

COMMUNICATED.
MAN, KNOW THYSELF.

Self-knowledge is the main key by which to unlock human nature at large, yet there are perversities in individuals which are unknown or not understood by the most thorough and observant student. These little apparent diversities constitute individuality, which aside from general likeness, sometimes baffles the observer and almost leaves him to doubt the advantages of personal knowledge, when used to understand another.

Human nature is largely self-opinionated anyhow. Under many circumstances when inexperienced it rebels against interference, against advice and counsel, for no other apparent reason save that it prefers its own; and far too often this drift remains unchecked until repeated failure, disappointment and calamity humble the self-assertive one, who has had demonstrated that he "did not know it all," and found that without positive inclination, it won't be profitable to learn from others.

It is not every youth who profits by the best advice when given to him by recognized authority. There are wayward boys as there are rebellious girls. They are restive under parental restraint. The discipline of home is irksome, reproof incites to rebellion, and a father's suggestion, a mother's warning, are each set at naught with more haughtiness and assumed independence than could be manifested in any other department or position in life. The intimacy and familiarity of home life in such cases seem to become commonplace, and to have little or no weight in influencing or deterring from a course already determined upon by ignorance, lack of reverence, or the assertion of self-will.

Nevertheless, it is pleasant to admit that this class of character will very often yield to and accept from others the very advice which had been rejected when pressed home either by right or by authority. Who can explain why a visiting friend (a neighbor, perchance) should succeed easily where parental love and continued effort had signally failed? Then how often has it been known in outer settlements, for instance, where a Bishop has advised a certain course and failed, that the home missionary presenting the same idea would secure heartfelt acquiescence, and not unfrequently ready obedience where the former had no response? How is it that a languishing Mutual Improvement Association can be vivified by the missionary of to-day, when season after season the president thereof could not enlist the attention or interest of the eligible boys?

Can it be that the easy familiarity of association and acquaintances diminishes respect, as in the case of the family? Or does this acceptance of counsel from comparative strangers simply imply that outer testimony robs the advice of what may be, or is, considered tinctured with more or less imagined self-interest?

There is an old English proverb which says that "no man is a hero to his valet," and it is not hard to conclude that respect is less active toward the familiar than to the one more or less unknown. An illustration of some years ago here occurs to my mind. It was at the time when President Young was absent in Provo, and remained during the Sabbath, and as was usual in this city, one of the well known, though unofficial brethren, was invited to the stand. He was evidently disposed to honor Paul's advice to Timothy, viz., to "rebuken and reprove," whether it was done "in all long suffering and righteousness" or otherwise. The consequence was that several of

the brethren waited upon the President when he returned. They felt aggrieved with the speaker's plainness, and suggested that "an apology was due, and that next Sabbath should be the time." The President listened in his well known imperturbable way, and then consented. Someway this leaked out, and the people were agog for the great event. When the President arose he referred to the rebuke which had been made, the excitement and the squirming which ensued, but ended by "declaring the truth of what had given offense, only it needed that he should have said it."

There is order in all things, yet it is possible that the Latter-day Saints can profit, not only by the more authoritative brethren, but the wise man accepts the often repeated statement made orally or in song, "that it makes no difference how or where truth comes from, it must be of God, and is part of the heritage of His people and Church." So it comes to pass that many a criticism and many a rebuke from an onlooker or an enemy, has accomplished what authority has desired, counselled, and yet been unable to reach.

This subservency to truth could be used more largely than it is. Things presented should carry weight within themselves, as is done through the impersonal press of England. Some of the brightest of her sons express themselves in this way through the columns of the Times, the Telegraph, the Morning Chronicle and all other prominent papers of the realm. The "Thunderer" is a power in the land, whether in harmony with or in opposition to the government, and even statesmen have modified their program and policy, when, if all its utterances had been signed by the writers they would have excited but little or no attention. And so (weathercock though it may have seemed to be,) the Times in its impersonal articles has generally represented thinking England in its average if not in its highest mood.

The voice of authority can doubtless by virtue of its calling and appointment, soar far above "the average" in regard to spiritual things. It is their prerogative to have special light on doctrine and principle and government. But it is unusual for that authority to be greatly in advance of "the average" as to utterance. There will always be a few who are in harmony, sympathize with, and sustain the most exalted inspiration and revelation, and when "the set time" comes that this revelation is nigh, the preparatory spirit falls upon the whole, so that as past experience evidences, there is wonder with testimony, that the thing or principle presented was not seen before.

It is no disparagement of authority to realize that many good things have originated in quarters where least expected, since "the Spirit divideth his gifts unto every man severally as he will." But this good thing which might otherwise have "died in the burning" has been approbated, enlarged upon, solidified and established, under official endorsement and blessing, until it has become part of the body religious and the Church at large, of which many illustrations might be given, if it were not fully understood. The originator was willing to give God the glory, and commit his thought and labor to the Author, even if he received oblivion for himself, so far as this probation is concerned.

Among the ancient historic illustrations is the following striking one: "There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now, there was found in it a poor wise man, and he, by his wisdom, delivered the city; yet no man remembered that same poor

man." (Eccl. 9: 14, 15.) In our time many an unknown man years ago went out for the Gospel's sake, sowing "the good seed of the kingdom," but he did his work, and "the day shall declare it," the spirit of increase was upon his unostentatious toil and sacrifice, and as a late missionary expressed himself, converts made converts, or to use an illustration made by the devoted and sainted Heber C. Kimball, "The cats had kittens and the kittens became cats;" for of the increase of His kingdom there shall be no end!

Every man in the highest form of covenant, consecrates his all. Whether that is accepted, used or made productive is not the question; it is, is the possessor of gifts satisfied, to be active or dormant, to be engaged or simply looking on? Does he pondering know, "they also serve who only stand and wait." If he has reached that plane, willing "to be something or nothing," to be the priest or the sacrifice, there will come a period when his reward is sure. God looketh at the heart. He comprehends His children. He marks their individuality. He will adapt their future to their faith and fealty. Happy the man who is content to leave in His Fatherly hand his interests, whether of time or eternity. He can take with equanimity man's oversight, neglect or reproach; the "spoiling of his goods," the indifference to his cries, the hasty judgment and condemnation of his friends, and the maledictions of his enemies. All are borne in patience and faith; homeless, penniless, friendless, he knows, that "when the earthly house of this tabernacle is dissolved, he hath a building above, a house not made with hands, eternal in the heavens."

MICROSCOPICAL SOCIETY.

Interesting lectures delivered by Mr. C. R. Savage and R. V. Chamberlin, on "Life in Arctic Seas" and "Some Utah Diatoms," respectively, before the Microscopical society, Friday evening, January 14th, 1898.

"Many who may listen to the reading of the Index have but little time to read or think of the mighty efforts that have been made to learn what the northern polar regions are like. There has been a belief that some of the ten tribes were somewhere in that region, in fact there was once a popular notion that at the North Pole there was an immense depression, so great that it was inhabited, and the internal heat of the earth helped to make such a location habitable. This delusion was called "Symmes's Hole," and had a good many believers in its possibility for several years.

The desire to know the character of the frozen region has been great from the earliest ages; the seagoing men of the coasts of Sweden and Norway, with the Dutch and English, have for centuries had their eyes upon polar exploration; all sorts of propositions have been offered as to the northwest passage by way of Greenland. The realization of hopes such has never matured. Some travelers have told us of an open polar sea, and I have read of men who saw cumulus clouds that are only visible where the atmosphere is warm and summer-like, and supposed that away beyond their utmost vision there would be free sailing possibly towards the Pole, and there are now many propositions being made to reach this goal yet unrevealed—one of the last great secrets of the geography of our earth. Peary now proposes to reach it by establishing stations well provided with provisions, and to reach it by means of sledge travel with dogs. This, in my judgment, is feasible if there is land that reaches the desired haven. But when upon the ice he will be carried by the great Arctic currents