

cles." A miracle, then, according to the New Testament, is (*dynamis*) a "power," or the effect of a power, force or energy which is mysterious or unknown to us, and is therefore (*teras*) a "marvel" or "wonder," and also (*semeion*) a "sign" or "token" that the worker of the miracle possesses a "power" beyond our ken; and so the miracle inspires us with a reverence and awe of the worker thereof. "In that case," it may be replied, "any one who astonishes another with some trick of jugglery or legerdemain performs a miracle." Well, so he does; it is a miracle to the beholder so long as he can not understand the *modus operandi*. For a miracle (*i. e.*, a marvel) is such only relatively and subjectively. It is no "marvel" to the performer; to him it is only a matter of course. The sudden eclipse of the moon wrought by the magazine in my hand was a miracle to the mosquito. The white man in the heart of Africa performs miracles in the eyes of the blacks. The English heroes of "King Solomon's Mines" did perform veritable miracles so far as the beholders were concerned. They really and truly prophesied an eclipse which actually came to pass, because they were possessed of information (if it was through a penny almanac) which transcended the comprehension of the blacks. Again, let an untutored savage be taken into New York or some seaport town. Let some one say to him: "You see that huge rock some three or four miles off in the midst of the bay. Inasmuch as that rock is in the way of the ships. I have decreed its destruction. This little child here shall, at my bidding, touch this little button. The moment she does so you will see that huge rock shattered into a thousand pieces." Or, again, the untutored savage, in the company of a similar guide, is in the midst of a large town at midnight. All is in total darkness. His guide says: "Stand still and I will show you a great wonder. I will give the word, and in a moment the whole city will be ablaze with light." We can fancy the incredulity with which the noble red man would receive such assertions, but when those assertions were verified he would be convinced of the truth of the miracles, for miracles, in every sense of the word, powers, wonders, signs they would be to him. Now let him go home to his wig-wam in the west and recount the mighty works that he has seen, and we may picture to ourselves the shrug of incredulity with which his testimony would be received; we imagine that the braves would think their traveled brother was drawing the long-bow; and we can make allowances for them if they should conclude that no amount of testimony could establish the truth of such miracles. But they would be wrong all the same. Now, if God reigns over all this vast universe—if He should choose to communicate with His creatures on this insignificant little planet, He would surely do so in a way miraculous to us, and in no other."

The Latter-day Saints believe in miracles, but view them as operations of natural laws, and produced by a force or forces which are sometimes called supernatural because they are above the comprehension of the natural mind. And they are not dependent upon the testimony handed down concerning them from bygone ages, they have witnessed and experienced them for themselves.

What are recognized as natural forces are not fully comprehended even by the most learned and scientific of our times. Therefore it is unreasonable to reject testimony as to the "supernatural" because it is not understood. Gravitation is spoken of familiarly to account for phenomena which cannot otherwise be explained. But what is the force that goes by that name, and is it not possible that there are forces which when set in motion naturally counteract the effects of gravitation? Also is it not probable that the same force may be reversed, and that the power by which the axe floated, in the days of Elisha, was simply the reverse action of the identical force by which that implement went to the bottom of the brook? It is easy to talk about weight, but what is weight other than gravitation, and what is the force that is called by that name and ordinarily acts on fixed principles?

Gravitation is temporarily overcome by a temporary exercise of some other force, every day of our lives. A boy can throw a ball up in air, a balloon can be inflated and made to resist gravitation and conquer it, the magnet exercises a mysterious power in opposition to it, and none of these displays of power is called a miracle. There is a force in faith which has been demonstrated thousands of times, and has shown itself superior to what are called natural forces of natural laws, and yet, no doubt, its operations are just as natural as those physical forces that commonly overcome gravitation.

Who comprehends the unseen essence known as the vital force? It is a reality, yet it is beyond human control as it is beyond human perception. When it ceases to act, all living things perish and decay. The senses reveal nothing concerning its source, the laws that govern it or the key to its operations. How far it may be regulated by higher or spiritual influences no mortal can determine. Yet it has been stimulated and moved upon by faith in former

and in latter days and the evidences of this fact are multitudinous.

It is the height of presumption for the boasting scientist or the speculative philosopher to gauge the powers and forces of the universe by his narrow experience and limited information. And he who pronounces as the Unknowable that which is to him the Unknown, simply displays a dogmatism and arrogance that are contemptible.

The power of the human will is a mysterious force in the present times of spiritual ignorance. Yet it is being studied and its potency and effects are being recognized. That mind acts upon mind and also upon matter is conceded. What that force is and how it operates is not comprehended. Yet it is a fact that must not be ignored. And if the human mind can act upon other minds and upon matter, by perfectly natural but not understood laws and principles, who can deny that beings who have advanced beyond this mortal sphere can exercise a force just as natural, and that Almighty God by the exercise of His will power and of perfect faith, may operate on all his creatures and creations, and that also in a natural way, through means and methods that may be to us mortals mysterious and supernatural and miraculous?

Nature offers to the mind vast regions yet unexplored. The wisest and most learned man that lives has but touched the outer rim of its sphere of immensity. Modesty should check his dogmatism and humility restrain his dicta. For the realms of the spiritual, if unknown to him because he seeks to explore them, if at all, by means only of the senses, are yet as real as this poor, crude world of ours, and to others, if not to him, offer problems to solve and heights of knowledge to reach, which are worthy of the greatest energies of the soul and the sublimest efforts of both spiritual and intellectual humanity.

#### WHO ARE THE CARPET-BAGGERS?

THE *Detroit Free Press* of August 20, contains a long account of a conversation with O. W. Powers at the Russel House in that city. We wish to refer only to one sentence out of many misleading utterances of the leader of the "Liberals" in the late campaign. It is this: "You see the Gentiles of Salt Lake City are popularly known as carpet-baggers."

It is quite likely that the term