

and Peace, than by the lurid, blissing brand of Anarchy and Desolation! We are bound to say the tendency of Count de Chambrun's "conclusions" is toward the latter form of remedy.

THE GARDEN OF EDEN.

An exchange, in answer to a question, devotes a paragraph to the various theories about the location of the garden of Eden, remarking that any endeavor positively to identify the place at present is useless.

The brief description of the beautiful spot where man's first days on earth were spent is found in the opening chapters of Genesis. It is stated that the Lord planted a garden in the eastern part of Eden. In this country a certain river was running, which after having watered the garden divided in four separate branches, Pison, Gihon, Hiddekel and Euphrates. The first of these rivers "compasseth" Havilah, a country famous for gold. The second "compasseth" Ethiopia; the third Assyria.

Commentators, who believe that the Mosaic narrative is historical, and should be understood literally, have naturally seized upon the name Euphrates and commenced their search for the garden somewhere near the sources of that historic river. But the problem was to find a water system consisting of one stream that branched out in four, of which the Euphrates was one. The impossibility of solving this problem in a rational manner soon became apparent. True enough, the Hiddekel is identical with the Tigris, two of the Eden rivers would apparently be accounted for; but the second river Gihon, which is said to have passed through Ethiopia, in Africa, could never have been a branch of the Euphrates system. Besides, modern researches have pretty well proved that the two rivers Euphrates and Tigris, now united in their course for some distance, were once two separate rivers, a fact which contradicts the theory that the Hiddekel or Moses is the Tigris of later historians.

Luther, with the clearness of thought that generally characterized his mode of dealing with vexatious questions, pointed out that the Deluge had probably changed the topography of the country to such an extent that no effort to locate the garden by the description in Genesis would avail. With this view once adopted the scholars have been left free to follow their own fancies in their search for the home of our first parents. And almost every part of the globe has been suggested. The most general opinion has been that the cradle of mankind stood somewhere in Asia. But others guess at the South Sea Islands, and others even at Scandinavia.

It is clear enough that with the ordinary means of research the question will ever be unsolved. But here, as so often, revelation comes to the aid of science and designates clearly where the land of Eden and the garden were located. Josephus is right in considering Eden a vast country. But he is wrong in locating it between the Ganges in India and the Nile in Africa. According to revelations given in this generation through Joseph the Seer, neither Asia nor Africa, but this

continent, America, contains what was once called the land of Eden in which the garden was planted. Here, on this continent, blessed above all others with liberty, light and the riches of the earth, Adam once dwelt. Here he blessed his sons and daughters, committing to them the knowledge of God and the power of the Priesthood. Here, on this continent he builded an altar, and to this continent he shall again come, the Ancient of Days, to visit his people.

There is no contradiction in the supposition that Eden was located in America and the fact that the names Euphrates, Ethiopia and Assyria are attached to rivers and countries on other continents. All these names may originally have been given to places, rivers, cities, valleys, etc., in this country by Adam and his descendants. When these emigrated, they would naturally call new localities with familiar names, a practice which is known to be extensively carried out in our own day. This removes the difficulties about the names in the Biblical narrative. Revelation has thrown its light through the depths that to science seemed impenetrable.

The latest that has been published concerning Eden is the theory of Lieutenant Totten, which, however, is more curious than valuable. He thinks that at the time of Adam, the earth was still surrounded by a luminous ring similar to that of Saturn. The four streams mentioned by Moses, he thinks, were four divisions of this luminous ring, which to the spectator were literally "encompassing" certain countries. This ring, consisting of gaseous substances, gradually cooled, he thinks, and fell down on the earth, causing the great deluge.

But leaving all theories, the fact remains that man once was favored with the direct guidance of the Almighty, or revelation. This is man's natural privilege as God's child. The fall and the voluntary stay in a fallen condition is what cuts off the direct communication between God and man. Salvation restores the communication, so necessary for the guidance of the individual, the Church, and mankind. This is one great lesson of the garden of Eden.

EXERCISING FORBEARANCE.

While an irascible person causes a great deal of discomfort and brings little or no pleasure to others in his association with them, it is usually the rule that he is himself the greatest sufferer through his own irritability, and it is probably a realization of this fact, as well as a desire to avoid quarrels as far as possible, that causes ordinary people to exhibit a large degree of forbearance and submit to many things that are unjust and improper from the hands of unduly hasty-tempered people.

There is a strong contrast between the brittleness of nature manifest in some people and the patience that is exhibited by others. The type of the latter class is like a well-constructed machine which, though run at a high speed and required to perform a great amount of labor, yet is kept so carefully cleaned and oiled that every part

operates with perfect smoothness and regularity. The energies of such persons are applied in the most economical manner, because their faculties are united under intelligent control, thus reducing the loss of power to a minimum; and their advancement in the sphere of life which they occupy is comparatively rapid, and the mortal probation is with them a period of marked progress toward a better state.

The majority of mankind, however, have not been as yet educated up to this standard. With many of them there is so much of sputtering, and grinding, and jolting, that if a comparison were to be made they would be of necessity likened to a machine so dry through the absence of a lubricant or so clogged with dirt that all but the slowest or most gentle movements are accompanied by a jarring and grating that are injurious as well as unpleasant.

There is no difficulty in arriving at a conclusion as to which of these classes those who have received the Gospel ordinances should belong. Their place is with the latter. It may be that occasionally they will be pressed by various circumstances and conditions, both external and internal, to an extent that there must be a slight variance from the even tenor of their way; but it is not long before their characteristically well-directed energies restore the equilibrium and all moves smoothly as before. And since the Lord desires His Saints to serve Him with all their heart, might, mind and strength, it plainly is essential that for them to do so properly they must not waste their energies by irritability and unnecessary friction. They may display great zeal and earnestness, yet if they are restive and impatient there is a misapplication of force which could be profitably used to a nobler purpose, and they are like the machine that needs the cleaning and oiling process in that they fall in a measure short of the purpose of their creation.

Patience,—long-suffering, forbearance,—is as essential to the thoroughly Christian life as oil is to the swiftly-revolving bearings of a smooth-running machine. Without it, harshness and discord take the place of gentleness and harmony, and contact with others produces a feeling like that experienced through too close proximity to an over-filled kettle of boiling water—there is a constant dread of being splashed on and scalded. Such a feeling of discomfort is not a fruit of the Gospel of Christ, and those whose impatience is the cause of it need further development and care in the way of eliminating selfishness and exercising self-control, before their hearts are sufficiently mellow to retain the good seed until it can germinate, grow and yield its kind.

In His explanation of the parable of the sower, the Lord said of the seed which produced an hundred fold because of the richness and depth of the soil in which it fell: "But that on good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." There were the good seed and the good ground, but the work of production therefrom had to be attended with patience, for the plant must have time to take root, to