

to be 930 years old. That day could not have been less than 930 years; for we cannot conceive of a mistake being made by the Almighty. It was seven of these days, or seven thousand years, that were to complete the earth's probation—the earth, which keeps all the commandments of God, and, unlike man, transgresseth not the law. Will it not then keep the Sabbath day? Is not that a law of God? Will the earth labor for seven days, or will it labor but six days, as God labored when He created it, and rest upon the seventh?

Prophets have predicted and poets have sung, all down the ages, of a time to come when the earth would rest; when man would cease his inhumanity to man, when they would beat their swords into plowshares and their spears into pruning hooks; when nation would not rise against nation, neither would they learn war any more; when the animal kingdom would subsist solely upon the vegetable kingdom, when the lion would eat straw like the ox, the lion and lamb lie down together and a little child lead them; when peace would spread her white wings over this planet and grim-visaged war, smoothing his wrinkled front, should sit at her feet and learn wisdom for a thousand years. I could quote what the poets have predicted of this reign of peace and universal brotherhood; for every true poet is prophetic, and every great prophet has within him a vein of poetry, a love of the beautiful and sublime, whether or not he expresses it in verse. Burns speaks of a time when men shall "brothers be and a' that." Tennyson, with his eye upon the future, depicting the triumphs of aerial navigation and the dawn of the Millennium, uses these beautiful lines:

"I dipt into the future, far as human eye could see,
Saw the vision of the world and all the wonder yet to be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rained a ghastly dew
From the nation's airy navies, grappling in the central blue;
Far along the world-wide whisper of the south wind rushing warm,
And the standards of the people plunging through the thunderstorm,
Till the war-drum throbbed no longer, and the battle flags were furled
In the Parliament of Man, the Federation of the world.
There the common sense of most shall hold a fretful world in awe,
And the kindly earth shall slumber, lapt in universal law."

But that law, though the poet does not say so, will be the law of God; the "common sense" that will "hold a fretful world in awe," is the Spirit of the Gospel, which is pre-eminently the spirit of good sense, of sound judgment, of wisdom, intelligence and truth. Nations will yet learn to arbitrate their differences, to settle their quarrels by mediation, by peace-makers, in lieu of the sword, the bayonet and the cannon. And men will learn to love God, and love each other, and to labor not merely for self, but for all mankind, who are brothers, the sons of the Eternal Father. The rich will feel for the poor, the poor will cease to envy the rich, and unity and equality will prevail. Men who are smart financiers, who have the ability to acquire wealth, will learn that that gift

is from God, and that it was given for a grander purpose than to aggrandize its possessor and his immediate kindred. The financier has no more right to monopolize the fruits of his gift than the poet has to monopolize the fruits of his; no more right than an Apostle of Christ to monopolize the knowledge bestowed upon him, to hide his light under a bushel, instead of holding it aloft as a torch to illumine the nations. I see no difference, except in degree, for all these gifts come from God, and are to be used for the benefit of humanity. All men must render an account of their talents, their time, their opportunities and possessions, when they come forth from their graves and stand before the great white throne to be judged—not for name, wealth, position, or popularity, but for the deeds done in the body, and all will be rewarded according to their works. President Brigham Young used to say that the most difficult things he had to do was to convince the Latter-day Saints that they would get only what they worked for, and that it was practice and not mere profession that would count with God. "In my Father's house are many mansions," said Jesus. Paul declares that there is a glory of the sun, a glory of the moon, and a glory of the stars, and as one star differs from another star in glory, so is it in the resurrection of the dead. We cannot hope to attain a celestial glory if our deeds entitle us to only a terrestrial or a testial glory.

John saw all this—saw the scenes of strife and commotion that the world would witness for six thousand years, in the midst of which commotion the Son of God would be slain, but he saw beyond to a time when the earth would rest, would enjoy its Sabbath, its Millennial era of peace and good will. According to our chronology, which is very imperfect, it is nearly six thousand years since the creation. We are living in what might be termed the Saturday night of human history, and when the morning dawns it will bring with it the world's Sabbath, the thousand years of rest. That era is approaching. The signs of the coming of the Son of Man are multiplying. Much will have to be done to prepare the earth for His advent, but the indications of His approach are as manifest as were the first faint streaks of light that heralded this morning's rising of the sun.

Among the things shown to the Apostle on Patmos was an angel flying through the midst of heaven having the everlasting Gospel to preach to them that dwell upon the earth, prior to the fall of Babylon and the final judgment. Christians would fain have us believe that this delivery of the Gospel by an angel took place in the days of Christ and the Apostles. But it should be borne in mind that this was one of the things that John saw "must be hereafter"—that is, at a period subsequent to the time when he was upon Patmos. That was in the year 96, and the Gospel had already been delivered to and preached by the Apostles, of whom John was the sole survivor. And yet when that angel was to come the world would be without the Gospel—else why was it to be preached to "every nation, kindred, tongue and people?" Was not that angel Moroni, he who delivered to Joseph Smith the Gospel in the record known as the Book of Mormon? If not, where is the fulfillment, or when may

we expect it? for it certainly must come.

The fall of Babylon and the hour of God's judgment were to follow upon the heels of the restoration of the Gospel. Hence God's people were warned to "come out of her," to partake not of her sins that they might not receive of her plagues. This is one of the reasons for the gathering—the migration of the Saints to America—to Zion. And yet to come out of Babylon does not merely mean to come from Liverpool to Salt Lake City. Satan could do that, and doubtless has done it in more than one instance. That is merely a physical act, and will not stand alone. We must come out of Babylon in spirit, in feeling, in faith, in practice, forsaking the ways and customs of the wicked. Not that we are required to hate our fellow creatures. On the contrary, we are commanded to love them and labor to save them. But we must first save ourselves, first plant our feet upon the rock of safety, and then extend the helping hand to others. We are not a perfect people. We are full of faults. But our religion is perfect, and will make us and all who embrace it wise unto salvation. And it will commend itself as God's truth to any who will put His promise to the test and by obeying the Gospel entitle themselves to a testimony of its divinity.

May the Lord prepare us for the time of His coming. May we be among those who will be ready to meet Him. Blessed are they whom He shall then find working—not merely for self, not merely for kith and kin, but for the glory of God, for the honor of His name, for the upbuilding of His kingdom and the salvation of the human race. Amen.

UINTAH SUNDAY SCHOOLS.

In accordance with the appointment given me by the Deseret Sunday School Union board and the Presidency of the Church, I visited Uintah county and attended the Sunday school conference at that place, which convened on Saturday, August 4th, and continued during Sunday forenoon, August 5th, the Stake quarterly conference being held on Sunday afternoon and Monday. This was the first Sunday school conference that had been held in this Stake of Zion and was well attended by both parents and children. A very great interest is being taken in that Stake in Sunday school matters, there having been in attendance at the B. Y. A. Sunday School normal class several young people who are taking an active interest in the application of the knowledge there gained, for the benefit of the children in this remote Stake of Zion. The schools are all graded according to the instructions given by the Deseret Sunday School board.

The exercises of the conference consisted of reviews which gave evidence of the thoroughness of the teachers. The Sunday school leaflets, charts, and other printed matter are in use, and the oral instructions given by the teachers given by the teachers are very effective in disciplining the minds of all who attend.

It is the expectation that a normal class will be organized in that Stake, and be placed under the charge of those who have had experience in Provo.