

ter of the man, forbid me to think for a moment that he invented the stories about his visions. The fact that his nearest relatives embraced his doctrine and acknowledged him as a prophet is proof enough that they were satisfied as to the genuineness of his visions. I do not know of any testimony to the contrary that can invalidate theis.

Of course, in our day, as soon as anybody claims to have had communication with "the other" world, he is denounced as a liar, a hypocrite, a deceiver. The infidelity of the age and the caricatures of Christianity must in self-defense send out these cries. So it comes that Mohammed's visions, too, have been denied and he himself set down as a liar. But the clamors of wild infidels and theological numbskulls do not prove anything about the point in question. The Oriental prophet may have had real visions for all that.

It must be remembered that Mohammed was just as much an instrument in the hands of God as was once Nebuchadnezzar or Cyrus. The mission of Mohammed was to raise up a people that were strong and enthusiastic enough to sweep with a broom of desolation the various countries defiled by apostasy from the doctrines of the Son of God. As the holy prophets have clearly described the calamities that should come through the forces put in movement by Mohammed, what they should be able to do and not do, and how long a time their power should last (see Rev. ix: 1-12), it may fairly be inferred that God had something to do with his visions, in one way or another.

Hereby is not admitted, though, that his visions and revelations were of the same nature as those of Moses, of Ezekiel, of John the Revelator, or Joseph the Prophet, nor that Mohammed was, in the same sense of the word as these, a prophet of God. Neither his visions nor his revelations partake of the nature of those communications which God has granted to His messengers of peace and love. For instance, the first revelation, when the prophet hears a voice saying, "Cry!" and he answers, "What shall I cry?" resembles so far a revelation to Isaiah (chap. 40, 6, 7), but the following: "Cry, in the name of God," is complete nothingness, as compared to the answer given to Isaiah. So with the vision related above. Mohammed is troubled in his soul, until life is a burden to him. He wants to commit suicide, but in the critical moment he is stayed by an appearance calling himself Gabriel. What has this chief of the angels to say in order to pour consolation into the troubled heart? Nothing but this: "I am Gabriel, and thou art Mohammed!" That was not much after all. Again, that ascension to heaven, where Moses is seen crying, because left behind when Mohammed passed on towards God. Well, surely these visions and revelations do not prove any Divine Spirit as the originator.

The case seems to be this; and it is well worthy the trouble of inquiry:

The Christian churches had fallen. The Church had been compelled to flee into the wilderness. What was left of Christendom was sunk in superstition and idolatry. God concluded to punish the idolatrous peoples with wars and their concomitants. In accordance with this decree Mohammed came to this world and was from his childhood reared, so to speak, for the purpose in view. His mind was through love of solitude and meditation made susceptible of rapport with spirits. As soon as the time came, such spirits as God saw fit to communicate with him were permitted to operate on his mind and to lead him on, until he had accomplished the work for which he had been raised up. That these spirits were of no particular excellence I think is evident from their communications. Particularly clear is this when they teach that religion must be propagated by the sword, a doctrine opposite to that of Christ. Yet this is exactly what God permitted to be taught and done, as a fearful punishment upon the apostates. Mohammed's visions and revelations, then, were real communications from the other world. He was no liar, so far. Both in the originating of Islam and in its miraculous propagation there was more real interference by spirits, under the permission of God, than some people are readily willing to admit.

In all spheres we find geniuses. Arts and science have theirs. Others excel in willing and doing. They are geniuses in these branches and always become the heroes of history. But even these, like the sculptor, painter, or poet, are not always clear as to what every particular of their grand ideal is, or whereunto, when executed, it will lead. They seem to be operated upon by a higher power, a fate, as Von Schelling puts it, under the direction of which they stand, and whose purposes they must fulfil. I think this philosophical remark is particularly applicable to Mohammed, and will explain the mystery of his life and work on this earth.

J. M. S.

(To be continued.)

#### PRIESTHOOD MEETING.

The regular monthly meeting of the Priesthood of the Salt Lake Stake of Zion convened in the Assembly Hall at 11 a.m. today, Saturday, March 1st, 1890, President Angus M. Cannon presiding.

All the wards of the Stake responded to the roll call, excepting Draperville, Bluff Dale, Riverton, Herriman and Pleasant Green. Owing to the train from the south being late in reaching the city some of the Bishops and other leading brethren did not reach town in time for meeting. Fourteen quorums of Elders were properly represented. There were representatives of the Lesser Priesthood from the First, Third, Fourth, Fifth, Eleventh, Fourteenth and Sixteenth Wards of the city; also from Mill Creek, Sugar House, Granite, Draper and Brighton.

Thirteen young men were recommended by their respective Bishops as being worthy to be ordained Elders and, on their promising that they would honor the Priesthood if it should be conferred upon them, their recommends were endorsed by unanimous vote of the meeting.

President Angus M. Cannon remarked that it had come to his knowledge that the Presidency of Elders' quorums were issuing recommends to brethren moving from one place to another, after the manner in which the Bishops of wards gave notes of standing to members. He did not understand how this practice of recommending Elders was brought about. The late President John Taylor had expressed his view on this question when it was brought before him, which was that when men were ordained Elders they should receive a certificate of their ordination, and that this entitled them to recognition wherever they went, in connection with the Bishop's note of standing. A Bishop's note of standing or recommend was all that was necessary to transfer a member of the Church from one place to another, and this rule should not be departed from. Where brethren have not received their certificates of ordination they should obtain them, and the presidents of quorums should see that they are issued. The presidents of the quorums in this Stake will please see to this and furnish every Elder with his certificate. It is reported that young men come to the Priesthood meeting and are recommended to be ordained Elders who afterwards neglect their duties, such as attending quorum meetings and otherwise magnifying their office. Any person thus guilty of omission is a covenant breaker, and should be labored with in a spirit of kindness. Efforts should be made to save them, but if they prove incorrigible they should be cited before the Bishop's court and dealt with as the law of the Church directs. Men who are guilty of wrong doing are not worthy of our fellowship.

President Charles W. Penrose defined the duties of the Priest and Teacher, and showed that where these brethren magnified their callings a good spirit prevailed among the Saints. The house to house visitors need not always be reminded of their duties. The best men that can be found should be sought after to attend to this, and they should enter upon their labors in accordance with the spirit thereof. Hasty visits or frivolous talk should not characterize these ministrations. The families of the Saints require to be fed with the bread of life, and it must needs be that the spiritual teachers be alive to their duties in every particular. Wherein we have erred or sinned in the past, see to it that we profit by experience and become the people that God designs we should be, laboring solely for each other's interest and well-being, and He will bless and prosper us accordingly.

Adjourned until the first Satur-