

is enough to bar any argument from universal consent, even if universal belief were sufficient to prove an innate belief.

This part of the question is important enough to receive more than a passing notice. Is it true that the Old Testament shows that the ancients were ignorant of a future existence? It is, of course, not questioned that the Mosaic law, as far as it was a civil code deals mainly with temporal rewards and punishments, but does this fact exclude all eternal consequences of obedience or disobedience to the laws given? A careful study of the Scriptures leads to a different conclusion. The ancients looked forward with hope and expectation. In fact, that hope inspired them to remain faithful in trials. They stood on Christian ground in this respect, although they were looking forward to the great demonstration of immortality, the resurrection of Christ, as we are viewing that great event in the light of past history.

In the very opening chapters of Genesis we read a brief biography of Enoch thus:

And Enoch walked with God . . . three hundred years . . . and all the days of Enoch were 365 years. And Enoch walked with God; and he was not, for God took him. Gen. 5: 21—24.

Commenting on this passage an eminent Hebrew scholar calls attention to the fact that the author here undoubtedly conveys the idea that Enoch served the Lord during his lifetime on earth, 365 years, and then continued to serve or to "walk with" God in another sphere to which he was removed. Here, then, we have that great truth clearly stated that life on earth is merged into a future life. And this belief is met with repeatedly on the pages of the sacred books of the Hebrews.

The book of Job is perhaps the most ancient of these records. The hero here is made to say:

For I know that my Redeemer liveth and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. Job 19: 25—27.

It need not be said that this means that Job felt confident that his power of perception and enjoyment continued after death. It means this or nothing.

In the Psalms the idea of a hereafter in consciousness is equally plainly expressed. In one of the beautiful poems attributed to David the author says:

As for me, I will behold thy [God's] face. I shall be satisfied, when I awake, with thy likeness. Ps. 17: 15.

The Prophets of the Hebrews declare life and immortality in no uncertain language. We can only refer to a few passages:

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting contempt. Dan. 12: 2.

I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction. Hos. 13: 14.

There are many others. The great wonder is that any one who takes enough interest in the subject to

discuss it in public should neglect to examine the Old Testament doctrine on immortality. Surely none who has done so can fail to see the prominence given to it in ancient holy writ.

It is gratifying to notice the awakening interest in such an important question. It comes as a reaction after an era of indifference in which agnosticism has had a rapid growth. But it should be pointed out that the question of resurrection and immortality, in order to be comprehended to some degree of satisfaction, must be viewed in the light now shed upon it by modern revelations from God. Only in that fuller light can the difficulties involved be overcome. It must not be forgotten that human thought in relation to man and the universe circles in another sphere than it did thousands of years ago. There are now other objections to meet, new questions to answer. But in the Gospel of Jesus Christ all these are met, as they will be for all time to come, as occasion requires. To ancient philosophers the Gospel of Jesus was a great light. They found in it an explanation of much that to them was dark. The Gospel light appears again over a world in darkness. To those who receive it, questions of life and death are no longer mysteries.

THREE PREACHERS.

In reporting last Sunday's religious meetings in San Jose, Cal., the Mercury of that city names two addresses by one Dr. Maclaren, a Presbyterian, one by an Elder Burton of the Reorganized or Josephite church, and one by Elder Henry S. Tanner, president of the California mission or the Church of Jesus Christ of Latter-day Saints. In the addresses each speaker made reference to one of the others.

Elder Tanner's address was chiefly on the Book of Mormon, in which he showed the divine principles taught therein and refuted a charge by Dr. Maclaren that the witnesses to the Book of Mormon had recanted their testimony thereto. Elder Tanner also pointed out several of the Presbyterian's misstatements, made the Sunday previous, in relation to the Latter-day Saints.

The address of Dr. Maclaren, in which he repeats some of his accusations against the Latter-day Saints and adds others, makes prominent one fact, viz.: that however nice the San Jose Presbyterian preacher may be socially, as a Christian gentleman he does not shine prominently through his speech, for the reason that a Christian and a gentleman would never put forth the statements which he alleges to be of historical facts, without first having verified them by competent authorities and ordinary common sense, and as such verification is impossible would not have stooped deliberately to bear false witness against his neighbors.

Elder Burton of the Josephite church presents a curious address, in which he aims several blows at the Latter-day Saints. These blows, however, fall short of the mark, as usual. In his remarks he says one thing that will be very satisfactory to the Saints, whatever the leaders of his own organization may think of it, namely:

"Our (the Reorganized church) creed is entirely different from theirs (the Latter-day Saints)." Since the articles of faith of the Latter-day Saints were written by the Prophet Joseph Smith, whom Elder Burton also admits to be a Prophet, the claim of something "entirely different" for Mr. Burton's denomination is worth noting. He also says, in his reference to temples built by the Saints, ancient and modern:

Let me say right here that no temple except one was ever built by the express direction of God, and that one is not in this country.

Great man that, to know all that the Almighty ever did or did not do; whether or not He commanded the antediluvians to build temples and that the command was carried out in the city Zion or elsewhere; or that the temple of the Lord named in Samuel 1: 9 was not His temple; or if this was, that the temple built by King Solomon, as stated in 1 Kings, chapters 5, 6, 7 and 8, was not; or that the temple built by Cyrus, recorded in Ezra, chapter 6, was not by the Lord's direction; or that that named in 2 Nephi 5: 16, and those mentioned in Helelman 3: 9 and elsewhere were unauthorized of the Lord, since the "elder" referred to assumes to believe both Book of Mormon and Bible; or that the Kirtland Temple, still standing in this country, was not commanded by Him; or that it was not His express direction that was given to the Prophet Joseph on January 19, 1841, regarding the Nauvoo Temple, which was built in this country and afterwards was destroyed by enemies; and all this in view of the statement made by the Prophet Joseph, whom Mr. Burton admits was a Prophet of God, that the Almighty informed him concerning such holy houses which His people "are always commanded to build" unto His holy name. This denial of the Lord's direction in many such instances recorded in the Bible, Book of Mormon and Doctrine and Covenants will not weigh much against the facts of history, ancient and modern. The historical truth is that several temples have been built by express direction of the Lord, both in ancient and modern times; there are five now standing in this country, and six have been built, four of them in Utah. Mr. Burton may not know of them, any more than he may not know of the existence of the Great Salt Lake; but his denial of the express direction of the Lord in regard to their construction is as absurd as would be his denial of the existence of the Lake merely because he did not have personal knowledge thereof.

With regard to the San Jose business it may be noted that Elder Tanner's reference to the preacher who assailed the Latter-day Saints was courteous and brief, and was made merely by way of introducing the subject. This refraining from any criticism or comment upon the opposition was proper in a missionary; such criticism can be safely left to others. As a general rule it is the wiser course to leave them entirely alone. They may "sling mud," but the missionary cannot descend to that business. It is his duty to "contend for the faith once delivered to the Saints;" not to decalaim against any man's ideas of re-