-Ahman on the 4th of October, of the same year. A full history of the organization of this camp and its journey is to be found in the History of the Church, Vol. III, p.. 87 to 148.

12. Increase of Quorums at Nauvoo: At the October Conference, 1844, the number of the Seventy was greatly increased. On the third day of the conference, "Elder George A. Smith moved that all in the Elders' quorum under the age of thirty-five should be ordained into the Seventies', if they are in good standing, and worthy, and will accept it. The motion was seconded and carried unanimously." Enough members were added to make in all eleven quorums, and forty more were ordained to be part of the twelfth quorum. (See minutes of Conference, "Times and Seasons," Vol. V, p. 695-696.) By the first of January, 1845, the number of quorums had increased to fourteen, and a Seventies' library was started, which caused the editor of the "Times and Seasons" to exclaim:

"Ten years ago but one Seventy, and now fourteen [quorums of] Seventies, and the foundation for the best library in the world. It looks like old times when they had 'Kirjath Sapher,' the City of Books." (Times and Seasons, Vol. V, p. 762-3.)

Meantime the Seventies had built a large brick hall in Nauvoo, known as the "Seventies' Hall," and on the 26th of December, 1844, this building was dedicated with imposing ceremonies extending through an entire week. Most of the members of the Council of the Apostles participated in the dedicatory services. It may be of interest

for the Seventies to know that the heroic hymn, "The Seer, the Seer, Joseph the Seer," by the late President John Taylor, was written for these services though dedicated by the author to President Brigham Young. (Times and Seasons, Vol. V, p. 767.) The arrangement was made for two quorums to be in attendance at the dedication each day with their wives and children and a number of invited guests. By this time there were fifteen quorums in existence. By the 19th of January, 1846, the number of quorums had increased to thirty. (Times and Seasons, Vol. VI, p. 1096.) Whether or not any more quorums than these were organized in Nauvoo we do not know.

13. Status of the Quorums Since Nauvoo Times: For some time after the settlement of the Church in Utah some confusion existed in relation to the quorums of Seventy, and the members of the respective quorums were so badly scattered that they convened in what were known as "mass quorums," consisting of all the Seventies living in a stake or ward, without regard to the particular quorum to which they belonged. In the year 1883, however, a movement was set on foot to put the quorums in order, and the Presidency of the Church issued the following instructions on the subject of

THE ORGANIZATION OF THE SEVENTY.

SALT LAKE CITY, U. T., April 13, 1883.

In the organization of these quorums in October, 1844, there were ten quorums, each provided with seven presidents, which presidents constituted the First Quorum of Seventies, and of which the First Seven Presidents of the Seventies were members, and over which they presided. But as the Seventies have greatly increased, these regulations will not apply to the present circumstances; and furthermore, the First Quorum,

according to the present organization, has not acted in a quorum capacity, but it would seem there are duties devolving upon its members, as a quorum, that may require their official action.

The First Quorum of Seventies may be composed of the First Seven Presidents of the Seventies, and the senior president of the first sixty-four quorums. These may form the Seventy referred to in the Book of Doctrine and Covenants, and may act in an official capacity as the First Quorum of Seventies.

The senior presidents of the other quorums, over and above the sixty-four, may meet with the First Quorum in their assemblies in any other than an official capacity; but in case of the absence of any of the members of the First Quorum, they can act, in the place of such members with the First Quorum during such absence, in any cases of importance that may arise.

The headquarters of the different quorums, and the records thereof, may be distributed throughout the various Wards and Stakes, under the direction of the First Seven Presidents, as the number of the Priesthood residing in such localities may seem to justify and any vacancies that exist, either in the presidency or membership of the different quorums may be filled by the ordination of persons residing in the locality in which the respective quorums are organized.

Any of the members or presidents of other quorums who are in good standing may have the privilege of joining the quorum located in the district in which they reside; but in such cases they should first obtain a certificate as to their standing in the quorum from which they desire to withdraw; to obtain which it would only be necessary to procure a certificate of their good standing from the

Bishop of the Ward to which they belong, provided their names are found upon the record of their quorum as in good standing.

The presidents of the quorums residing in the district where their respective quorums are organized shall have a general supervision of all the Seventies residing in their district.

In all cases where members of quorums are called in question, a majority of their respective quorums will have jurisdiction in all cases involving their standing in the quorum, but in case there is not a majority residing in the district where the quorum is organized, or in the case of scattered members, the members present should investigate the matter and report their findings to the First Seven Presidents. Any complaints regarding the presidents of quorums should be made to the First Seven Presidents of the Seventies, who may suspend such presidents, if their conduct seem to justify it, pending the action of the First Quorum. Any presidents or members from whom fellowship has been withdrawn by the quorums, should be reported to the High Council having jurisdiction.

The Seventies, when abroad, if anything should occur requiring their supervision, in the absence of other authorities, may act upon the case of any delinquent belonging to the Seventies, and should report their decisions to the First Seven Presidents of the Seventies.

Your Brethren in the gospel,
JOHN TAYLOR,
GEORGE Q. CANNON,
JOSEPH F. SMITH,
First Presidency of the Church of Jesus Christ of Latter-day Saints.

A revelation given through President John Taylor, at Salt Lake City, Utah Territory, on Saturday, April 14th, 1883, in answer to the question: "Show unto us thy will, O Lord, concerning the organization of the Seventies."

What ye have written is my will, and is acceptable unto me: and furthermore,

Thus saith the Lord unto the First Presidency, unto the Twelve, unto the Seventies and unto all my holy Priesthood, let not your hearts be troubled, neither be ye concerned about the management and organization of my Church and Priesthood and the accomplishment of my work. Fear me and observe my laws and I will reveal unto you, from time to time, through the channels that I have appointed, everything that shall be necessary for the future development and perfection of my Church, for the adjustment and rolling forth of my kingdom, and for the building up and the establishment of my Zion. For ye are my Priesthood and I am your God. Even so. Amen.

Under the instructions given in the foregoing communication and revelation, the First Council of the Seventy have proceeded with the work of increasing the quorums and managing their affairs. The quorums now number 151, giving to the foreign ministry of the Church a body of men numbering about ten thousand.

Footnotes

1. Hackett edition, in four volumes, now and always quoted.

2. I take occasion here to remark that by making reference to works such as Edersheim's Life of Jesus, Bible Dictionaries Ecclesiastical Histories, etc., it must not be understood that in making such references I approve the

works, or even accept the correctness of the passages indicated. Such references are made that the student may consult the literature on a given point. He must make his own deductions as to the correctness of the statements and arguments of such authors. As for instance, in this very passage cited from Edersheim's really great work, I think him, in the main, wrong in his treatment of this subject of the Seventy, but our Seventies should know what so high an authority, as Edersheim is generally accepted to be, has said upon the subject.

3. It will be observed from this statement that the "Cephas," or "Peter" whom Paul "withstood to his face" at Antioch, was not the chief Apostle Peter, but another "Cephas" or "Peter," one of the Seventy. I fear, however, that the testimony in Galatians ii, as to its being Peter, the chief Apostle, with whom Paul had his unfortunate controversy, is too strong to be overturned by this inference in Eusebius.

LESSON II.

THE ORGANIZATION AND DUTIES OF THE SEVENTY.

SPECIAL TEXT: "Wherefore now, let every man learn his duty, and to act in the office in which he is appointed, in all diligence." Doc. and Cov., Sec. 107.

NOTES.

1. Priesthood. Priesthood is authority which God gives to man, by which man is made an agent of God, authorized to speak, act, and administer in the divine name, and have his words and administrations of binding effect as if done by the Lord himself; provided, of course, said administrations are in accordance with the divine

directions or instructions, within the limits of the authority confirmed upon the agent, performed in righteousness and relate to the matters for which the divine authority was given to man.

Necessarily this delegated authority is one in kind;^[5] it is simply authority given of God to man by which man is authorized to act in God's stead in relation to certain things; but its powers are grouped in various ways for the purpose of facilitating the administration of its government. First, its powers are grouped with reference to temporal and spiritual affairs; the division of the Priesthood which has charge more especially of spiritual affairs is called the Melchisedek Priesthood; that which has charge more especially of temporal affairs, the Aaronic Priesthood. The officers of the Melchisedek Priesthood are, Apostles, Prophets, Patriarchs, High Priests, Seventies, Elders; of the Aaronic Priesthood: Bishops (who are High Priests, ordained to be Bishops and constitute the Presidency of the Aaronic Priesthood), Priests, Teachers, Deacons.

While this division of the Priesthood, or this grouping of its officers with reference to spiritual and temporal labors, assigns one to spiritual and the other to temporal concerns, it must not be thought that there is anything rigid in said division of labor; that the Aaronic Priesthood is excluded from participation in spiritual labors; or that the Melchisedek Priesthood is excluded from dealing with temporal affairs. The line of demarkation,^[6] as a matter of fact, is crossed by each division; some of the duties of the Aaronic Priesthood are spiritual, and some of the duties of the Melchisedek, temporal. This division then rests upon the fact that the duties assigned the Aaronic priesthood are chiefly temporal, and the duties of the Melchisedek chiefly spiritual.

Another division of the Priesthood may be said to exist within the Melchisedek Priesthood, which is also a division with reference to its labors, viz., the foreign ministry and the home ministry, of which more is to be said later.

2. The Church. The Church may be said to arise from the Priesthood. Comprehensively defined it may be said to be an organization of people—including all officers and members—who believe in and endeavor to incorporate in their lives God's Truth; who have obeyed the ordinances or sacraments appointed of God for salvation and admission into his Church; whose officers are of divine appointment and commission, (that is, possessed of divine authority, the Priesthood) guided by an ever present inspiration from God, and walking within reach of an ever present and continuous source of immediate revelation.

The Church is the depository of God's revealed truth. Man may be able by searching to find out many truths. What he has learned by study, by investigation, aided by the inspiration of the Lord—for "there is a spirit in man, and the inspiration of the Almighty giveth them understanding"—amounts to very much; but there are some things which even by searching man may not learn. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"^[7] The inference in the scripture is, and the fact is, that the answer must be, no. God can not be perfectly known, only as he reveals himself to man; man can know his relationship to God only as God is pleased to reveal it; man can only know the terms and means of his salvation as the Lord reveals it; and these revelations, when he has one in the earth, God gives to his Church; these truths which man by searching, by his own wisdom, may not find out in their perfection—God deposits with his Church—hence the Church is the

depository of God's revealed truth—she receives and is the custodian of the Gospel.

And not only is the Church the depository of revealed truth; but she is also the depository of the divine authority; she, in organized capacity, holds as content the Holy Priesthood; and she has commission and agency to dispense the truth and administer through her instrumentalities all the ordinances of the gospel.

3. The Mission of the Church: The Church of Jesus Christ of Latter-day Saints was brought into existence for the accomplishment of two great things: first, the proclamation of the truth concerning man's salvation to all the world: and second, the perfecting of those who accept that truth. The Church is organized with reference to the accomplishment of these two purposes, and has, for the accomplishment of those purposes, a foreign ministry and a home ministry. In defining the duties of a Seventy it is with the foreign ministry that we have to deal.

4. The Foreign Ministry. The business of the foreign ministry is to make proclamation of the gospel in all the world, and gather, as soon as wisdom dictates, those who accept it into the organized stakes of Zion. This foreign ministry, strictly speaking, is composed of the Twelve Apostles and the quorums of the Seventy.

5. The Twelve: "The twelve traveling counselors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world; thus differing from other officers in the Church in the duties of their calling. * * * * The Twelve are a traveling presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the Church, and regulate all the affairs of the same in all nations; first unto the Gentiles,

and secondly unto the Jews. * * * * The Twelve being sent out, holding the keys to open the door by the proclamation of the gospel of Jesus Christ—and first unto the Gentiles and then unto the Jews." (Doc & Cov., Sec. cvii.) This is the special calling of the Twelve Apostles, and the calling of the Seventy is like unto it.

6. The Seventy: "The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world. Thus differing from other officers in the Church in the duties of their calling. * * * * The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling High Council, in building up the Church and regulating all the affairs of the same in all nations—first unto the Gentiles and then to the Jews. * * * * It is the duty of the traveling High Council to call upon the Seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others. * * * * And these Seventy (the reference is to the whole body of that Priesthood) are to be traveling ministers unto the Gentiles first, and also unto the Jews. * * * * Whereas other officers of the Church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the Church." (Doc. & Cov., Sec. cvii.)

When the Church was set in order at Nauvoo, in 1841, by direction of a revelation (Doc. & Cov.; Sec. cxxiv.) after naming the First Seven Presidents, who were to preside over the quorums of Seventies, the Lord said: "Which quorum is instituted for traveling Elders to bear record of my name in all the world, whenever the traveling High Council, my Apostles, shall send them to prepare a way before my face. The difference between this quorum and the quorum of Elders is, that one is to travel continually,

and the other is to preside over the churches from time to time: the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God."

In these passages the special calling and duties of the Seventies are so clearly set forth that neither comment nor amplification is necessary, since these foregoing quotations are the word of the Lord, and evidence the fact that the Twelve, with the Seventy, constitute the foreign ministry of the Church. They are special witnesses of God and Christ to the truth of the gospel, and that is their special and peculiar calling in the Church. Not that the whole responsibility of preaching the gospel rests upon the Twelve and the Seventy alone. That responsibility rests upon the whole body of the Church. These quorums, the Twelve and Seventy, are merely the instrumentality through which the Church discharges its obligations to the people of the world in making known to them the truth.

7. President Joseph F. Smith on the Calling of the Seventy: We have also in the Church today, I am informed, 146 quorums of Seventy [the number in 1904]. These constitute a body of Elders of somewhere in the neighborhood of 10,000 men, whose special duty it is to respond to the call of the Apostles to preach the gospel, without purse or scrip, to all the nations of the earth. They are minute men. It is expected that they will be ready, whenever they are called, to go out in the world, or to go out to the various organizations of the Church to fulfill missions and to perform such duties as shall be required of them, in order that the work of the Lord and the work of the ministry may be upheld and sustained and carried on in the Church and throughout the world. These councils or quorums of Seventy are not always full, a full council being 70 Elders. But there are approximately 10,000 Elders who now hold that position in the Church. They are

called to an apostolic calling. They are required to be special witnesses of the Lord Jesus Christ. It is expected of this body of men that they will have burning in their souls the testimony of Jesus Christ, which is the spirit of prophecy; that they will be full of light and of the knowledge of the truth; that they will be enthusiastic in their calling, and in the cause of Zion, and that they will be ready at any moment, when required, to go out into the world, or anywhere throughout the Church and bear testimony of the truth, preach the gospel of Jesus Christ, and set examples before the world of purity, love, honesty, uprightness and integrity to the truth. (The General Conference Reports, October 6th, 1904, p. 3.)

Footnotes

1. Richards and Little's, of "The Seventy's Indispensible Library," always meant.
2. Third edition always quoted.
3. "After all that has been said, the greatest and most important duty is to preach the Gospel."—Joseph Smith.
4. Third edition always quoted.
5. "There are two Priesthoods spoken of in the Scriptures, viz., the Melchisedek and the Aaronic or Levitical. Although there are two Priesthoods, yet the Melchisedec Priesthood comprehends the Aaronic or Levitical Priesthood, and is the grand head, and holds the highest authority which pertains to the Priesthood, and the keys of the Kingdom of God in all ages of the world to the latest posterity on the earth, and is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven." (History of the Church, Vol. IV, pp. 207, *et. seq.*)

"Therefore, in viewing the Church as a whole, we may strictly denominate it one Priesthood." (History of the Church, Vol. II, p. 478.)

6. The distinction in the terms "temporal" and "spiritual" are used in connection with this subject that man may understand; that is, God adapts himself to man's terms, but with God there is no such distinction as temporal and spiritual, but all things are spiritual. (See Doc. & Cov., Sec. 29:31-35.)

7. Job xi: 7.

LESSON III.

THE ORGANIZATION AND DUTIES OF THE SEVENTY. (Continued.)

SPECIAL TEXT: Let it become a special conviction with all, that to become a Seventy means mental activity, intellectual development, and finally spiritual power.

"All are to preach the gospel by the power and influence of the Holy Ghost; and no man can preach the gospel without the Holy Ghost."—JOSEPH SMITH.

NOTES.

1. Of Labors Other than Special that Seventies May Perform: While preaching the gospel unto all nations is the special business of the Twelve and Seventy, it must not be thought that that is the only function which the Seventy may discharge. As on occasion the High Priests and Elders and members of the lesser Priesthood can be used to assist in the work of the foreign ministry (Doc. & Cov., Sec. 84:106-111), so also, when at home, and not engaged in the special work of their calling, the Seventy may be

employed in the home ministry, and assist the standing ministry in the wards and stakes of Zion in perfecting the Saints and edifying the body of Christ until they shall all come unto a unity of the faith and the knowledge of the Son of God, "unto the measure of the stature of the fulness of Christ." Paul, in his most excellent description of the Church organization, likens it unto the body of a man. Accepting his illustration it may be said that the foreign ministry may be regarded as the right arm of the Church, and the home ministry as the left arm. Now, because one is the right arm and one the left, shall either refuse to assist the other at need? Or shall this organization (the Church), which is said to be the "body of Christ," be as effectual in the performance of its functions as the natural body of man is, and in every case of need have the right hand come to the assistance of the left, and *vice versa*? Right reason will approve an affirmative answer.

2. Power of the Melchisedek Priesthood: The Melchisedek Priesthood holds the right of Presidency, and has power and authority over all the offices in the Church in all ages of the world, to administer in spiritual things. The Presidency of the High Priesthood, after the order of Melchisedek, have a right to officiate in all the offices in the Church. High Priests after the order of the Melchisedek Priesthood, have a right to officiate in their own standing, under the direction of the Presidency, in administering spiritual things; and also in the office of an Elder, Priest, (of the Levitical order), Teacher, Deacon, and member. (Doc. & Cov. Sec. 106:8-10.)

While the statements here made about the higher officers of the Church administering in the lower offices—a High Priest officiating in the office of Elder, Priest, Teacher or Deacon—are limited to High Priests, yet the principle holds good as to Seventies also. Besides note the statement, "The Melchisedek Priesthood holds the right of

presidency and has power and authority over all the offices in the Church, in all ages of the world, to administer in spiritual things;" and as the Seventy holds this Melchisedek Priesthood, he may, under the direction of the presidency (See Ibid verse 10), administer in any of the offices of the Church; also this has always been the practice of the Church; and the practice of the Church, generally speaking, is the best interpretation of the scripture.

3. Organization of the Seventy. The quorums of Seventy are organized with special reference to their calling as the foreign ministry of the Church. It will be observed that their organization is different from that of every other quorum in the Church, for whereas in all other quorums of the higher Priesthood the presidency consists of one president and two counselors, in the quorum of the Seventy there are seven presidents of equal power and authority. That is to say, there is not one president and six counselors, but each of the seven is a president and in power and authority is equal with his fellow-presidents; but for the sake of order the right of presidency is recognized as being vested in the senior president by ordination. "And it is according to the vision, showing the order of the Seventy, that they should have seven presidents to preside over them, chosen out of the number of the Seventy. And the seventh president (counting from the one last ordained) of these presidents is to preside over the six." In the absence of the senior president the next senior in ordination becomes the acting president. By this simple arrangement all confusion as to the right of presiding is obviated, for no sooner does the council of a quorum or any part thereof convene, than each president knows at once upon whom the responsibility of presiding rests, let them meet where they may.

By virtue of having seven presidents a quorum of Seventy is not easily disorganized, and this doubtless was one of the objects in view in this arrangement. One, two, three, or even six of the presidents could be sent abroad upon missions (although that is not likely to be the case at any one time) and yet the quorum would have a president left, who, with the quorum, would be competent to transact whatever of business might be necessary for that quorum.

Other duties and advantages growing out of this organization are apparent on a little reflection. Suppose, for instance, that a quorum of Seventy should be sent out bodily to preach the gospel, as the quorum of the Twelve at times have been. You would then have an organization which could be broken up into seven groups of ten men each, with a president for each group. These groups could be broken up into five pairs, and the Elders travel two and two, as the law of the gospel requires. It can be readily seen that such a quorum could be a flying column, capable of being broken up, first into groups and sent into different districts; and the groups again broken up into pairs and spread out over a wide area of country. The pairs could be called together in groups of ten for conference, for adjustment and rearrangement of traveling companions, and the groups occasionally brought together in quorum conference, report, or transact whatever business might be necessary, and again be scattered into fields of labor. In all of which there appears the very finest adaptation of means to an end; and also there appears more than mere human wisdom displayed in this organization of the quorums of the foreign ministry.

4. Of the First Quorum of the Seventy: In the revelation before quoted it is said: "And it is according to the vision, showing the order of the Seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy. * * * And these seven presidents

are to choose other Seventy besides the first Seventy, to whom they belong, and are to preside over them; and also other Seventy, until seven times seventy, if the labor in the vineyard of necessity requires it."

It must not be understood that this passage limits the number of quorums to seven times seventy, for the Prophet, at the time the quorums were being organized, stated that "If the first Seventy are all employed and there is a call for more laborers, it will be the duty of the seven presidents of the first Seventy to call and ordain other Seventy, and send them forth to labor in the vineyard, until if needs be, they set apart seven times seventy, and even until there are 144,000 thus set apart for the ministry." (See Church History, Vol. II: 221 and Notes.)

It will be observed in the quotation from the Doctrine & Covenants above that provision is made that the presidents of Seventy are to be "chosen out of the number of the Seventy." It is because of this special provision that when inadvertently High Priests have been selected for presidents of Seventy they have taken their place again in the quorum of High Priests and others from among the Seventy, as provided by the law of God, chosen to fill their place. It will also be observed that the council of the First Seventy, in addition to presiding over their own quorum (the first), have a general presidency over all the quorums of the Church. It is this first quorum, members and presidents together, which constitutes what, by way of explanation, we may call *the* quorum of Seventy, the quorum of which it is said that they are equal in authority to the quorum of the twelve special witnesses, or Apostles.

5. Summary. It may be said by way of recapitulation that the Seventy hold the Melchisedek Priesthood; that with the Twelve, under whose directions they labor, they constitute the foreign ministry of the Church: that their special

calling is to travel and preach the gospel in all nations, first to the Gentiles and then to the Jews; that they can, on occasion be employed in the work of the ministry at home, because their Priesthood authorizes them to do good and bring to pass righteousness wherever they may be, and when acting in order and under the direction of the Twelve Apostles they may do whatever is necessary to be done in order to accomplish the purposes of God, whose ministers they are; but their organization has particular reference to their special work of preaching the Gospel in all the world.

6. An Intelligent and Informed Ministry Contemplated in the Church: After this brief review of the organization and duties of the Seventies, it must be clearly manifest that it is the imperative duty of those holding this office in the Priesthood to make careful and thorough preparation to discharge the responsibilities of their high calling as the ambassadors of the Lord Jesus. Being special witnesses of the name of Christ in all the world, preachers (i. e., teachers) of the gospel, and authorized under the direction of the Twelve Apostles to act in the name of the Lord in "building up the Church and regulating all the affairs of the same in all nations" (Doc. & Cov. Sec. cvii), it behooves them to become witnesses who understand the truth of which they testify, skilled workman, ambassadors of whom the Master need not be ashamed. It is evident that the Lord never designed that his ministry should be an ignorant ministry; for to the early Elders of his Church, in this last dispensation, when instructing a number of them to prepare for labor in the vineyard, he said:

"And I give unto you a commandment that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to

understand. Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms. That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you. * * * Therefore, verily, I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek, ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith." (Doc. & Cov. Sec. 88:77, 78, 80 and 117, 118.)

The instructions then given to the Elders of the Church are still applicable to men engaged in the same ministry, and charged with like responsibility.

Elsewhere I have said, on the foregoing passage from the Doctrine and Covenants:

"I think I may safely challenge any one to point out a broader field of knowledge than is here indicated. It includes all spiritual truth, all scientific truth, all secular knowledge—knowledge of the past, of the present, of the future; of the heavens, and of the earth. A knowledge of all countries, their geography, languages, history, customs, laws and governments—everything in fact that pertains to them. There is nothing in the heights above or the depths below that is not included in this field of knowledge into which the commandment of God directs his servants to enter. I may claim for it that it includes the whole realm of man's intellectual activities. And the doctrine that whatever principles of intelligence man attains unto in this

life will rise with him in the morning of the resurrection—this doctrine that nothing acquired in respect of knowledge is ever lost, must forever form the most powerful incentive to intellectual effort that possibly can be conjured up by the wit of man. So that, referring to the acquirement of knowledge, and intellectual development, Mormonism at once both indicates the broadest field and furnishes the grandest incentive to intellectual effort." ("The Mormon Point of View in Education," *Improvement Era*, Vol. II, p. 119.)

Commenting once upon the above passages from the Doctrine and Covenants, the writer remarked:

"I trust no one will receive the impression that I leave out of consideration, or have not attached proper importance to the part which the Spirit of God takes in these things (the preaching of the gospel). I think there is no one with whom I am acquainted that believes more fervently than I do that in order to succeed in preaching the gospel one must do so by the gift and by the power of the Holy Ghost. I know that the Lord has given instruction to the Elders of the Church that separates their methods of work, as wide as day is separated from the night, from those methods of preaching adopted by the world—I know that he has said: "Think not what ye shall say, but in the very hour that it is needed it shall be given to you that which you shall say." But while I remember that, I remember also the admonition which he has given to the Elders in the self same passage, to the effect that they should "treasure up continually the words of life," a part of the instruction that I have sometimes thought is too much neglected. I believe we shall best succeed if, when treasuring up the words of life, we do it systematically; that instead of being like an unwise builder who throws into one promiscuous heap lime, sand, bricks and frames, together with a hundred and one other materials that enter into the construction of his

building, that each be placed by itself, carefully stored away where the workmen can readily find it and bring each part to the building as the builder has need. So, I say, systematize your efforts in reading, in thought, in speech, and after you have done all that, I believe that you will have all the more claim upon the Spirit and blessing of God. After you have made the attempt to carry out the instructions which our Father in heaven has given in respect of storing your minds with the words of life, you can then go to him saying: "Father, I have done all I can with the powers thou hast placed at my command, now help me by thy grace; and bless all that I have done, and the honor and praise and the glory shall be thine." Under these circumstances, if your efforts be accompanied by secret prayer before God, who hears in secret and rewards openly, he will bless your ministry beyond all your expectation." ("Preparation for the Ministry," a discourse delivered in Salt Lake Tabernacle, Oct. 28, 1894.)

Footnotes

1. Compare verse 33 with verse 32: also verses 25 and 26, with verses 23 and 24, Doc. & Cov., Sec. 107.

PART II.

A Study of the Hebrew Scriptures.—The Old Testament.

LESSON I.

THE ANTIQUITY, CLASSIFICATION AND CHARACTER OF THE OLD TESTAMENT.

SPECIAL TEXT: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—JESUS.

NOTES.

1. Antiquity of the Hebrew Sacred Books: Josephus in his first book against Apion ascribes the most ancient books of the Hebrew race—the Pentateuch, the five books—to Moses, and in contrasting the Hebrew literature with that of the Greeks, he says:

"We, therefore, (who are Jews) must yield to the Grecian writers as to language and eloquence of composition; but then we shall give them no such preference as to the verity of ancient history, and least of all as to that part which concerns the affairs of our several countries. As to the care of writing down the records from the earliest antiquity among the Egyptians and Babylonians; that the priests were intrusted therewith, and employed a philosophical concern about it; that they were the Chaldean priests that did so among the Babylonians, and that the Phoenicians, who were mingled among the Greeks, did especially make use of their letters both for the common affairs of life and for the delivering down the history of common transactions, I think I may omit any proof, because all men allow it so to be. But now as to our forefathers, that they took no less care about writing such records, (for I will not say they took greater care than the others I spoke of,) and that they committed that matter to their high priests and to their prophets, and that these records have been written all along down to our own times with the utmost accuracy. * * * * For our forefathers did not only appoint the best of these priests, and those that attended upon the divine worship, for that design from the beginning, but made provision that the stock of the priests should continue unmixed and pure; for he who is partaker of the Priesthood must propagate of a wife of the same nation, without having regard to money, or any other dignities: but he is to make a scrutiny, and take his wife's genealogy from the ancient tables, and procure many witnesses to it. And this

is our practice not only in Judea, but wheresoever any body of men of our nation do live; and even there an exact catalogue of our priests' marriages is kept; I mean at Egypt and at Babylon, or in any other place of the rest of the habitable earth, whithersoever our priests are scattered; for they send to Jerusalem the ancient names of their parents in writing, as well as those of their remoter ancestors, and signify who are the witnesses also. * * * But what is the strongest argument of our exact management in this matter is what I am now going to say. That we have the names of our high priests from father to son set down in our records, for the interval of two thousand years; and if any of these have been transgressors of these rules, they are prohibited to present themselves at the altar, or to be partakers of any other of our purifications; and this is justly, or rather necessarily done, because every one is not permitted of his own accord to be a writer, nor is there any disagreement in what is written; they being only prophets that have written the original and earliest accounts of things, as they learned them of God himself by inspiration; and others have written what hath happened in their own time, and that in a very distinct manner also: For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, (as the Greeks have,) but only twenty-two books, which contain the records of all the past times, which are justly believed to be divine. And of them, five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes, king of Persia, who reigned after Xerxes; the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life. It is true, our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact

succession of prophets since that time; and how firmly we have given credit to these books of our own nation, is evident by what we do; for during so many ages as have already passed, no one hath been so bold as either to add anything to them, to take anything from them, or to make any change in them; but it is become natural to all Jews, immediately and from their very birth, to esteem these books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them. For it is no new thing for our captives, many of them in number, and frequently in time, to be seen to endure racks and deaths of all kinds upon the theatres, that they may not be obliged to say one word against our laws and the records that contain them." (Antiquity of the Jews, Flavius Josephus Against Apion, Book 1, pp. 582-583.)

2. The Effect of Recent Discoveries in Chaldea and Egypt on the Authorship of the Five Books in the Bible Ascribed to Moses:

"The Assyrian inscriptions which have been recently recovered and given to the English-speaking peoples by Layard, George Smith, Sayce, and others, show that in the ancient religions of Chaldea and Babylonia there was elaborated a narrative of the creation which, in its most important features, must have been the source of that in our own sacred books. It has now become perfectly clear that from the same sources which inspired the accounts of the creation of the universe among the Chaldee-Babylonian, the Assyrian, the Phoenician, and other ancient civilizations came the ideas which hold so prominent a place in the sacred books of the Hebrews. * * * * From this idea of creation was evolved in time a somewhat nobler view. Ancient thinkers, and especially, as is now found, in Egypt, suggested that the main agency in creation was not the hands and fingers of the Creator, but his voice. Hence was mingled with the earlier, cruder

belief regarding the origin of the earth and heavenly bodies by the Almighty the more impressive idea that "he spake and they were made"—that they were brought into existence by his word." (A History of the Warfare of Science with Theology in Christendom, Vol. 1, pp. 2-3).

Referring again to the work of the noted Archaeologists mentioned above, with others, Mr. White goes on to say that they "have deciphered a multitude of ancient texts, especially the inscriptions found in the great library of Assurbanipal at Nineveh, and have discovered therein an account of the origin of the world identical in its most important features with the later accounts in our own book of Genesis. These men have had the courage to point out these facts and to connect them with the truth that these Chaldean and Babylonian myths, legends, and theories were far earlier than those of the Hebrews, which so strikingly resemble them, and which we have in our sacred books; and they have also shown us how natural it was that the Jewish accounts of the creation should have been obtained at that remote period when the earliest Hebrews were among the Chaldeans, and how the great Hebrew poetic accounts of creation were drawn either from the sacred traditions of these earlier peoples or from antecedent sources common to various ancient nations." (A History of the Warfare of Science with Theology in Christendom, Vol. 1, p. 20.)

There can be no doubt but what the accounts of creation found in these Assyrian and Egyptian sources are earlier than those written by Moses, or that they are similar in import, but because of these facts is it necessary to discredit either the Mosaic authorship of the five books of the Bible accredited to that Prophet, or doubt the inspiration of these accounts? And yet this has been the result of these discoveries on many minds. The truth is, that the outlined facts of the creation have been known by

our race from earliest times, from the days of Adam in fact. They were matters of common knowledge among the antediluvian patriarchs, and through the family of Noah were preserved for the families and races of men subsequent to the flood; and variously distorted these creation facts were preserved by all people. But all this did not prevent the Lord from revealing the creation history to Moses, nor does it require us to doubt the inspiration which rested upon him and that enabled him to weave into splendid coherent form the fragmentary truths held among the ancient Egyptians and Assyrian peoples. That there were pre-Mosaic documents containing accounts of creation and the history of God's hand-dealings with ancient peoples, we have abundant proof of in the Book of Abraham, which so strangely came into the possession of the Prophet Joseph Smith (See Church History, Vol. II, pp. 235-6, 348-350). Also that the Lord revealed the creation facts, and also the early history of our race to Moses, is confirmed by revelation to the Prophet of the nineteenth century, Joseph Smith (See Pearl of Great Price, Book of Moses, pp. 1-48, also History of the Church, Vol. I, 98 et seq.)

The student will find a well written article by Professor A. H. Sayce, in "The Bible Treasury," pp. 37-42, that bears upon this subject. The matter is also discussed at some length in Young Men's Manual for 1903-4 (No. 7), chap. I.

Furthermore, it should be noted that the writers of the New Testament bear emphatic testimony to the authenticity and divine authority of the Old Testament, since these writers so frequently quoted it as a work of divine authority. "Indeed," says an accepted authority in this class of literature, "the references are so numerous, and the testimonies so distinctly borne to the existence of the Mosaic books throughout the whole history of the Jewish

nation, and the unity of character, design and style pervading these books is so clearly perceptible, notwithstanding the rationalistic assertions of their forming a series of separate and unconnected fragments, that it may with all safety be said, there is immensely stronger and more varied evidence in proof of their being the authorship of Moses than of any of the Greek or Roman classics being the productions of the authors whose names they bear." (Commentary on the Old and New Testaments, Jamieson-Fausset-Brown, preface.)

3. Hagiographa: Hagiographa—the Greek name of the last of the three Jewish divisions of the Old Testament. They are variously reckoned, but usually comprise the Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles. (The Century Dictionary and Cyclopaedia, Vol. IX.)

4. The Subdivisions of the Old Testament—Its Dignity and Authority: The student will observe that the classification of the books in the several authorities cited, all vary somewhat in the grouping and subdivisions of them; but I believe it will be found that the grouping in the analysis of the Seventies' Bible Dictionary will be found most complete and satisfactory. One thing should be borne in mind with reference to this whole volume of ancient Hebrew scripture, and that is, whatever the sub-division may be, history, legislation, poetry, prophecy, biography, or proverbs, it is written under the inspiration of God. That does not mean that human elements are not to be found in it, but rather that a divine spirit is present in the midst of those human elements giving forth light and truth and wisdom such as is to be found in no merely human production. There is a divine spirit always present in these scripture narratives, prophecies and poetry that make the whole to contain a revelation of God, and an account of his

methods of doing things among men, all of which gives to those writings an authority that does not pertain to the ordinary writings of men.

Footnotes

1. It will be understood that by "Seventies' Bible," is meant throughout the Bible selected for the "Seventies' Indispensible Library," "The Teacher's Bible," Cambridge edition.

2. Hackett edition always quoted.

3. Third edition always quoted.

4. This work will always be so quoted, it is a recent work produced in collaboration by Robert Jamieson, D. D., St. Paul's, Glasgow, Scotland; A. R. Fausset, D.D., St. Cuthberts, York, England; and David Brown, D.D., Professor of Theology, Aberdeen, Scotland. It is one of the best works of its kind, and represents the latest orthodox interpretations of the Scriptures, and while the Elders which make up our ministry may not accept the doctrinal interpretation of this or any other commentary, its historical and critical treatise are among the most recent and valuable.

LESSON II—LECTURES.^[1]

THE HEBREW SACRED BOOKS—THE OLD TESTAMENT.

SPECIAL TEXT: "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat, saith the Lord?"—JEREMIAH.

NOTES.

1. The Apocrypha. "The collection of books to which this term is popularly applied includes the following. The order given is that in which they stand in the English version. I. Esdras. II. Esdras. Tobit. Judith. The rest of the chapters of the Book of Esther, which are found neither in the Hebrew nor in the Chaldee. The Wisdom of Solomon. The Wisdom of Jesus the Son of Sirach, or Ecclesiasticus. Baruch. The Song of the Three Holy Children. The History of Susanna. The History of the Destruction of Bel and the Dragon. The Prayer of Manasseh, King of Judah. I. Maccabees. II. Maccabees."^[3]

A brief treatise on each of the foregoing books of the Apocrypha will be found in the Seventy's Bible Dictionary, Art. Apocrypha, also in "Bible Treasury," pp. 351, 353; Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, I and II Macabees will be found in the Roman Catholic English version, known as the Douay Bible, the Roman Church regarding them as of equal authority with other books of the Old Testament.

2. Definition of Apocrypha: "The word Apocrypha means "secret" or "hidden," and is applied to a class of writings which have been definitely rejected from the books of the Old and New Testaments; but the reason why they were called secret books, rather than private or secondary books, is not clear. * * * * Probably every attempt to define the limits of canonical or inspired books will result in the distinction of three classes of books: (1) the Canonical Scriptures, about which every one is agreed; (2) the disputed books, about which there is no general agreement; (3) the books which are universally rejected. It is to the third class that the term Apocrypha properly applies, the intermediate class being more correctly known as Antilegomena, or disputed books. * * * * It is commonly stated that the reason for the rejection of the books referred to from the Old Testament [the Apocrypha]

was that they were not found current in Hebrew, but only in Greek. It is quite possible that in some cases the reason why the books were not extant in Hebrew was that they had been previously judged uncanonical. A book soon disappears when it has been condemned. Even the Greek text of some parts of the Apocrypha has perished—(e. g. II Esdras). We must not be surprised, therefore, if some of the apocryphal books should turn out to have been at one time extant in Hebrew." (Bible Treasury, p. 351.)

3. Attitude of the Roman Catholic Church Respecting the Apocrypha: Some Catholic theologians previous to the Council of Trent, 1545-1563, were in doubt as to the inspiration of some of the books of the Apocrypha admitted into the Catholic Canon; but Dr. Smith, in his Bible Dictionary, says: "The Council of Trent closed the question which had been left open, and deprived its theologians of the liberty they had hitherto enjoyed—extending the Canon of Scripture so as to include all the hitherto doubtful or deuterocanonical books, with the exception of the two books of Esdras and the Prayer of Manasseh, the evidence against which seemed too strong to be resisted (Sess. IV. de Can. Script). In accordance with this decree, the editions of the Vulgate, published by authority, contained the books which the Council had pronounced canonical, as standing on the same footing as those which had never been questioned, while the three which had been rejected were printed commonly in smaller type and stood after the New Testament." (Dictionary p, 122.)

Catholics, however, insisted that the list of canonical books agreeing "in substance with the list of divinely inspired books, held by Catholics to the present day," was authorized by the twenty-sixth statute of the Council of Hippo, held in Africa in the year 393, and the third Council of Carthage 397, A. D., and the sixth Council of Carthage

419, A. D., give the same list or canon of books as the Council of Hippo. "Although the inspiration of some of these books was held to be doubtful by a few of the Fathers, previous to these two Councils, the same Fathers ceased to have any doubt upon it after the decision of these Councils; so that, while some of the Apocrypha have been considered uninspired, as the third and fourth of Esdras, and third and fourth of Macabees, some other of these books have been recognized as inspired, and are called by Catholics Deutero-canonical. These have, therefore, the very same sanction and authority that all the books of the New Testament have, in addition to the long-standing veneration of the Jewish Church for them." (Catholic Belief, Bruno, pp. 13-14.)

Catholics will be compelled, however, to admit that several books of the Apocrypha now accepted by them and published in the Douay Bible, are not in the list given by the three Councils above mentioned. Moreover, in the list of General Councils published in Bruno's work, in enumerating the achievement of the Council of Trent, he says: "The Catholic doctrine regarding *the Holy Scripture*, Tradition, Original Sin, Justification, and the Seven Sacraments, was clearly explained." (Catholic Belief, Bruno, p. 130.) So that it was not until the Council of Trent, 1545-1563, that the final word respecting the Catholic canon was spoken.

4. The Protestant Attitude Toward the Apocrypha: "The Reformers of Germany and England * * * influenced in part by the revival of the study of Hebrew and the consequent recognition of the authority of the Hebrew canon, and subsequently by the reaction against this stretch of authority, [exercised by the Council of Trent], maintained the opinion of Jerome and pushed it to its legitimate results [which led to the rejection of the books of the Apocrypha as scripture]. "Luther spoke of

individual books among those in question with a freedom as great as that of Jerome, judging each on its own merits, praising Tobit as a "pleasant comedy" and the Prayer of Manasseh as a "good model for penitents," and rejecting the two books of Esdras as containing worthless fables. The example of collecting the doubtful books in a separate group had been set in the Strasburg edition of the Septuagint, 1526. In Luther's complete edition of the German Bible * * * (1534) the books (Judith, Wisdom, Tobias, Sirach, 1 and 2 Maccabees, Additions to Esther and Daniel, and the Prayer of Manasseh) were grouped together under the general title of "Apocrypha, i. e. 'Books which are not of like worth with Holy Scripture,' yet are good and useful to be read. In the history of the English Church, Wicliffe showed himself in this as in other points the forerunner of the Reformation, and applied the term 'Apocrypha' to all but the 'twenty-five' Canonical books of the Old Testament. The judgment of Jerome was formally asserted in the sixth Article. The disputed books were collected and described in the same way in the printed English Bible of 1539 (Cranmer's), and since then there has been no fluctuation as to the application of the word. The books to which the term is ascribed are in popular speech not merely apocryphal, but the Apocrypha."

6. Attitude of the Church of Jesus Christ of Latter-day Saints on the Apocrypha: See Doctrine and Covenants, sec. xci.

7. Definition of the Term Canon: "The word Canon in classical Greek signifies properly a straight rod, as a carpenter's rule; and hence is applied metaphorically to a testing rule in ethics or in art, or in language (e. g. the canons of Grammar.) As applied to Scripture, the word indicates the rule by which the contents of the Bible must be determined, and thus, secondarily, an index of the constituent books. The canon of Scripture may be

generally described as "the collection of books which forms the original and authoritative written rule of the faith and practice of the Church." (Dr. Smith's Old Testament History, p. 645.)

8. Arrangement of the Canon Ascribed to

Ezra: "Among the achievements ascribed to Ezra is the collection, editing, and arrangement of the whole Jewish Scriptures in one canon, under the threefold division of the Law, the Prophets, and the Hagiographa. In performing this work, he is assumed to have added those passages which can not have been written by the authors whose names the books bear; such as the allusion to kings of Israel in Gen. xxxvi: 31; the account of the death and burial of Moses in the last chapter of Deuteronomy; and the many references to the state of 'things at this day.' * * * * * But the main question is, whether the present canon of the Old Testament was, in substance, the work of Ezra. It must be remembered that such a work involved much more than the collection into one volume of books already existing in a separate form; it included the selection from the whole number of those which bore, and were to bear forever, the stamp of divine authority: for no one imagines that the Scriptures of the Old Testament form a complete collection of the ancient Hebrew literature. That such a work, having such authority, had been completed before the Christian era, is clear from the allusions to the Holy Scriptures in the New Testament; and it was most probably accomplished during the Persian domination, which ended B. C. 323. There is every reason for its having been performed at as early a period as possible. Ezra's care to make the people well acquainted with the word of God is as conspicuous as his own knowledge of it. No man could be more qualified, as no time could be more fit, for a work which was most needful to establish the people in their faith. That the work must have been performed by an inspired man, is an axiom lying at the foundation of the

whole question, unless we believe, on the one hand, that the Church is endowed in every age with power to decide what Scriptures are canonical, or unless, on the other hand, we give up a canon, in the proper sense of the word, and reduce the authority of Scripture to that which literary criticism can establish for its separate books. On this ground, none but Ezra can be the author of the canon; for no one has ever thought of ascribing the work to Nehemiah, the civil governor and man of action; and the only claim made for Malachi is the addition of his own prophecy to the canon already framed by Ezra, and even this supposition we have seen to be unnecessary, as Ezra may have been the survivor. The attempt to ascribe the work to some unknown inspired person later than Malachi is an example of the *argumentum ab ignorantia*, which has no weight against the evidence of what is known." (Dr. Smith's Old Testament History, pp. 645-646.)

9. The Authorized Version: The treatise on the Authorized Version in Smith's Bible Dictionary is full, and perhaps the best one extant; and while praising highly the work of the English translators of the A. V., exhibits quite clearly some of its defects, and points out the necessity for a new version. How far the "Revised Version" of 1870-1885 corrected the defects of the A. V. may be known only to Hebrew and Greek scholars; but the fact that the work was undertaken and carried to a conclusion at the expense of so much time, and scholarly effort, justifies the qualified acceptance of our English Bible set forth in one of our Articles of Faith, viz., "We believe the Bible to be the word of God, as far as it is translated correctly."

Footnotes

1. It has already been suggested in our Introduction to these lessons that excuses for non-preparation should not be tolerated; and we again call attention of the quorums to

this necessary attitude respecting thorough preparation of lessons; and now emphasize our suggestions by applying them to these lectures. Those who are assigned to deliver the lectures can receive their appointment two or three weeks before they are called upon to deliver them, and it should be a matter of pride with those so appointed to come to their tasks thoroughly prepared. The lecturer is supposed to occupy about thirty minutes, and the assignments should be made with due regard to the difficulties of the subject.

2. No better mental exercise exists than that of writing. It leads to very definite thinking, and to exactness of expression, and is an art that should be cultivated by the Seventies. It is suggested, therefore, that at least one of the lectures, when the quorum session is devoted to such exercises, should be given in the form of a paper, a written treatise. The subject for the paper will be indicated as above.

3. Smith's Bible Dictionary.

LESSON III.

THE PENTATEUCH.

SPECIAL TEXT: "I will raise up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not harken unto my words which he shall speak in my name, I will require it of him."—THE LORD TO MOSES.

NOTES.

1. The Pentateuch: Definition:—"The Pentateuch is the Greek name given to the five books—commonly called the

Five Books of Moses. In the time of Ezra and Nehemiah it was called "the Law of Moses," or "the Book of the Law of Moses," or simply "the Book of Moses." This was beyond all reasonable doubt our existing pentateuch. The book which was discovered in the Temple in the reign of Josiah, and which is entitled "the Book of the Law of Jehovah by the hand of Moses," was substantially, it would seem, the same volume, though it may afterward have undergone some revision by Ezra. The present Jews, as we have already seen, usually call the whole by the name of Torah, i. e., "the Law," or Torath Mosheh, "the Law of Moses." (Smith's Old Testament History, p.. 654.)

2. Greek Titles of the Books: "The division of the whole work into five parts was probably made by the Greek translators, for the titles of the several books are not of Hebrew, but of Greek origin. The Hebrew names are merely taken from the first words of each book, and in the first instance only designated particular sections, and not whole books." (Dr. Smith's Old Testament History, p. 654.)

3. The Question of Authorship: "Till the middle of the last century (eighteenth) it was the general opinion of both Jews and Christians that the whole of the Pentateuch was written by Moses, with the exception of a few manifestly later additions—such as the thirty-fourth chapter of Deuteronomy, which gives the account of Moses' death. The first attempt to call in question the popular belief was made by Astruc, doctor and professor of medicine in the Royal College at Paris, and court physician to Louis XIV. He had observed that throughout the Book of Genesis, and as far as the sixth chapter of Exodus, traces were to be found of two original documents, each characterized by a distinct use of the names of God; the one by the name Elohim, and the other by the name Jehovah. Besides these two principal documents, he supposed Moses to have

made use of ten others in the composition of the earlier part of his work. The path traced by Astruc has been followed by numerous German writers. * * * * * It is sufficient here to state that there is sufficient evidence for believing that the main bulk of the Pentateuch, at any rate, was written by Moses, though he probably availed himself of existing documents in the composition of the earlier part of the work. Some detached portions would appear to be of later origin; and when we remember how entirely during some periods of Jewish history, the Law seems to have been forgotten, and again how necessary it would be after the seventy years of exile to explain some of its archaisms, and to add here and there short notes to make it more intelligible to the people, nothing can be more natural than to suppose that such later additions were made by Ezra and Nehemiah." (Dr. Smith's Old Testament History, pp. 653-655.)

The same conclusion is reached by James Robertson, D.D., in the Bible Treasury; and also by Prof. Samuel Colcord Bartlett, D.D., of the Theological Seminary, Chicago, in Smith's Bible Dictionary, Vol. IV, p. 243. The question is considered at some length in the Young Men's Manual, 1903-4 (No. 7), chap. I.

4. Prophecy of Moses: "And when Moses had recapitulated whatsoever he had done for the preservation of the people, both in their wars and in peace, and had composed them a body of laws, and procured them an excellent form of government, he foretold, as God had declared to him, That if they transgressed that institution for the worship of God, they should experience the following miseries: their land should be full of weapons of war from their enemies, and their cities should be overthrown, and their temple should be burnt; that they should be sold for slaves to such men as would have no pity on them in their afflictions: that they would then

repent, when that repentance would no way profit them under their sufferings. Yet (said he) will that God who founded your nation, restore your cities to your citizens, with their temple also, and you shall lose these advantages not once only, but often." (Josephus, Antiquities of the Jews, p. 97.)

5. Suggested Readings: It is expected, of course, that the student will read all the books of the Pentateuch during the weeks which the lessons upon it will occupy; and in addition to that, so far as he may have access to them, read also the references given in the lesson analysis, which, in the main, give summaries, analyses, literary criticism, estimate theological and prophetic values of the separate books, etc. All the Bibles having "Helps," published in connection with the sacred text have analyses and comments upon the books of the Pentateuch; and these as far as possible should be read and compared. For their historical value the first four books of Josephus' Antiquities should also be read.

LESSON IV.

THE PENTATEUCH.

SPECIAL TEXT: "I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's."—MOSES.

NOTES.

1. The Nature of Government Established by Moses: "Then came the law from Mount Sinai. God

became the God of Israel, everything done to establish religion, tabernacle made for his residence. Defection from religion high treason. Hence complete separation from all nations. Moses was but a mediator between God and his people; proper title legislator of the Israelites and their deliverer from the Egyptians. * * * * For administration of justice Moses divided people in tens, fifties, hundreds, thousands, and placed judges over each. Mode taken from Egypt. Amongst the higher of these judges there was much political power likewise. * * * * Each tribe had a sort of independent government, with its own magistrates and representatives; sometimes acted without aid or sanction of others, (e. g., tribe of Benjamin protected criminals of Gibeah and fought against others.) * * * * Sometimes several tribes acted together without others. * * * * What the influence of such a government? Exceedingly favorable to development of character and individual energies. Not favorable for harmony or tranquility." (Ancient and Modern Nations, Dew, pp. 13-14.)

2. The Law of Moses: "Though new in its general conception, it was probably not wholly new in its materials. Neither in his material nor his spiritual providence does God proceed *per saltum*. There must necessarily have been, before the Law, commandments and revelations of a fragmentary character, under which Israel had hitherto grown up. Indications of such are easily found, both of a ceremonial and moral nature; as, for example, in the penalties against murder, adultery, and fornication (Gen. ix. 6; xxxviii. 8), in the distinction of clean and unclean animals (Gen. viii. 20), and probably in the observance of the Sabbath (Ex. xvi. 23, 27, 29.) But, even without such indications, our knowledge of the existence of Israel as a distinct community in Egypt would necessitate the conclusion, that it must have been guided by some laws of its own, growing out of the old patriarchal customs, which would be preserved with oriental tenacity,

and gradually becoming methodized by the progress of circumstances. Nor would it be possible for the Israelites to be in contact with an elaborate system of ritual and law, such as that which existed in Egypt, without being influenced by its general principles, and, in less degree, by its minuter details. As they approached nearer to the condition of a nation they would be more and more likely to modify their patriarchal customs by the adoption from Egypt of laws which were fitted for national existence. This being so, it is hardly conceivable that the Mosaic legislation should have embodied none of these earlier materials. It is clear, even to human wisdom, that the only constitution, which can be efficient and permanent, is one which has grown up slowly, and so been assimilated to the character of a people. It is the peculiar mark of legislative genius to mold by fundamental principles, and animate by a higher inspiration, materials previously existing in a cruder state. The necessity for this lies in the nature, not of the legislator, but of the subjects; and the argument therefore is but strengthened by the acknowledgement in the case of Moses of a divine and special inspiration. So far, therefore, as they were consistent with the objects of the Jewish law, the customs of Palestine and the laws of Egypt would doubtless be traceable in the Mosaic system." (Smith's Bible Dictionary, p. 1602.)

3. Basic Principle of the Law of Moses: "The basis of human society is ordinarily sought, by law or philosophy, either in the rights of the individual, and the partial delegation of them to political authorities; or in the mutual needs of men, and the relations which spring from them; or in the actual existence of power of man over man, whether arising from natural relationship, or from benefits conferred, or from physical or intellectual ascendancy. The maintenance of society is supposed to depend on a "social compact" between governors and subjects; a compact, true as an abstract idea, but untrue if supposed to have been a

historical reality. The Mosaic Law seeks the basis of its polity, first, in the absolute sovereignty of God, next in the relationship of each individual to God, and through God to his countrymen. It is clear that such a doctrine, while it contradicts none of the common theories, yet lies beneath them all, and shows why each of them, being only a secondary deduction from an ultimate truth, cannot be in itself sufficient; and, if it claims to be the whole truth, will become an absurdity. It is the doctrine which is insisted upon and developed in the whole series of prophecy; and which is brought to its perfection only when applied to that universal and spiritual kingdom for which the Mosaic system was a preparation." (Smith's Bible Dictionary, p. 1607).

4. Israel and the Law: "It was indeed often neglected [the Law] and even forgotten. Its fundamental assertion of the Theocracy was violated by the natural course of human selfishness (Jer. xxxiv. 12-17); till at last, in the reign of Josiah, its very existence was unknown, and its discovery was to the king and the people as a second publication; yet still it formed the standard from which they knowingly departed, and to which they constantly returned; and to it, therefore, all which was peculiar in their national and individual character was due. Its direct influence was probably greatest in the periods before the establishment of the kingdom, and after the Babylonish captivity. The last act of Joshua was to bind the Israelites to it as the charter of their occupation of the conquered land (Josh. xxiv. 24-27); and, in the semi-anarchical period of the judges, the Law and the Tabernacle were the only centers of anything like national unity. The establishment of the kingdom was due to an impatience of this position, and a desire for a visible and personal center of authority, much the same in nature as that which plunged them so often in idolatry. The people were warned (I Sam. xii. 6-25) that it involved much danger of their forgetting and rejecting the

main principle of the Law—that "Jehovah their God was their King." The truth of the prediction was soon shown. Even under Solomon, as soon as the monarchy became one of great splendor and power, it assumed a heathenish and polytheistic character, breaking the Law, both by its dishonor towards God, and its forbidden tyranny over man." (Smith's Bible Dictionary, p. 1609.)

5. The Gospel and the Law: "Abraham received the Priesthood from Melchisedek, who received it through the lineage of his fathers, even till Noah; * * * * This greater Priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof, the power of godliness is manifest; and without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live. Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts and could not endure his presence, therefore the Lord in his wrath (for his anger was kindled against them) swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory. Therefore he took Moses out of their midst, and the Holy Priesthood also; and the lesser Priesthood continued, which Priesthood holdeth the key of the ministering of angels and the preparatory gospel." (Doc. & Cov. Sec. 84.)

The above quotation from the 84th Section of the Doctrine and Covenants throws much light, not only upon the Pentateuch, but upon the whole of the Old Testament, the law of Moses, and the whole polity and history of Israel. In the light of the truth the said quotation reveals, it is to be seen that "when the Lord took the children of Israel

from the land of Egypt to make of them a people for himself, he presented them first with the gospel of Christ, with all its mercy and inspiring love and gentleness; but they would not live in accordance with its high moral precepts, nor reflect in their lives its spiritual excellence. Accordingly, a less perfect law was given to Israel; a law which in the New Testament is called "the law of carnal commandments;" a law more in keeping with the status of their moral development; a law which breathed less of mercy, forgiveness and love, and more of exacting, relentless justice; demanding an eye for an eye, and a tooth for a tooth—and this was to be their schoolmaster, to prepare them for the more excellent law of the gospel of Christ. Many things in that law of the Old Testament are confessedly imperfect, and must not be taken as reflecting the full glory and excellence of the Divine wisdom or goodness. On the contrary it is plainly stated, and that too by the voice of inspiration in the New Testament, that it was a law carnal and imperfect, and yet, withal, demanding a higher excellence than the people of those days seemed able to attain.

In proof that the gospel was first offered to ancient Israel, and then because of transgression the law of carnal commandments, I invite the reader's attention to the following Scriptures: Heb., latter part of chap. iii, in connection with Heb. iv: 1, 2; I Cor. x. 1-4; and Gal. iii; also Doc. & Cov., sec. 84; see also the chapter on "History of the Gospel" in *The Gospel* (Roberts), pp. 86, 87.

6. The Song of Moses: "This song is some hundred years the oldest poem in the world. There is a sublimity and beauty in the language that is unexampled. But its unrivalled superiority arises not solely from the splendor of the diction. Its poetical excellencies have often drawn forth the admiration of the best judges, while the character of the event commemorated, and its being prompted by

divine inspiration, contribute to give to it an interest and sublimity peculiar to itself." (Commentary, Explanatory and Critical, p. 59.)

LESSON V.

SPECIAL TEXT: "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel."—EZRA (supposedly).

NOTES.

1. Abraham: "He was a person of great sagacity, both for understanding all things, and persuading his hearers, and not mistaken in his opinions; for which reason he began to have higher notions of virtue than others had, and he determined to renew and to change the opinion all men happened then to have concerning God; for he was the first that ventured to publish this notion, that there was but One God, the Creator of the universe; and that as to other (gods), if they contributed anything to the happiness of men, that each of them afforded it only according to his appointment, and not by their own power. This his opinion was derived from the irregular phenomena that were visible both at land and sea, as well as those that happen to the sun, and moon, and all the heavenly bodies; thus, "if (said he) these bodies had power of their own, they would certainly take care of their own regular motions; but since they do not preserve such regularity, they make it plain that so far as they co-operate to our advantage, they do it not of their own abilities, but as they are subservient to him that commands them, to whom alone we ought justly to offer our honor and thanksgiving." For which doctrines, when

the Chaldeans, and other people of Mesopotamia, raised a tumult against him, he thought fit to leave that country; and at the command, and by the assistance of God, he came and lived in the land of Canaan. And when he was there settled, he built an altar, and performed a sacrifice to God. Berosus mentions our father Abram without naming him, when he says thus: "In the tenth generation after the flood, there was among the Chaldeans a man, righteous and great, and skilful in the celestial science." But Hecataeus does more than mention him; for he composed, and left behind him, a book concerning him. And Nicolaus of Damascus, in the fourth book of his history, says thus: 'Abram reigned at Damascus, being a foreigner, who came with an army out of the land above Babylon, called the land of the Chaldeans; but, after a long time, he got him up, and removed from that country also, with his people, and went into the land then called the land of Canaan, but now the land of Judea, and this when his posterity were become a multitude; as to which posterity of his, we relate their history in another work. Now the name of Abram is even still famous in the country of Damascus; and there is showed a village named from him, "The habitation of Abram."' (Antiquities of the Jews, Josephus, pp. 31-32.)

2. The Restoration of Lands Made by Joseph: "However, the famine increased among the Egyptians; * * * * But when their money failed them, they bought corn with their cattle, and their slaves, and if any of them had a small piece of land, they gave up that to purchase them food, by which means the king became the owner of all their substance; and they were removed some to one place, and some to another, that so the possession of their country might be firmly afforded to the king; excepting the lands of the priests for their country continued still in their own possession. And indeed this sore famine made their minds, as well as their bodies, slaves: and at length compelled them to procure a

sufficiency of food by such dishonorable means. But when this misery ceased, and the river overflowed the ground, and the ground brought forth its fruits plentifully, Joseph came to every city, and gathered the people thereto belonging together, and gave them back entirely the land which, by their own consent, the king might have possessed alone, and alone enjoyed the fruits of it. He also exhorted them to look on it as every one's own possession; and to fall to their husbandry with cheerfulness; and to pay as a tribute to the king, the fifth part of the fruits for the land which the king when it was his own restored to them. These men rejoiced upon their becoming unexpectedly owners of their lands, and diligently observed what was enjoined them. And by this means Joseph procured to himself a greater authority among the Egyptians, and greater love to the king from them. Now this law, that they should pay the fifth part of their fruits as tribute, continued until their latter kings." (Josephus, Antiquities, p. 52.)

3. Character of Moses. "Now Moses lived in all one hundred and twenty years; a third part of which time, abating one month, he was the people's ruler; and he died on the last month of the year, which is called by the Macedonians 'Dystrus,' but by us 'Adar,' on the first day of the month. He was one that exceeded all men that ever were, in understanding, and made the best use of what that understanding suggested to him. He had a very graceful way of speaking, in addressing the multitude, and as to his other qualifications, he had such a full command of his passions, as if he hardly had any such in his soul, and only knew them by their names, as rather perceiving them in other men than in himself. He was also such a general of an army as is seldom seen, as well as such a prophet as was never known, and this to such a degree, that whatsoever he pronounced you would think you heard the voice of God himself. So the people mourned for him thirty days: nor did ever any grief so deeply affect the Hebrews as did this

upon the death of Moses; nor were those that had experienced his conduct the only persons that desired him, but those also that perused the laws he left behind him, had a strong desire after him, and by them gathered the extraordinary virtue he was master of. And this shall suffice for the declaration of the manner of the death of Moses." (Josephus, Antiquities of the Jews, p. 98.)

4. The Greatness and Influence of Moses. "Where shall we find one that combines in his personality so many greatnesses as Moses, if I may say so? He was the liberator of his people, but he spurned crowns and scepters, and did not, as many others after him did, put a new yoke on the neck from which he had taken the old one. * * * * * And his republic was not of short duration. It lasted through all the storms of barbaric wars and revolutions—hundreds of years, down to the days of Samuel, that all-stout-hearted republican who could endure no kings. * * * * * But the republic he founded stands unique in the history of the world, for it was altogether based upon an idea—the idea of the unity of God and the righteousness of his will. Think of it! Among a nation escaped from bondage, too degraded even to be led to war, that needed the education, the hammering, as it were, into a people for forty years, to go among them with the sublimest truth that the human mind ever can conceive and to say of them: "Though you are now benighted and enslaved, any truth that I know is not too good for you nor any child of God." * * * * * As a teacher of morality why need I praise him? As a teacher of statecraft in the highest and best sense, who surpassed him? The great wonder is that that man speaks the language of today. The problems which we have not yet succeeded in solving were already present to his mind, and he founded a nation in which the difference between the poor and the rich was almost abolished. The laborer was not only worthy but sure of his hire. No aristocrat could rule over his subjects and no priesthood could ever assume

the government which, alas! according to history, means the opposition of the nation. How did that man of that vast mind, how did he combine all these great talents? And yet that man, how tender his heart was! Why, friends, it is a thousand pities that you cannot hear the deep sorrow, the sadness that is to be heard in his original words. When an over-zealous disciple came to him and told that they were prophesying in his name, and they said: 'Hinder them, master, hinder them. Why, if they prophesy what will become of thine own authority?' I fancy I see his venerable head sink upon his breast and he saying: 'Indeed art thou zealous for me? Would that all the people of God were prophets, and that God gave his Spirit to them.'" (Rabbi Gottheil, *The World's Parliament of Religions*, (Barrows), pp. 674-5.)

Footnotes

1. See note b, p. 27.

LESSON VI.

THE HISTORICAL BOOKS.

SPECIAL TEXT: And Joshua, the Son of Nun, was full of the spirit of wisdom, for Moses had laid his hands upon him; and the children of Israel harkened unto him, and did as the Lord commanded Moses."—EZRA (supposedly.)

NOTES.

1. The Hexateuch: The Book of Joshua is sometimes associated with the five books of Moses and the collection is then called the Hexateuch, a term meaning "the six books." The union is made on the ground that the Book of Joshua is the proper continuation and consummation of the former five books as recording the Conquest of the Land

of Canaan, in fulfillment of the promise contained in the Pentateuch; the subject of the whole six books being "the election of Israel as a people to the service of Jehovah, and their settlement for this purpose in the Land of Promise."

2. Israel Under Joshua: "Israel served the Lord all the days of Joshua." The high and commanding character of this eminent leader had given so decided a tone to the sentiments and manners of his contemporaries, and the memory of his fervent piety and many virtues continued so vividly impressed on the memories of the people, that the sacred historian has recorded it to his immortal honor, 'Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua.'" (Commentary, Explanatory and Critical, p. 158.)

3. Contemporaneous Notices of Joshua: There occurs some references to the deeds of Joshua in other historians besides those of the Bible. Procopius mentions a Phoenecian inscription near the city of Tingis in Mauritania, the sense of which in Greek was: "We are those who fled before the face of Joshua the robber, the son of Nun." Again Suidas says: "We are the Canaanites whom Joshua the robber persecuted." In a letter of Shaubech, king of Armenia Minor, in the Samaritan book of Joshua (chapter 26), styles Joshua "the murderous wolf; or, according to another reading, "the evening wolf." (Condensed from Kitto's Biblical Literature, Vol. II, p. 154.)

4. Authorship of the Book of Joshua: "Viewing all the circumstances together, we consider it highly probable that the whole book of Joshua was composed by himself up to the twenty-eighth verse of the last chapter; to which a friendly hand subjoined some brief notices, contained in verses 29-33, concerning the death, age, and burial of Joshua; the continuance of his influence upon the people;

the interment, in Shechem, of the bones of Joseph, which the children of Israel had brought from Egypt; and the death and burial of Eleazar, the son of Aaron, whom his son Phinehas interred in his allotment on Mount Ephraim." (Cyclopaedia of Biblical Literature, Kitto, Vol. II, p. 156.)

5. Roman Catholic View of Authorship: "This book is called Josue, because it contains the history of what passed under him, and according to the common opinion was written by him. The Greeks call him Jesus; for Josue and Jesus in the Hebrew are the same name, and have the same signification, viz., a savior." (Introduction to the Book of Josue.)

6. Character of Joshua: "So Joshua, when he had thus discoursed to them [upon their obligations and duty to God], died, having lived a hundred and ten years; forty of which he lived with Moses, in order to learn what might be for his advantage afterward. He also became their commander after his death for twenty-five years. He was a man that wanted not wisdom nor eloquence to declare his intentions to the people, but very eminent on both accounts. He was of great courage and magnanimity, in action and in dangers; and very sagacious in procuring the peace of the people, and of great virtue at all proper seasons. He was buried in the city of Timnah, of the tribe of Ephraim. About the same time died Eleazar, the high priest, leaving the high priesthood to his son Phineas. His monument also and sepulchre are in the city of Gabbatha." (Josephus' Antiquities of the Jews, p. 104.)

7. Literature of Power: By "literature of power" is here meant that class of utterance that rests upon its own inherent strength for its influence or acceptance as truth. An American popular writer (Hubbard) in giving an illustration of this class of literature quoted this passage from the Bible:

"The Lord is in his holy temple: let all the earth keep silence before him."

Explanation, comment upon such a passage, he argues, would but mar it. One feels a force, a strength in it that admits of no doubt about its power, or truth. A still better example of the literature of power is Psalms xix, also Doctrine and Covenants, Sec. lxxxiv: 99-102. It is such a passage in Joshua that the student is directed to find.

8. Book of Ruth: "The Book is called Ruth, from the name of the person, whose history is here recorded: who being a Gentile, became a convert to the true faith, and marrying Boaz, the great-grandfather of David, was one of those from whom Christ sprung, according to the flesh, and an illustrious figure of the Gentile church. It is thought this book was written by the prophet Samuel." (Douay Bible, Introduction to the Book of Ruth, p. 303.)

Footnotes

1. The Pentateuch Historically has already been considered in Lesson III of Part II; and its historical character considered under subdivision II. (a) Antidiluvian History. (b) Postdiluvian History, bringing its historical events down to the death of Moses. It is here written into the analysis only that the student may be reminded that the Pentateuch is recognized as being classed with the historical books of the Bible.

LESSON VII.

THE HISTORICAL BOOKS.—(Continued.)

SPECIAL TEXT: "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better

than sacrifice, and to hearken than the fat of rams."—*I. Samuel xv: 22.*

NOTES.

1. The Historic Period Covered by the Books of Samuel: "The story embraces a period of over one hundred years, and extends from the end of the time of the Judges to the close of the reign of David, 1015 B. C., the connecting link being found in the civil judgeship of Eli and Samuel. The object of the narrative is to exhibit the kingdom as it realized itself in view of a divine ideal; and the prominence given to the lives of Samuel and David would seem to be due to a design to portray the one as the type of the prophetic, and the other as the type of the kingly character—the king's counselor, in this case, selecting the king, and not, as was the rule afterwards, the king his counselor." (Cambridge Teacher's Bible Helps, p. 19.)

2. Books of Samuel, I and II. Protestant View: "The two were, by the ancient Jews, conjoined, so as to make one book, and in that form could be called the Book of Samuel with more propriety than now, the second being wholly occupied with the relation of transactions that did not take place till after the death of that eminent judge. Accordingly, in the Septuagint and the Vulgate, it is called the First and Second Book of Kings. The early portion of the First Book, down to the end of the twenty-fourth chapter, was probably written by Samuel; while the rest of it, and the whole of the Second, are commonly ascribed to Nathan and Gad, founding the opinion on I Chronicles xxix: 29.. Commentators, however, are divided about this, some supposing that the statements in I Samuel ii: 26; iii: 1, indicate the hand of the judge himself, or a contemporary; while some think, from I Samuel vi: 18; xii: 5; xxvii: 6, that the composition must be referred to a later age. It is probable, however, that these supposed marks of

an after period were interpolations of Ezra. This uncertainty, however, as to the authorship does not affect the inspired authority of the book, which is indisputable, being quoted in the New Testament (Acts xiii: 22; Hebrews i: 5) as well as in many of the Psalms." (Commentary, Explanatory and Critical, p. 8.)

3. Catholic View of the Books of Samuel: "This [I Samuel] and the following book [II Samuel] are called by the Hebrews the books of Samuel, because they contain the history of Samuel, and of the two kings, Saul and David, whom he anointed. They are more commonly named by the Fathers the first and second book of kings. As to the writer of them, the common opinion is that Samuel composed the first book as far as the twenty-fifth chapter; and that the prophets Nathan and Gad finished the first, and wrote the second book. See I Chronicles xxix: 29." (Introduction to the First Book of Samuel, Douay Bible, p. 308.)

4. The First and Second Books of Kings. Protestant View: "In the ancient copies of the Hebrew Bible, First and Second Kings constitute one book. Various titles have been given to them; in the Septuagint and the Vulgate they are called the Third and Fourth Books of Kings. The authorship of these books is unknown; but the prevailing opinion is that they were compiled by Ezra, or one of the later prophets, from the ancient documents that are so frequently referred to in the course of the history as of public and established authority. Their inspired character was acknowledged by the Jewish church, which ranked them in the sacred canon; and, besides, is attested by our Lord, who frequently quotes from them (cf. I Kings xvii: 9; II Kings v: 14 with Luke iv: 24-27; I Kings x: 1 with Matthew xii: 42)." (Commentary, Explanatory and Critical, p. 8.)

5. Catholic View of Books of Kings: "This [the first Book of Kings] and the following [the second Book of Kings] book are called by the holy fathers the third and fourth book of Kings; but by the Hebrews the first and second Malachim, that is Kings. They contain the history of the kingdoms of Israel and Juda, from the beginning of the reign of Solomon, to the captivity. As to the writer of these books, it seems most probable they were not written by one man, nor at one time; but as there was all along a succession of prophets in Israel, who recorded, by divine inspiration, the most remarkable things that happened in their days, these books seem to have been written by these prophets." (Douay Bible, pp. 381-2.)

6. Historical Period of the Books of Kings: "The Books of Kings narrate the history from the rebellion of Adonijah to the final captivity of Judah, including the whole history of the northern kingdom from the separation till its disappearance in B. C. 721. The succession of events will be found under Chronology. The books were compiled by some unknown writer from a variety of written documents, including the state chronicles." (Seventies' Bible Dictionary, p 94.)

7. Literary Features of the Books of Samuel and of Kings: "The literary form of the books of Kings is quite different from that of the books of Samuel. There is an almost stereotyped framework, resembling that of the book of Judges, within which the events of the successive reigns are placed. When the name of a new king is introduced, it is stated how old he was when he came to the throne, how many years he reigned, and, in regard to the kings of Judah, what was his mother's name. Then a general character is pronounced upon his reign, the events are recorded at greater or less length, and at the close a reference is usually given to another authority for fuller details. When the divided monarchy is to be treated, the

usual proceeding is to give the record of the northern kingdom first, and then the corresponding record for the southern, the history thus falling into periods longer or shorter. And this course is followed so closely that sometimes the same event is twice related, if it concerns the two kingdoms. These features make it probable that the book is composed from other written materials, or at least largely based upon them. And the frequent references to books of chronicles of the kings of Judah or of Israel favor the inference that state records of the respective kingdoms, containing lists of officials, statistical matters, and memoranda of events in the different reigns were available for the purpose. There were also, in all probability, narratives of the doings of Elijah, Elisha, and other prophets, preserved in the prophetic circles, which would furnish information of another kind. A work extending over so long a period could not be the expression of the direct personal knowledge of any one writer, and could only be composed in the way indicated." (Cambridge Bible, p. 63.)

LESSON VIII.

THE HISTORICAL BOOKS.—(Continued.)

SPECIAL TEXT: "Now the sons of Reuben, the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel; and the genealogy is not to be reckoned after the birthright [i. e. of the first born, Reuben]. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's)". I Chronicles v: 1, 2.

NOTES.

1. Books of Chronicles: "The two Books of Chronicles counted as one in the Hebrew canon. They give a short history of events from the creation down to the proclamation of Cyrus, allowing the Jews to return to Palestine. The books contain several references to the sources whence information was derived, e. g., "the book of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer," (II Chron. ix: 29; cf. also II Chron. xii: 15; xiii: 22; xx: 34; xxvi: 22; xxxii: 32; xxxiii: 18.) These passages make it clear that, from the earliest times of the kingdom, writers living amid the events described, and generally of the prophetic order, recorded the history of their own times. These records along with Samuel and Kings, formed the materials out of which our Books of Chronicles were compiled, the compilers choosing such portions as suited the purpose of their composition. Though secular events are not excluded from the compilations thus formed, the writers dwell with most satisfaction upon the ecclesiastical and religious aspects of the history, and the progress of temple worship in Jerusalem. The date of composition cannot be fixed with certainty; it was probably between 300 and 250 B. C." (Cambridge Bible Helps, p. 32.)

2. Catholic View of Chronicles: "These books are called by the Greek interpreters Paralipomenon, that is, 'of things left out, or omitted,' because they are a kind of a supplement of such things as were passed over in the book of the Kings. The Hebrews call them Dibre Hajamim, that is, 'The words of the days,' or The Chronicles. Not that they are the books which are so often quoted in Kings, under the title of the 'Words of the Days of the Kings of Israel, and of the Kings of Juda;' for the Books of Paralipomenon were written after the Books of Kings; but because in all probability they have been abridged from those ancient 'Words of the Days,' by Esdras or some other sacred writer." (Introduction to Chronicles, Douay Bible.)

3. Controversial Value of the Books of Chronicles: "The constant tradition of the Jews, in which they have been followed by the great mass of Christian commentators, is that these books were for the most part compiled by Ezra; and the one genealogy, that of Zerubbabel, which comes down to a later time, is no objection to this statement, without recurring to the strange notion broached by the old commentators, and even sanctioned by Dr. Davidson (in Kitto's Cyclo. of Bibl. Lit., art. Chronicles), that the knowledge of these generations was communicated to Ezra by inspiration. In fact, the internal evidence as to the time when the book of Chronicles was compiled, seems to tally remarkably with the tradition concerning its authorship. Notwithstanding this agreement, however, the authenticity of Chronicles has been vehemently impugned by De Wette and other German critics, whose arguments have been successfully refuted by Dahler, Keil, Movers, and others. It has been clearly shown that the attack was grounded not upon any real marks of spuriousness in the books themselves, but solely upon the desire of the critics in question to remove a witness whose evidence was fatal to their favorite theory as to the post-Babylonian origin of the books of Moses. If the accounts in the books of Chronicles of the courses of priests and Levites, and the ordinances of divine service as arranged by David, and restored by Hezekiah and Josiah, are genuine, it necessarily follows that the Levitical law, as set forth in the Pentateuch, was not invented after the return from the captivity. Hence the successful vindication of the authenticity of Chronicles has a very important bearing upon many of the very gravest theological questions." (Smith's Bible Dictionary, p. 429.)

4. Compilation and Spirit of the Books of Chronicles: "Though the latest of all the canonical writings, it represents the workmanship of many generations. It resembles the structure of an ancient

cathedral, with fragments of every style worked into the building as it proceeded,—here a piece of the most hoary antiquity, there a precious relic of a lost hymn or genealogy of some renowned psalmist or warrior,—but all preserved, and wrought together, as by the workmen of mediaeval times, under the guidance of the same sacerdotal mind, with the spirit of the same priestly order. Far below the prophetic books of the Kings in interest and solidity, it yet furnishes a useful counterpart by filling up the voids with materials which none but the peculiar traditions and feelings of the Levitical caste could have supplied. It is the culminating point of the purely Levitical system, both in what it relates, in what it omits, and the manner of its relations and omissions." (Dean Stanley, quoted in Smith's Bible Dictionary, p. 432.)

5. The Birth Right to Joseph: "It should be remembered that to Joseph, the son of Jacob, a double portion of honor was granted in Israel. While no tribe is especially called by his name, yet two tribes are his through his sons, viz., the tribe of Ephraim and the tribe of Manasseh. This came about in the following manner: Reuben, the first born of Jacob defiled his father's wife Bilhah. For which awful crime he lost his place as a prince in the house of Israel, which place was given indirectly to Joseph, the son of Jacob, by his wife Rachel. Why I say indirectly is because Ephraim, Joseph's younger son, was the one who received the blessing of the first born from the patriarch Jacob, and it is for this reason that the Lord was wont to say, "I am a father to Israel, and Ephraim is my first born." In proof see Special Text of lesson; also Y. M. M. I. A. Manual 1905-6, p. 330.

LESSON IX.

THE HISTORICAL BOOKS.—(Continued.)

SPECIAL TEXT: "Remember, I beseech thee, the word that thou commandest thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there."—NEHEMIAH.

NOTES.

1. Historical Period of Ezra and Nehemiah: "The time covered by the two books of Ezra and Nehemiah together is about a century; for the narrative of Ezra begins in the first year of the reign of Cyrus, 538 B. C., and that of Nehemiah stops soon after the thirty-second year of Artaxerxes, 432 B. C. A great part of this space, however, is left without record; and we may distinguish three periods: 1. The period that elapsed from the first return of exiles to the completion of the temple; 2. the time of Ezra's activity as leader of the second colony of returned exiles; and 3, the period when Ezra and Nehemiah are seen together in the work of reformation at Jerusalem. The first two periods are embraced in the book of Ezra; the last, in the book of Nehemiah." (Bible Treasury, p. 69.)

2. Book of Ezra. Protestant View: "The Book of Ezra contains records of events occurring about the termination of the Babylonian exile. It comprises accounts of the favors bestowed upon the Jews by Persian kings; of the rebuilding of the temple; of the mission of Ezra to Jerusalem, and his regulations and reforms. Such records forming the subject of the Book of Ezra, we must not be surprised that its parts are not so intimately connected with each other as we might have expected if the author had set forth his intention to furnish a complete history of his times. * * * * The beginning of the book of Ezra agrees

verbatim with the conclusion of the second book of Chronicles, and terminates abruptly with the statement of the divorces effected by his authority, by which the marriages of Israelites with foreign women were dissolved. Since the book of Ezra has no marked conclusion, it was, even in early times, considered to form part of the book of Nehemiah, the contents of which are of a similar description. As, however, the book of Ezra is a collection of records of remarkable events occurring at the conclusion of the exile and in the times immediately following it, attempting no display of the art of book-making, the mere want of an artificial conclusion cannot be considered a sufficient reason for regarding it as the first portion of Nehemiah. It is, however, likely that the similarity of the contents of the books of Ezra and Nehemiah was the cause of their being placed together in the Hebrew Bible." (Cyclopaedia of Biblical Literature, Kitto, p. 690.)

3. Catholic View of the Books of Ezra and Nehemiah:

(a) *Ezra*, called by Catholics "Esdras:" "This book taketh its name from the writer: who was a holy priest, and doctor of the law. He is called by the Hebrews Ezra."

(b) *Nehemiah*—Catholic form of name, "Nehemias:" "This book takes its name from the writer, who was cup-bearer to Artaxerxes (surnamed Longimanus) king of Persia, and was sent by him with a commission to rebuild the walls of Jerusalem. It is also called the Second Book of Esdras; because it is a continuation of the history, begun by Esdras, of the state of the people of God after their return from captivity." (Introductions in Douay Bible to First and Second Book of Esdras.)

4. Book of Esther: "Esther derives its name from the Jewish lady, who, having become wife of the king of

Persia, employed her royal influence to effect a memorable deliverance for the persecuted Church of God. Various opinions are embraced and supported as to the authorship of this book, some ascribing it to Ezra, to Nehemiah, and to Mordecai. The preponderance of authorities is in favor of the last." (Commentary, Critical and Explanatory, p 8.)

5. Historical Character: "The historical character of the book of Esther is undoubted, since, besides many internal evidences, its authenticity is proved by the strong testimony of the feast of Purim, the celebration of which can be traced up to the events which are described in this book. Its claim, however, to canonical authority, has been questioned on the ground that the name of God does not once occur in it. But the uniform tradition both of the Jewish and the Christian churches supports this claim, which nothing in the book tends to shake; while it is a record of the superintending care of divine providence over his chosen people, with which it is of the utmost importance the church should be furnished. The name of God is strangely enough omitted, but the presence of God is felt throughout the history; and the whole tone and tendency of the book is so decidedly subservient to the honor of God and the cause of true religion that it has been generally received by the Church in all ages into the sacred canon." (Commentary, Critical and Explanatory, p. 8.)

6. Purim: "A celebrated Jewish festival instituted by Mordecai, at the suggestion of Esther, in the reign of Ahasuerus, king of Persia, to commemorate the deliverance of the Jews from the designs of Haman. It derived its name from the lots cast every day for twelve months in presence of Haman, with the view of discovering an auspicious day for the destruction of all the Jews in the Persian dominion; when the lot fell on the 13th day of Adar (February and part of March)." (Kitto's Biblical Literature, p. 588.)

"The fact that the feast of Purim has come down to us from time almost immemorial," says Prof. Stuart, "proves as certainly that the main events related in the book of Esther happened, as the Declaration of Independence and the celebration of the Fourth of July prove that we separated from Great Britain, and became an independent nation. The book of Esther was an essential document to explain the feast of Purim." (Quoted in Smith's Bible Dictionary, p. 778.)

7. Omission of the Name of God in Esther. "In respect to the omission of the name of God in the book, Mr. Baumgarten remarks that it is the less surprising, because it occurs in a history which is so full of interpositions, revealing the actual presence of him who presides over the destiny of men and nations, and also the power of that faith in the unseen One, which made the actors in this drama so hopeful, enduring, and triumphant. The historical credibility of the events related in the book is well attested, and at present generally acknowledged." (Smith's Bible Dictionary, p 778.)

LESSON X.

HISTORICAL INTERIM BETWEEN RESTORATION OF JUDAH AND COMING OF MESSIAH.

SPECIAL TEXT: "M. K. B. I." (Maccabees) "Mi-Kamoka Baelim, Ihovah"—"who is like unto Thee, O Lord, among the gods?"—MOSES.

NOTES.

1. History from Ezra to Messiah: "While the Historical Books of the Bible close with Ezra, Nehemiah, and Esther, it is thought proper to carry the historical period through

to the birth of Messiah by this tenth lesson. This for completeness in the outlines of the history of Israel given in the historical books of the Bible, plus the Apocrypha. Also because of the importance of this too much neglected historical period, without a knowledge of which very much of the New Testament may not be understood. 'The New Testament,' says Prof. J. V. Bartlett, in the "Bible Treasury," "takes much for granted. Hence, in reading the Gospels, one is often forced to ask: What is the exact point of so and so? We want, in fact, to become as one of Christ's fellow-countrymen; and this means steeping our thought in the story of the long years which lie between the times of Ezra and those of Jesus the Christ. They must cease to be to us 'ages of silence,' if we are to see just what is meant by 'the tradition of the elders,' or to feel the full force of much that is found in the Sermon on the Mount. The whole period of more than four centuries falls into four epochs—the Persian, the Greek, the Maccabean and the Roman." (Bible Treasury, p. 189.)

2. Historical Summary of Interval Between Old and New Testament: The following notes are abridged from Oxford Bible Helps, Summary of this Historical Period (p. 15), which summary itself is taken chiefly from Josephus' Antiquities and the Books of the Maccabees.

3. The Persian Period—537-330 B. C.: "Ezra and Nehemiah left a settled form of government in Palestine, the center of which was Jerusalem. Here was established a council of elders and priests, who formed an ecclesiastical court, interpreting the law, and enforcing its observance. These were called the "Great Synagogue." They were to the new settlement after the captivity what the 'elders that overlived Joshua' (Josh. xxiv: 31) were to the Israelites who came out of Egypt. It was the Jewish theory that the law was given in a two-fold form, viz., the written and the oral; the former consisting of brief official enactments, the

latter of more copious details. With the former code, immutably formalized by God, they said the latter was orally taught to Moses on Mount Sinai by the same Divine Author, as the authoritative interpretation thereof, with the command to commit the one to writing, but to transmit the other only by word of mouth. This oral law was repeated by Moses to Joshua, who handed it on to the elders who succeeded him, and they to the prophets, who, in their turn, passed it from one to another till it reached Jeremiah, who, through the medium of Baruch, conveyed it to Ezra, and he to the Great Synagogue, whom Nehemiah also supplied with a library of all the sacred books he could collect (II Mac. ii: 13). This body of elders lasted about 150 years, when it expired in its last survivor, the High Priest Simon the Just (B. C. 291). * * * * Ezra and Nehemiah also set up synagogues in country towns, as places of worship on the Sabbath, and schools of instruction and for theological discussion during the week. Attached to each was a body of 'rulers,' who were both civil magistrates and ecclesiastical presbyters. During all this time [two hundred years] Palestine was subject to Persia, and formed only part of a province under the Satrap of Syria, these elders administering the government with the high priest as their responsible head."

4. Greek Period—330-167 B. C.: "After the victories of Alexander the Great over Persia, he took possession of Syria, allowing the Jews to retain self-government and their own religion; and when he built Alexandria, he invited thither many Jews, giving them equal rights with the rest of his subjects. On Alexander's death at an early age, his empire was divided amongst his four generals, and Syria was allotted to Egypt under Ptolemy Lagos, who transplanted many more Jews to the new colony at Alexandria (B. C. 320), and gave them many privileges, so that they built a temple [at Jerusalem], and restored the ritual of Solomon's time, until Alexandria became the

center and metropolis of those Jews who had migrated to Asia Minor, Greece, and Italy, and who are called in the Acts of the Apostles "Grecians" (Hellenists). They were more lax in morals, liberal in views, and less exclusive than the "Hebrews" of Jerusalem. They used the Greek language, and eventually (B. C. 285) accepted as their scripture the Septuagint translation, instead of the Hebrew original. It was at this period that Simon the Just was high priest at Jerusalem, and by his wise administration strengthened their position, and brought them peace and prosperity."

5. The Maccabees—B. C. 198: "After a series of contests Palestine was taken from Egypt by Antiochus the Great, annexed to Syria, and divided into five provinces, viz., Judea, Samaria, Galilee (W. of Jordan), Peraea, and Trachonitis (E. of Jordan). From this time, owing to its position between the two great powers Egypt and Syria, this country became a frequent prey to both, until Antiochus Epiphanes took Jerusalem (B. C. 170), foully polluted the temple, and compelled the Jews to sacrifice to idols. He erected the statue of Jupiter on the altar of burnt-offering, committed all books of scripture to the flames, and prohibited the worship of God. The high priests, corrupted by Greek licentiousness, prepared the way for declension, and encouraged the adoption of foreign customs. But the attempt to finally stamp out Judaism produced a recoil. It culminated in the attempt of Antiochus to force the Jews publicly to eat the flesh of swine sacrificed on God's altar to the honor of Jupiter. One aged scribe refused, was followed by a mother and her seven sons, who all suffered martyrdom with the extremes of torture. This was followed by Mattathias, a priest of the Asmoaeon family, who killed both a renegade Jew, when about to offer idolatrous sacrifice, and the royal officer who presided. Aided by his five sons, he rallied the faithful round him, threw down the heathen altars, fled to the

mountains and raised the standard of liberty, on which were inscribed M. K. B. I., the initials of their Hebrew war-cry, Mi-Kamoka Baelim, Ihovah, 'Who is like unto thee, O Lord, among the gods?' (Exodus xv: 11), from which the insurgents got the name of 'Maccabees,' whence the eldest son and successor of Mattathias is known in history as Judas Maccabaeus. Under him they were victorious. Antiochus died of a loathsome disease, stricken by God. The Maccabees recovered Jerusalem, purified the temple, and restored its worship, holding for eight days (in December, B. C. 165) the first "Feast of Dedication," which continued to be annually observed to our Lord's time (John x: 22.)"

6. The Roman Period: "The Maccabean family continued to hold the main sway over the people, who retained their local customs, but were obliged to make terms with the Romans, under whose protection they retained considerable freedom. Although the Israelites were scattered over many countries, Jerusalem was still their religious and political center, and in its temple alone were sacrifices offered, and to it flowed the poll-tax of half a shekel from Jews all over the world. The Roman government acknowledged and confirmed their independent local administration, as a peculiar "*imperium in imperio*," by the following decrees: (B. C. 47.) Julius Caesar (for services in Alexandrine war) gave to Hyrcanus and his heirs all rights accorded to high priests by law or courtesy; all doubtful questions to be referred to him personally. Also, to Hyrcanus, his heirs and Ethnarch, the privilege of being patroni of all Jews that were aggrieved; hence all Jews throughout the world had a direct appeal to Caesar through the high priest, whose ambassadors had everywhere a free passage. Also, exemption from all tribute every seventh year, 'because they neither sow nor reap.' Also, peculiar liberty to 'meet and assemble together, and comport themselves according to the custom of their

fathers, and their own laws.' (B. C. 44). On the death of Caesar and Hyrcanus, all the edicts of the former, whether recorded in the Treasury or not, were confirmed by the senate, in the Consulate of Dolabella and Antony. Thus the Jews, wherever they lived, were exempt from taxation at certain times, free from military service, allowed to maintain their peculiar customs, and looked to their high priest in Jerusalem as their ecclesiastical and civil superior in all that related to religious or ceremonial observances. But, for maintenance of order and general political government, a Roman official, supported by military organization, presided over all Syria. This official at first was one allied to both interests, and to whom was delegated the nomination to the high priesthood, viz., Herod the Great (B. C. 37), an Idumaeen by birth, but descended from a Philistine slave. By aid of Roman troops he deposed the last Asmonaeen prince, Antigonus, married his niece Mariamne (granddaughter of Hyrcanus, the high priest), and became a nominal sovereign, subject to Roms." (Oxford Bible Helps, p. 15.)

Footnotes

1. The Books of the Maccabees are to be found in the Douay Bible with this explanatory note: "It is not known who was the author of these books. But as to their authority: though they are not received by the Jews, saith St. Augustine, City of God, I. 18. c. 36, they are received by the church: who, in settling her canon of the scriptures, chose rather to be directed by the tradition she had received from the Apostles of Christ, than by that of the Scribes and Pharisees." (Introduction to the First Book of Maccabees, Douay Bible, p. 1128.)

LESSON XI.

SPECIAL TEXT: "I exhort you, especially, to agree with one another; and in what excellency any one of you exceeds another, to yield to him so far, and by that means to reap the advantage of everyone's own virtues."—MATTATHIAS, Father of the Maccabees, to his sons.

NOTES.

1. Suggestions in the Formation of an Unwritten Lecture: "The simplest formal address that can be constructed has three distinct parts. They may be named as follows:

1. The Introduction.

2. The Discussion.

3. The Conclusion.

On this framework a speech-plan can be constructed simple enough for any child. And it is at the same time true that even a child, with such a plan, might speak appropriately who would otherwise not be able to begin at all.

The Introduction: "This is at once important and embarrassing. First words are nearly always heard attentively, and they do much to determine the degree of attention that will be bestowed on the remainder of the speech. The young speaker should select something as an introduction upon which his mind can fasten, instead of dwelling upon the frightful generality of the naked theme. * * * * The introduction should be simple, and, above everything else, easy for the speaker to comprehend and remember. If there is anything in the whole world which he is sure he can talk about for a few moments, and which can be made to have a moderate degree of connection with

his subject, let that be chosen for an opening. * * * * When the introductory topic is selected it should be turned over in the mind until the speaker knows just what he is going to say about it. This process will have a wonderfully quieting effect upon his nerves. He has fairly mastered something, and knows that at all events he can begin his speech. It is well to make a note of this introduction in a few simple words, which will strongly fasten themselves in the memory. No effort toward elaboration should be made, for that would naturally lead to a memorized introduction, and either require the whole speech to be written, or produce a painful and difficult transition.

The Discussion: "This should deal directly with the subject or central idea of the discourse. Here a clear statement of at least one thought which the speaker can fully grasp should be made. The pen (or pencil) may be used in preparation without impropriety. If but one idea is thought of, let that be written in the fewest and strongest words at the students' command. While doing this it is likely that another and related thought will spring into mind which can be treated in the same manner. With diligent students there may even be a danger of getting down too many seed-thoughts. When this central division is completely wrought out, two other points claim attention. How shall the transition be made from the introduction to the discussion? A little reflection will show how to glide from one to the other, and that process should be conned over, without writing, until it is well understood. It is wonderful how many outlines of ideas the memory will retain without feeling burdened; and this power of retention grows enormously through exercise. After this, the mode of gliding from the discussion to the conclusion may be treated in the same manner, and with equal profit.

The Conclusion: "The conclusion itself is scarcely less material than the introduction; but there is much less range

of choice in the manner of closing than in that of beginning. The subject is before the audience, and any wide departure from it seems like the beginning of a new speech—something not usually well received. There is this distinction between the relative value of introduction and conclusion; a good introduction adds most to a speaker's ease, confidence, and power during the moment of speech; but a good conclusion leaves the deepest permanent impression upon the audience. It is usually remembered longer than any other part of the address." (Extempore Speech, Pittenger, pp. 46-49.)

Footnotes

1. Paper.

LESSON XII.

SPECIAL TEXT: "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."—Deut. xviii: 22.

NOTES.

1. Of the Term Prophet. "The Hebrew word "*Nabi*" is uniformly translated in our English Bible by the word "Prophet." In classical Greek, it is said by highest authority, to signify 'one who speaks for another, especially one who speaks for a God and so interprets his will to man.' (Liddell and Scott.) Hence, its essential meaning is "an interpreter." In fact, the English word 'prophet,' like the word 'inspiration,' has always been used in a larger and in a closer sense. In the larger sense our

Lord Jesus Christ is a 'prophet,' Moses is a 'prophet,' Mahomet is a 'prophet.' The expression means that they proclaimed and published a new religious dispensation. In a similar though not identical sense, the church is said to have a 'prophetical,' i. e., an expository and interpretative office. But in its closer sense the word, according to usage, though not according to etymology, involves the idea of foresight. And this is and always has been its more usual acceptance. The different meanings, or shades of meaning, in which the abstract noun is employed in scripture, have been drawn out by Locke as follows: 'Prophecy comprehends three things: prediction; singing by the dictate of the Spirit; and understanding and explaining the mysterious, hidden sense of scripture, by an immediate illumination and motion of the Spirit.'" (Smith's Bible Dictionary, Vol. III, pp. 2591-2.)

2. School of the Prophets, or the Prophetic Order:

"Samuel, himself a Levite, of the family of Kohath (I Chron. vi: 28), and almost certainly a priest, was the instrument used at once for effecting a reform in the sacerdotal order (I Chron. ix: 22), and for giving to the prophets a position of importance which they had never before held. * * * * Samuel took measures to make his work of restoration permanent, as well as effective for the moment. For this purpose he instituted companies, or Colleges of Prophets. One we find in his lifetime at Ramah (I Sam. xix: 19, 20); others afterwards at Bethel (II Kings ii: 3), Jericho (II Kings ii: 5), Gilgal (II Kings iv: 38), and elsewhere (II Kings i). Their constitution and object were similar to those of Theological Colleges. Into them were gathered promising students, and here they were trained for the office which they were afterwards destined to fulfill. So successful were these institutions, that from the time of Samuel to the closing of the canon of the Old Testament, there seems never to have been wanting a due supply of men to keep up the line of official prophets. The

apocryphal books of the Maccabees (I, iv: 26; ix: 27, xiv: 41) and of Ecclesiasticus (xxvi: 15) represent them as extinct. The colleges appear to have consisted of students differing in number. Sometimes they were very numerous (I Kings xviii: 4; xxii: 6; II Kings ii: 16). One elderly, or leading prophet, presided over them (I Sam. xiv: 20), called their father (I Sam. x: 12), or master (II Kings ii: 3), who was apparently admitted to his office by the ceremony of anointing (I Kings xix: 16; Isaiah lxi: 1; Psalms cv: 15). They were called his sons. Their chief subject of study was, no doubt, the Law and its interpretation; oral, as distinct from symbolical, teaching being henceforward tacitly transferred from the priestly to the prophetic order." (Smith's Bible Dictionary, Vol. III, pp. 2592-3.)

3. The Prophetic Gift: "We have been speaking of the Prophetic Order. To belong to the prophetic order and to possess the prophetic gift are not convertible terms. There might be members of the prophetic order to whom the gift of prophecy was not vouchsafed. There might be inspired prophets, who did not belong to the prophetic order. Generally, the inspired prophet came from the College of the Prophets, and belonged to the prophetic order; but this was not always the case. In the instance of the Prophet Amos, the rule and the exception are both manifested. When Amaziah, the idolatrous Israelitish priest, threatens the prophet, and desires him to 'flee away into the land of Judah, and there eat bread and prophesy there, but not to prophesy again any more at Bethel,' Amos in reply says, 'I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit; and the Lord took me as I followed the flock, and the Lord said unto me, Go prophesy unto my people Israel' (vii: 14). That is, though called to the prophetic office, he did not belong to the prophetic order; and had not been trained in the prophetic colleges; and this, he indicates, was an unusual occurrence." (Smith's Bible Dictionary, Vol. III, p. 2593.)

4. Revelation and Inspiration Defined: "The word 'revelation' stands for the act of God in making truth known to men, and then, in a secondary sense, for the truth itself, which is thus made known. Inspiration is the name of the special divine influence under which the writers of the Bible worked. We speak of the 'revelation' of God in the Bible, and of the 'inspiration' of the writers of the Bible. In order to understand the questions which have been raised on these two subjects it is important that we should discriminate between them in thought, but in fact they are closely connected. It is the association of the two that gives its supreme value to the Bible. This is recognized as a book of unique character, because, as we have seen, it is an inspired record of divine revelation." (Teacher's Bible Helps, Bagster's Bible, p. 2.) The whole article, comprising several pages, should be studied. Also the article, "Prophets," in the Seventy's Bible Dictionary.

LESSON XIII.

THE PROPHETIC BOOKS OF THE OLD TESTAMENT.

SPECIAL TEXT: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—ISAIAH.

NOTES.

1. Isaiah, (i. e., the Lord is Salvation), son of Amoz, a prophet in Jerusalem during 40 years, (B. C. 740-701.) He had great religious and political influence during the reign of Hezekiah, whose chief adviser he was. Tradition states

that he was "sawn asunder" during the reign of Manasseh; for that reason he is often represented in art, holding a saw." (Cambridge Bible, p. 82.)

2. Character of Isaiah's Prophet Writings: "In Isaiah we see prophetic authorship reaching its culminating point. Everything conspired to raise him to an elevation to which no prophet either before or after could as a writer attain. Among the other prophets, each of the more important ones is distinguished by some one particular excellence, and some one peculiar talent: in Isaiah, all kinds of talent and all beauties of prophetic discourse meet together so as mutually to temper and qualify each other; it is not so much any single feature that distinguishes him as the symmetry and perfection of the whole. * * * * He is not the especially lyrical prophet, or the especially elegiacal prophet, or the especially oratorical and hortatory prophet, as we should describe a Joel, a Hosea, a Micah, with whom there is a greater prevalence of some particular color; but, just as the subject requires, he has readily at command every several kind of style and every several change of delineation; and it is precisely this that, in point of language, establishes his greatness, as well as in general forms one of his most towering points of excellence." (Smith's Bible Dictionary, pp. 1162-3.)

3. Isaiah as a Messianic Prophet: The following are the outlines of Messianic prophecies in the book of Isaiah: A scion of David, springing from his family, after it has fallen into a very low estate, but being also of divine nature, shall, at first, in lowliness, but as a prophet filled with the Spirit of God, proclaim the divine doctrine, develop the law in truth, and render it the animating principle of national life; he shall, as high priest, by his vicarious suffering and his death, remove the guilt of his nation, and that of other nations, and finally rule as a mighty king, not only over the covenant people, but over

all nations of the earth who will subject themselves to his peaceful sceptre, not by violent compulsion, but induced by love and gratitude. He will make both the moral and the physical consequences of sin to cease; the whole earth shall be filled with the knowledge of the Lord, and all enmity, hatred, and destruction shall be removed even from the brute creation. This is the survey of the Messianic preaching by Isaiah, of which he constantly renders prominent those portions which were most calculated to impress the people under the then existing circumstances. * * * * Jesus Sirach (xlvi: 22-5) bestows splendid praise upon Isaiah, and both Philo and Josephus speak of him with great veneration. He attained the highest degree of authority after the times of the New Testament had proved the most important part of his prophecies, namely, the Messianic, to be divine. Christ and the Apostles quote no prophecies so frequently as those of Isaiah, in order to prove that he who had appeared was one and the same with him who had been promised. The fathers of the Church abound in praises of Isaiah. (Kitto's Biblical Literature, pp. 49-50.)

4. The First Nephi on Isaiah as the Messianic Prophet. "And now I, Nephi, write more of the words of Isaiah, for my soul delighteth in his words. For I will liken (apply) his words unto my people, and I will send them forth unto all my children, for he verily saw my Redeemer, even as I have seen him. And my brother Jacob also has seen him as I have seen him: wherefore I will send their words forth unto my children, to prove unto them that my words are true.. Wherefore, by the words of three, God hath said, I will establish my word." (II Nephi ii: 13.)

5. Jeremiah, Book of. Arrangement: "The absence of any chronological order in the present structure of the collection of Jeremiah's prophecies is obvious at the first glance; and this has led some writers (Blayney, Pref. of

Jeremiah) to the belief that, as the book now stands, there is nothing but the wildest confusion—'a preposterous jumbling together' of prophecies of different dates. Attempts to reconstruct the book on a chronological basis have been made by almost all commentators on it since the revival of criticism; and the result of the labors of the more recent critics has been to modify the somewhat hasty judgment of the English divine (Blayney). Whatever points of difference there may be in the hypothesis of Movers, Hitzig, Ewald, Bunsen, Nagelsbach, and others, they agree in admitting traces of an order in the midst of the seeming irregularity, and endeavor to account, more or less satisfactorily, for the apparent anomalies. The conclusion of the three last-named is that we have the book substantially in the same state as that in which it left the hands of the prophet, or his disciple Baruch." (Smith's Bible Dictionary, p. 1261.)

5. Jeremiah: "The author of the prophecies of this book was the son of Hilkiah, a priest, and a native of the priestly city of Anathoth, situated three miles north of Jerusalem. He was early called to the prophetic office (chap. i: 6), and began his career as a prophet in his native place. This he soon left, to prosecute his calling in Jerusalem; and here, in the exercises of it, he spent the greater part of his life. His ministry commenced seventy years after the close of Isaiah's, and extended from the thirteenth year of Josiah's reign to the eleventh of Zedekiah's, i. e., from 629 to 588 B. C., thus embracing a period of forty-one years. It was a life-long protest against the iniquity and folly of his countrymen, and conceived in bitter foreboding of the hopeless ruin they were bringing down upon their heads." (Bagster's Bible Helps, p. 37.)

6. Jeremiah and His Contemporaries: "Jeremiah was contemporary with Zephiniah, Habakkuk, Ezekiel, and Daniel. None of these, however, are in any remarkable

way connected with him, except Ezekiel. The writings and character of these two eminent prophets furnish many very interesting points both of comparison and contrast. Both, during a long series of years, were laboring at the same time and for the same object. The representations of both, far separated as they were from each other, are in substance singularly accordant; yet there is at the same time a marked difference in their modes of statement, and a still more striking diversity in the character and natural disposition of the two. No one who compares them can fail to perceive that the mind of Jeremiah was of a softer and more delicate texture than that of his illustrious contemporary. His whole history convinces us that he was by nature mild and retiring." (Cycl. of Biblical Literature, Vol. II, p. 83.)

LESSON XIV.

SCRIPTURE READING EXERCISE—NOTE 3.

THE PROPHETIC BOOKS OF THE OLD TESTAMENT. (Continued.)

SPECIAL TEXT: "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."—EZEKIEL.

NOTES.

1. Ezekiel: "The author of this book was a native of Jerusalem, and, like Jeremiah, of priestly descent, a member of a family of some standing in the city. When, as would appear, about twenty-five years of age, and after he had seen some service as a priest, he was carried away captive to Babylon along with Jehoiachin and other noble Jews in 599 B. C., and before the destruction of Jerusalem (II Kings xxiv: 15). He must have been a witness of the plundering of the temple by Nebuchadnezzar, as recorded in II Kings xxiv: 13, and his prophecies give evidence of a familiar acquaintance with its structure (chap. viii: 5-16, etc.) His place of banishment was Tel-Abib, on the banks of the river Chebar, about 200 miles north of Babylon. Here he settled with his family, and here he established himself as the prophet of the captivity, his house being the rendezvous of all who mourned over the dispersion and sought for the restoration of Israel." (Bagster Bible Helps, p. 39.)

2. The Book of Daniel. Perhaps no book of prophecy is more bitterly criticised than the Book of Daniel, and certainly no book is of more prophetic value.. Its prophecies concerning the rise and fall of empires, with the final supremacy of the kingdom of God as a universal empire, renders it at once one of the most important of prophetic books.

"Porphyry, the assailant of Christianity in the third century, asserted that the book of Daniel was a forgery of the time of the Maccabees (170-164 B. C.), a time when confessedly there were no prophets, written after the events as to Antiochus Epiphanes, which it professes to foretell; so accurate are the details. A conclusive proof of Daniel's inspiration, if his prophecies can be shown to have been before the events. Now we know, from Josephus, that the Jews in Christ's days, recognized Daniel as in the canon. Zachariah, Ezra, and Nehemiah, centuries before

Antiochus, refer to it. Jesus refers to it in his characteristic designation, 'Son of man,' Matthew xxiv: 30; Daniel vii: 13); also expressly by name, and as a prophet, in Matthew xxiv: 15 (cf. Matthew xxiv: 21, with Daniel xii: 1, etc.); and in the moment that decided his life (Matthew xxvi: 64) or death, when the high priest adjured him by the living God. Also, in Luke 1:19-26, 'Gabriel' is mentioned, whose name occurs nowhere else in scripture, save Daniel viii: 16; ix: 21. Besides the references to it in Revelation, Paul confirms the prophetic part of it, as to the blasphemous king (Daniel vii: 8, 25; xi: 36), in I Corinthians 6:2; II Thessalonians ii: 3, 4; the narrative part, as to the miraculous deliverances from 'the lions' and 'the fire,' in Hebrews xi: 33, 34. Thus the book is expressly attested by the New Testament on the three points made the stumbling block of neologists—the predictions, the narratives of miracles, and the manifestations of angels." (Commentary, Explanatory and Critical, p. 620.)

A Sample Scripture Reading. At this lesson we introduce the scripture reading exercise referred to in our introduction, and as an illustration of what is meant we give the following as an example of such reading:

The Reader says: "I have selected for this reading the first nine verses of the 19th Psalm of David, universally conceded, I think, to be one at least of the most beautiful psalms of this very remarkable collection of Hebrew poetry. (Reading):

"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and

rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether."

Let us contemplate a little so much of this Psalm as we have read.

"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge."

If that could be said of the heavens in the days of David, how much more abundantly can it be said now, when the few thousand stars visible to David's unaided vision, our modern telescopes have to our vision increased to more than forty millions of such stars! Each, as is supposed, a sun, the center of a planetary system—when thus we contemplate the heavens, truly they "declare the glory of God, and the firmament sheweth his handywork!" and "day unto day uttereth speech, and night unto night sheweth knowledge!"

Mark how David notes that the heavens speak a universal language:—"there is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." The special revelation to the Hebrews might be locked up from some parts of our human race for centuries in the mystery of the Hebrew language; but in the heavens, as David contemplated them, there is a universal language, a world

book—spread out in glory for all men to read, and somehow or other, all men have read it with more or less clearness, and have arrived at the same conclusion with the Hebrew prophet,—"the heavens declare the glory of God." Paul must have felt something of this when he exclaimed, "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." So that he concludes that the ungodly are without excuse, by reason of this revelation found in the creations of God—the heavens that declare God's glory. Then notice how David glides from the contemplation of the heavens to the contemplation of the law of the Lord—"perfect, converting the soul;" the "testimony" of the Lord which is "sure, making wise the simple." The "statutes of the Lord that are right, rejoicing the heart;" the "commandment of the Lord" that is "pure, enlightening the eyes." The "fear of the Lord" that is "clean, enduring forever;" the "judgments of the Lord" that "are true, and righteous altogether." Such a scripture prepares the mind for devotion, and is a worthy introduction to the act of worship. (End of reading.)

This kind of exercise is intended to run through the remainder of the lessons of this year, and every week someone should be appointed to come to the following week's lesson prepared with a scripture reading, which should be delivered as above, that is, read with reflections, and comments, to which it gives rise.

LESSON XV.

SCRIPTURE READING EXERCISE.

THE PROPHETIC BOOKS OF THE OLD TESTAMENT. (Continued.)

SPECIAL TEXT: "Execute true judgment, and shew mercy and compassions every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart."—ZECHARIAH.

NOTES.

1. The Greater and Minor Prophets: "A review of the books as they stand in our Bible gives us first the Greater Prophets, and secondly the Minor Prophets. It should be understood that this arrangement is determined by the length of the books, not by the comparative rank of the writers. The minor prophets are not to be regarded as necessarily less important persons than the greater prophets. Amos may have been a grander man than Ezekiel—yet Amos is classed with the minor and Ezekiel with the greater prophets. This simply means that we have less of the writings of Amos preserved than of those of Ezekiel—and so of the other minor prophets." (Cambridge Bible Helps, p. 34.)

2. The Historic Period of the Minor Prophets: "The Minor Prophets form in the Hebrew canon one whole, and go collectively under the name of the Book of the Twelve Prophets. They cover a period of four hundred years, from the ninth to the fifth centuries before Christ, but they are not arranged in the order of the time of their production." (Cambridge Bible Helps, p. 41.)

3. Passages from the Prophets Quoted by Moroni to Joseph Smith: "After telling me these things, (concerning the Book of Mormon) he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of

quoting the first verse as it reads in our books, he quoted it thus:

"For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of hosts, that it shall leave them neither root nor branch.

"And again, he quoted the fifth verse thus:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.'

"He also quoted the next verse differently:

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming.'

"In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that Prophet was Christ, but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come. He also quoted the second chapter of Joel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fullness of the Gentiles was soon to come in. He quoted many other passages of Scripture, and offered many explanations which cannot be mentioned here." (History of the Church, Vol. 1, pp. 12, 13.)

LESSON XVI.

SCRIPTURE READING EXERCISE.

MISCELLANEOUS BOOKS OF THE OLD TESTAMENT.

1. Psalms, Book of: "This collection of sacred poetry received its name, in consequence of the lyrical character of the pieces of which it consists, as intended to be sung to stringed and other instruments of music. The word is thus aptly defined by Gregory of Nyssa. The Hebrew title signifies hymns or praises, and was probably adopted on account of the use made of the collection in divine service, though only a part can be strictly called songs of praise, not a few being lamentations and prayers. (Cycl. of Biblical Literature, Kitto, p 377.)

2. Authors of the Psalms: "Many of the ancients, both Jews and Christians, maintained that all the Psalms were written by David; which is one of the most striking proofs of their uncritical judgment. So the Talmudists; Augustine, who is never a good critic; and Chrysostom. But Jerome, as might be expected, held the opinion which now universally prevails. The titles and the contents of the Psalms most clearly show that they were composed at different and remote periods, by several poets, of whom David was only the largest and most eminent contributor." (Cycl. of Biblical Literature, Kitto, p. 580.)

3. Character of the Psalms. "The distinguishing feature of the Psalms is their devotional character. Whether their matter be didactic, historical, prophetic, or practical, it is made the ground or subject of prayer, or praise, or both. The doctrines of theology and precepts of pure morality are here inculcated. God's nature, attributes, perfections, and works of creation, providence, and grace, are

unfolded." (Commentary, Critical and Explanatory, p. 345.)

4. Song of Solomon, or Canticles, called in Hebrews the Song of Songs (i. e. the Song of supreme excellence). Some regard it as a beautiful romance in glorification of true love. Tennyson called it "the most perfect Idyll of the faithful love of a country girl for her shepherd, and of her resistances to the advances of a great king, that ever was written." Others see in it a parable of singular depth, a revelation of the future of the Church to the end of the world." (Seventy's Bible Dictionary, p. 144.)

5. The Age when Job Lived: "Eusebius fixes it two ages before Moses, (i. e., about the time of Isaac): eighteen hundred years before Christ, and six hundred after the Deluge." (Commentary, critical and Explanatory, p. 308.)

6. Job a Real Person: "It has been supposed by some that the Book of Job is an allegory, not a real narrative, on account of the artificial character of many of its statements. Thus the sacred numbers, three and seven, often occur. He had seven thousand sheep, seven sons, both before and after his trials; his three friends sit down with him seven days and seven nights; both before and after his trials; he had three daughters. So also the number and form of the speeches of the several speakers seem to be artificial. The name of Job, too, is derived from an Arabic word signifying repentance. But Ezekiel 14:14 (cf. v. 16, 20) speaks of "Job" in conjunction with "Noah and Daniel," real persons. St. James (5:11) also refers to Job as an example of "patience," which he would not have been likely to do had Job been only a fictitious person. Also the names of persons and places are specified with a particularity not to be looked for in an allegory." (Commentary, Critical and Explanatory, p. 308.)

7. Design of the Book: "It is a public debate in poetic form on an important question concerning the divine government; moreover the prologue and epilogue, which are in prose, shed the interest of a living history over the debate, which would otherwise be but a contest of abstract reasoning. * * * * The question to be solved, as exemplified in the case of Job is, Why are the righteous afflicted consistently with God's justice? The doctrine of retribution after death, no doubt, is the great solution of the difficulty. And to it Job plainly refers in chapter 14:14, and chapter 19:25. The objection to this, that the explicitness of the language on the resurrection in Job is inconsistent with the obscurity on the subject in the early books of the Old Testament, is answered by the fact that Job enjoyed the divine vision (chapter 38:1; 42:5), and therefore, by inspiration, foretold these truths." (Commentary, Critical and Explanatory, p. 309.)

8. Proverbs: "The Hebrew title of this book is the 'Mishle,' (i. e., the maxims) 'of Solomon,' and it was in early ages, sometimes along with other similar portions of the Bible, often referred to as "Wisdom," in one instance specifically defined as the "wisdom that respects virtuous conduct"—as summarizing the teachings of wisdom in their bearing on the conduct of life. Though ascribed to Solomon, these maxims are obviously not all of his composition, or even his collection, being of very varied authorship, and the vintage of the observation and experience of many wise men at different periods of Jewish history." (Cambridge Bible Helps, p. 32.)

9. Ecclesiastes: "This title, which we receive through the Vulgate, is the translation into Greek by the LXX of the Hebrew title "Koheleth," a word which is, agreeably to Jewish tradition, rendered 'preacher,' but meant originally 'gatherer, or summoner together,' and means here one who,

personifying Wisdom (for the word is feminine, as that for wisdom is), gathers men together to listen to her verdict."

10. Authorship and Date of Ecclesiastes: "This book was for long accepted as the production of Solomon, written in his old age, and intended as a warning to others against sundry delusions of which he had himself been the victim; but it is now, from internal evidence, and by almost universal consent, allowed to be the work of one who wrote about the time of Malachi (i. e., about 400 B. C.), though in the name of Solomon, and dramatically personifying the famous king." (Cambridge Bible Helps, p. 33.)

Footnotes

1. Sometimes called the Canticles—the "Song of Songs," a superlative meaning—"the Matchless Song."

2. "Sapiential: "Marked by or consisting of Sapience—wisdom—profound knowledge."

3. Gnostic—Expressed in maxims—"gnomic poetry consists of observations on human life and society or generalizations respecting conduct and character."

PART III.

A Study of the Christian Scriptures.—The New Testament. (note 1)

LESSON I.

SCRIPTURE READING EXERCISE.

THE CLASSIFICATION OF THE BOOKS OF THE NEW TESTAMENT.

SPECIAL TEXT: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ, the Lord.—THE ANGEL to the Shepherds.

NOTES.

1. The New Testament—Definition: "This is the name given in the Western Church, ever since the days of Tertullian [second century A. D.] to the collection of sacred books that were written by certain disciples of Christ at different periods after the planting of the Christian Church, and that were afterwards accepted by the Church as the inspired record of the new dispensation of the grace of God to the world. The expression New Testament is the Latin translation of the expression New Covenant." (The Comprehensive Teacher's Bible Helps, p. 57.)

2. Origin of the New Testament as Scripture: "The institution of the Christian Church was, of course, prior to any record of it. That institution was founded at first, and for long rested, on the merely oral testimony of those who had witnessed, or were otherwise assured of, the life, death, and rising again of its founder, Jesus the Son of God and Savior of the world (Acts ii: 22 seq.; xiii: 31, 32). Except this oral testimony, as confirmed, moreover, by signs and wonders [and the testimony of the Holy Ghost], the first Christian churches had no other evidences of the character and certainty of the events on which their faith was grounded, unless we add the surprising correspondence between these events and the predictions of prophecy—which, in point of fact, we find to be the chief argument insisted on by the Apostles in persuading their countrymen to accept Jesus of Nazareth as the promised Messiah. It was only when controversies arose affecting the first principles of the faith, and

misapprehensions and irregularities began to show themselves in certain sections and quarters of the Church, that it was found necessary to have recourse to a literary vehicle in the statement of the facts and doctrines of the gospel." (Comprehensive Teacher's Bible Helps, p. 57.)

3. The Gospels. The Gospel narratives record in writing what had previously been propagated by oral teaching respecting the sayings and doings of Christ; and this history appears to have continued to be so propagated till the time when the original ear and eye witnesses were beginning to die out, and some uncertainty to attach to the traditional oral accounts. * * * * * From all this we are not to conclude that the early Christian Church had no sacred scripture; for they had and read the Old Testament scripture, the authority, as well as the significance and importance of which was so enhanced to them by the fulfilment it had received [in part] in the facts of Christianity. (Comprehensive Teacher's Bible Helps, p. 57.)

4. Origin of the New Testament: The twenty-seven books collected in the New Testament were written by a number of authors, eight at least (nine, in case the Epistle to the Hebrews was not written by Paul). For each book there was some special occasion, each had its distinct purpose, and between the writing of the earliest and latest parts nearly half a century intervened. The agreement, under these circumstances, is truly wonderful, and the adaptation of a volume, thus penned, for all ages and classes is not less so. Nothing will account for such agreement and adaptation save a supernatural element in the composition; but we are now concerned with the human conditions which called forth these writings. Christ wrote nothing; but is himself the book of life to be read by all. He is written on the world's history and on men's hearts, and furnishes an unending theme of holy thoughts,

discourses, and songs of praise. So, too, the Lord chose none of his Apostles, Paul excepted, from among the learned; he did not train them to literary authorship, nor expressly command them to perform such labor. They were to preach the glad tidings of salvation. Personal oral teaching was the means used for first propagating the gospel and founding the Church; as it is today the indispensable instrumentality. No book of the New Testament was written until about twenty years after the resurrection of Christ, and more than half a century had passed before John wrote the fourth Gospel." (International Commentary, Introduction, ^[2]p. 8.)

5. The Language in Which the New Testament was Written: The New Testament was written in Hellenistic Greek, i. e., in that idiom of Macedonian Greek spoken by the Jews of the Dispersion (called Hellenists) at the time of Christ. It has a Greek body, a Hebrew soul, and a Christian spirit." (International Commentary, Introduction to Matthew, p. 9.)

6. The Character of the New Testament: The Apostles all drew their doctrine from personal contact with the divine human history of the crucified and risen Savior, and from the inward illumination of the Holy Spirit, revealing the person and work of Christ in them, and opening to them his discourses and acts. This divine enlightenment is inspiration, governing not only the composition of the sacred writings, but also the oral instructions of their authors; not merely an act, but a permanent state. The Apostles lived and moved continually in the element of truth. They spoke, wrote, and acted from the Spirit of truth; and this, not as passive instruments, but as conscious and free agents. For the Holy Spirit does not supercede the gifts and peculiarities of nature, ordained by the Lord; it sanctifies them to the service of the kingdom of God. * * * * * While the New Testament forms one harmonious

whole, it was written by different men, inspired indeed, and yet free and conscious agents. The peculiar character, education, and sphere of the several writers, therefore, necessarily show themselves in their writings." (International Commentary and Introduction, p. 9.)

7. The Chronological Order of the Books: This cannot be determined with absolute certainty, as no dates are given in the books themselves. Some of the Epistles of Paul, especially that to the Romans, contain indications and allusions which enable us to assign them to a particular year. The Epistle of James, and the Epistles to the Thessalonians were probably written first, the writings of John last. The three Synoptic Gospels must have been composed before the destruction of Jerusalem (A. D. 70), which by them is predicted as a future event. The Acts were written after 63, yet before the death of Paul, (which is supposed to have occurred 68 A. D.), as they suddenly close with his imprisonment in Rome." (Ibid, pp. 10, 11.)

8. Unity of the New Testament: The New Testament is a collection of twenty-seven distinct writings, from eight (or nine) different hands. Of these writers, four were Apostles—St. Matthew, St. John, St. Paul, and St. Peter; two were companions of the Apostles—St. Mark and St. Luke; two were our Lord's brothers, probably not Apostles—St. James and St. Jude. The books are usually classed as Historical (five), Didactic (twenty-one), Prophetical (one), though the writings of the first class include much more than one-half of the entire matter. The unity of the whole is remarkable; all the books find their center in Jesus Christ our Lord. The four Gospels narrate his life on earth; the fifth historical book tells how the new life, that came from Him through the Holy Spirit, passed from Jerusalem to Rome. The epistles, written by men of varied personal character and temperament, set forth the significance of the gospel facts, as revealed to them,

according to our Lord's promise (John xvi: 12, 13). The single prophetic book, however it is to be interpreted, shows the Lamb as King, to become Victor on earth, where his church is preparing through conflict to share his triumph. (Bible Treasury, p 123.)

9. Order: In our English Bible the order is not chronological. In ancient manuscripts there was much variation in position; the seven General Epistles were usually placed immediately after Acts, the Gospels coming first, though not always in the order now universal. The Pauline Epistles seem to have been arranged according to length, so that the earliest and the latest stand together, viz., I and II Thes. with I and II Timothy, and Titus." (Bible Treasury, p. 123.)

Footnotes

1. "Pertaining to or of the nature of teaching; intended to instruct or edify." (Dictionary.)

2. The above and some of the following notes of this lesson are taken from the "International Revision Commentary," on the New Testament. The comments are based upon the revised version of the New Testament of 1881 by English and American scholars. The International Commentaries were considered necessary, owing to the Anglo-American revision of the New Testament. For this revision it is claimed that it is based upon a much older and purer text, and corrects several thousand errors and inaccuracies which mar the excellence of the version of 1611. It also claims to put "the English reader as nearly as possible into the position of the student of the Greek Testament." We shall have occasion now and then to quote this work, and it will always be done under the title, "International Commentary," and must not be confounded with the "Commentary, Critical and Explanatory," by Messrs.

Jamieson-Faussett-Brown, already frequently quoted, and still to be quoted in subsequent lessons.

LESSON II.

SCRIPTURE READING EXERCISE.

THE BOOKS OF THE NEW TESTAMENT.

SPECIAL TEXT: After these things the Lord appointed other Seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, the harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."—ST. LUKE.

NOTES.

1. The Name "Gospels" Defined: "The word "gospel" (God's spell, good spell, or story, message) is the nearest English equivalent for the Greek 'evangelion,' and means 'good news,' 'glad tidings' of salvation by Jesus Christ. It is also applied to the four books of the New Testament, which contain the fourfold authentic record of the one gospel of Christ, *according* to Matthew Mark, Luke, John (not the Gospel of Matthew, etc.)." (International Commentary, Intro. 12.)

2. Character and Aim of the Gospels: "The canonical Gospels do not assume to be full biographies of Jesus, but give only a selection of the characteristic features of his life and work, for the practical purpose of leading the reader to a saving faith in Jesus as the promised Messiah and Son of God (John xx: 31). They are not photographs which represent the momentary image in a single attitude, but living pictures from repeated sittings, which represent

a combination of the varied expressions and aspects of Christ's person." (International Commentary, Intro. p. 12.)

3. St. Matthew: "Matthew (or Levi; see Mark ii: 14; Luke v: 27, 29) was a publican, or tax-gatherer, called by our Lord from the toll-booth, near the Sea of Galilee, where he was performing his secular duty (Matt. ix: 9-13). The name is derived from the same word as Matthias (Acts i: 23, 26), or Theodore, meaning "gift of God." It was probably adopted as his new Christian name (which Jesus was wont to give his disciples. See Simon Peter-Cephas, etc.). His former avocation was regarded by the Jews with contempt, but gave him an extensive knowledge of human nature and accurate business habits, which tended to fit him for his great work as an evangelist. The topical arrangement of his gospel may be largely due to the influence of his previous occupation. The New Testament is silent in regard to his special labors. Tradition says he was murdered in Ethiopia, while at prayer; but according to the earlier statement of Clement of Alexandria, he died a natural death. The first Gospel is his immortal monument. If he had done nothing else, he must be ranked among the most useful servants of Christ. In this book he still preaches the gospel to all nations. (xxviii: 19.)" (International Commentary, Intro., pp. 15, 16.)

4. Time of Writing the Book of Matthew: "From the Gospel itself it is plain that it was written before the destruction of Jerusalem, but a number of years after the resurrection (xxvii: 7; xxviii: 15). Irenaeus says it was written, 'when Peter and Paul were preaching at Rome,' which was certainly after 61 A. D.; though most of the fathers think it was the first one written. The very early date often assigned (45 A. D.) may be correct if applied to an Aramaic original; but the Greek Gospel, which we have should probably be assigned to a later date, since, on the theory that the Synoptic Gospels are independent of each

other, this one could not have preceded by many years the two others. All were probably written between 60 and 64 A. D., and that of St. Matthew may have been written about 60 A. D." (Bible Treasury, p. 124.)

5. The Language of the Original Text Book of Matthew: There is some controversy as to the language in which Matthew first wrote his book. The status of the controversy is well stated in the following quotation:

"Papias and Irenaeus, both of whom lived in the second century, state that Matthew wrote in the Hebrew dialect (Aramaic). The former uses the word 'logia,' or oracles, which was certainly used of writings containing more than discourses, and applied very early to books of Scripture. But the earliest citations from the Gospels, some of them in works of the earlier half of the second century, give the exact words of the Greek Gospel we now have. No certain traces of a previous Aramaic Gospel have been discovered, nor does the Greek Gospel show any marks of being a translation. It is therefore probable either that there was no Aramaic original, or that it was superseded very soon by a Greek narrative which the Apostle made, or caused to be made. As Greek was extensively spoken in Palestine, and a publican would necessarily be familiar with that language, a Greek original is not improbable. At all events, we now have a well-attested Greek Gospel; and we are not likely to discover in it, or anterior to it, traces of an Aramaic original written by St. Matthew." (Bible Treasury, p. 124.)

6. Apparent Aim of Matthew: "The aim of this Gospel is to show that the Messiah promised in the Old Testament has appeared in Jesus of Nazareth—in a form, however, which led to his rejection by the Jews and their consequent rejection by him, to the eventual emancipation and salvation of the Gentile nations (chap. xxviii: 19, 20). It is

the author's justification, as it was that of the Apostles generally, for missionary work among the heathen to the neglect of his own countrymen, who had spurned his message." (Bagster Bible Helps, p. 60.)

7. St. Mark and His Book: "The author of this Gospel is the John Mark spoken of in the Acts, and who accompanied first Paul and then Barnabas in their missionary journeys among the Gentiles (Acts xii: 12 et seq., xiii. 5). He was the son of Mary, Barnabas' sister, apparently a woman of some standing, and of high repute among those that ministered to Christ, and at whose house in Jerusalem the Apostles used frequently to assemble after the death and resurrection of their Master. He appears, from I Peter v: 13, to have been a convert or spiritual child of St. Peter, who there calls him Mark, my son; and tradition alleges, with great probability, that the material for his Gospel was furnished him by that Apostle. His Gospel is certainly written from the standpoint of the Apostle who most clearly recognized the divinity of Christ (Matt. xvi: 16); and it is an expanded narrative of the facts in Christ's life emphasized in Peter's own preaching, e. g., in his speech at the house of Cornelius at Caesarea (Acts x: 36-41). According to ecclesiastical tradition Mark went as a missionary to Egypt and other parts of Africa, where he suffered martyrdom for Christ in 62 or 66 A. D."

8. Date of St. Mark: "The Gospel was, according to Iraneaus, composed by Mark after the death of Peter and Paul. It was probably written after the year 62, when Mary appears only as a relative of Barnabas (see Col. iv: 10), and before the destruction of Jerusalem, and is alleged to have been written in Rome. The language, however, in which it was written was Greek, and not Latin, as some have supposed." (Bagster Bible Helps, p. 61.)

9. Literary Character of St. Mark: "The presence in this Gospel of Latin terms and also of Aramaic words, which are translated into Greek, points to a Gentile circle of readers, probably in Rome, as is generally held. It exhibits Christ in his power, as a worker of miracles, producing amazement and fear.. The discourses are reported very briefly; events are noted in their exact sequence; many vivid details of gesture and action are introduced. All these peculiarities suggest that an eye-witness was the source of information. From the days of Papias it has been believed that St. Peter was this source, and internal phenomena favor this view. No direct supervision by that Apostle can be affirmed, though Eusebius asserts, on the authority of Clement of Alexandria, that it was submitted to him for approval. This Gospel contains few passages (two miracles, one parable, and the story of the young man near Gethsemane) peculiar to itself, but many details are mentioned which are not found elsewhere. Our Lord's gestures are noted; prominence is given to his power over evil spirits; the withdrawals are more frequently indicated. The style is vivacious; the present tense is often used in narrative; the word "straight way" (variously rendered in the authorized version) occurs more than forty times. This Gospel could not have been an abridgement of that of St. Matthew, since it bears all the marks of originality." (Bible Treasury, p. 125.)

10. Book of St. Luke: "Luke was probably of Gentile extraction (Col. iv: 10-14), born at Antioch, and a faithful colleague of Paul. His superior education is proved by the philological excellence of his writings (viz. the Gospel and Acts of Apostles, which are but two volumes of one work). His preface, in pure Greek, implies previous careful study of documentary and other evidence. He speaks of 'other attempts' to write a Life of Christ, which were unsatisfactory. Though it is the same Gospel, it is narrated with peculiar independence, containing additional matter,

more accuracy in preserving the chronological order of events, and complying with the requirements of history. He tested tradition by documentary records (e. g., i: 5; ii: 2; iii: 1); by comparing the oral testimony of living witnesses (i: 2, 3); and only when he had 'perfect understanding of all things from the very first,' ventured to compile a 'Life of Christ' as a perfect man, restoring human nature, and offering himself a sacrifice for all mankind." (Oxford Helps, p. 26.)

11. Date of St. Luke: "Luke's Gospel can be proved to have been in use and familiarly known about 120 A. D., and to have been written prior to the year 63 A. D., since it is at that date that the Acts, which continues the Gospel narrative by the same author, closes. It is not known where it was written, though the Acts was probably written at Rome." (Bagster Bible Helps, p. 62.)

12. Purpose and Literary Style: "Luke's Gospel is written, in the first instance, to confirm the faith of Theophilus, a native, it is thought, of Italy, and probably of Rome, and a man of some social position, in whose spiritual edification and Christian steadfastness, as in all likelihood a convert of his own, he took especial interest; and its aim is to represent the Gospel of Christ as destined to bless all mankind, and Jesus as the Savior at once of Jew and Gentile. The literary style is better than that of the other Gospels, as befits the writing of an educated, professional man. This Gospel and the Acts of the Apostles approach more nearly to the 'classic' Greek than the other New Testament narratives." (Bagster Bible Helps, p. 63.)

LESSON III.

SCRIPTURE READING EXERCISE.

BOOKS OF THE NEW TESTAMENT. (Continued.)

*SPECIAL TEXT: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made, that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. * * * * And the Word was made flesh, and dwelt among us, (and we beheld his glory the glory as of the only begotten of the Father), full of grace and truth."—JOHN.*

NOTES.

1. Authorship of the Gospel of St. John: "It is the almost unanimous tradition of the church that the Apostle John wrote this Gospel. Our earliest authorities for the fact are Theophilus of Antioch (A. D. 175), Irenaeus (A. D. 130-200), the Muratorian Fragment (A. D. 170-180), and Clement of Alexandria (A. D. 160-220). The accounts of these writers differ slightly from each other; but all agree in distinctly attributing our present Gospel to John; while the fourth, who is clearly independent of the other three, draws a remarkable distinction between it and the earlier Gospels, the later being spoken of as containing 'the bodily things,' the former as 'a spiritual Gospel.'" (International Commentary, Intro., p. xiv.)

2. The Apostle St. John: This Apostle was the son of Zebedee and Salome, and younger, as there seems every reason to think, than his brother James. Of Zebedee we know little. He was a fisherman upon the Sea of Galilee, who pursued his occupation in common with his sons, and who continued it even after they had obeyed the summons of their Lord to follow him (Matt. iv: 21). Of Salome we fortunately know more. From John xix: 25, it would seem

probable that she was a sister of the Virgin Mary. (International Commentary, p. 8.)

"It is probable that he (John) was born at Bethsaida, on the lake of Galilee. His parents appear to have been in easy circumstances; at least, we find that Zebedee employed hired servants (Mark i: 20), and that Salome was among the number of those women who contributed to the maintenance of Jesus (Matt. xxvii: 56). We also find that John received Mary into his house after the death of Jesus. Since this house seems to have been situated at Jerusalem it would appear that he was the owner of two houses. John's acquaintance, also, with the high priest (xviii: 15) seems to indicate that he lived at Jerusalem, and belonged to the wealthier class." (Cycl. of Biblical Literature, Kitto, pp. 130, 131.)

3. The Pre-Ordained Mission of St. John: Of all the Apostles St. John is the most interesting to the Latter-day Saints, and this because of the light that is thrown upon his career and character by the Book of Mormon. In the great vision that was granted to the first Nephi concerning the birth, life and mission of Jesus, he comes to the point where he beheld a man dressed in a white robe:

"And the angel said unto me, Behold one of the Twelve Apostles of the Lamb! Behold, he shall see and write the remainder of these things; yea, and also many things which have been; and he shall also write concerning the end of the world; wherefore the things which he shall write, are just and true; and behold they are written in the book which thou beheld [in previous part of vision] proceeding out of the mouth of the Jew; * * * * * And behold, the things which this Apostle of the Lamb shall write, are many things which thou hast seen; and behold, the remainder shalt thou see; but the things which thou shalt see hereafter, thou shalt not write; for the Lord God hath

ordained the Apostle of the Lamb of God, that he should write them. * * * * * And I, Nephi, heard and bear record, that the name of the Apostle of the Lamb was John, according to the word of the angel. And behold, I, Nephi, am forbidden that I should write the remainder of the things which I saw and heard." (I Nephi xiv.)

From the above, it appears that John, the beloved disciple, was foreordained to write the things we have in the Jewish Scripture from his pen. And so jealously guarded was the mission assigned to him in his pre-existent state, that a man living upon another continent and six centuries before John's time, was not permitted to trespass upon that divine appointment. And when the peculiar importance of the Gospel according to St. John is taken into account; how that Gospel more specifically than any of the others that have been written, testifies not only to the divinity of Jesus, but to the deeper fact that he is Deity in his own right and person; and how that same Gospel supplies so much in its account of the earth career of the Messiah that was omitted by the other evangelists, it must be conceded that the character of John's work bears out the idea of a specific appointment which the Book of Mormon declares was given to him before he was born in the flesh.

4. Date and Style of St. John: This Gospel would appear to have been written at Ephesus, at the instance, Jerome alleges, of the bishops of the Asiatic churches, with a view to confirm the faith of the Church in the divinity of Christ, of which he was the special witness. Its date must be long after the writing of the other Gospels and towards the end of the first century. It is one of the latest books of the New Testament—much later than the 'Revelation.' On this calculation, it must have been composed after the destruction of Jerusalem." (Bagster Bible Helps, p. 64.)

"The time and place of writing was at Ephesus, as is generally held, not long before the death of the Apostle, and probably at the request of Christians in that city, Ch. xxi: 24 ('And we know that this testimony is true') suggests that others desired to attest the truth of the record as coming from the Apostle. This late date, nearly a generation after the writing of the other Gospels, shows that the leading facts about Jesus were already known to Christians. This Gospel is therefore, in a certain sense, supplementary; but there is no evidence that it was intended to supply omissions in the other narratives. The design is stated in the book itself, and the many events and discourses found only in this Gospel are in accordance with it." (Bible Treasury, p. 129).

5. The Purpose of John's Gospel: Contradictory opinions obtain concerning the purpose for which the Apostle John wrote his account of the gospel. Eusebius quotes Clement of Alexandria as saying that John, perceiving that the bodily influence of Jesus had been made known in the Gospels, (i. e., supposedly Matthew, Mark and Luke), and being at the same time urged by his friends and borne along by the spirit, wrote a spiritual Gospel (third century). A still earlier authority, the unknown author of the so-called Muratorian Fragment (See Apostolic Fathers, Rev. George A. Jackson, p. 186), which most scholars agree belongs to the second century and probably not later than A. D. 170, so far agrees with the idea that John's Gospel was intended to supplement the other Gospels as to say, that when John's fellow-disciples and bishops exhorted him to write, he said: "Fast along with me three days from today, and let us relate the one to the other whatever has been revealed to us. The same night it was revealed to Andrew, the Apostle, that "John should in his own name, write down the whole, and that they all should revise" what he wrote. Another contention is, and this is based on the authority of Irenaeus (third century) that John wrote to

controvert the errors of the Nicholaitanes and Cerinthus, in other words, that "his aim was not so much supplementary as polemical." In the midst of the conflicting theories it is just as well that we accept the simple and straight-forward statement of St. John himself in the last chapter but one of his famous Gospel as to the purpose for which he wrote his Gospel, namely, "And many other signs truly did Jesus in the presence of his disciples which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name."

6. The Acts of the Apostles: "The Acts of the Apostles is an account of the conflicts and conquests of Christianity from the ascension of our Lord to the imprisonment of Paul in the city of Rome (33-63 A. D.) It is the earliest manual of Church History, and the only one treating of the age of the Apostles which has come down to us from the first century. Its loss would leave a wide chasm between the Gospels and the Epistles, and involve the student in great ignorance of the progress of events in the history of the Church during the period intervening between the close of our Lord's earthly activity and the destruction of Jerusalem (70 A. D.), which the direct statements and the implications of the Epistles of the New Testament and the Apocalypse would only partially illumine. He, in this case, would know nothing of the outpouring of the Holy Spirit on the day of Pentecost, the testimony and death of Stephen, the conversion of Cornelius, the miraculous manifestation making Saul a Christian, or the stages in the advance of the Church from Jerusalem to Rome and other occurrences hardly less important." (Acts of the Apostles, Intro., p. ix.)

7. Authorship of the Acts: "This book, according to internal and external evidence, was written by Luke, and

forms the sequel to his Gospel. It is the history of the foundation and spread of the Christian Church—the former under Peter (i-xii), the latter under Paul (vii-xxviii). It was founded on the Day of Pentecost; its first sons were Jews (hence it appeared only a Jewish sect in Judea), and the former part of the book is occupied with its establishment there, with arguments in its favor, and with challenges to disprove the fundamental fact of Christ's resurrection. Its first development into an organized community, with official staff, provoked the first persecution and martyrdom, which precipitated its extension to Samaria and Syria, caused a new and more independent center of operations to be planted at Antioch, whence under Paul (the first converted persecutor) it spread to Asia Minor, Greece, Rome, and various parts of the Gentile world. The motive influence was the direct impulse of the Holy Spirit, not any preconceived plan of the Apostolic body (ii: 4; xv: 6, 7, 9)." (Oxford Bible Helps, p. 26.)

The Completeness of the Four Gospels: Much is made of the differences between John and the first three Gospels, not only as to the facts related, but also with reference to the style of Jesus' addresses. But the difficulty disappears when we remember that Matthew, Mark, and Luke present the scenes of Christ's Galilean ministry among the rude peasantry who were less acquainted with the law than their southern brethren, and who needed simple and direct teaching; on the other hand, John sets forth mainly Christ's Judean ministry among those who were conversant with the law and were accustomed to elaborate discussions. The ministry of one year implied by the Synoptists, considered by themselves, does not exclude the three years' ministry which is derived from John's Gospel, for the four taken together supplement each other. (Date of Our Gospels, p. 35-6.)

LESSON IV.

SPECIAL LESSON.

THE PECULIAR FORCE OF MORAL DUTIES WHEN REGARDED AS COMMANDMENTS OF GOD.^[1]

Illustrations:

- (a) Observance of the "Lord's Day."
- (b) Honor thy Father and thy mother.
- (c) Thou shalt not bear false witness.
- (d) Thou shalt not steal.
- (e) Thou shalt not covet.
- (f) "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. * * * Thou shalt love thy neighbor as thyself."

SPECIAL TEXT: "Let us hear the conclusion of the whole matter: fear God and keep his commandments; for this is the whole duty of man."

NOTES.

1. Suggestions in the Formation of a Lecture: In a previous lesson on lectures, I made some suggestions in relation to the construction of a lecture (Lesson XI, Part II), quoting from a little work by William Pittenger on "Extempore Speech," calling attention to the simple framework of a lecture, consisting of, 1. *The Introduction*;;

2. *The Discussion*; 3. *The Conclusion*. I now give from the same work an example in outline of such a speech.

"Subject—The Ocean.

"1. *Introduction*—The vastness of the ocean. No one person has seen more than a small part of it. Power evidenced by storm and shipwrecks.

"2. *Discussion*.—Five great divisions of the ocean. Use in nature, watering and tempering the land; in commerce, as a highway; in history, by dividing and uniting nations; its mystery, etc.

"3. *Conclusion*.—Proof of the Creator's power and wisdom found in the ocean.

"THE SAME PLAN CONDENSED.

"Subject—The Ocean.

"1. *Vastness and Power*.

"2. *Parts, Use, and Mystery*.

"3. *Evidence*.

"DEAN SWIFT'S SERMON.

"(Illustrating above plan.)

"This eccentric clergyman once preached a sermon shorter than its own text, yet having all the three parts of which we have spoken. The text was Prov. xix: 20: "He that pitieth the poor lendeth to the Lord; and that which he hath given will he pay him again.'

"The sermon was:

"'Brethren, you hear the condition; if you like the security, down with the dust.'

"The collection is said to have been munificent.

"In this short sermon the text with the word 'Brethren' constitutes the introduction; the phrase, 'you hear the condition,' is a good transition to the discussion contained in the next member, 'if you like the security,' which assumes the truth of the text, makes its general declarations present and personal, and prepares the way for the forcible and practical, if not very elegant conclusion, 'down with the dust.'" (Extempore Speech, pp. 53, 54.)

Extempore Speech: Extempore speech does not lose its special character, though some scattered quotations be read or repeated from memory. To pick up a book, in the midst of a speech, and read a theme or argument, or the statement of another's position, does not make the discourse composite in character, unless such reading be the principal part of it. * * * Unwritten speech does not preclude the fullest preparation. The plans advocated in this volume will enable a speaker to gather materials as widely, arrange them as systematically, and hold them as firmly in hand, as if every word was written; while at the same time he may have all the freedom and play of thought, the rush of passion, and the energy of delivery that comes in the happiest moment of outgushing words. (Extempore Speech, Pittenger, p. 25-6.)

Preparation for Extempore Speech: On all ordinary occasions a good speech must result from a previous ingathering of materials—the formation of a mental treasury in connection with a special subject. The speaker works for days or weeks in collecting from all sources and

arranging in the happiest manner that which his hearers are to receive in an hour with no other labor than that of listening. The great advantage of writing is supposed to lie in this preparation. Today an orator may write everything he knows about a subject; tomorrow, by means of reading, conversation, or further thought, he may have more ideas to record; and he may thus continue to widen and record his knowledge, until his time, or the subject itself, is exhausted. Then he may revise, select what is most appropriate, refine and polish his language, and finally come before an audience confident that he holds in his hand the very best that he can give them. (Extempore Speech, Pittenger, pp. 27-8.)

Footnotes

1. *Note to Teacher.*—It would be well for the sake of giving variety to our exercises, as also for the excellence of the exercise itself, to make no assignments of the subdivisions of the subject of these special lessons to individual members, but let it be a subject for general consideration by all the quorum during the week preceding its treatment in the class; and then call upon the members to speak to the subject without previous warning or notification. In a word, let it be an exercise in extemporaneous speaking. (See suggestions in the *Introduction.*)

LESSON V.

SCRIPTURE READING EXERCISE.

BOOKS OF THE NEW TESTAMENT. (Continued.)

SPECIAL TEXT: "Whatsoever things were written afore time were written for our learning, that we through

patience and comfort of the scripture, might have hope."—
PAUL.

NOTES.

1. Chronological Order: The arrangement of the Epistles as found in our Bibles and as followed in these lessons, is not one of chronological order. As far as the chronological order can be followed at all, it is generally conceded to be about as follows:

1. I and II Thessalonians, A. D. 50, 51.
2. I and II Cor., Gal., Rom., A. D. 55, 56.
3. Phil., Col., Eph., Philemon, A. D. 60, 61.
4. 1 and 2 Tim., Titus, A. D. 64, 65.

As implied above, there is some variation in these dates among authorities on the Epistles.

2. The Epistles of St. Paul: "St. Paul contrived, in a remarkable degree, to maintain a connection with the churches he founded. The care of all the Gentile churches (II Cor. xi: 28) he exercised not merely by occasional revisiting them, but by letter. Of the letters thus produced we possess thirteen. The originals have indeed naturally disappeared; they were written by amanuenses, and authenticated by the addition of a paragraph in St. Paul's own writing (Gal. vi: 11), or by his signature (II Thes. iii: 17). With the exception of the three pastoral epistles to Timothy and Titus, which are still questioned by some critics, the epistles ascribed to St. Paul in our New Testament are generally and justly received as his. These thirteen epistles all belong to the later half of St. Paul's ministry. The first eighteen years after his conversion give

us not one epistle. In the year 52 or 53 A. D. the two epistles to the Thessalonians were written. Then follows another blank period till 58, when, within the space of one year, the four great epistles to the Corinthians, Galatians, and Romans were produced. Again there occurs an interval of five years till 63, when the four 'Prison Epistles' appeared; and finally, yet another gap, until 66-68 A. D., when he sent the pastoral letters to Timothy and Titus. In the character of these groups there is a marked difference, while within each group the epistles belonging to it resemble one another. In the earliest group there is a reflection of St. Paul's preaching to the heathen, in which the second coming and the kingdom of Christ are in the foreground. The second group exhibits the doctrines of grace in conflict with Judaism, and also shows us in detail the difficulties Christianity had to overcome in the social ideas and customs of the Roman world. The third group is characterized by a calmer spirit, a higher reach of Christian thought, more constructive statements regarding Christ's person. In the fourth group we have chiefly instructions regarding church order, interspersed with passages of remarkable beauty and richness." (Bible Treasury, p. 135).

3. The Pastoral Epistles: The Epistle to Timothy and Titus are called pastoral because they give directions for the training and governing of the churches, the proper treatment of individual members, old and young, official and unofficial, back-sliders and heretics. They treat of practical wisdom, warning and encouragement, rather than of doctrine.

4. Their Author: "Paul, originally called Saul, was born in Tarsus, the capital of Cilicia, of parents who were Jews, apparently of a strict type, but he had the rights of Roman citizenship. He was sent when young to Jerusalem, where he studied at the feet of a great Jewish doctor, Gamaliel, and wrought at the trade of a tent-maker. Here he became

zealous for the law, and distinguished himself by his enmity against those Jews who had apostatized from the faith of their fathers. He went about persecuting the Christians everywhere, and dragging them before the Sanhedrim, that they might be put to death, till, on the road near Damascus, whither he was bound, under commission from the Sanhedrim, in the work of persecution, he was arrested in his course, and suddenly converted, by an apparition of the glorified Christ himself, into a disciple and preacher of the faith he had been seeking to crush." (Bagster Bible Helps, p. 69.)

5. The General Purport of the Epistles: The general purport of these epistles is to teach that salvation is not possible by the works of the law, but is the free gift of God by and in Jesus Christ; and that every man, Jew as well as Gentile, is equally in need, as he is equally capable of this salvation, which is represented as experienced by faith in Christ crucified leading to death with Christ, rising again with Christ, and living with Christ in the inner life. This is the burden of the epistles as it is the sum of Paul's gospel, and it is the exact opposite of the Pharisaic creed in which he had been brought up; his antagonism to that creed now not only enabled him to define better the character of the new faith, but to become the apostle of it to all nations as a religion deriving its inspiration direct from Christ, and alone adequate to the exigency of Jew and Gentile alike, seeing 'all had sinned and come short of the glory of God.'" (Bagster Bible Helps, p. 69.)

6. The Style of the Epistles: The style of these letters shows a man of an eager and impetuous temper, who, on that account, as well as through the fulness of his matter, is impatient of dialectic restraint. The theme is a pressing one, and the writer is so intent to gain his end to study his steps. In his hurry to carry his thought forward he sometimes forgets what he has been saying, and passes on

to another point, more urgent perhaps, leaving the original sentence unfinished; while in his eagerness to express himself he is often careless of the coherence of his thought. [May it not be that the defect here pointed out can be accounted for by some of the passages being lost?] He has no time to adjust himself to any formulae: he must make his way at any expense. All forms are alike to him, and he will use any or use none, if only he can thereby gain his point." (Bagster Bible Helps, p. 69.)

7. Date of the Epistle to the Romans: Although this epistle stands first among the Pauline letters, this position has been accorded to it, not because it is the earliest in point of time, but partly owing to its doctrinal importance, and mainly on account of its being addressed to the metropolis of the world. Its probable date is the early spring of the year 58 A. D." (Bible Treasury, p. 135.)

8. Its Purpose: St. Paul's primary purpose in writing to the Romans was to explain why during the many years of his missionary journeyings he had never yet reached Rome, and to pave the way for his intended visit. He had many friends among the Christians of Rome (ch. 16), and it is likely that in a friendly way they had been chiding him with attending so much to others, and so little to them. He assures them that this was due to no oblivion of the claims of Rome, nor to any intentional neglect on his part. On the contrary, he, himself a Roman citizen, had intensely felt the attraction of Rome, and had 'oftentimes' (i: 13) proposed to visit it, and had only been hindered by work from which he could not escape." (Bible Treasury, p. 135.)

9. The Gospel According to St. Paul Expounded in Romans: "St. Paul takes the opportunity of presenting an exposition of his 'gospel' more systematic than we have in any other of his letters. Why, if he expected so soon to see his friends in Rome? Possibly because it was said that he

shrank from bringing his bare and simple gospel into the trying light of the metropolis. It is not this, he says, that hinders him from coming to Rome. 'I am not ashamed of the gospel of Christ.' (i: 16). And having good reason to know the precariousness of life, and the delays which may hinder and retard the best intentions, he at once proceeds to give the main outline of his habitual teaching. It was natural that, while proposing greatly to extend his mission, he should wish to make clear to the church of the imperial city, the center of the Gentile world, what his gospel was, and that it was applicable to Gentiles as well as to Jews, to metropolitans as well as to provincials. The letter is a justification of his mission to the Gentiles." (Bible Treasury, p. 135.)

10. The Church at Rome: "The name of the original founder of the Roman Church has not been preserved to us by history, nor even celebrated by tradition. This is a remarkable fact, when we consider how soon the Church of Rome attained great eminence in the Christian world, both from its numbers, and from the influence of its metropolitan rank. Had any of the Apostles laid its first foundation, the fact could scarcely fail to have been recorded. It is, therefore, probable that it was formed, in the first instance, of private Christians converted in Palestine, who had come from the eastern parts of the Empire to reside at Rome, or who had brought back Christianity with them, from some of their periodical visits to Jerusalem, as the 'Strangers of Rome,' from the great Pentecost. Indeed, among the immense multitudes whom political and commercial reasons constantly attracted to the metropolis of the world, there could not fail to be representatives of every religion which had established itself in any of the provinces. On this hypothesis, the earliest of the Roman Christians were Jews by birth, who resided in Rome, from some of the causes above alluded to. By their efforts, others of their friends and fellow

countrymen (who were very numerous at Rome) would have been led to embrace the Gospel. But the Church so founded, though Jewish in its origin, was remarkably free from the predominance of Judaizing tendencies. This is evident from the fact that so large a proportion of it at this early period were already of Gentile blood; and it appears still more plainly from the tone assumed by St. Paul throughout the Epistle, so different from that in which he addresses the Galatians, although the subject-matter is often nearly identical." (The Life and Epistles of St. Paul (Conybeare & Howson), p. 544.)

A Pen Picture of Paul: Paul was small in size, and his personal appearance did not correspond with the greatness of his soul. He was ugly, stout, short, and stooping, and his broad shoulders awkwardly sustained a little bald head. His sallow countenance was half hidden in a thick beard; his nose was aquiline, his eyes piercing, and his eyebrows heavy and joined across his forehead. Nor was there anything imposing in his speech, for his timid and embarrassed air gave but a poor idea of his eloquence. He shrewdly, however, admitted his exterior defects, and even drew advantage therefrom. The Jewish race possesses the peculiarity of at the same time presenting types of the greatest beauty, and the most thorough ugliness; but this Jewish ugliness is something quite apart by itself. Some of the strange visages which at first excite a smile, assume, when lighted up by emotion, a sort of deep brilliancy and grandeur. (The Apostles, Renan, pp. 165-6.) See also description of Paul, Richards & Little's Compendium.

Footnotes

1. See Seventy's Bible Dictionary, Art. "Pauline Epistles." There is a fine analysis and history of each Epistle; they are grouped chronologically and the student would do well to read them in that order.

LESSON VI.

SCRIPTURE READING EXERCISE.

BOOKS OF THE NEW TESTAMENT. (Continued).

SPECIAL TEXT: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel"—PAUL.

NOTES.

1. Corinth—the City: "Corinth was the great center of commercial traffic on the overland route from Rome to the East; and also between Upper and Lower Greece. Possessing the only good harbor in that quarter, and being the shortest and safest route, small vessels were dragged across the isthmus, larger ones transhipped their cargoes, and hence all the trade of the Mediterranean flowed through it, so that 'a perpetual fair was held there from year's end to year's end;' to which were added the great annual gatherings of Greeks at the 'Isthmian Games' (to which Paul alludes, I Cor. ix: 24-27). Hence it was proverbial for wealth, luxury, and profligacy. Its population, and that of Achaia, was mainly foreign, formed of colonists from Caesar's army, and of manumitted slaves, settlers from Asia Minor, returned exiles from the islands, and at this time a large influx of Jews lately expelled from Rome. (Acts xviii: 2.)" (Oxford Bible Helps, p. 27.)

2. Character of Paul's Disciples at Corinth: "Paul's disciples were mostly of the lower order, partly Jews, but mainly Roman freedmen and heathen Greeks, who became enthusiastic admirers of the Apostle. Here he wrote the

latter or both of his two epistles to the Thessalonians, and one to the Romans; immediately after which he returned to Ephesus, and was succeeded in his mission by Apollos, who also made many converts. The latter was imperfectly instructed in Christianity, but was well versed in the Jewish Scriptures, and very eloquent." (Oxford Bible Helps, p. 27.)

3. Cause of Writing the First Epistle to the Corinthians: "There arose two factions, in Corinth, a Jewish, clinging to a Pharisaic attachment to the law; a Gentile, prone to push evangelical freedom to license; while keeping the right faith, claiming to indulge in even heathen licentiousness. They joined freely in heathen sacrificial feasts; degraded the Holy Communion into a festive banquet; women threw off the usual eastern veil of modest attire; and the Greek love of intellectual speculation and discussion ran riot on sacred subjects, till appeals on Christian disputes were brought before heathen tribunals and morality was scandalized by even incestuous intercourse. Under such corruption, during three years, factions attained a formidable height. Paul was defamed by the Jewish party, and rumors of alarming disputes reached him, followed by a letter full of inquiries on matters of morality and doctrine, brought by a deputation of freedom. Under such circumstances the first epistle was written." (Oxford Bible Helps, p. 27.)

4. The Character of the First Epistle to the Corinthians: "The letter is, in its contents, the most diversified of all St. Paul's epistles; and in proportion to the variety of its topics, is the depth of its interest for ourselves. For by it we are introduced, as it were, behind the scenes of the Apostolic Church, and its minutest features are revealed to us under the light of daily life. We see the picture of a Christian congregation as it met for worship in some upper chambers, such as the house of

Aquila, or of Caius, could furnish. We see that these seasons of pure devotion were not unalloyed by human vanity and excitement; yet, on the other hand, we behold the heathen auditor pierced to the heart by the inspired eloquence of the Christian prophets, the secrets of his conscience laid bare to him, and himself constrained to fall down on his face and worship God; we hear the fervent thanksgiving echoed by the unanimous Amen; we see the administration of the Holy Communion terminating the feast of love. Again we become familiar with the perplexities of domestic life, the corrupting proximity of heathen immorality, the lingering superstition, the rash speculation, the lawless perversion of Christian liberty; we witness the strife of theological factions, the party names, the sectarian animosities. We perceive the difficulty of the task imposed upon the Apostle, who must guard from so many perils, and guide through so many difficulties, his children in the faith, whom else he had begotten in vain; and we learn to appreciate more fully the magnitude of that laborious responsibility under which he describes himself as almost ready to sink, 'the care of all of the churches,'" (The Life and Epistles of St. Paul, Coneybeare & Howson, p. 424.)

1. The Persons Addressed in Galatians: "This alone among the Pauline epistles is addressed, not to an individual or to a single church, but to a group of churches; 'unto the churches of Galatia' (i: 2)."

2. Galatia: "The name 'Galatia,' however, is ambiguous. Originally it was restricted to the region possessed and inhabited by the descendants of the invading Gauls; a tract of country separated from the Black Sea by Bithynia and Paphlagonia, and bounded on the east by Pontus and Cappadocia and on the south by Phrygia. This country had been known as Galatia since the beginning of the third century B. C., when three tribes of Gauls (Galatinas,

Celts), who had attempted to overrun Greece, were driven back, and finally found a footing in this part of Asia Minor. In 189 B. C., Galatia became a Roman dependency, and in 25 B. C. Augustus added to it Lycaonia, Pisidia, Pamphylia, and a large part of Phrygia, and constituted the whole into a Roman province, under the name 'Galatia.' And it is not easy to determine whether we are to seek for the churches here addressed among the northern Galatians, or in Antioch, Iconium, Lystra, and Derbe. Perhaps, on the whole, the evidence is somewhat in favor of the belief that St. Paul addresses the last-named churches. Of the founding of these we have a full account in Acts xiii: 13-14, 24." (Bible Treasury, p. 139.)

3. Object of the Epistle: During the absence of St. Paul from the churches of Galatia, Judaizing teachers had found access to them. These persistent enemies of the Apostle of the Gentiles taught his young churches that it was only through the gate of Judaism any one could enter the Christian fold. They demanded that the Gentile converts should be circumcised, and should keep the whole law. And they had much that was plausible to advance in favor of the idea. The law was a divine institution, and could not be abrogated. The promises had been made to Abraham and to his seed. The Messiah was the Messiah of the Jews. Jesus himself had been circumcised and had kept the whole law. The original apostles followed his example. Besides, if the Gentiles were not enjoined to keep the law, how were they to escape from the immoralities in which they had been reared? And who was Paul, that he should presume to introduce this novel doctrine? He had not known Christ while on earth. He was merely the messenger of the church at Antioch, and had no commission from the apostolic circle at Jerusalem. And vehemently as he declaimed against circumcision, he enjoined it when it suited him; witness the case of Timothy. The very speciousness of these arguments

convinced St. Paul that a great crisis had arrived, and that, if Christianity was to become the universal religion and not a mere Jewish sect—if religion was to be spiritual and not mere ritual—if union with Christ really meant emancipation from bondage of every kind, then it was time that he should, once for all, make clear the relation of Christ to the law" hence the epistle. (Bible Treasury, p. 139.)

4. The Case of the Judaizing Party against Paul: "It is remarkable, therefore, that the Judaizing emissaries should so soon have gained so great a hold over a church consisting mainly of Gentile Christians; and the fact that they did so proves not only their indefatigable activity, but also their skill in the arts of conciliation and persuasion. It must be remembered, however, that they were by no means scrupulous as to the means which they employed to effect their objects. At any cost of falsehood and detraction, they resolved to loosen the hold of St. Paul upon the affection and respect of his converts. Thus to the Galatians they accused him of want of uprightness in observing the Law himself whilst among the Jews, yet persuading the Gentiles to renounce it, they argued that his motive was to keep his converts in a subordinate state, excluded from the privileges of a full covenant with God, which was enjoyed by the circumcised alone; they declared that he was an interested flatterer, 'becoming all things to all men,' that he might make a party for himself; and above all, they insisted that he falsely represented himself as an Apostle of Christ, for that he had not, like the Twelve, been a follower of Jesus when he was on earth, and had not received his commission; that, on the contrary, he was only a teacher sent out by the authority of the Twelve, whose teaching was only to be received so far as it agreed with theirs, and was sanctioned by them; whereas his doctrine (they alleged) was now in opposition to that of Peter and James, and the other 'Pillars' of the Church.

By such representations they succeeded, to a great extent, in alienating the Galatian Christians from their father in the faith; already many of the recent converts submitted to circumcision, and embraced the party of their new teachers with the same zeal which they had formerly shown for the Apostle of the Gentiles; and the rest of the Church was thrown into a state of agitation and division"—hence the Epistle to the Galatians. (The Life and Epistles of St. Paul, Conybeare and Howson, p. 522.)

Footnotes

1. This could well be classed as a controversial epistle, for it is, one may say, fiercely controversial in spirit throughout. Renan refers to it as Paul's "terrible epistle."

LESSON VII.

SCRIPTURE READING EXERCISE.

BOOKS OF THE NEW TESTAMENT.(Continued.)

*SPECIAL TEXT: "God * * * hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." PAUL.*

NOTES.

1. Ephesus: Capital of the Roman province of Asia and a great commercial center. The province was governed by 'proconsuls,' while Ephesus, as a 'free city,' had its town clerk, or keeper of the records, its 'asiarchs,' or officers appointed to preside over the public games; its court days,

and its popular assembly, was three miles from the sea, and was on the banks of the navigable river Cayster. It was an important business center, much of the commerce between east and west passing along the great highway which connected Ephesus with the Euphrates. It thus became a natural center for the Christian Church in Asia Minor. The city was celebrated as the guardian of the image of Artemis or Diana, and there was a large manufacture of silver shrines of the goddess. The magnificence of her temple was proverbial. A large part of the site was excavated by Mr. J. T. Wood, 1863-71, who also discovered the site of the theater, a huge building capable of seating 24,500 people. Some of the inscriptions are to be seen in the British Museum." (Cambridge Bible Helps, p. 53.)

2. Occasion and Object of the Epistle: The occasion of writing this letter was the opportunity that offered in the mission of Tychicus and Onesimus to the Church at Colossae, and the object is to show that the Gentiles had a standing in Christ as well as the Jews; that their call into the Church was no mere accident, that it was the eternal purpose of God to gather all into oneness, or one body, in Christ, and that except in this oneness the fulness of Christ would not be revealed. Thus the epistle sets before us, as has been said, Paul's doctrine of the Church, the Church in its unity, 'the completion of an edifice whose foundations had been laid in a past eternity, and which was to stand forever.' (Cambridge Bible Helps, p. 73.)

3. The Church at Philippi: "Philippi was a place of great importance. Surrounded by a fertile district, and possessing valuable mines, it also commanded the great highway from east to west, and was on this account attractive to St. Paul. The town which originally occupied the site was known as Krenides ('Fountains'); but Philip II of Macedonia having improved it, named it after himself. In St. Paul's time it was a Roman 'colony' (Acts xvi: 12),

e. g., a settlement of veterans who had served their time in the army." (Bible Treasury, p. 142.)

4. Occasion of the Epistle: "Epaphroditus had been the bearer of some pecuniary aid sent to St. Paul by the Philippians, and had thrown himself so vigorously into the work of Christ in the metropolis that he became alarmingly ill (Phil. ii: 30). On recovering, and hearing how anxious his friends in Philippi were, he proposed to return to them; and St. Paul felt that he could not allow him to go without putting in his hands a written acknowledgement of their kindness. Hence this letter was intended to be a simple letter of friendship." (Bible Treasury, p. 142.)

5. Colossae and its Church: "Colossae was situated in southwestern Phrygia, but within the proconsular province of Asia. It lay on the south bank of the river Lycus, and on the main road from Ephesus to the great plateau of Asia Minor. In the fifth century B. C., it was known as a great and prosperous city, but the still more advantageous position of its neighbor Laodicea, a few miles down the river, gradually told on Colossae; and in the time of St. Paul, although a large number of Jews had been introduced into it, and although the city had become rather Greek than Phrygian, it yet had somewhat fallen from its former grandeur and importance. Since the twelfth century, only the ruins of the great church of St. Michael have marked its site. So completely was Colossae forgotten, that the idea arose that the Colossians to whom St. Paul wrote his epistle were Rhodians, so called from their famous Colossus." (Bible Treasury, p. 143.)

6. Authorship of Hebrews: "The origin and history of the Epistle to the Hebrews was a subject of controversy even in the second century. There is no portion of the New Testament whose authorship is so disputed, nor any of which the inspiration is more indisputable. The early

Church could not determine whether it was written by Barnabas, by Luke, by Clement, or by Paul. Since the Reformation, still greater diversity of opinion has prevailed. Luther assigned it to Apollos, Calvin to a disciple of the Apostles. The Church of Rome now maintains by its infallibility the Pauline authorship of the Epistle, which in the second, third, and fourth centuries, the same Church, with the same infallibility, denied. But notwithstanding these doubts concerning the origin of this canonical book, its inspired authority is beyond all doubt. It is certain, from internal evidence, that it was written by a contemporary of the Apostles, and before the destruction of Jerusalem; that its writer was the friend of Timotheus; and that he was the teacher of one of the Apostolic churches. Moreover, the Epistle was received by the Oriental church as canonical from the first. Every sound reasoner must agree with St. Jerome, that it matters nothing whether it were written by Luke, by Barnabas, or by Paul, since it is allowed to be the production of the Apostolic age, and has been read in the public service of the Church from the earliest times. Those, therefore, who conclude with Calvin, that it was not written by St. Paul, must also join with him in thinking the question of its authorship a question of little moment, and in 'embracing it without controversy as one of the Apostolical Epistles." (Life and Epistles of St. Paul, Conybeare and Howson, p. 848.)

7. Summary Respecting Hebrews: The sum of all the controversy respecting the Epistles to the Hebrews, I think is well set forth in the following quotation from the Oxford Bible notes on the New Testament:

"The great weight of testimony favors the opinion that Paul was the author (though probably Luke was the writer) of this Epistle. It was probably composed by the former when in very strict custody, either at Caesarea, or at Rome

(A. D. 62-64), just before his martyrdom (II Timothy iv: 26), when denied writing materials, and dictated by him to Luke, who then committed it to writing from memory. Some think we have only a Greek translation of an original Hebrew text. It was addressed specially to those Aramaic Christians of Palestine, who were exposed to severe persecution from their fellow-countrymen, who adhered to the expected return of visible glory to Israel. Brought up in fond reminiscence of the glories of the past, they seemed in Christianity to be receding from their peculiar privileges of intercommunion with God, as a favored people, Angels, Moses, the High Priest, were superseded by Jesus, the peasant of Nazareth; the Sabbath of the Lord's Day, the Old Covenant by the New; while temple and sacrifices were obsolete. What, they asked, did Christianity give in their place? And Paul answers, Christ; i. e., God for their Mediator and Intercessor: superior to Angels, because nearer to the Father; to Moses, because a Son, not a servant; more sympathizing than the High Priest, and more powerful in intercession, because he pleads his own blood. The Sabbath is but a type of rest in heaven, the New Covenant is the fulfillment of the Old." (Oxford Bible Helps, p. 28.)

LESSON VIII.

SCRIPTURE READING EXERCISE.

BOOKS OF THE NEW TESTAMENT (Concluded).

SPECIAL TEXT: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—ST. JOHN.

NOTES.

1. Pastoral Epistles: "The Pastoral Epistles are three in number—viz., I Timothy, II Timothy, and Titus. They are so called because they bear upon pastoral duties. From the earliest times they have been ascribed to Paul, and received as of canonical authority by the Church. They all belong to the same period, and they were all written towards the close of the Apostle's life. If the apostle had been released from imprisonment for a time and then imprisoned a second time, the epistles belong to the interval between his release from his first imprisonment in Rome and his death—an interval during which he had paid a brief visit to the churches he had founded in the east." (Bagster Bible Helps, p. 76.)

2. Timothy—Paul's Disciple: "Timothy resided at Lystra (Acts xvi: 1). He was the son of a Greek father and a Jewish mother named Eunice, from whom, as also from his grandmother, Lois, he had received a devout training in the Old Testament (II Tim. i: 5; iii: 14, 15). Paul calls him his 'true son in the faith,' whence it is inferred that he had received the gospel through Paul's preaching during his first sojourn in Lystra. At all events, on the apostle's second visit to Lystra, he found the mother and son already converted, although the father continued an unbeliever. As Timothy was well reported of by the brethren, Paul circumcised him and took him as one of his chosen companions (Acts xix: 22). The connection continued intimate and unbroken till the close of the apostle's career." (Bible Treasury, p. 146.)

3. I Timothy: "The time and place of writing cannot be certainly fixed. The former must have been between the years 64 and 67 A. D. But the occasion and purport of the epistle are very plain. Heretical teachers had arisen at Ephesus, where Timothy was stationed, and the Apostle

gives directions which the young man required, and which have a permanent value for all youthful ministers. No systematic order of thought, such as is found in Romans and Ephesians, meets us here, but a free outpouring of the apostle's heart. The letter has been justly compared to pearls of varied size and color loosely strung on one thread." (Bible Treasury, p. 146.)

4. II Timothy: "This epistle was written from Rome during Paul's second imprisonment, probably about 67 A. D., and is the last of his extant writings. After the address and a fervent thanksgiving for Timothy's early training (ch. i: 1-5), he exhorts him to boldness and fidelity (ver. 6-14), adducing two examples—one of desertion, the other of faithfulness (ver. 15-18); summons him to exercise fortitude (ii: 1-13), to reprove 'profane babblings' (ver. 14-21), and to guard well his own conduct (ver. 22-26.)" (Bible Treasury, p. 146.)

5. Titus: "Of Titus, to whom this epistle is addressed, we know nothing, except what we learn of him in Galatians, II Corinthians, II Timothy, and this epistle, for he is not once mentioned by name in the Acts of the Apostles. From these sources we conclude that he was a Greek by birth, and a convert of Paul, that he accompanied Paul and Barnabas to the first Council at Jerusalem (Acts xv), and that he was one of those converts from heathenism on whose behalf the council issued its decree exempting such from the obligation to observe the Mosaic law. From the date of this event he appears to have been a constant companion of Paul, and to have been from time to time sent by him on missions of importance to the infant churches (comp. II Cor. vii: 6-13; viii: 6; xii: 18). Titus was with Paul during his imprisonment at Rome, and seems together with Timothy, to have accompanied him after his release in the brief visit he paid to the churches in the East." (Bagster's Bible Helps, p. 77.)

6. The Story of Onesimus: It is remarkable how great the small things of life sometimes become. Perhaps there is no letter or single Christian document that reveals so much of the character of the times of St. Paul as this brief personal note given to the runaway slave, Onesimus—meaning "Profitable"—whom Paul is returning to his master with so much courtesy. The following account of the Epistle by Prof. Marcus Dodds, in the Bible Treasury, is worthy the space we here give it:

"It is interesting to find this short note, on a merely domestic matter, preserved among the epistles of St. Paul. It was written to intercede for a runaway slave with his master, and it illustrates the multifarious services the Apostle was invited to render. It is only one sample of numberless letters which must have been written to his many friends and disciples by one of St. Paul's eager temperament and warm affections in the course of a long and chequered life.' Philemon was resident in Colossae (Col. iv: 9). He had been brought to the faith by St. Paul (Philem. 19) and as it seems that as yet St. Paul had not visited Colossae, it is probable that Philemon had heard him in Ephesus. He was a thorough-going Christian (4-7), loving and helpful, and the disciples in Colossae, or a section of them, met in his house (2); Apphia was probably his wife, and Archippus his son. Philemon's slave Onesimus (or 'Profitable,' a common name for a slave) had run away, not empty-handed (18); and, having found his way to Rome, and being somehow brought into contact with St. Paul he was by him persuaded to abandon his old mind and his old ways (10). Paul had devoted and active friends around him in Rome; but this energetic slave, trained to watch a master's wants and to execute promptly what was entrusted to him, became almost indispensable to the Apostle (11, 13). 'Profitable,' who was aforetime unprofitable to thee, now is profitable to thee and to me.' Paul would gladly have retained his services, but he

acknowledged the claim of his master, and, besides, would not deprive Philemon of the pleasure of voluntarily sending him to minister to him (14). The note, short as it is, is valuable in two respects: 1. It gives us a clear view of the uprightness and courtesousness of Paul. Nothing could be more winning and persuasive, nothing more sympathetic and considerate, than the terms he used in restoring the runaway to his master's good graces. 2. But the letter shows us Christianity at work in connection with slavery. No institution was more deeply rooted in the ancient world, and none more alien to the spirit of Christ. Yet St. Paul does not set himself to uproot it. Rather he might seem to give it his countenance by thus restoring a runaway to his master. But Christianity (and Paul as its representative), by admitting slaves to the brotherhood of the Church, and by appealing to the brotherly feeling of the masters, introduced principles which would not be stayed in their operation till slavery was seen to be unchristian, and abolished. The Christian spirit does not work the less surely because it works indirectly." (Bible Treasury, p. 146-7.)

7. The Catholic Epistles—General View: "Seven epistles are now designated 'general' or 'catholic.' The term was first applied to three of these (James, I Peter, and I John), and afterwards to II Peter and Jude, the brief letters, II and III John, being finally classed with the five others for convenience. The designation implies that the letter was originally addressed to a wider circle of readers than the members of a single community of Christians. In Greek Mss. these epistles were usually placed immediately after the Acts of the Apostles. This group of writings presents great variety in style and diction, in date, and in maturity of doctrinal teaching." (Bible Treasury, p. 149).

8. Epistle of James: "James the Less, brother, or near relation, of our Lord, an Apostle, had the oversight of the

Church at Jerusalem (Acts xv: 13), where he remained until his martyrdom (A. D. 62). This epistle, generally attributed to him, shows evident tokens of a degeneracy in the tone of Jewish Christians, to whom it is addressed, stimulating them to the exercise of higher principles. It reproves the prevailing vices of his countrymen,—hypocrisy, presumption, censoriousness, love of riches; and insists that true faith necessitates good works. It is remarkable for its eminently practical nature, the homeliness and aptness of its illustration, and the bold, plain-spoken rebukes of the wealthy oppressors of the poor. It was probably written near the close of his life, and is addressed to the whole 'twelve tribes.'" (Oxford Bible Helps, p. 29.)

9. St. Peter—Protestant View: "Simon Peter, son of Jonas, a fisherman at Bethsaida, was one of the foremost Apostles, by whom three thousand were converted on the Day of Pentecost (Acts ii), and the first Gentile family admitted by baptism into Christianity (Acts x: 47, 48). He is said to have preached to the Jews scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, i. e., the countries of Asia adjacent to the Black Sea, to whom he addressed this epistle from Babylon, probably about A. D. 63. Its general design was to comfort them under afflictions." (Oxford Bible Helps, p. 29.)

10. St. Peter—Catholic View: "The first Epistle of St. Peter, though brief, containeth much doctrine concerning Faith, Hope, and Charity, with divers instructions to all persons of what state or condition soever. The Apostle commandeth submission to rulers and superiors, and exhorteth all to the practice of a virtuous life in imitation of Christ. This epistle is written with such apostolic dignity, as to manifest the supreme authority with which its writer, the prince of the Apostles, had been vested by his Lord and master Jesus Christ. He wrote it at Rome,

which figuratively he calls Babylon, about fifteen years after our Lord's Ascension." (Douay Bible, p. 1481.)

11. I Peter: "The date of the epistle is uncertain. Some place it in 61 A. D., before St. Paul's Roman imprisonment; others, in 63 or 64 A. D., after the release of that Apostle. The probabilities are slightly in favor of the latter date. It was addressed to Christians in certain regions of Asia Minor (i: 1). Strictly interpreted, the language points to Jewish Christians, but it is now generally held that all Christians are included in the address. The occasion of the epistle was impending trial, probably not state persecution, but social and personal opposition and reproach. Hence the tone of consolation and encouragement, even in the exhortations. As often remarked, the keynote is 'Hope.'" (Bible Treasury, p. 150.)

12. II Peter: "The early evidence from Christian writers in support of this epistle is not so strong as in the case of most of the New Testament books. But, as it claims to be written by the 'Apostle' Peter, it must be regarded as genuine, or as a wilful forgery. Internal evidence disproves the latter view. It differs but slightly from the first epistle in style and language, and these slight differences can be accounted for from its purpose. The superiority to all Christian writings of the post-apostolic age is evident. A recent discovery of parts of two apocryphal books attributed to St. Peter shows what inferior literature the earliest forgers produced. * * * * Apparently addressed to the same readers as the first epistle, this one has a different purpose, viz., to warn against teachers of error, and to enjoin an advance in knowledge as well as in holiness. The false teachers cannot be identified with those of the second century, which is another proof that St. Peter wrote the epistle." (Bible Treasury, p. 150.)

13. Epistles of John: "The tract called the First Epistle of John seems rather to partake of the nature of a doctrinal discourse, addressed to believers generally, but more particularly to Gentiles in Asia Minor, probably in the neighborhood of its chief city, Ephesus. Its date is uncertain. Some place it before the destruction of Jerusalem, others towards the end of Cent. i., thinking it bears marks of combating the Gnostic heresy. This epistle contains only thirteen verses, eight of which are found in substance in the first. It was probably written about the same time, but it is addressed 'to the Elect Lady' (thought by some to mean the Church), and 'her children;' or to 'the Lady Electa,' a person so-called for her eminent piety. They are exhorted to persevere in love, faith, and godliness, and to beware of false teachers." (Bagster Bible Helps, p. 30.)

14. Jude: "Jude, 'brother of James,' is supposed to be the Apostle (surnamed Thaddeaus and Lebbaeus), and a near relation of our Lord (Matt. x: 3; xiii: 55; Luke vi: 16). The epistle is remarkable for the quotation of an otherwise unrecorded saying of Enoch (ver. 14), and a tradition of a dispute between Michael the archangel and Satan regarding the body of Moses (ver. 9.) Its date, place, and occasion, are unknown; but it seems to denounce the same false teachers as those rebuked in II Peter ii, and in very similar language; warning them by the example of the fallen angels, of Cain, the impenitent in the times of Noah, of the wicked cities of the plain, of Korah, and Balaam; asserting the certainty of the future judgment and punishment of the wicked." (Bagster Bible Helps, p 30.)

15. Revelation: "This is the only [most largely] prophetic book of the New Testament, and much of it remains still unfulfilled. There is satisfactory evidence of its being genuine. Justin Martyr, living sixty years after its supposed date, ascribes it to John; Papias acknowledges its

inspiration; Irenaeus (disciple of Polycarp, who was John's own disciple) testifies to his authorship, and that he had himself received the explanation of one passage in it from those who had conversed with the Apostle about it. To these may be added Clement of Alexandria, Theophilus, Tertullian, Origen, Cyprian, Jerome, Athanasius, etc." (Bagster Bible Helps, p. 30.) See Doctrine & Covenants, sec.. lxxvii; also Y. M. I. A. Manual for 1898-9.

Footnotes

1. See note 3, Lesson IV.

LESSON IX.

GREAT NEW TESTAMENT CHARACTERS— LECTURES.

NOTES.

1. Suggestions in the Construction of a Lecture: Referring again to the construction of a lecture, and holding in mind the framework given in Lesson 1; namely: 1. The Introduction; 2. The Discussion; 3. The Conclusion. I am reminded of the only lesson in speech forming ever given to me in College days, and that lesson was by a very inferior public speaker, but a very prince among teachers, the late lamented Dr. John R. Park, whose name will forever be associated with our State University. He said: "Be sure that your lecture has a beginning, an ending, and something between." Another form of introduction, discussion and conclusion.

As an illustration of this indispensable framework, Pittenger, whom I before quoted, gives the following illustrations from Shakespeare:

"Among the many speeches found in Shakespeare, the existence of these three essential parts may easily be noted. The funeral speeches over the dead body of Julius Caesar afford an excellent example. The merit of the orations of Brutus and Antony are very unequal, but both are instructive. We will analyze them in turn. Brutus speaks first. He shows his want of appreciation of the true nature of persuasive eloquence by declaring that this will be an advantage. His introduction is also too long and elaborate for the work he has in hand. The central thought with which he opens is in substance, "I am worthy of your closest attention." This cannot be considered a fortunate beginning, and it would have been fatal for any one less highly esteemed by the people than "the well-beloved Brutus." He says:

BRUTUS' SPEECH—INTRODUCTION.

'Romans, countrymen, and lovers! hear me for my cause, and be silent that you may hear; believe me for mine honor, and have respect to mine honor that you may believe; censure me in your wisdom, and awake your senses that you may the better judge.'

"This introduction is a master-piece of Shakespeare's art, because it pictures so well the character of Brutus in his dignity and blind self-confidence; but for Brutus it is unfortunate, because it puts him on the defensive and makes the people his judges. He must now plead well, or they will condemn him. In the discussion (following) the thought simply is, 'I was Caesar's friend, and therefore you may well believe that I would not have killed him if he had not deserved death because of his ambition.' This is the whole argument, and it is weak because it does not prove the ambition of Caesar, or show that ambition on Caesar's part was a crime which Brutus had a right to punish with death. The antithetic sentences lack both logic and passion.

As they touch neither head nor heart, they can have but slight and momentary effect. Notice the discussion as an example of fine words which do not serve their purpose.

THE DISCUSSION.

"If there be any in this assembly, any dear friend of Caesar's, to him I say that Brutus' love to Caesar was no less than his. If, then, that friend demand why Brutus rose against Caesar, this is my answer: Not that I loved Caesar less, but that I loved Rome more. Had you rather Caesar were living, and die all slaves, than that Caesar were dead, to live all freemen? As Caesar loved me, I weep for him; as he was fortunate, I rejoice at it; as he was valiant, I honor him; but as he was ambitious, I slew him. There are tears for his love, joy for his fortune, honor for his valor, and death for his ambition. Who is here so base that would be a bondman? If any, speak; for him have I offended. Who is here so rude, that would not be a Roman? If any, speak; for him have I offended. Who is here so vile that will not love his country? If any, speak; for him have I offended. I pause for a reply.'

"As several citizens cry out, 'None, Brutus, none,' he passes to the conclusion, which is as weak as the discussion.

CONCLUSION.

"Then none have I offended. I have done no more to Caesar, than you shall do to Brutus. As I slew my best lover for the good of Rome, I have the same dagger for myself, when it, shall please my country to need my death.'

"He has gained nothing by the whole speech, save the knowledge that none of the citizens present care at that time to impeach him for his crime; but their minds were

open to other influences. Shakespeare thus shows how an able man might use all his powers in the perfection of oratorical and rhetorical forms, without producing a great or effective speech. Antony now comes forward. Behold the contrast!

ANTONY'S SPEECH.

"The introduction is like and unlike that of Brutus. The same three titles are used; the same call for attention. But there is no repetition, no egotism, no elaboration. The introduction is short, calling attention to his ostensible purpose, and prepares for a beautiful transition to the discussion.

INTRODUCTION.

"Friends, Romans, countrymen, lend me your ears. I come to bury Caesar, not to praise him.'

"There is not a superfluous word. But how can Antony glide into those praises of Caesar, which he has disclaimed, but which are necessary to his purpose? The next sentence solves the question:

"The evil that men do lives after them;
The good is oft interred with their bones;
So let it be with Caesar.'

"This leads most naturally to the thought of the discussion, which is, 'No event of Caesar's life shows guilty ambition; but many do reveal love to the people and care for the general welfare. He should, therefore, be mourned, and—the next word is not supplied by the orator, but forced from the hearts of the people—avenged! We quote a few only of the well-known words:

THE DISCUSSION.

"The noble Brutus
Hath told you Caesar was ambitious;
If it were so, it were a grievous fault,
And grievously hath Caesar answered it.
Here, under leave of Brutus and the rest,
(For Brutus is an honorable man,
So are they all, all honorable men)
Come I to speak in Caesar's funeral.
He was my friend, faithful and just to me;
But Brutus says he was ambitious,
And Brutus is an honorable man.
He hath brought many captives home to Rome,
Whose ransom did the general coffers fill.
Did this in Caesar seem ambitious?
When that the poor hath cried Caesar hath wept.
Ambition should be made of sterner stuff.
Yet Brutus says he was ambitious,
And Brutus is an honorable man.
You all did see, that, on the Lupercal,
I thrice presented him a kingly crown,
Which he did thrice refuse. Was this ambition?"

"The strongest argument against belief in guilty ambition on the part of Caesar and in favor of punishing his murderers is reserved by the subtle Antony for the last, and then he manages to have the people demand it of him. He proceeds very naturally and effectively from the rent robe and the bleeding body to the will of Caesar. This instrument gave the Romans each a large donation in money, and bestowed upon them collectively 'his walks, his private arbors, and 'new planted orchards' as a public park. The argument was irresistible, and needed no elaboration. If his death was avenged as a murder, the will would be valid; otherwise, it would be set aside, and his estate confiscated by the conspirators. The people, thus

fired by the strongest motives of gratitude and interest themselves supply the conclusion, and Brutus had to fly for his life. The whole speech is worth study as an exhibition of almost perfect eloquence. Shakespeare meant to draw in Brutus the picture of a scholar coming before the people with fine words, and producing little more than a literary effect. In Antony he pictures the true orator in the plenitude of his power, to whom words are but servants in accomplishing his purpose of [I suggest convincing] persuading and inflaming the people. The one speech reads as if it might have been written out in the closet and memorized; the other gushes from the heart of the speaker as he watches the sea of upturned faces, adapting his words with exquisite skill to suit and swell the passions written there." (Extempore Speech, pp. 54-59.)

PART IV.

The Ancient American Scripture.—The Book of Mormon.

LESSON I.

SCRIPTURE READING EXERCISE.^[1]

SPECIAL TEXT: And it came to pass that I, Nephi, said unto my father, I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."—FIRST NEPHI.

NOTES.

1. Moroni's Visit to the Prophet Joseph: "On the evening of the 21st of September, A. D. 1823, while I was praying unto God, and endeavoring to exercise faith in the

previous promises of Scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room, indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body; in a moment a personage stood before me, surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the Gospel in all its fulness to be preached in power, unto all nations, that a people might be prepared for the Millennial reign. I was informed that I was chosen to be an instrument in the hands of God to bring about some of His purposes in this glorious dispensation.

2. Ancient America Revealed: "I was also informed concerning the aboriginal inhabitants of this country and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was made known unto me; I was also told where were deposited some plates on which were engraven an abridgement of the records of the ancient Prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22nd of September, A. D. 1827, the angel of the Lord delivered the records into my hands." (Wentworth's Letter—Joseph Smith, 1842.)

3. The Wentworth Letter: The letter so designated, and from which the foregoing notes of this lesson are taken, was written at the request of Mr. John Wentworth, editor and proprietor of the *Chicago Democrat*. A friend of his, Mr. Bastow, was engaged in writing a history of New Hampshire and evidently desired to make some mention of the rise of Mormonism, and hence he enlisted the good offices of Mr. Wentworth to get a statement from the Prophet Joseph himself on that subject; and hence this letter was written. It is one of the most valuable of our original historical documents, and gives in concise form the very best statement possible of the rise, progress and doctrines of the Church up to the time it was written; namely, March, 1842. In addition to the statements concerning the Book of Mormon quoted in the foregoing notes, it was in that document that the summary of doctrines believed in by the Church appears, commonly known as the "Articles of Faith." The Wentworth letter entire is to be found in the *Millennial Star*, Vol. 19, pp. 117-120.

4. Precautions taken in Printing the Book of Mormon: Nothing is said by the Prophet in his History of the difficulties that arose whilst the Book of Mormon was in the hands of the printer; nor of the care that was taken to prevent the manuscript falling into the hands of enemies of the work. It is proper, however, that these matters should be stated at this point. It appears that when the arrangements were completed with Mr. Grandin for printing the Book of Mormon, the Prophet went down to Harmony, in Pennsylvania. Before taking his departure, however, it was arranged:

First: that Oliver Cowdery transcribe the whole manuscript; hence it came about that there were two manuscript copies of the Book of Mormon, the original, which was taken in charge by the Prophet after the

publication of the book, and the copy made by Oliver Cowdery for the printer's use, and which finally was given by him into the custody of David Whitmer, with whose family it remains to this day (1901.) (Since the above was written the custodian of the Whitmer family has placed the Ms. in the care of Joseph Smith, son of the Prophet Joseph.)

Second: that the copy made by Cowdery from the original manuscript only should be taken to the printer's, so that if that should be destroyed the original would remain in the hands of the Prophet and his associates, from which it could be replaced; and even this copy was supplied the printer in small quantities at a time, usually enough only for a single day's work of the printer.

Third: that in going to and from the office whoever carried the manuscript—usually it was Oliver Cowdery—should always have a guard to attend him.

Fourth: that a guard should be kept constantly upon the watch, both night and day, about the house, to protect the manuscript from malicious persons, who might seek to destroy it. (The authorities for the above are: Lucy Smith's "History of the Prophet Joseph," ch. xxxi; the statements of Stephen S. Harding, who a number of times visited Grandin's establishment while the Book of Mormon was being printed; his statement is published in "The Prophet of Palmyra," by Thomas Gregg, pp. 34-56.) (History of the Church, Vol. I, p. 75.)

5. The Wisdom of the Prophet's Precautions Vindicated: Notwithstanding all the precautions taken by the little group of brethren engaged in publishing the book, the Nephite record, mutilated by interlineations of human invention, omissions, and added vulgarisms intended to destroy the work, came nearly being given to the world

before the Book of Mormon itself was published. This was the work of one Esquire Cole, ex-justice of the peace, who undertook to publish the Book of Mormon, in instalments, in a weekly periodical called Dogberry Paper on Winter Hill. Cole obtained the use of Grandin's press nights and on Sundays, and surely must have obtained the advanced sheets of the printed forms of the Book of Mormon, which he was using, with the knowledge of Mr. Grandin; at least it is difficult to conceive how he could obtain and use them without his knowledge. Hyrum Smith, feeling uneasy concerning the security of that part of the Book of Mormon in the hands of the printer, induced Oliver Cowdery one Sunday to go with him to the printer's to see if all was well, and there they found Squire Cole at work on his Dogberry paper, and publishing mutilated extracts from the Book of Mormon. He refused to desist from his unlawful course; but Joseph was sent for and came up during that week from Harmony, and by firmly asserting his rights under the copyright law, and by threatening to prosecute those who infringed them, Cole was induced to abandon his intention of publishing the Book of Mormon in his paper. This difficulty past, another arose. The people of Palmyra and vicinity held a mass meeting and passed a resolution pledging themselves not to purchase the Book of Mormon when published, and to use their influence to prevent others from purchasing it. This had the effect of causing Mr. Grandin to suspend printing until he could obtain renewed assurances of receiving the amount agreed upon for printing the edition of five thousand. Again the Prophet was sent for, and again he made the journey from Harmony to Palmyra, quieted the fears of Mr. Grandin by renewed assurances on the part of himself and Martin Harris that the amount agreed upon would be paid. The work proceeded, and at last issued from the press, notwithstanding all the difficulties it had encountered. (See Lucy Smith's "History of the Prophet Joseph," ch. xxxiii.) (History of the Church, Vol. 1, pp. 75-6.)

6. The Manner of Translating the Book of Mormon: The sum of the whole matter, then, concerning the manner of translating the sacred record of the Nephites, according to the testimony of the only witnesses competent to testify in the matter is: With the Nephite record was deposited a curious instrument, consisting of two transparent stones, set in the rim of a bow, somewhat resembling spectacles, but larger, called by the ancient Hebrews "Urim and Thummim," but by the Nephites "Interpreters." In addition to these "Interpreters" the Prophet Joseph had a "Seer Stone," possessed of similar qualities to the Urim and Thummim; that the prophet sometimes used one and sometimes the other of these sacred instruments in the work of translation; that whether the "Interpreters" or the "Seer Stone" was used the Nephite characters with the English interpretation appeared in the sacred instrument; that the Prophet would pronounce the English translation to his scribe, which when correctly written would disappear and the other characters with their interpretation take their place, and so on until the work was completed. It should not be supposed, however, that this translation though accomplished by means of the "Interpreters" and "Seer Stone," as stated above, was merely a mechanical procedure; that no faith, or mental or spiritual effort was required on the prophet's part; that the instruments did all, while he who used them did nothing but look and repeat mechanically what he saw there reflected. * * * * I repeat, then, that the translation of the Book of Mormon by means of the "Interpreters" and "Seer Stone," was not merely a mechanical process, but required the utmost concentration of mental and spiritual force possessed by the Prophet, in order to exercise the gift of translation through the means of the sacred instruments provided for that work. This might be inferred from the general truth that God sets no premium upon mental and spiritual laziness; for whatever means God may have provided to assist man to arrive at the truth, he has always made it necessary for him to couple with those means his

utmost endeavor of mind and heart." (Y. M. M. I. A. Manual, 1903-5, pp. 68-9.)

Footnotes

1. Let the selection be from the Book of Mormon throughout the Book of Mormon section of the year's work.

2. This is a new work by Elder B. H. Roberts, just issued from the Deseret News press, and the question of the manner in which the Book of Mormon was translated is discussed at great length.

LESSON II.

SCRIPTURE READING EXERCISE.

THE ANCIENT AMERICAN SCRIPTURE—THE BOOK OF MORMON. (Continued.)

NOTES.

1. Appearance and Dimensions of the Plates of the Book of Mormon: "These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving." (Joseph Smith, Wentworth Letter.)

2. Summary of the Book of Mormon: "In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the Tower of Babel, at the confusion of languages to the beginning of the fifth century of the Christian Era. We are informed by these records that America in ancient times had been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the Tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites who succeeded them in the inheritance of the country, came from Jerusalem. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us that our Savior made his appearance upon this [the American] continent after his resurrection; that he planted the gospel here in all its fulness, and richness, and power, and blessing; that they had Apostles, Prophets, Pastors, Teachers, and Evangelists; the same order the same Priesthood, the same ordinances, gifts, powers, and blessings, as were enjoyed on the eastern continent; that the people were cut off in consequence of their transgressions; that the last of their Prophets who existed among them was commanded to write an abridgement of their prophecies, history, etc., and to hide it up in the earth, and that it should come forth and be united with the Bible for the accomplishment of the purposes of God in the last days." (Joseph Smith, Wentworth Letter.)

3. Book of Mormon Writers: As indicated in the lesson analysis, the Book of Mormon writers may be divided into two groups, separated by a period of nearly a thousand years. The first group consists of nine writers:

I Nephi, who writes 127 1/2 pages.

Jacob, brother of Nephi, 21 1/2 pages.

Zenos, son of the above Jacob, 2 1/2 pages.

Jarom, son of the above Zenos, 2 pages.

In the book of Omni there are but 3 1/2 pages, but there are five writers, each of whom records merely a few lines. The names follow:

Omni, son of the above Omni.

Amaron, son of the above Omni.

Chemish, brother of the above Amaron.

Abinadom, son of Chemish.

Ameleki, son of the above Abinadom.

Amaleki writes about 2 1/2 pages, out of the three pages and a half that comprise the Book of Omni.

Altogether this first group gives us 157 pages.

The second group consists of Mormon and his son Moroni.

Mormon's abridgement of the various books written upon "the large plates of Nephi," comprises 390 1/2 pages.

Mormon's personal account of events that occur in his own day, 14 1/2 pages, making a total of 405 pages.

Moroni's writings, consisting of the completion of his father's personal record, the abridgement of the Jaredite history and his own book, called the Book of Moroni, 61 pages, making a total of 623 pages of our current editions.

4. Purpose for which the Book of Mormon was Written: The following is a summary of the purposes for which the Book of Mormon was written, gathered from the book itself and from the Doctrine and Covenants. (See references accompanying Lesson analysis.)

First, to show unto the remnant of the house of Israel what great things the Lord has done for their fathers.

Second, to teach them the covenants of the Lord made with their fathers, that the remnants may know that they are not cast off forever.

Third, that this record may convince both Jews and Gentiles that Jesus is the Christ, the Eternal God, and that he manifests himself to all nations.

Fourth, that the knowledge of a Savior might come especially to the remnants of the house of Israel on the western hemisphere, through the testimony of the Nephites and Lamanites as well as through the testimony of the Jews, that they might more fully believe the gospel.

Fifth, that the Jews might have the testimony of the Nephites as well as that of their fathers, that Jesus is the Christ, the Son of the living God.

Sixth, and I think mainly, to be a witness for the truth of the Bible, to establish its authenticity, and its credibility by bringing other witnesses to testify to the *same great truths* that are contained in the sacred pages of the Bible; to restore to the knowledge of mankind many plain and

precious truths concerning the gospel which men have taken out of the Jewish scriptures, or obscured by their interpretations; for which cause many have stumbled and fallen into unbelief. In a word, it is the mission of the book of Mormon to be a witness for Jesus, the Christ; for the truth of the Gospel as the power of God unto salvation; for that purpose it was written, preserved from destruction and has now come forth to the children of men through the goodness and mercy and power of God. (Y. M. M. I. A. Manuals, 1903-1905, p. 26-7.)

LESSON III.

SCRIPTURE READING EXERCISE.

THE ANCIENT AMERICAN SCRIPTURE—THE BOOK OF MORMON. (Continued.)

NOTES.

1. Jaredite Colony: The Book of Mormon contains the history of two distinct races. The first came from the Tower of Babel and was destroyed a little less than six hundred years before Christ. The story of their national life is given very briefly, but sufficient is said to prove that they were one of the mightiest nations of antiquity, and in the days of their righteousness a people highly blessed of the Lord. Their fall and final destruction were the result of their gross wickedness and rejection of God's Prophets. These people were called the Jaredites, their history in the Book of Mormon is contained in "the Book of Ether." Ether was their last Prophet, and wrote his account of his people on twenty-four plates of gold." (The Myth of the Manuscript Found, p. 43.)

2. The Nephite Colony: The next race that inhabited this continent was of Israelitish origin, the descendants of

Joseph and Judah. The Nephites, the ruling branch, were principally the descendants of Manasseh (and Ephraim). By divine guidance their first prophet and ruler, Lehi, was brought out of Jerusalem with a small company of his relatives and friends, eleven years before the Babylonian captivity (B. C. 600). They sailed from south-eastern Arabia across the Indian and Pacific oceans, and landed on the American shore not far from where the city of Valparaiso now stands. In the first year of the captivity another small colony was led out from Jerusalem, Mulek, one of the sons of King Zedekiah, being their nominal leader. This party landed in North America some distance north of the Isthmus of Darien, and soon after migrated into the northern portion of the southern continent, where for nearly four centuries they grew in numbers, but not in true civilization. (Myth of the Manuscript Found, p. 44.)

3. Inter-Continental Movements: In the meantime the descendants of the colonists under Lehi had also grown numerous. Early in their history they had separated into two nationalities; the first, called Nephites, observing the laws of Moses, the teachings of the prophets, and developing in the decencies and comforts of civilized life; the others, called Lamanites (after the cruel, rebellious elder brother of Nephi), sank into barbarism and idolatry. These latter gradually crowded the Nephites northward until the latter reached the land occupied by the descendants of Mulek's colony, now called the people of Zarahemla, with whom they coalesced and formed one nation. From their national birth to B. C. 91, the Nephites had been ruled by kings, but at that time the form of government was changed and a republic founded. The nation was then ruled by judges elected by the people (the Nephite Republic). This portion of the history of the Nephites is a very varied one. One-third of their time they were engaged in actual war with the Lamanites, and at other times they were distracted with internal convulsions

and rebellions. About A. D.. 30, the republic was overthrown and the people split up into numerous independent tribes. (Myth of the Manuscript Found, p. 44.)

4. Time of the Departure of Jaredite Colony: The colony of Jared, according to the Book of Mormon, departed from the Tower of Babel about the time of the confounding of the people's language; which, if the Hebrew chronology of the Bible be accepted, was an event that took place 2,247 B. C. Through a special favor to the family of Jared and his brother, Moriancumer, the language of these families, and that of a few of their friends was not confounded. Under divine direction they departed from Babel northward into a valley called Nimrod, and thence were led by the Lord across the continent of Asia eastward until they came to the shore of the great sea—Pacific Ocean—which divided the lands. Here they remained four years; and then by divine appointment constructed eight barges in which to cross the mighty ocean to a land of promise, to which God had covenanted to bring them; to a land "which was choice above all other lands, which the Lord God had reserved for a righteous people.." After a severely stormy passage—continuing for 344 days, the colony landed on the western coast of North America, "probably south of the Gulf of California." Soon after their arrival the people of the colony began to spread out upon the face of the land, and multiply, and till the earth; "and they did wax strong in the land." Previous to the demise of Moriancumer and Jared, the people were called together and a kingly government founded, Orihah, the youngest son of Jared being anointed king.

5. Composition and Number of Lehi's Colony: Lehi was one of the many prophets at Jerusalem who predicted the calamities which befell the Jewish nation on the second invasion of Judea by King Nebuchadnezzar, early in the sixth century B. C. Lehi incurred the wrath of that ungodly

people and was warned of God in a vision to depart from Jerusalem with his family, and was also promised that inasmuch as he would keep the commandments of God he should be led to a land of promise. From the wilderness where Lehi temporarily dwelt, two expeditions to the fated city were made by his sons: one, to obtain a genealogy of his fathers, and the Jewish scriptures (which resulted also in adding one more to the colony in the person of Zoram, a servant of one Laban, a keeper of the Jewish records); the second, to induce one Ishmael and his family to join Lehi's Colony in their exodus from Jerusalem and journey to the promised land. In both these expeditions they were successful in achieving their object. The colony now consisted of some eighteen adult persons and a number of children.

6. Direction of Travel and Landing Place of Lehi's Colony: From the Book of Mormon and the word of the Lord to the prophet Joseph Smith, it is learned that Lehi's Colony traveled from Jerusalem nearly a southeast direction until they came to the 19th degree north latitude; thence nearly east to the sea of Arabia. Here the colony built a ship in which to cross the great waters, which as yet separated them from the land of promise. They sailed in a southeasterly direction, and landed on the continent of South America in about 30 degrees south latitude.

7. Conditions in Jerusalem at the Departure of Lehi's Colony: The story of Zedekiah's reign in Jerusalem, the conditions that obtained among the people, and the warnings which God sent by many prophets (Lehi among the rest) is thus told in II Chronicles, chapter xxxvi: "Zedekiah was one and twenty years old when he began to reign; and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. And he also rebelled

against King Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel. Moreover, all the chief of the priests, and the people, transgressed very much, after all the abominations of the heathen, and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling places: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy."

8. Mulek's Colony: According to the Bible narrative of King Zedekiah's reign, when Jerusalem fell into the hands of the king of Babylon (588 B. C.), King Zedekiah himself well nigh made his escape. For when the city was broken up, and all the men of war fled by night, by the way of the gate between two walls, which is by the king's garden, the king went the way toward the plain. But his flight being betrayed by an enemy among his own people, the army of the Chaldeans pursued Zedekiah early in the morning and overtook him in the plain near Jericho. The king's army was scattered from him at the time he was captured; for "those friends and captains of Zedekiah who had fled out of the city with him, when they saw their enemies near them, they left him, and dispersed themselves, some one way and some another, and every one resolved to save himself; so the enemy took Zedekiah alive, when he was deserted by all but a few, with his children and his wives." The unfortunate king was taken before the king of Babylon, whose headquarters were then at Riblah, in Syria, where "they gave judgment upon him." The sons of Zedekiah were slain in his presence; after which his eyes were put out; he was bound in fetters and carried to Babylon, where subsequently he died. But among the

king's friends who escaped, were a number who carried with them one of Zedekiah's sons, named Mulek; and according to the Book of Mormon, this company "journeyed in the wilderness and were brought by the hand of the Lord across the great waters," into the western hemisphere. It is learned by an incidental remark in the Book of Mormon that the colony of Mulek landed somewhere in the north continent of the western hemisphere; and for that reason the north continent was called Mulek, by the Nephites; and the south continent, Lehi; and this for the reason that the Lord brought the colonies bearing these names to the north and south land respectively.

9. The Government of the Jaredites: Of the nature of Jaredite government little can be learned beyond the fact that after the election of the first king, Orihah, the hereditary principle was recognized; and although there were frequent contestants for the throne, and occasional usurpations of the kingly authority, the legitimate line of hereditary monarchs seems to have been reasonably well maintained. It appears not to have been part of the constitution of the government, however, that the rights of heredity in the royal house should descend to the eldest son. It frequently happened that the son born in the old age of the reigning monarch succeeded to the kingly power, a course which perhaps accounts for the occasional rebellions of their brothers, though the rights of the first born are never urged as the cause of the quarrels.

10. The Nephite Kingdom: What the nature of this kingly government was, what secondary officers existed in it, and what means were employed for the administration of its laws cannot be learned from the Nephite record. For some time the community over which the established government held sway was but a small one, hence the kingly office had no such dignity as attaches to it in more

extensive governments; but was most likely akin to the petty kingdoms which existed in Judea at various times and with which Nephi and some few of those who had accompanied him from Jerusalem were acquainted. The Nephites had the scriptures containing the law of Moses, and were taught to some extent in some of the customs of the Jews, but not in all of them. And these customs, and the law of Moses administered with no very great amount of machinery, I apprehend constituted the character of the Nephite government. Under it the Nephites lived for a period of more than four hundred and fifty years.

11. The Nephite Republic: The transition from a kingly form of government to what may be called a democracy was made at the death of Mosiah II; 509 years from the time Lehi left Jerusalem, or 91 years B. C. The Israelitish genius in matters of government inclines them to the acceptance of what men commonly call a theocracy, which is defined as meaning literally "a state governed in the name of God." The election of this form of government by Israelites as most desirable, grows out of the fact of the Mosaic legislation; for Moses received the law by which Israel was governed direct from Jehovah; its regulations were carried out in Jehovah's name by the administration of judges, both during the life time of Israel's great prophet and also after his demise. Living thus under the divine law, administered in the name of Jehovah by judges divinely appointed, was to be governed of God.

12. Civilization and Government Among the Lamanites: The Lamanites in respect of these matters should not be overlooked. It is true that they were idle; that they loved the wilderness and dwelt in tents; that they depended upon the fruits of the chase and such products of the earth as the rich lands they occupied produced without the labor of man, as the principal means of their sustenance; still they came in contact now and then with

Nephite civilization, which must have modified somewhat their inclination to utter barbarism. * * * * * That there was some system and regularity in Lamanite government must be apparent from the degree of efficiency to which it must have arisen in order to conduct the protracted wars with the Nephites. The largeness of their armies, the length of the wars, and the extensive scale on which they were projected, would indicate the existence of some strong, central government capable of making its authority respected. That such a government existed among the Lamanites is disclosed through the facts that are brought to light by the mission of the young Nephite princes, the sons of Mosiah II., in the century preceding the birth of Messiah. It appears that at that time what I shall venture to call the Lamanite Empire was divided into a number of petty kingdoms whose kings, as it always the case among semi-civilized peoples, were possessed of great and arbitrary power; but these in turn seem to have been subject to a central ruler whose dominion extended over all, and whose power in his larger sphere was as absolute as that of the petty kings in the smaller states.

LESSON IV.

SCRIPTURE READING EXERCISE.

THE ANCIENT AMERICAN SCRIPTURE—THE BOOK OF MORMON.

*SPECIAL TEXT: "Fools mock, but they shall mourn; and my grace is sufficient for the meek. * * * * * And if men will come unto me I will show unto them their weaknesses. I give unto men weaknesses that they may be humble; and my grace is sufficient for all men that humble themselves before me."—THE LORD TO MORONI.*

NOTES.

1. Religion of the Jaredites: "Relative to the religion that obtained among the Jaredites, we are left in well nigh as much ignorance as we are concerning the nature of the subordinate features of their government. The two brothers, Moriancumr and Jared, seem to have been among the righteous people of Babel; so much so in fact that Moriancumr was a very great prophet of God, and had direct access to the source of revelation; * * * * He so far prevailed with God through faith that he beheld him face to face, and talked with him as a man speaks with his friend. That is, he saw and talked with the pre-existent spirit of the Lord Jesus. * * * * Moriancumr was commanded, however, not to suffer the things he had seen and heard to go into the world until the Lord Jesus should have lived in the flesh. He was commanded to write what he had both seen and heard, and seal it up that it might be preserved to come forth in due time to the children of men. While Moriancumr was prohibited from making known to his people the great things thus revealed to him, his knowledge of the things of God must have given him wonderful power and influence in teaching his people the righteous truths which are fundamental and universal. * * * * The fifth monarch, Emer, possessed such faith that he, like Moriancumr, had the blessed privilege of seeing "the Son of Righteousness, and did rejoice and glory in his day." And of the whole people it is said, "never could [there] be a people more blessed than were they, and more prospered by the hand of the Lord." All of which is good evidence that the Jaredites at this time (in the reign of Lib, the sixteenth monarch) were a righteous people; and this righteousness was doubtless brought about by the preaching of faith in God and his laws as only Moriancumr and other prophets whom God raised up to the Jaredite nation could preach it.

2. The Religion of the Nephites: Religion among the Nephites consisted in the worship of the true and living

God, the Jehovah of the Jews, whose revelations to the children of Israel through Moses and all the prophets to Jeremiah were brought with them into the new world. They therefore accepted into their faith all the Bible truths, and in its historical parts they had before them the valuable lessons which Bible history teaches. They looked forward also to the coming of Messiah, through Prophecy; and when he finally came and taught the gospel in its fulness they accepted it and thus became Christians.

3. Religion of the Lamanites: The religion of Lamanites is more difficult to determine than their government. It is chiefly the absence of religion and of its influence that must be spoken of. Taught to believe that the traditions of their fathers respecting God, the promised Messiah, and the belief in a future life were untrue; persuaded to believe that their fathers had been induced to leave fatherland, and their rich possessions therein because of the dreams of the visionary Lehi; firm in their conviction that the elder sons of Lehi had been defrauded of their right to govern the colony by the younger son, Nephi, and that through the force of the religious influence he learned to wield by following the spiritual example (to them, perhaps, the trickery) of his father—it was in the spirit of hatred of religion that the Lamanites waged wars upon the Nephites, to subvert religion and free men from its influence. But the Lamanites were true to human instincts. They freed themselves, as they supposed, from one superstition, only to plunge into others that were really contemptible—the superstition of idolatry; for they were an idolatrous people. This remark, however, must be understood in a general sense, and as applying to the Lamanites proper previous to the coming of Messiah—of the followers, and the descendants of the followers, of the elder brothers of the first Nephi, Laman and Lemuel. After the coming of Messiah, when in the third century, A. D., the old distinctions of Nephite and Lamanite were revived, after

the long period of peace and righteousness following the advent of Christ, they had no reference to race or family distinctions, as they had when first employed; but were strictly party distinctions; used, when adopted again in the period named, to indicate the Church or religious party, and the anti-religious party, respectively.

4. The Priesthood of the Nephites: In order to offer sacrifices and administer in the other ordinances of the law of Moses (which the Nephites were commanded to observe), it was necessary, of course, that they have a priesthood, and this they had; but not the priesthood after the order of Aaron; for that was a priesthood that could only properly be held by Aaron's family and the tribe of Levi; while Lehi was of the tribe of Manasseh. Lehi held the priesthood, however, the higher priesthood, which was after the order of Melchisedek, and was a prophet and minister of righteousness. This he conferred upon his son Nephi, and Nephi shortly after his separation from his elder brothers on the land of promise, consecrated his two younger brothers, Jacob and Joseph, to be priests and teachers unto his people. Jacob, when explaining his calling to his brethren, states that he had been called of God, "and ordained after the manner of his holy order." What the significance of the phrase "his holy order" means, is learned very distinctly from other parts of the Book of Mormon. Alma, for instance, before giving up the chief judgeship of the land, is represented as confining himself "wholly to the holy priesthood of the holy order of God, to the testimony of the word, according to the spirit of revelation and prophecy." Again Alma explains, "I am called * * * * according to the holy order of God, which is in Christ Jesus, yea, I am commanded to stand and testify unto this people." All of which is made still clearer by what Alma says later. Having given an explanation of the plan of redemption which was laid for man's salvation, and which he represents as having been understood from

earliest times, he adds: "I would that ye should remember that the Lord God ordained priests after his holy order, which was after the order of his Son (meaning Jesus Christ), to teach these things unto the people. * * * * This holy priesthood being after the order of his Son, which order was from the foundation of the world, or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity. * * * * Thus they become the high priests forever after the order of the Son, the only begotten of the Father, who is full of grace, equity and truth." Alma then admonishes his people to be humble "even as the people in the days of Melchisedek, who was also a high priest after the same order (of which he had spoken). * * * * And he was the same Melchisedek to whom Abraham paid tithes." The Nephite priesthood, then, was not a priesthood after Aaron's order, but of a higher order, even the priesthood after the order of the Son of God; the same kind of priesthood held by Melchisedek, by Moses, by Lehi, and many other prophets in Israel. That this higher priesthood was competent to act in administering the ordinances under what is known as the law of Moses is evident from the fact that it so administered before the Aaronic or Levitical priesthood proper was given; and the fact that there was given the household of Aaron and the tribe of Levi a special priesthood, by no means detracts from the right and power of the higher or Melchisedek priesthood to officiate in the ordinances of the law of Moses; for certainly the higher order of priesthood may officiate in the functions of the lower, when necessity requires it. All the sacrifices and ordinances under the law of Moses, administered by the Nephite priesthood, I say again, were observed with due appreciation of the fact that they were of virtue only as they shadowed forth the things to be done by Messiah when he should come to earth, in the flesh, on his great mission of atonement." (Y. M. M. I. A. Manuals, 1903-5, pp. 137-8.)

LESSON V.

SCRIPTURE READING EXERCISE.

THE ANCIENT AMERICAN SCRIPTURE—THE BOOK OF MORMON. (Continued.)

SPECIAL TEXT: "I ought not to harrow up in my desires the firm decree of a just God, for I know that he granteth unto men according to their desires, whether it be unto death or unto life; yea, I know that he alloteth unto men, according to their wills; whether they be unto salvation or unto destruction."—ALMA.

NOTES.

1. The Witness of the Western Hemisphere: A writer (Rev. John Watson—"Ian Maclaren") held much in esteem by the orthodox Christian world—and deservedly so—in a noble work, "The Life of the Master," issued from the press, 1901, said:

"Were a parchment discovered in an Egyptian mound, six inches square, containing fifty words which were certainly spoken by Jesus, this utterance would count more than all the books which have been published since the first century. If a veritable picture of the Lord could be unearthed from a catacomb, and the world could see with its own eyes what like he was, it would not matter that its colors were faded, and that it was roughly drawn, that picture would have at once a solitary place amid the treasures of art."

If this be true, and I think no one will or can question it, then how valuable indeed must be this whole volume of scripture, the Book of Mormon! Containing not fifty, but many hundred works spoken by Jesus! Containing also an

account of the hand dealings of God with the people inhabiting the western hemisphere, from earliest times to the fourth century after Christ. Wherein also are found his revelations to those peoples; his messages by angels sent directly from his presence to declare his word to them; his instructions, admonitions, reproofs, and warnings to them through men inspired by his holy spirit; and last of all, the account of Messiah's appearance and ministry among the people, his very words repeated, and, in some instances, rightly divided for us, that we may the better understand what of his teaching is general, and what special; what universal and permanent, and what local and transient. How insignificant all the discoveries in Egypt, in ancient Babylon, Palestine, and the Sinaitic Peninsula are in comparison with this New Witness of the western world! How paltry, valuable though they are in themselves, seem the Rosetta Stone, the Moabite Stone and the library of brick tablets from old Nineveh, in comparison with this Nephite record—this volume of scripture! How feeble the voice of the testimony of those monuments of the East to the authenticity and credibility of the Bible and the truth of the gospel, in comparison with the testimony found in the Book of Mormon—the voice of departed nations and empires of people speaking through their records for the truth of God—for the verity of the gospel of Jesus Christ—a voice sufficient to overwhelm unbelief and forever make sure the foundations of faith! It was mainly for this purpose that the Nephite records were written, preserved, and finally brought forth to the world. (Y. M. M. I. A. Manual, No. 7, p. 21.)

2. The Hand Dealings of God with All Men in Relation to Revelation: The following appears in the Book of Mormon, with reference to God's course in making known his mind and will to the children of men:

"I (the Lord) command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to his works, according to that which is written. "For behold, I will speak unto the Jews, and they shall write it; and I will also speak unto the Nephites, and they shall write it; and I will also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I will also speak unto all nations of the earth, and they shall write it."

Then the Lord proceeds to tell how in the dispensation of the fulness of times he will bring together and unite in testimony the words that he has spoken to these various peoples and nations.

Again, it is written in the same book:

"Behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word; yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true."

This is the "Mormon" theory of God's revelation to the children of men. While the Church of Jesus Christ of Latter-day Saints is established for the instruction of men; and is one of God's instrumentalities for making known the truth, yet he is not limited to that institution for such purposes, neither in time nor place. God raises up wise men and prophets here and there among all the children of men, of their own tongue and nationality, speaking to them through means that they can comprehend; not always giving a fulness of truth such as may be found in the fulness of the gospel of Jesus Christ; but always giving that

measure of truth that the people are prepared to receive. "Mormonism" holds, then, that all the great teachers among all nations and in all ages, are servants of God. They are inspired men, appointed to instruct God's children according to the conditions in the midst of which he finds them. Hence it is not obnoxious to "Mormonism" to regard Confucius, the great Chinese philosopher and moralist, as a servant of God, inspired to a certain degree by him to teach those great moral maxims which have governed those millions of God's children for lo! these many centuries. It is willing to regard Gautama, Buddha as an inspired servant of God, teaching a measure of the truth, at least giving to these people that twilight of truth by which they may somewhat see their way. So with the Arabian prophet, that wild spirit that turned the Arabians from worshipping idols to a conception of the Creator of heaven and earth that was more excellent than their previous conception of Deity. And so the sages of Greece and of Rome. So the reformers of early Protestant times. Wherever God finds a soul sufficiently enlightened and pure; one with whom his Spirit can communicate, he makes of him a teacher of men. While the path of sensuality and darkness may be that which most men tread, a few, to paraphrase the words of a moral philosopher of high standing, have been led along the upward path; a few in all countries and generations have been wisdom seekers, or seekers of God. They have been so because the Divine Word of Wisdom has looked upon them, choosing them for the knowledge and service of himself. (Defense of the Faith and the Saints, Art. "Revelation and Inspiration.")

3. The Book of Mormon Ensemble a Witness for the Truth of the Hebrew and Christian Revelation: It is, however, the Book of Mormon as a whole in which its greatest value as a witness for the truth of the Bible, and the truth of the gospel of Jesus Christ, most appears. I mean the Book of Mormon apart from its reference to an

abridgement of the ancient record of the Jaredites; and the transcriptions from the ancient record on brass plates carried by Lehi's colony to the western world. In the Book of Mormon so considered we have the record of the hand-dealings of God with the peoples that inhabited the western hemisphere. We have in it the record of those things which occurred in a branch of the house of Israel that God was preparing for the same great event for which he was training the house of Israel in the eastern world, viz., the advent of the Messiah, and the acceptance of the gospel through which all mankind are to be saved. This branch of the house of Israel, broken from the parent tree and planted in the western hemisphere, brought with them the traditions and hopes of Israel; they brought with them as we have already seen, the scriptures, the writings of Moses and the prophets down to the reign of Zedekiah, king of Judah; but what is more important than all this they came to the western world with the favor and blessing of Israel's God upon them, and Israel's peculiar privilege of direct communication with God through inspired dreams, the visitation of angels, and the voice of God. Lehi's colony was led to the western world by prophets, inspired of the Lord, their journey being marked by many and peculiar manifestations of his presence among them. After their arrival in the western world, to them a land of promise, the Lord from time to time raised up prophets among them, who instructed them in the ways of the Lord; who reproved them when overtaken in transgression; who announced judgements against them when persuasion was of no avail for their correction; who warned them by the spirit of prophecy of approaching disasters; and who held continually before them the hope of Israel, the advent of the Messiah, who, by his suffering and death on the cross, would redeem mankind.

It was much in this manner and for the same purpose that God dealt with his people in the eastern world; and the fact

that his course with the people on the western hemisphere was substantially the same as that followed with those of the East, establishes at once his justice and mercy towards his children, and bears testimony to the great truths that indeed God is no respecter of persons, and that in every land he raises up for himself witnesses of his power and goodness.

LESSON VI.

SCRIPTURE READING EXERCISE.

THE ANCIENT AMERICAN SCRIPTURE—THE BOOK OF MORMON. (Continued.)

SPECIAL TEXT: "Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness [while remaining in sin]. Behold I say unto you, wickedness never was happiness." ALMA.

NOTES.

1. The Book of Mormon Doctrine of the Fall of Adam: Here, then, stands the truth so far as it may be gathered from God's word and the nature of things: There is in man an eternal, uncreated, self-existing entity, call it "intelligence," "mind," "spirit," "soul"—what you will, so long as you recognize it, and regard its nature as eternal. There came a time when in the progress of things, (which is only another way of saying in the "nature of things") an earth-career, or earth existence, because of the things it has to teach, was necessary to the enlargement, to the advancement of these "intelligences," these "spirits," "souls." Hence an earth is prepared; and one sufficiently advanced and able, by the nature of him to bring to pass the event, is chosen, through whom this earth-existence * * * may be brought to pass. He comes to earth with his

appointed spouse. He comes primarily to bring to pass man's earth-life. He comes to the earth with the solemn injunction upon him: "Be fruitful and multiply, and replenish the earth, and subdue it." But he comes with the knowledge that this earth-existence of eternal "Intelligences" is to be lived under circumstances that will contribute to their enlargement, to their advancement. They are to experience joy and sorrow, pain and pleasure; witness the effect of good and evil, and exercise their agency in the choice of good or of evil. To accomplish this end, the local or earth harmony of things must be broken. Evil to be seen, and experienced, must enter the world, which can only come to pass through the violation of law. The law is given—"of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest of it thou shalt surely die." The woman, forgetful of the purpose of the earth mission of herself and spouse is led by flattery and deceit into a violation of that law, and becomes subject to its penalty—merely another name for its effect. But the man, not deceived, but discerning clearly the path of duty, and in order that earth existence may be provided for the great host of "spirits" to come to earth under the conditions prescribed—he also transgresses the law, not only that men might be, but that they might have that being under the very circumstances deemed essential to the enlargement, to the progress of eternal Intelligences. Adam did not sin because deceived by another. He did not sin maliciously, or with evil intent; or to gratify an inclination to rebellion against God, or to thwart the Divine purposes, or to manifest his own pride. Had his act of sin involved the taking of life rather than eating a forbidden fruit, it would be regarded as a "sacrifice" rather than a "murder." This to show the nature of Adam's transgression. It was a transgression of the law—"for sin is the transgression of the law"—that conditions deemed necessary to the progress of eternal Intelligences might obtain. Adam sinned that men might be, and not only "be,"

but have that existence under conditions essential to progress.

2. Book of Mormon Doctrine of the Atonement: The atonement, its effects and operation, is dealt with at length in II Nephi ii, and in Alma xli and xlii. According to the doctrine there set down the effect of Adam's transgression was to destroy the harmony of the world. Man as a consequence of his fall was banished from the presence of God, and made subject also to a temporal death—the separation of the spirit and body—which conditions would have remained eternally fixed, the nature of inexorable law—"called the justice of God"—admitting of nothing less. But this was justice untempered by mercy: "And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence." But mercy must in some way be made to reach man, and that without destroying justice: "And now the plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also." (Alma xlii: 14.) The atonement brings to pass "the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God." In other words, the atonement redeems men from the effects of Adam's moral transgression; and also brings the element of mercy into God's moral economy respecting man's earth-life. That is to say, the atonement frees man from the consequences of Adam's transgression; leaves him free to choose good or evil—both of which are in the world—as he shall elect; but he is responsible for the consequences of that individual choice, which is only another way of saying that man is responsible for his own sins. Still under the operation of Mercy, which has been brought into this world's moral economy through the

atonement of Christ, man may obtain forgiveness of sin through repentance; for "mercy claimeth the penitent." "A law is given, and a punishment affixed," but "a repentance [is] granted; which repentance mercy claimeth; otherwise justice claimeth the creature, and executeth the law, and the law inflicteth the punishment." (Alma xlii: 23.) (Y. M. Manual, No. 9, chap, vii.)

3. The Book of Mormon Doctrine of Opposite Existences:

Of this same class of ideas is what I shall call the Book of Mormon doctrine of "opposite existences," what the scholastics would call "antinomies." Be not disheartened at this statement of the subject; the Book of Mormon presentation of it will be much simpler; that simplicity in fact is part of its originality, an evidence of its being inspired. The statement of the doctrine in question occurs in a discourse of Lehi's on the subject of the atonement. The aged prophet represents happiness or misery as growing out of the acceptance or rejection of the atonement of the Christ, and adds that the misery consequent upon its rejection is in opposition to the happiness which is affixed to its acceptance: "For it must needs be," he continues, "that there is an opposition in all things. If [it were] not so * * * * righteousness could not be brought to pass; neither wickedness; neither holiness nor misery; neither good nor bad. Wherefore [that is, if this fact of opposites did not exist], all things must needs be a compound in one; wherefore, if it [the sum of things] should be one body, it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility. Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no purpose in the end of its creation. Wherefore this thing [i. e. the absence of opposite existences which Lehi is supposing] must needs destroy the wisdom of God, and his eternal purposes; and also the power, and the mercy, and the

justice of God." This may be regarded as a very bold setting forth of the doctrine of antinomies, and yet I think the logic of it, and the inevitableness of the conclusion unassailable. * * * * As there can be no good without the antinomy of evil, so there can be no evil without its antinomy, or antithesis—good. The existence of one implies the existence of the other; and, conversely, the non-existence of the later would imply the non-existence of the former. It is from this basis that Lehi reached the conclusion that either his doctrine of antinomies, or the existence of opposites, is true, or else there are no existences. That is to say—to use his own words—"If ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness, there be no happiness. And if there be no righteousness nor happiness, there be no punishment nor misery.. And if these things are not, there is no God, and if there is no God, we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon: wherefore, all things must have vanished away."

But as things have not vanished away, as there are real existences, the whole series of things for which he contends are verities. "For there is a God," he declares, "and he hath created all things, both the heavens and the earth, and all things that in them are: both things to act, and things to be acted upon." (II Nephi ii. For a larger treatment of the theme see Y. M. M. I. A.. Manual, No. 9, chap. xxxix.)

Footnotes

1. This book has been called the "Fifth Gospel," and deservedly so, though he who first used the term tried to disprove its claims. It richly deserves the title, however. Also it has been called the "American Gospel,"

see *Defense of the Faith and the Saints*, Art. "The Fifth Gospel."

2. The references under this subdivision, and the notes of this lesson are not intended to be considered as doctrines to be mastered here. The references and notes are given just to be read with a view to fixing in the mind of the student the fact that the Book of Mormon deals with these important subjects and is of value for that reason. The class is not dealing with doctrine now but with the Book of Mormon as Nephite literature; hence teachers will not allow their class to linger over these very attractive subjects, now.

LESSON VII.

SCRIPTURE READING EXERCISE.

(SPECIAL LESSON—TWO SUBJECTS.) **Note. I.**

SPECIAL TEXT: "Righteousness exalteth a nation, but sin is a reproach to any people.—SOLOMON.

NOTES.

1. Extempore Speech: We are again arrived at our exercise which requires extemporaneous speaking—the method enjoined upon us by the word of the Lord. For he says "neither take ye thought before hand what ye shall say"—he adds in the very same paragraph, however—"treasure up in your mind continually the words of life, and it shall be given you in the very hour that portion which shall be meted to every man." (Doc. & Cov. Sec. lxxxiv: 85). If this counsel is followed the teaching ministry of the church (as it does) will employ the method of extempore speech. But that method does not mean that materials shall not be gathered from the fields of knowledge, and hived

with the studious years, to be used "in the very hour" that one has need to use it. Extempore speech does not mean speech without thought, without knowledge, of the matter to be presented. It may even be said that it requires more thorough knowledge of a subject than the written method or the memorized method of speech. Extemporaneous speech to be successful must be speech from a fullness of knowledge of the subject. And as connected with the teaching of the Gospel must be speech arising out of having "treasured up continually the words of life." The true extemporaneous method of speech is not the lazy man's method, on the contrary it requires that those who follow it, shall have their knowledge of things most carefully digested, and their intellectual powers most carefully trained.

2. St. Augustine's Advice to the Preacher: Comparing the advantages of extempore speech with other forms, Mr. Pittenger, in his work already quoted several times, relates the following of the great Christian teacher of the sixth century:

"Augustine, the great Christian writer and preacher, has not left us in ignorance as to which mode of address he preferred. He enjoins the "Christian teacher" to make his hearers comprehend what he says—"to read in the eyes and countenances of his auditors whether they understand him or not, and to repeat the same thing, by giving it different terms, until he perceives it is understood, an advantage those cannot have who, by a servile dependence upon their memories, learn their sermons by heart and repeat them as so many lessons. Let not the preacher," he continues, "become the servant of words; rather let words be servants to the preacher." (Extempore Speech, p. 34-5.)

3. W. E. Gladstone on Methods of Preparation: Mr. Pittenger, our author above quoted, asked the late Mr. W.

E. Gladstone for a statement of his method of preparation for public speaking, and in a very courteous letter that gentleman replied, from which I quote the following, which is all he says on the subject of preparation:

"I venture to remark, first, that your countrymen, so far as a very limited intercourse and experience can enable me to judge, stand very little in need of instruction or advice as to public speaking from this side of the water. * * * * Suppose, however, I was to make the attempt, I should certainly find myself mainly on a double basis, compounded as follows: First, of a wide and thorough general education, which I think gives a suppleness and readiness as well as firmness of tissue to the mind not easily to be had without this form of discipline. Second, of the habit of constant and searching reflection on the subject of any proposed discourse. Such reflection will naturally clothe itself in words, and of the phrases it supplies many will spontaneously rise to the lips. I will not say that no other forms of preparation can be useful, but I know little of them, and it is on those, beyond all doubt, that I should advise the young principally to rely." (Extempore Speech, p. 42.)

PART V.

The Modern Scriptures.—(A) The Book of Doctrine and Covenants.—(B) The Pearl of Great Price.

LESSON I.

SCRIPTURE READING EXERCISE. [11](#)

(A) THE BOOK OF DOCTRINE AND COVENANTS.

SPECIAL TEXT; Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding. And inasmuch as they erred it might be made known: and inasmuch as they sought wisdom they might be instructed; and inasmuch as they sinned they might be chastened, that they might repent; and inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time."—THE LORD TO JOSEPH SMITH.

NOTES.

1. The Far-reaching Effect of the First Direct Revelation (Called Joseph Smith's First Vision) in Modern Times: How little that fair-haired boy, standing there in the unpruned forest, with the sunlight stealing through the trees about him, realized the burden placed upon his shoulders that morning by reason of the visitation he received in answer to his prayer! Here is not the place for argument, that is to come later; but let us consider the wide-sweeping effect of this boy's vision upon the accepted theology of Christendom. First, it was a flat contradiction to the assumption that revelation had ceased, that God had no further communication to make to man. Second, it reveals the errors into which men had fallen concerning the personages of the Godhead. It makes it manifest that God is not an incorporeal being without form or body, or parts; on the contrary he appeared to the Prophet in the form of a man, as he did to the ancient prophets. Thus after centuries of controversy the simple truth of the scriptures which teach that man was created in the likeness of God—hence God must be the same in form as man—was re-affirmed; Third, it corrected the error of the theologians respecting the oneness of the persons of the Father and the Son. Instead of being one person as the

theologians teach, they are distinct persons, as much so as any father and son on earth; and the oneness of the Godhead referred to in the scriptures, must have reference to unity of purpose and of will; the mind of the one being the mind of the other, and so as to the will and other attributes. The announcement of these truths, coupled with that other truth proclaimed by the Son of God, viz., that none of the sects and churches of Christendom were acknowledged as the church or kingdom of God, furnish the elements for a religious revolution that will affect the very foundations of modern Christian theology. In a moment all the rubbish concerning theology which had accumulated through all the centuries since the gospel and authority to administer its ordinances had been taken from the earth, was grandly swept aside—the living rocks of truth were made bare upon which the Church of Christ was to be founded—a New Dispensation of the gospel was about to be committed to the earth—God had raised up a witness for himself among the children of men. (New Witness for God, Vol. I, pp. 173-4.)

2. The Book of Commandments: By the middle of September, 1831, the revelations which had been received by the Prophet for the direction of individuals and the Church had amounted to quite a number; and as the Church about that time assembled in Conference at Hiram, Portage County, Ohio, and authorized W. W. Phelps to purchase a printing press to be set up at Independence, Missouri, it was resolved to make a collection of these revelations and publish them in book form under the title "The Book of Commandments." A special conference was held on this business on the first of November, at Hiram, on which occasion the "Lord's Preface" to the Book of Commandments was received by revelation through the Prophet. (This is now the Lord's Preface to the Book of Doctrine and Covenants, and stands as section 1.) The Prophet asked the conference what testimony they were

willing to attach to this "Book of Commandments," which would shortly be sent to the world. A number of the brethren arose and said that they were willing to testify to the world that they knew that the revelations were of the Lord, and on the succeeding day—for the conference continued through two days—the brethren arose in turn and bore witness of the truth of the Book of Commandments. (History of the Church, Vol. I, p. 222, note.) The Prophet also received by inspiration the formal testimony which it was the intention evidently to have the brethren in attendance at the conference sign, (see note 3), but as the book was never completely printed, this testimony was not published, and its publication seems to have been neglected in subsequent collections and publications of the revelations. It was also resolved by the conference that the number of copies in the first edition to be printed at Independence, Missouri, should be 10,000, but finally in 1832, when the printing was begun, it was considered prudent only to print an edition of 3,000. (Church History, Vol. I, p. 270.) The work of printing began and was continued until 160 pages had been printed, when, on the 20th day of July, 1833, mob violence broke out at Independence, the house of W. W. Phelps, which contained the printing establishment, was thrown down and the printing materials taken possession of by the mob. Many papers were destroyed, and the family furniture thrown out of doors. A number of copies of the Book of Commandments, however, so far as printed, was saved by members of the Church, and one of these coming into the possession of the late President Wilford Woodruff, he deposited it with the Church Historian, in whose possession it now is, and accounted as among the precious documents of the collection of rare books and manuscripts in the Historian's office.

3. The Testimony to the Truth of the Book of Commandments: "The testimony of the witnesses to the

book of the Lord's commandments, which he gave to his Church through Joseph Smith, Jun., who was appointed by the voice of the Church for this purpose; we therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth and upon the islands of the sea, that the Lord has borne record to our souls through the Holy Ghost, shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God, the Father, and his Son, Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, that the children of men may be profited thereby." (History of the Church, Vol. I, p. 226.)

4. The Doctrine and Covenants: Having been hindered by their enemies from completing the publication of the "Book of Commandments," the Church renewed its efforts to publish the revelations in Kirtland, Ohio. In September, 1834, a committee on compilation and arrangement was appointed consisting of Joseph Smith, the Prophet, Oliver Cowdery, Sidney Rigdon and Frederick G. Williams. About one year later this committee completed its labors, and on the 17th of August, 1835, a general assembly of the Church convened in Kirtland, the quorums of the priesthood were arranged in the order of their standing as then understood. President Joseph Smith and Frederick G. Williams were absent in Michigan, and the Twelve were absent in the East, visiting the churches. The "Doctrine and Covenants" was presented to the quorums separately for their acceptance, and voted upon by them; after which it was presented to and accepted by the general assembly by unanimous vote as the "Doctrine and Covenants" of their faith.

After this action, W. W. Phelps presented an article (not a revelation) on "Marriage," and Oliver Cowdery one on "Government and Laws in General," both of which were ordered printed in the book of "Doctrine and Covenants." There was also printed in the book a series of Seven Lectures on Faith, that had previously been delivered before a theological class in Kirtland. So that the Doctrine and Covenants then comprised the Articles of Faith, seven in number, the two Articles on Marriage and Government and a collection of Revelations, (not all that had been given, by the way,) the last forming the body and greater part of the book. (See History of the Church, Vol. II, chapter xviii.)

5. In What Light the Various Parts of the Doctrine and Covenants are to be Regarded: It is only the Revelations of God that are to be regarded as setting forth the absolute truth, the final word, so far as it is written, as the doctrine and the covenants of the Church. Hence the parts of the "Doctrine and Covenants" that are not revelations are not of the same rank with the revelations, and are only of binding force as they are in agreement with these revelations. The following note on these Lectures on Faith is from the History of the Church, Vol. II, p. 176:

"These 'Lectures on Theology' here referred to were afterwards prepared by the Prophet (see page 180), and published in the Doctrine and Covenants under the title 'Lectures on Faith.' They are seven in number, and occupy the first seventy-five pages in the current editions of the Doctrine and Covenants. They are not to be regarded as of equal authority in matters of doctrine with the revelations of God in the Doctrine and Covenants, but as stated by Elder John Smith, who, when the book of Doctrine and Covenants was submitted to the several quorums of the Priesthood for acceptance (August 17, 1835), speaking in behalf of the Kirtland High Council, 'bore record that the

revelations in said book were true, and that the lectures were judicially written and compiled, and were profitable for doctrine." The distinction which Elder John Smith here makes should be observed as marking the difference between the Lectures on Faith and the revelations of God in the Doctrine and Covenants." (History of the Church, Vol. II, p. 176.)

6. Testimony of the Twelve Apostles: As stated in note 4, the Twelve Apostles were not present at the general assembly of the Church, held on the 17th of August, 1835, at which time the Doctrine & Covenants was accepted by the Church, but previous to their departure on their missions to the churches in the East, their testimony to the truth of the revelations was written and read by W. W. Phelps to the Saints in conference assembled, and stands as follows:

"The testimony of the Witnesses to the Book of the Lord's Commandments, which commandments he gave to his Church through Joseph Smith, Jun., who was appointed, by the voice of the Church, for this purpose.

"We therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these Commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father, and his Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby."

The Twelve Apostles of the Church at the time were: Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, Wm. E. McLellin, Parley P. Pratt, Luke S. Johnson, William Smith, Orson Pratt, John F. Boynton, Lyman E. Johnson. (History of the Church, Vol. II, p. 245.)

Footnotes

1. The reading should now be from the Doctrine and Covenants, and so continued through the lessons dealing with that book.

LESSON II.

SCRIPTURE READING EXERCISE.

(A) THE BOOK OF DOCTRINE AND COVENANTS.

SPECIAL TEXT: "Behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart. Now behold this is the Spirit of revelation; behold this is the Spirit by which Moses brought the children of Israel through the Red Sea, on dry ground.."—THE LORD TO OLIVER COWDERY.

NOTES.

1. How the Revelations were Received: The Prophet Joseph Smith received revelations in every way that the Lord communicates his mind and will to man. Like Moses he knew the Lord face to face, stood in his very presence, and heard his voice, as in the first communication the Lord made to him, usually called the Prophet's first vision (See History of the Church, Vol. I, chapter 1, also Pearl of Great

Price, p. 85), as also in the vision given in the Kirtland Temple where he and Oliver Cowdery saw the Lord standing on the breastwork of the pulpit and heard him speak to them. He received communications from angels as in the case of Moroni, who revealed to him the Book of Mormon; John the Baptist, who restored the Aaronic Priesthood; and Peter, James and John, who restored the Melchisedek priesthood; also the communications of the angels mentioned in what is usually called, the Kirtland Temple Vision. (See Doc. & Cov., Sec. 110.)

He received communications through Urim and Thummim, for by that means he translated the Book of Mormon and received a number of the revelations in the Doctrine and Covenants, among others sections 3, 6, 10, 11, 12, 14, 16, 17. He received divine intelligence by open visions, such intelligence as is contained in section 76, and section 107. He also received revelations through the inspiration of God, operating upon his mind; and indeed the larger number of the revelations in the Doctrine and Covenants were received in this manner. Speaking of the revelations which were compiled preparatory to the publication of the Book of Commandments, he desired that the labors of himself and brethren who had been associated with him from the early days of the Church up to that time should be acknowledged and made a matter of record, saying, "If this conference thinks these things worth according to the mind of the spirit, *for by it these things* [the collected revelations] *were put into my heart*, which I know to be the Spirit of truth." This indicates the medium through which most of the revelations came—from the inspired mind of the Prophet. (See also Doc. & Cov. Secs. 8, 9.)

2. The Manner of Inditing Revelations: Elder Parley P. Pratt gives the following description of the manner in

which a revelation was given through the Prophet in his presence.

"After we had joined in prayer in his translating room he dictated in our presence the following revelation: Each sentence was uttered slowly and very distinctly, and with a pause between each, sufficiently long for it to be recorded, by an ordinary writer, in long hand. This was the manner in which all his written revelations were dictated and written. There was never any hesitation, reviewing, or reading back, in order to keep the run of the subject; neither did any of these communications undergo revisions, interlinings, or corrections. As he dictated them so they stood, so far as I have witnessed; and I was present to witness the dictation of several communications of several pages each. (Autobiography of Parley P. Pratt, pp. 65-6.)

The statement of Elder Pratt needs modifying, at least to the extent of saying, that additions were made sometimes to the revelations, as a comparison between the revelations as they appeared in so much of the "Book of Commandments" as was published at Independence, in 1833, and the same revelations as they stand in the Book of Doctrine and Covenants. Indeed in the Doctrine and Covenants additions are sometimes noted (see section 20, verses 65-67, and foot-note, also section 27, introduction; also sec. 42, verses 31 and 34 and footnote). In the main, however, the statement of Elder Pratt may be taken as not only applying to the revelations which he witnessed the dictation of, but to all that the Prophet received.

3. The Divers Manners in which Revelations were Given in Ancient Times: As to the various ways in which the prophets in olden times received revelations, (agreeing with the various ways in which God communicated his

mind and will to Joseph Smith) I quote the following from the "Annotated Bible," published in 1859.

"The divine communications were made to the prophets in divers manners; God seems sometimes to have spoken to them in audible voice; occasionally appearing in human form. At other times he employed the ministry of angels, or made known his purposes by dreams. But he most frequently revealed his truth to the prophets by producing that supernatural state of the sentient, intellectual, and moral faculties which the scriptures call 'vision.' Hence prophetic announcements are often called 'visions,' i. e., things seen; and the prophets themselves are called 'seers.' Although the visions which the prophet beheld and the predictions of the future which he announced were wholly announced by the divine Spirit, yet the form of the communication, the imagery in which it is clothed, the illustrations by which it is cleared up and impressed, the symbols employed to bring it more graphically before the mind—in short, all that may be considered as its garb and dress, depends upon the education, habits, association, feelings and the whole mental, intellectual and spiritual character of the prophet. Hence the style of some is purer, more sententious, more ornate, or more sublime than others."

Also the Reverend Joseph Armitage Robinson, D. D., Dean of Westminster and Chaplain of King Edward VII of England, respecting the manner in which the message of the Old Testament was received and communicated to man, said, as late as 1905:

"The message of the Old Testament was not written by the divine hand, nor dictated by an outward compulsion; it was planted in the hearts of men, and made to grow in a fruitful soil. And then they were required to express it in their own language, after their natural methods, and in accordance

with the stage of knowledge which their time had reached. Their human faculties were purified and quickened by the divine Spirit; but they spoke to their time in the language of their time; they spoke a spiritual message, accommodated to the experience of their age, a message of faith in God, and of righteousness as demanded by a righteous God." (Defense of the Faith and the Saints, p. 266-7.)

4. The Spirit of Revelation: In one of the revelations there is given a description as to the manner in which revelations are given through the operation of the spirit of the Lord upon the mind of man, "for, verily," as Job puts it, "there is a spirit in man and the inspiration of the Lord giveth them understanding." The revelation alluded to, is one given to Oliver Cowdery in relation to his having the privilege of translating ancient records, by means of Urim and Thummim. The Lord said concerning such translation:

"Behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart. Now, behold, this is the Spirit of revelation; behold, this is the Spirit by which Moses brought the children of Israel through the Red Sea on dry ground." (Doc. & Cov. Sec. 8.)

Oliver's faith, however, seems to have failed him in the matter, and in explanation of that failure, the Lord said to him:

"And, behold, it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you. Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner. Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but, behold, I say unto you,

that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong; therefore you cannot write that which is sacred, save it be given you from me." (Doc. & Cov.. Sec. 8.)

From this, it appears, that the co-operation of the mind of man by mighty effort is necessary to the obtaining of the spirit of revelation. Prophets are not mere automations, who repeat, machine like, what is given them. There must be striving for the Spirit of truth, and the power to express it.

Footnotes

1. The sections cited in this and the following classification do not give all the revelations of the respective classes, only a few as illustrations.

2. See note [1].

LESSON III.

SCRIPTURE READING EXERCISE.

(A) THE BOOK OF DOCTRINE AND COVENANTS.

SPECIAL TEXT: "Intelligence, or the light of truth, was not created or made, neither indeed can be." All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence."—THE LORD TO JOSEPH SMITH.

NOTES.

1. Doctrinal Dominating Influence of Joseph Smith's First Vision: Any exposition of Mormon views of Deity must necessarily begin with this vision, as it is the very beginning and foundation of the Mormon doctrine of God. It establishes the great truth that God is a person, in the sense that he is an individual, in whose likeness man was made. It clearly sets forth that Jesus is also a person in the same sense and distinct from the Father. And it follows that the "oneness" of God must be a moral and spiritual oneness, not a physical identity. (See note 1, part v). The facts set forth in this vision or deducible from it must dominate all Mormon ideas upon the subject of God, and be present in all interpretations of Doctrine and Covenant passages. (See Mormon Doctrine of Deity, chapter 1.) Hence, although this great revelation, so fundamental to Mormon Doctrine, is not given a place in the Doctrine and Covenants (and why has always been a mystery to the writer), it is given in the references that it may stand in its place of first importance among our doctrines.

2. The Literary Style of the Doctrine and Covenants: The literary style of the revelations in the Doctrine and Covenants is wholly unique. From the nature of some of the revelations, the style necessarily is purely didactic, but even in such revelations the style is particularly striking and impressive. In some of the great doctrinal revelations the style rises to sublimity worthy of the psalms or of St. John. What could be more impressively beautiful, for example, than the opening paragraphs of section 76:

"Hear O ye heavens, and give ear O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior: Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out; his

purposes fail not, neither are there any who can stay his hand; from eternity to eternity he is the same, and his years never fail. For thus said the Lord, I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end; great shall be their reward and eternal shall be their glory." (Doc. & Cov., Sec. 76.)

The language and imagery of the whole revelation is surpassingly beautiful. Prophets quite universally are conceded to be akin to poets, and very naturally the language of inspiration takes on the poetic spirit, and examples of this are frequent in the revelations. Take for instance, the following passage, as an example both of sublime poetry and the literature of power. (See note 7, p. 45.)

"I the Almighty, have laid my hands upon the nations, to scourge them for their wickedness:

"And plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness;

"Until all shall know me, who remain, even from the least unto the greatest;

"And shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying:

"The Lord hath brought again Zion;
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenant of their fathers.

"The Lord hath redeemed his people,
And Satan is bound and time is no longer:
The Lord hath gathered all things in one;
The Lord hath brought down Zion from above.
The Lord hath brought up Zion from beneath.

"The earth hath travailed and brought forth her strength:
And truth is established in her bowels:
And the heavens have smiled upon her:
And she is clothed with the glory of her God:
For he stands in the midst of his people:

"Glory, and honor, and power, and might,
Be ascribed to our God; for he is full of mercy,
Justice, grace and truth, and peace,
For ever and ever, Amen."
(Section 84.)

Students should search out such passages and make them their own.

3. The Best Manner of Studying the Revelations: The student will find it most profitable to read the revelations of the Doctrine and Covenants in connection with the circumstances under which they were given. This can be done by securing Vol. I of the History of the Church, in which volume 101 out of a possible 134 revelations, are to be found published in their historical association. Some of the revelations, or parts of them, can only be understood by reading them in the manner here suggested. For example the revelation in section 46 opens in this manner:

"Hearken, O ye people of my Church, for verily I say unto you, that these things were spoken unto you for your profit and learning; But notwithstanding those things which are written, it always has been given to the Elders of my Church from the beginning, and ever shall be to conduct

all meetings as they are directed and guided by the Holy Spirit; nevertheless ye are commanded never to cast any one out from your public meetings, which are held before the world," etc., etc. (History of the Church, Vol. 1, p. 163-4.)

Now, reading this revelation in the Doctrine & Covenants no understanding can be had from it as to what "things" are referred to in this opening paragraph, that are "spoken for your profit and learning," but when we learn, as we do from the footnote (p. 163, Vol. 1, Church History) that "in the beginning of the Church, while yet in her infancy, the disciples used to exclude unbelievers, which caused some to marvel and converse of this matter because of the things written in the Book of Mormon" (III Nephi xvii: 22-34); wherein it is learned that the Nephite church was forbidden to exclude unbelievers from their Church gatherings, and sacramental meetings, whereupon it was thought and urged by some that the practice of the Saints in Kirtland was contrary to the revealed will of the Lord respecting this matter; therefore the Saints took the passages from the Book of Mormon to the Prophet and desired to know the will of the Lord respecting this custom. "Therefore the Lord deigned to speak on this subject, that his people might come to understanding, and said that he had always given to his Elders to conduct all meetings as they were led by the Spirit." (History of the Church, note, p. 163.) Knowing these circumstances the whole matter becomes perfectly plain. We know what is meant when the revelation starts out by saying, "These things were spoken unto you for your profit and learning," etc. As it is in this case so it is in many others, the clear understanding of the revelation depends on knowing the circumstances which called forth the revelation.

Footnotes

1. Some of the great Doctrinal Revelations have already been designated. A more complete list would be sections 19, 20, 21, 42, 76, 84, 88, 89, 93, 127, 128, 129, 130, 132. Of course in all the revelations there is more or less of doctrine; even in those that may be esteemed the least some great principle is present, if not by direct announcement, then in application or illustration. But the foregoing are designated, because they are pre-eminently doctrinal in character, and by grouping them, as in the analysis, they may be the more readily consulted. It should be remembered that we are not in this lesson to attempt any treatise upon these great doctrines as such, we are merely calling attention to them now—locating them for the student, merely calling attention to their existence in our modern revelations that they may be read. Thorough consideration of them will come later in the Seventy's course in Theology.

LESSON IV.

SCRIPTURE READING EXERCISE.

SPECIAL LESSON—TWO SUBJECTS.

SPECIAL TEXT: "For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." (Doc. & Cov., Sec. 104, 17-18.)

NOTES.

1. Collecting Materials: The most difficult thing in the treatment of a subject is the gathering of material—"thought-gathering." You must have material, data. Then if the student would be anything more than a mere repeater of other men's thoughts, a mere mouth for other men's ideas, this data must be thought upon, considered in every possible light that it may give birth to new ideas in his own mind, that he may bring some gift, born of his own intellectual effort, to the subject in hand. Take for example the two subjects of this lesson; merely announce the subjects without giving any references to material treating upon them, and doubtless some of our younger members would be at a loss to know how to go about gathering the materials for a treatise upon these subjects. The references, however, are given, and now the student is supposed to consult every passage given and read it with care. But he should not be content with reading just the passage cited, let him read the context. Search for other passages bearing upon the same general subject, and there are many of them; for our references never exhaust the material; they are intended only to barely give enough to help start the student upon the subject. Then let there be reflection upon what is read, out of which there will grow new thoughts—at least new to the student—and these combined after his own fashion with the ideas of the passages consulted and works read, will constitute his material for his address or paper. The note following this on "thought-gathering" is *a propos* and might be regarded as a continuation of this. (Read also in this connection note —, Lesson —.)

2. Thought-Gathering: "After the subject upon which we are to speak has been determined, the logical order of preparation is, first, gathering material; second, selecting what is most fitting and arranging the whole into perfect order; third, fixing this in the mind so that it may be

available for the moment of use. These processes are not always separated in practice, but they may be best considered in the order indicated. When the subject is chosen and the mind fastened upon it, that subject becomes a center of attraction and naturally draws all kindred ideas toward it. Old memories that had become dim from the lapse of time are slowly hunted out and grouped around the parent thought. Each hour of contemplation that elapses, even if there is not direct study, adds to the richness and variety of our available mental stores. The relations between different and widely separated truths become visible, just as new stars are seen when we gaze intently toward the evening sky. All that lies within our knowledge is subjected to a rigid scrutiny and all that appears to have any connection with the subject is brought into view. Usually a considerable period of time is needed for this process, and the longer it is continued the better, if interest in the subject is not suffered to decline in the meanwhile. But it is somewhat difficult to continue at this work long enough without weariness. The capacity for great and continuous reaches of thought constitute a principal element in the superiority of one mind over another. Even the mightiest genius cannot, at a single impulse, exhaust the ocean of truth that opens around every object of man's contemplation. It is only by viewing a subject in every aspect that superficial and one-sided impressions can be guarded against. But the continuous exertion and toil this implies are nearly always distasteful, and the majority of men can only accomplish it by a stern resolve. Whether acquired or natural, the ability to completely "think out" a subject is of prime necessity; the young student at the outset should learn to finish every investigation he begins and continue the habit during life. Doing this or not doing it will generally be decisive of his success or failure from an intellectual point of view. Thought is a mighty architect, and if you keep him fully employed, he will build up with slow and measured strokes a gorgeous edifice upon any territory at all within

your mental range. You may weary of his labor and think that the wall rises so slowly that it will never be completed; but wait. In due time, if you are patient, all will be finished and will then stand as no ephemeral structure, to be swept away by the first storm that blows, but will be established and unshaken on the basis of eternal truth." (Extempore Speech, Pittenger, pp. 159-161.)

3. Referring again to our suggestions for the frame work of a speech, consisting of:

Introduction,

Discussion,

Conclusion,

I desire to point out how well this idea is carried out in Paul's soul-thrilling and successful speech before King Agrippa, recorded in Acts xxvi:

The audience is august; there is Porcius Festus, Roman procurator of Judea; Agrippa, a King and Grandson of Herod the Great, and Bernice, sister of Agrippa; there were also present the chief captains attendant upon these high officers, and the principal men of the city of Caesarea gathered in the place of hearing, "with great pomp." Into this presence Paul is brought in chains and introduced. The cause of his imprisonment is briefly stated with the fact that he had appealed to Caesar, and now Paul is informed by Agrippa that he may speak for himself.

THE INTRODUCTION.

Paul (stretching forth his hand)—"I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused

of the Jews: especially because I know thee to be expert in all customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently.

DISCUSSION.

My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night hope to come. For which hope's sake, King Agrippa, I am accused of the Jews.

Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the Saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? and he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things

which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: And to the Gentiles—

Festus (in a loud voice)—"Paul, thou art beside thyself; much learning doth make thee mad.

CONCLUSION.

Paul—"I am not mad, most noble Festus; but speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest.

Agrippa—"Almost thou persuadest me to be a Christian."

Paul—"I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

LESSON V.

SCRIPTURE READING EXERCISE.

THE MODERN SCRIPTURES—II THE PEARL OF GREAT PRICE.

*SPECIAL TEXT: "And it came to pass as the voice was still speaking, Moses cast his eyes and beheld the earth, yea, even all of it, and there was not a particle of it which he did not behold, discerning it by the Spirit of God, and he beheld also the inhabitants thereof, and there was not a soul which he beheld not, and he discerned them by the Spirit of God. And their numbers were great, even numberless as the sand upon the sea-shore. And he beheld many lands, and each land was called earth, and there were inhabitants on the face thereof. And it came to pass that Moses called upon God, saying, tell me I pray thee, why these things are so. * * * * And the Lord God said unto Moses, for mine own purpose have I made these things Here is wisdom and it remaineth with me. * * * * And worlds without number have I created, and I also created them for mine own purpose, and by the Son I created them, which is mine only begotten. * * * * FOR BEHOLD THIS IS MY WORK AND MY GLORY TO BRING TO PASS THE IMMORTALITY AND ETERNAL LIFE OF MAN."—BOOK OF MOSES.*

NOTES.

1. Compilation and Contents: The Pearl of Great Price was compiled and published by the late Elder Franklin D. Richards, of the Council of the Twelve Apostles, in Liverpool, England, 1851. Elder Richards at the time was presiding over the British mission. Its title page ran as follows:

The PEARL OF GREAT PRICE Being a Choice Selection from the Revelations, Translations, and Narrations of JOSEPH SMITH, First Prophet, Seer, and Revelator to the Church of Jesus Christ of Latter-day Saints.

In addition to the Articles now published in the current and authorized version of the tract, it also contained a number of extracts from the Revelations of the Doctrine and Covenants, including a key to the revelations of St. John (Doc. and Cov. Sec. 77); commandments to the Church concerning baptism (Doc. & Cov., Sec. 20); on the method of administering the Sacrament of the Lord's Supper (Doc. & Cov., Sec. 20); the duties of the Elders, Priests, Teachers, and Deacons and members of the Church (Doc. & Cov., Sec. 20); on Priesthood (Doc. & Cov., Sec. 84); the calling and duties of the Twelve Apostles (Doc. & Cov. Sec. 107); an extract from the revelation given July, 1830, (Doc. & Cov., Sec. 27); extract from the revelation on the rise of the Church of Jesus Christ of Latter-day Saints (Doc. & Cov., Sec. 1); John Jaques' splendid hymn, entitled "Truth," (Hymn-book, p. 71), and last but not least, the revelation and prophecy on war, (Doc. & Cov., Sec. 87). From this enumeration of articles omitted from this choice collection in the later editions of the work, it is seen that nothing is omitted but what is now published in the Doctrine and Covenants or Hymn-book; and the eliminations were made to avoid duplicating the publication of the articles in several books.

Reverting to the revelation and prophecy on war, I call attention to the fact that the preface of the Pearl of Great Price bears the date of July 11, 1851, and the work was published in that year; but it was not until the morning of the 12th of April, 1861, that the first gun in the great Rebellion was fired on Fort Sumter by General Beauregard, so that this remarkable prophecy made by the Prophet in 1832 was actually in print and widely

published in England and the United States nearly ten years before the war of the Rebellion broke out.

From a copy of the 1851 edition now on file in the Historian's office, we take the following paragraph from the Preface, which explains the reasons for publishing this collection of precious gems from the revelations of God to the great modern Prophet:

"The following compilation has been induced by the repeated solicitations of several friends of the publisher, who are desirous to be put in possession of the very important articles contained therein. Most of the revelations composing this work were published at early periods of the Church, when the circulation of its journals was so very limited as to render them comparatively unknown at present, except to a few who have treasured up the productions of the Church with great care from the beginning. A smaller portion of this work has never before appeared in print; and altogether it is presumed, that true believers in the divine mission of the Prophet Joseph Smith will appreciate this little collection of precious truths as a Pearl of Great Price, that will increase their ability to maintain and to defend the holy faith by becoming possessors of it."

2. Book of Moses: The Book of Moses published in the Pearl of Great Price, is a revelation of the ancient prophet's writings to Joseph Smith, which began to be given to the prophet in June, 1830, just after the Prophet and the disciples of the Church he was founding had passed through the very trying period of persecution, and in his history the Prophet introduces it in the following language:

"Amid all the trials and tribulations we had to wade through, the Lord, who well knew our infantile and delicate situation, vouchsafed for us a supply of strength

and granted us line upon line of knowledge, here a little and there a little, of which the following was a precious morsel."

Then follows part of the Book of Moses, published in the Pearl of Great Price, History of the Church, Vol. 1, pp. 98-101. Another fragment from the Book of Moses appears in the same work at pp. 133 to 139, being an extract called the Prophecy of Enoch. The Prophet Joseph at this time was engaged in the revision (sometimes called a translation) of the Hebrew Scriptures. Referring to those revelations concerning historical events of ancient times, he remarks:

"The Lord greatly encouraged and strengthened the faith of his little flock, which had embraced the fulness of the everlasting gospel, as revealed to them in the Book of Mormon, by giving some more extended information upon the scriptures, a translation of which had already commenced. Much conjecture and conversation frequently occurred among the Saints, concerning the books mentioned, and referred to, in various places in the Old and New Testaments, which were now nowhere to be found. The common remark was, 'They are lost books;' but it seems the Apostolic Church had some of these writings, as Jude mentions or quotes the prophecy of Enoch, the seventh from Adam. To the joy of the little flock, which in all, from Colesville to Canadaigua, New York, numbered about seventy members, did the Lord reveal the following doings of olden times, from the prophecy of Enoch." (History of the Church, Vol. 1, pp. 131-133.)

I know of no revelation within the same compass that contains so much valuable information in regard to historical events and doctrinal principles as this Book of Moses. The information conveyed by it, both in history and doctrine, becomes a unifying force in the history of the

world and the gospel of Jesus Christ. I hope this will be apparent in the analysis of this book to be found in Lesson VI.

3. The Book of Abraham: The Book of Abraham is a translation from certain Egyptian papyrus which fell into the hands of the Prophet in the following manner. The account is condensed from the story as told by the Prophet in the History of the Church, Vol. II, pp. 348-350.

In 1831 the celebrated French traveler, Antonio Sebolo, penetrated Egypt as far as the ancient city of Thebes, under a license procured from Mohemet Ali—then Viceroy of Egypt—through the influence of Chevalier Drovetti, the French consul. Sebolo employed four hundred and thirty-three men for four months and two days, either Turkish or Egyptian soldiers, paying them from four to six cents a day per man. They entered the Catacombs near ancient Thebes on the seventh of June, 1831, and procured eleven mummies. These were shipped to Alexandria, and from there the great traveler started with his treasures for Paris. But en route for the French capital, Sebolo put in at Trieste, where he was taken sick, and after an illness of ten days, died. This was in 1832. Previous to his death he willed his Egyptian treasures to his nephew, Michael H. Chandler, who was then living in Philadelphia, Pennsylvania, but whom Sebolo believed to be in Dublin, to which city he ordered the mummies shipped. Mr. Chandler ordered the mummies forwarded to New York from Dublin, where he took possession of them. Here the coffins for the first time were opened, and in them were found two rolls of papyrus covered with engravings. While still in the customs house, Mr. Chandler was informed by a gentleman, a stranger to him, that no one in the city could translate the characters; but was referred to Joseph Smith, who, the stranger informed him, possessed some kind of gift or power by which he had previously translated similar characters.

Joseph Smith was then unknown to Mr. Chandler. The mummies were shipped to Philadelphia; and from there Mr. Chandler traveled through the country, exhibited them and the rolls of papyrus, reaching Kirtland in July, 1835, where some of the Saints purchased the mummies and the two rolls of papyrus, one of which proved to be the writings of Abraham, and the other of Joseph, who was sold into Egypt.

With the assistance of Oliver Cowdery, and W. W. Phelps as scribes the Prophet began the work of translating this record, which so singularly came into his possession; but it was not finally published until March, 1842, at Nauvoo. It will be found as we now have it in the Pearl of Great Price, given with the fac-similies of certain pages of the papyrus in the *Times and Seasons*, Vol. III, Nos. 9 and 10. It is a revelation of exceedingly great value, both on account of the historical and doctrinal data which it contains, as appears in the analysis for Lesson VI. For still further items of interest in relation to the Book of Abraham, see History of the Church, Vol. II, pp. 348-350 and footnotes.

4. The Writings of Joseph Smith in the Pearl of Great Price: Of the writings of Joseph Smith in the Pearl of Great Price little need be said as they speak for themselves. It is the Prophet's simple yet attractive and powerful narrative of those events which pertain to the beginning of the great Latter-day work, the opening of the Dispensation of the Fulness of Times. It is comprised within a very few pages—23 in all—and merely gives the story of the Prophet's birth and first call by heavenly vision to the restoration of the Priesthood by the administration of John the Baptist, in the month of May, in the year 1829, and a quotation from the Wentworth Letter (See Note —) comprising the Articles of Faith. Yet brief and limited as are these writings, they are invaluable because of their

authenticity, their beautiful simplicity, and the spirit of truth that pervades them and infuses them with a convincing power.

Footnotes

1. The readings for this exercise and for the remaining lessons should be selected from the Pearl of Great Price.

LESSON VI.

SCRIPTURE READING EXERCISE.

THE MODERN SCRIPTURES—(B) THE PEARL OF GREAT PRICE.

*SPECIAL TEXT: "And it repented Noah, and his heart was pained, that the Lord had made man on the earth, and it grieved him at his heart (compare Gen. vi:6). * * * And the Lord said, I will destroy man whom I have created from the face of the earth * * * * for it repenteth Noah that I have created them."—MOSES, IN BOOK OF MOSES.*

NOTES.

1. Purpose of the Lesson: It is not intended in this lesson to attempt any treatise on the very great doctrines indicated in the analysis. The purpose is to locate them; to call attention to the fact of their existence in the Pearl of Great Price to make their acquaintance only in a general way now, with a view of learning their nature and importance as doctrines later in the course.

2. The Book of Moses: It must not be thought that all the doctrines either in the Book of Moses or the Book of Abraham are indicated in the lesson analysis and references. These are but the principal ones; and when

taken into account, when thought upon, how great and fundamental they are! What extended views of the creations of God for instance are found in the passages—"and worlds without number have I created; behold, there are many worlds that have passed away by the word of my power, and there are many that now stand; * * * the heavens they are many and cannot be numbered unto man! But they are numbered unto me, for they are mine." And this from Enoch's talk with God—"Were it possible that man could number the particles of the earth, yea millions of earth's like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still!" What splendor, too, is seen in the endless processes of creation described in these words of the Lord—"As one earth shall pass away, and the heavens thereof, even so shall another come, and there is no end to my works." Science settles to its sure foundations in that doctrine. It is, in a way, and within certain limits—to put it in modern phrase—a sort of "evolution and devolution," with each succeeding wave in the process of the "evolution" rising to still higher states of excellence and grandeur and glory. And then as to the purposes of God in all these creations—"For mine own purpose have I made these things; * * * * for behold, this is my work and my glory—to bring to pass the immortality and eternal life of man!" Where else are these things said so well? Again: The controversy in heaven concerning the means of man's redemption; Lucifer's plan with its agency-destroying effect on man, and its glory destroying effect on God. "Behold," said this proud spirit—this "Light-bearer"—"Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely *I* will do it, wherefore give me thine honor. But, behold, my beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that

I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down; and he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Book of Moses, pp.. 15, 16).

Then historically there is the fact of the gospel being taught to Adam, both by the Lord and through the ministration of angels; involving the explanation of the sacrifices man had been commanded to offer unto the Lord, prefiguring the redemption of the race through the atonement to be made by the Ouly Begotten of the Father; the joy of Adam and his spouse, even at the fall when its true significance is made known to them—"Inasmuch as thy children are conceived in sin, even so when they begin to grow up, *sin conceiveth in their hearts and they taste the bitter, that they may know how to prize the good.*" With this truth clear to his understanding—"Blessed be the name of God," said the great Patriarch of our race, "for because of my transgression my eyes are opened and in this life I shall have joy, and again in the flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. And Adam and Eve blessed the name of God, and they made all things known unto their sons and daughters." (Book of Moses, pp. 20-21.)

Then, too, the mission and preaching of Enoch, the establishment of Zion, and its translation into heaven, in all which there is much knowledge of ancient times restored to man.

3. The Date of the Revelation of the Book of Moses: The time at which the Book of Moses was given to the Church by the Prophet should also be remembered, June, 1830. The Prophet was then only in his twenty-sixth year; yet had his soul reached so far into the things of God that he came to the Church with these precious, because fundamental, universal and yet to be world-moving truths. Whence came the Prophet's knowledge of these deep things of God, save by the revelations of God? The writer is reminded here of an incident which came under his observation in his missionary experience in the south. One of the traveling Elders of the Church had succeeded in arousing the interest of a very intelligent lady in the message he was sent to deliver to the world, and had her reading the Book of Mormon, the Doctrine and Covenants, and other Church works. Learning which, certain Christian ministers began calling upon her with the view of dissuading her from such investigation, and in connection with their protests gave her a tract setting forth the old Spaulding theory of the origin of the Book of Mormon. Calling upon her a few days later, after she had had time to read their tract, the ministers inquired what she thought of the Book of Mormon now. "Well, gentlemen," said she, "of course I am not able as yet to say whether the Spaulding theory or Joseph Smith's story of the origin of the Book of Mormon is true, but I have something else to show you. Here is this Mormon book, the Doctrine and Covenants, claiming to be a collection of revelations received by Joseph Smith at first hand from the Lord. I believe there is no contention about his being the author of these revelations, and I find in them more evidences of divine inspiration than in the Book of Mormon, or in any other book I have ever read. Will you explain away the evidence of divinity in these revelations of which Joseph Smith is undoubtedly the author?" To this proposition there was no forthcoming answer, and much confused the ministers departed. I think the same idea may be applied to these books in the Pearl of Great Price—the Book of

Moses, and the Book of Abraham—for in them, too, the same evidences of divine inspiration exist—bringing forth knowledge far beyond anything that the unaided mind of Joseph Smith could conceive.

4. The Revelations of Scripture Local: The fact that the revelations of our Bible and other scriptures relate, in the main, to matters pertaining to "our God," "our earth and its heavens," as set forth in the Book of Moses, I regard as very important in relation both to the phraseology and meaning of all the scriptures. For when the scripture says: "In the beginning God created the heaven and the earth," etc.; and "thus the heavens and the earth were finished and all the hosts of them," he has reference not to any absolute "beginning," or absolute "finishing," but only to the "beginning" and "finishing" as pertaining to our earth and the order of creation with which it is connected; and the "hosts" that pertain to our order of existence, not absolutely to all existences. The revelations we have received of God, let it be said again, are local, they relate to us and our order of existence; they may not at all, except in the most casual and general way, refer to that order of worlds connected with and governed by the Pleiades, or of Orion, much less to the further removed constellations and their systems of worlds. We learn from the Pearl of Great Price that when the Lord gave those revelations to Moses by which the prophet was enabled to write the creation history of our earth, the local character of those revelations was expressly stated. (See Book of Moses, chap. i:35, 40; chap ii:1.)

LESSON VII.

SCRIPTURE READING EXERCISE.

THE MODERN SCRIPTURES—(B) THE PEARL OF GREAT PRICE.

*SPECIAL TEXT: "If two things exist, and there be one above the other, there shall be greater things above them. * * * * Now, if there be two things, one above the other, and the moon be above the earth, then it may be that a planet or a star may exist above it; * * * * as also if there be two spirits, and one shall be more intelligent than the other, yet those two spirits notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are gnolaum, or eternal. * * * * These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than them all."—THE LORD TO ABRAHAM.*

NOTES.

1. The Book of Abraham: The Book of Abraham, no less than the Book of Moses, is immensely rich in doctrine and historical incident. Of the latter the fact of the large influence (if not identity) of Egyptian religious ideas in Chaldea in the days of Abraham; the descent of the cursed or black race from Cain, the first murderer; their preservation through the flood by the wife of Ham—"Egyptus, which in the Chaldean signifies 'Egypt,' which signifies that which is forbidden," implying that Ham had married into that race which was forbidden to the "sons of God," and were cursed as pertaining to the Priesthood; the origin also of the Egyptians—these things constitute the chief historical items that are contributed by the book. As to doctrines, perhaps the most important are the pre-existence of spirits, and the eternal existence, yet varying grades of intelligences, (chap. iii); the choice of the more noble spirits as God's rulers in the earth (Ibid); the purpose of the earth life of these eternal intelligences, viz., to be "added upon," which means growth, increase of knowledge through experience, enlarged wisdom, broader

intelligence, increased power and glory, Moses' "tasting the bitter that they may know how to prize the good" (Book of Moses, chap. vi:55); and the plurality of Gods implied in the fact that in his creation story Abraham uses the plural form throughout in reference to the divine Beings engaged in the work of creation—"And the Gods said let there be light,"—and the Gods called the light day," etc. We might claim for this book also the revelation of scientific truth in the Abrahamic system of astronomy, but that is too large a subject for treatment in a note; and therefore the student is referred to the very excellent work of Elder Geo. Reynolds, "The Book of Abraham: Its Authenticity Established as a Divine and Ancient Record." And also *New Witnesses for God*, Vol. I, chapters xxviii, xxix, and xxx. It should be said that it is more than sixty years since the Abrahamic system was first announced by the Prophet; and it is interesting to note the fact that though the heavens have been constantly searched by powerful telescopes during that time, nothing has yet been discovered which at all conflicts with it. On the contrary much has been learned which tends to confirm it. What God revealed on this most important and interesting branch of knowledge far outstripped at the time it was published, what scientists had learned or speculative philosophers had conjectured; and with confidence those who accept that revelation may watch the slow but important discoveries of astronomers which will yet demonstrate the truth of that system which God has revealed. It represents the universe as planned on a scale so magnificent that it is worthy of the intelligence of a God as its Creator. Such ideas of the construction of the universe that they are worthy of revelation; they carry with them by the very force of their grandeur the evidence of their truth; and when it is remembered that they were brought forth by a young man wholly separated from the centers of scientific thought, unacquainted with the speculations of philosophers, and without any previous knowledge of astronomy, it is not difficult to believe that

he received his knowledge of them from the writings of one inspired or taught of God; and that he himself was gifted with divine power to translate those ancient writings, and hence himself a prophet and seer inspired of God."

2. Astronomy in Ancient Egypt: "The more carefully one studies the great work of Copernicus [the father of modern astronomy] the more surprised he will be to find how completely Ptolemy [the Egyptian] furnished him both ideas and material. If we seek the teachers and predecessors of Hipparchus, the Greek, (160-125 B. C.) we find only the shadowy forms of Egyptian and Babylonian priests, whose names and writings are all entirely lost. In the earliest historic ages, men knew that the earth was round; that the sun appeared to make an annual revolution among the stars; and that eclipses were caused by the moon entering the shadow of the earth, or the earth that of the moon." (Popular Astronomy, Simon Newcomb, Introduction, p 2.) It is not at all improbable that among the Egyptian and Babylonian priests above spoken of, "whose names and writings are all entirely lost," that Abraham may have had a place.

3. The Influence of Abraham on Egyptian Thought: That Abraham was in Egypt is clear both from the Bible and the writings of Josephus. The latter after relating all that the Bible does, only in greater detail, adds to the account that the Egyptian king made Abraham a large present in money; "and gave him leave to enter into conversation with the most learned among the Egyptians; from which conversation, his virtue and his reputation became more conspicuous than they had been before. For whereas the Egyptians were formerly addicted to different customs, and despised one another's sacred and accustomed rites, and were very angry one with another on that account, Abraham conferred with each of them, and

confuted the reasonings they made use of, every one for his own practices; he demonstrated that such reasonings were vain, and void of truth; whereupon he was admired by them, in those conferences, as a very wise man, and one of great sagacity, when he discoursed on any subject he undertook; and this was not only in understanding it, but in persuading other men also to assent to him. He communicated to them arithmetic, and delivered to them the science of astronomy; for before Abraham came into Egypt, they were unacquainted with those parts of learning; for that science came from the Chaldeans into Egypt, and from thence to the Greeks also." (Antiquities of the Jews, Bk I, chap. xiii.)

LESSON VIII.

SCRIPTURE READING EXERCISE.

(SPECIAL LESSON.)

THE LAW OF THE LORD IN ANCIENT AND MODERN REVELATION APPLIED TO THE AMERICAN NEGRO RACE PROBLEM.

SPECIAL TEXT: "Let not man join together what God hath put asunder."—"THE COLOR LINE," chap. i.

NOTES.

1. Introduction of African Slavery into America: "Some time anterior to this period (i. e., 1620 A. D.) the Spaniards and Portuguese had bought from the chiefs on the coast of Africa negro captives, and had carried them to other parts of the world, especially to South America and the West Indies, and had sold them as slaves. This traffic they had continued without intermission, and in the year 1620 a Dutch vessel brought to Jamestown

twenty of these unfortunate beings and sold them to the colonists of Virginia. This was the introduction of African slavery in the British American colonies, which has been the source of so much subsequent trouble, as we shall see. By the close of the year 1620 the population of the colony amounted to nearly two thousand. Upon the subject of the introduction of African slavery in Virginia, and afterwards in all the other British colonies, out of which so much trouble and strife subsequently arose, it is quite proper here to state that a majority of the colonists at Jamestown were very much opposed to this introduction in their community of these supposed descendants of Ham as "bondsmen and bondswomen" for life. Their opposition arose, however, perhaps more from considerations looking to the best interests and future welfare of the colony, in its progress in moral and material development, than from any feelings of humanity towards the unfortunate victims of this species of commerce. The African slave trade was at that time not only tolerated by all civilized nations, but actively engaged in for profit by many of the most distinguished Christian monarchs." (Stephens' History of the United States, p. 36.)

2. The First American Slave Ship: "In 1636 was built at Marblehead, in Massachusetts, the first American slave-ship; it was called the *Desire*, and was intended for the African slave-trade, in which most of the European nations were then engaged directly or indirectly. The first cargo of African slaves brought into Massachusetts was by the *Desire*, on the 20th of May, 1638. Many of the most prominent men purchased slaves out of this cargo; so that Massachusetts was a few years only behind Virginia in the introduction within the English settlements on this continent of this unfortunate race of slaves." (History of the United States, Stephens, p. 88.)

3. The Beginning of Abolition: "On the 12th of February, 1790, a petition, invoking the Federal authorities to adopt measures with a view to the ultimate abolition of African slavery, as it then existed in the respective States, was sent to Congress, headed by Dr. Franklin, who had been a very distinguished, though not a very active leader, owing to his age, in the ranks of the "Nationals," in the Philadelphia convention. There were then in the United States 697,897 negro slaves. They had been introduced into all the States, as we have seen, but most of them were at this time in the Southern States. This movement was looked upon with alarm everywhere by the true friends of the federal system, as it invoked the exercise of powers not delegated by the States to Congress. After a thorough discussion on the 23rd of March, 1790, in the House of Representatives, the question was quieted for the time by the passage of a resolution "That Congress have no authority to interfere in the emancipation of slaves, or in the treatment of them within any of the States; it remaining with the several States alone to provide any regulations therein, which humanity and true policy may require." (History of the United States, Stephens, p. 367.) The act of emancipation did not come until 1863, in the midst of the Civil war, and then it was regarded merely as a war measure.

4. The Race Question as Affecting the Southern States: Perhaps the most convincing book in justification of the South in denying to the negro race social equality with the white race is the one written by William Benjamin Smith, entitled "The Color Line, A Brief in Behalf of the Unborn," from which the following is a quotation:

"Here, then, is laid bare the nerve of the whole matter: Is the south justified in this absolute denial of social equality to the negro, no matter what his virtues or abilities or accomplishments?"

"We affirm, then, that the south is entirely right in thus keeping open at all times, at all hazards, and at all sacrifices an impassible social chasm between black and white. This she must do in behalf of her blood, her essence, of the stock of her Caucasian race. To the writer the correctness of this thesis seems as clear as the sun—so evident as almost to forestall argument; nor can he quite comprehend the frame of mind that can seriously dispute it. But let us look at it closely. Is there any doubt whatever as to the alternative? If we sit with negroes at our tables, if we entertain them as our guests and social equals, if we disregard the color line in all other relations, is it possible to maintain it fixedly in the sexual relation, in the marriage of our sons and daughters, in the propagation of our species? Unquestionably, No! It is certain as the rising of tomorrow's sun, that, once the middle wall of social partition is broken down, the mingling of the tides of life would begin instantly and proceed steadily. Of course, it would be gradual, but none the less sure, none the less irresistible. It would make itself felt at first most strongly in the lower strata of the white population; but it would soon invade the middle and menace insidiously the very uppermost. Many bright mulattoes would ambitiously woo, and not a few would win, well-bred women disappointed in love or goaded by impulse or weary of the stern struggle for existence. As a race, the Southern Caucasian would be irrevocably doomed. For no possible check could be given to this process once established.. Remove the barrier between two streams flowing side by side—immediately they begin to mingle their molecules; in vain you attempt to replace it. * * * * The moment the bar of absolute separation is thrown down in the South, that moment the bloom of her spirit is blighted forever, the promise of her destiny is annulled, the proud fabric of her future slips into dust and ashes. No other conceivable disaster that might befall the South could, for an instant, compare with such miscegenation within her borders. Flood and fire, fever and famine and the sword—even

ignorance, indolence, and carpet-baggery—she may endure and conquer while her blood remains pure; but once taint the well-spring of her life, and all is lost—even honor itself. It is this immediate jewel of her soul that the South watches with such a dragon eye, that she guards with more than vestal vigilance, with a circle of perpetual fire. The blood thereof is the life thereof; he who would defile it would stab her in her heart of hearts, and she springs to repulse him with the fiercest instinct of self-preservation. It may not be that she is distinctly conscious of the immeasurable interests at stake or of the real grounds of her roused antagonism; but the instinct itself is none the less just and true and the natural bulwark of her life.

"At this point we hear some one exclaim, 'Not so fast! To sit at table, to mingle freely in society with certain persons, does not imply you would marry them.'" Certainly not, in every case. We may recognize socially those whom we personally abhor. This matters not, however; for wherever social commingling is admitted, there the possibility of intermarriage must be also admitted. It becomes a mere question of personal preference, of like and dislike. Now, there is no accounting for tastes. It is ridiculous to suppose that no negroes would prove attractive to any white. The possible would become actual—as certainly as you will throw double-double sixes [in dice], if only you keep on throwing. To be sure, where the number of negroes is almost vanishingly small, as in the north and in Europe, there the chances of such mesalliances are proportionally divided; some may even count them negligible. But in the South, where in many districts the black outnumbers the white, they would be multiplied immensely, and crosses would follow with increasing frequency.. * * * But some may deny that the mongrelization of the Southern people would offend the race notion—would corrupt or degrade the Southern stock of humanity. If so, then such a one has yet to learn the largest-writ lessons of history and the most

impressive doctrines of biological science. That the negro is markedly inferior to the Caucasian is proved both craniologically and by six thousand years of planet-wide experimentation; and that the commingling of inferior with superior must lower the higher is just as certain as that the half-sum of two and six is only four."

A Final Word on Speech Building: In the notes that have accompanied these special lessons, which we have suggested be treated in extempore speeches, we have gradually developed one single lesson in the matter of constructing a lecture or speech. The plan has been simple, and the illustrations abundant. The lesson in speech structure was based upon the simple principle of the speech having an *Introduction*, a *Discussion*, and a *Conclusion*, accompanied by several illustrations of noted speeches. A word was said with reference to the gathering of material for such an address, and the manner of delivering it in the form of extempore speech. And now at the conclusion of the lesson, I desire to say one more thing, and to say it as emphatically as it is possible for it to be said.

Let every speech, lecture, or discourse by a Seventy be an honest one. Let it be his own, good, bad, or indifferent. A poor speech that is one's own is more to one's credit than a good one stolen, and repeated as his. Plagiarism is defined to be an act "appropriating the ideas, writings, or inventions of another without due acknowledgment; specifically, the stealing of passages, either word for word or in substance, from the writings of another and publishing them as one's own; literary or artistic theft. * *

* A writing, utterance, or invention stolen from another. (Dictionary, Funk & Wagnall's.)

I desire to call the attention of our Seventies to the fact that the ugly words, "stolen," "theft," "stealing," are used as

describing this act, and in literary ethics the act is just as despicable as those acts in commercial life that go under similar descriptive titles, "stealing," "theft," "robbery." And indeed, there is more excuse for such acts in commercial life than in literature. Of all despicable characters in the literary world, the is regarded as the most contemptible, and yet there have not been wanting among us in the ministry of the Church (due to their ignorance of the ethics of literature, of course) those who have advocated the appropriation of sermons and lectures prepared by others; and have advocated the repetition of these stolen sermons in the preaching of the gospel! I know of nothing that should be so completely repudiated in the Seventies' class work and their subsequent ministry as this course, or anything that smacks of it. It is as bad as wearing stolen clothes. It is asking one to shine not even by borrowed, but by stolen light. It will result in mental laziness. It is a confession of one's own inability to think for himself and work out from the mass of materials that lie before him in the revelations of God, the deductions and conclusions that make for the establishment of faith and righteousness in the lives of others. A few ideas hammered out on the anvil of one's own thought, even though they be crudely and haltingly expressed, if they are one's own, that is a better beginning and more hopeful than the most glowing declamation of the sermon that has been stolen from another, or plagiarised from some book or tract.. I beg of you to adhere to this counsel. Of all things have your discourses honest before God and before men.

Of course, I know the excuse that is made to justify plagiarism among some of our young and inexperienced Elders. Some of our young brethren are conscious of their unpreparedness to immediately begin their work when called to the ministry, and they feel the necessity of beginning at once; for they are called upon to speak immediately on arriving in their missions, and they are

overwhelmed with the sense of having nothing to say, and either through wrong suggestion of others, or misconception of the proprieties in the premises, they commit to memory the discourse of a companion, or a tract (See Editor's Table of *Era*, September, 1907), or parts of books and deliver such memorized tracts or discourses *as their own*. That is plagiarism, which is always dishonest and not in harmony with the Spirit of truth, which is the Spirit of the gospel. To meet such an emergency of unpreparedness supposed to justify the kind of plagiarism referred to above, I suggest that it would be better for the Elder to confess his inability to set forth the doctrine or message for the present, but say that he had in his possession a tract or book that did so, and with permission of those who had gathered he would read some passages from it that would set forth some of the doctrines of our faith; and then read so much as might be necessary for the occasion. Or he might say that on a given occasion he had heard his companion set forth a certain doctrine or part of the message they were sent to deliver in a manner that appealed to him, and as his companion had not referred to it, or was not likely to refer to it on this occasion he would take the liberty of doing so; being careful to credit his companion throughout, and especially at points peculiarly striking. By taking this course, he preserves the consciousness of his own honesty, and by diligence will soon work himself out of the necessity of reading or repeating the ideas and language of others.

***President Joseph F. Smith's Benediction on, and
Instructions to the Seventies:***

"I feel like blessing the quorums of the Priesthood, every one of them, from the High Priests to the Deacons. I pray God, my Heavenly Father to remember them in their organizations, to help them, that they may magnify the Priesthood they hold and do the will of the Father; that the

Seventies may be minute men, instant in season and out of season, ready and willing to respond to the calls that are made upon them to go and preach the gospel to the world. Gather in from the Elders' quorums those who have proven themselves worthy and who have gained experience, and make Seventies of them, so that the quorum of the Seventies may be replenished; and the aged ones, whose physical condition will not permit them any longer to do missionary duty in the world, let them be ordained High Priests and Patriarchs, to bless the people and to minister at home. Gather in the strong, the vigorous, the young, the able-bodied, who have the spirit of the gospel in their hearts, to fill up the ranks of the Seventies, that we may have ministers to preach the gospel to the world. They are needed. We cannot now meet the demand." (Conference Reports, October, 1905, p. 95.)