

the Prophet. Ezekiel lived and wrote this remarkable prediction almost 600 years before our era. Shortly before his time a righteous man named Lehi, a descendant of Joseph, had obtained some records consisting, besides genealogical tables, of the five books of Moses, a history of his people from the beginning and down to the reign of the Jewish king Zedekiah and prophetic writings, particularly those of Jeremiah. With these records he left Jerusalem, as did the last-named Prophet at the same time, and was led to this continent where his descendants became numerous and a mighty people. The Book of Mormon is a synopsis of the history of that people.

It is the "stick of Ephraim" in the same sense as the Bible is the "stick of Judah." And the prediction of their union is all the more remarkable at the very time when the records of Ephraim were by Lehi carried from the holy land, and thus apparently separated forever from the archives of Judah. But the Almighty had laid His plans, and His word has been fulfilled in our own day. The second set of sacred writings has been given to the world by Joseph the Prophet, and as a result the remnant of Israel is being brought together to serve the Lord. The Book of Mormon is indeed a witness to the truth of the Holy Scriptures.

LIGHT ON ANCIENT HISTORY.

As archaeological researches on the sites of the once famous cities of Chaldea are progressing, the mysteries of the dim past are cleared up and we obtain a better understanding of the wonderful civilization of nations buried in oblivion for thousands of years. The North American expedition under the direction of Professor Peters of the University of Pennsylvania has within the last five or six years discovered not less than ten thousand engraved tablets and other objects, most of which have been sent to this country. The work of deciphering these precious records and presenting their contents to the public has been entrusted to a German orientalist, Mr. Hilprecht, who has already spent two years on the gigantic task. When completed the work will fill ten volumes, giving fac-similes of the inscriptions, accompanied by translations and commentaries.

One of the most interesting discoveries of this distinguished archaeologist is the history of a group of kings who ruled at Babylon considerably more than three thousand years before our era, as near as can be ascertained from the present uncertain chronological data at hand. These early rulers of men were conquerors, commanding armies at the head of which they pushed their way through Syria and as far as the boundaries of Egypt; which shows that intercourse between the countries of the ancient world cannot have been so difficult as some have imagined. The records take us back to a time when the human race on the eastern hemisphere must have been in its infancy. Already at that time two distinct tendencies were at work. There was a centrifugal and a centripetal force. Man was under the necessity of

finding new locations, as the great centers became crowded. New countries were discovered and settled, and a feeling of independence must have developed as the distance from the seats of the rulers increased. At the same time, monarchs of the old countries adhered to the policy of centralization, aiming at the supremacy of the colonies as well as of the mother country. Expeditions were started for that purpose. Armies followed in the wake of the emigrants. Conflicts of various kinds ensued, and in the commotion new nations were born while others perished; the conditions were formed in which the development of human progress found a starting point. And it is exceedingly interesting and instructive to notice that ever afterwards similar conditions have brought about similar results. The history of our own country with its settlement by Europeans and successful struggle for independence with subsequent progress in every direction is but a repetition on a larger scale of the events recorded on those ancient brick tablets found in the ruins of Babylonian cities.

The history of one of those early kings derives peculiar interest from the fact that some critics have pretended to find in it the source of the Biblical narrative of a certain event in the early career of Moses. On the pedestal of a statue those critics have discovered that Shargani-shar-all, whose mother was a princess but who had no knowledge of his father, was in his infancy put in a basket and left to the tender mercies of the waves of the Euphrates, in which condition he was found by a gardener and tenderly raised until by good fortune he was placed on the throne. Mr. Hilprecht has found the name of this hitherto unknown father of Shargani, and all the circumstances indicate that the story is pure invention. The inscriptions on this subject are much mutilated, but the theory is that the historian has aimed at hiding the obscure and perhaps ignoble origin of a mighty monarch in a piece of romantic fiction. Critics have evidently been too anxious to find something detrimental to the biographer of Moses. Sound criticism defers judgment till the facts are known. And so far the facts are all in favor of the inspired records.

NABBIE YOUNG CLAWSON.

Among the daughters of Utah none was lovelier or more lovable than Nabbie Young Clawson, whose death occurred in this city March 15. Rarely have such exquisite charm of person and such sweet gentleness of mind been bestowed upon one mortal as was the case with this splendid woman. Nor has it happened to but few to enjoy a life of such unalloyed happiness. Honored not only for her own beauty and worth, but by reason of her distinguished parentage, her father having been the great leader and her mother one of the immortal three women of the band of Utah Pioneers; almost adored since childhood by her husband; beloved by all her kindred and acquaintances; with everything at command that earthly need or human wish could desire, her lines seemed of

a truth to have fallen into pleasant places. In the cutting down of such a woman at so untimely an age, feeble mortals who are most sincere in accepting that God does all things wisely, must confess a startling evidence that His purposes and ways are indeed inscrutable!

RELIGIOUS REVIVAL.

Tomorrow, March 18, the great Methodist "crusade against sin" is to be inaugurated in California, beginning at the chief city, San Francisco. The opening meeting is to be held in the evening, on the postoffice site at the corner of Seventh and Mission streets, in a large tent which has been pitched there, the seating capacity of which is 4,000. From this point the campaign is to be prosecuted in all directions, until every house, lodging house, hotel and tenement in the city is reached. Such a united effort to evangelize San Francisco has never been made before.

The movement is under the leadership of Rev. Charles H. Yatman, the noted evangelist and "forward" worker of New York Methodism, who is said to rank with Moody, Mills and Sam Jones as an exhorter and pleader in the cause he represents. He is aided by the combined pastors of the local Methodist churches and a committee of laymen. All the Methodist choirs in the city are to be united for the occasion, the Rev. Yatman believing that "more people are converted by the aid of good music than by any other agency," and meetings are to be held every night in different quarters of town; besides a large amount of visiting work is to be done by the "Gideon band"—a body of workers who operate on somewhat different principles to the chiefs in the crusade, as the "Gideons" perform their labor without remuneration.

There can be no doubt that San Francisco needs religion bad enough; its requirement in that direction is probably greater than any other city in the land. With its Sabbaths devoted to games, theaters, and amusements of various kinds, its saloons and other dens of iniquity, and its generally non-religious character, no one will be inclined to dispute with Mr. Yatman that there is in the great city "a glorious opportunity to aid men to purify their lives and live like Christians"—that is, if the opportunity to render aid in this direction depended wholly on the readiness to give assistance. But in this as in other lines, the giving of help needs a willingness to receive such aid before it can be rendered perfectly operative, and this willingness does not seem to exist to any great extent among San Franciscans.

The advantages to be gained by revival meetings of the character proposed are also doubtful in their character. Reform movements, conducted in systematic manner and on a solid basis, often are productive of good results. But revival meetings, with the wild exhortations, piteous pleadings and frenzied efforts of their promoters to bring people to a condition of enthusiasm that will impel them to "confess religion," are conducive of evil rather than good. Their methods are not the methods of true Christianity; their end is not the end attained by genuine