

both mind and body would be in a state of inactivity, and so we can see plainly that we get all our food and raiment by faith; in fact, all we have we get by faith.

And as faith is the mainspring in temporal concerns, so it is in spiritual, for it is said that "without faith it is impossible to please God."

We may have faith enough to get and make a good living and then lose our place in heaven. If we have not faith enough to come forward and be baptized for the remission of our sins, we will surely lose our place in heaven. Now a man may say he believes, and he may not act; but if he believes strongly, that belief will force him to action in temporal or in spiritual concerns. I know this to be true.

We may take an unbeliever who don't care for violating the laws of our Father in heaven. He is liable to commit any sin. But take a man who believes that our Father will punish him, and he will be more careful how he violates the heavenly law; and the stronger he believes the less he will break the law. Then plainly we can see that faith forces a man to action.

I believe a man can learn faith little by little and line upon line until he can get in possession of that faith which is power; and when in possession of it he can perform mighty wonders.

By faith we understand that God framed the worlds, by the word of God. This is the tool that our Father used in framing the worlds, and it is proven plainly in the Doctrine and Covenants. The Apostles asked Jesus once, "Why could not we cast him out?" "Because of your unbelief," answered He, "for verily I say unto you, if ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence unto yonder place; and it shall remove, and nothing shall be impossible unto you." Matt., xvii: 19-20.

For a man to move a mountain would take power. I would call it great power. So it is proved beyond a doubt that faith is power, and without power there could have been no creation. Now it seems to me that if any man would read those lectures he could not help seeing the inspiration in them. Surely men don't look at the matter right or they could see it; I cannot see what excuse men can have for not seeing it.

I was raised a very wicked man. I have swallowed 17 inches of solid steel (a sword) for a living. But I don't follow that now. I can see that Joseph Smith was inspired just by those lectures even if I had no other testimony; but I have others which are as good.

Would it not be well for all the Saints to study those lectures? No doubt they will say, "Oh, I have faith; I have learned that long ago." But we may ask them if they can remove mountains. If they can't, they have not learned faith. There is something to learn about faith as long as we can't remove mountains, and we may study on the principle of faith until we get a grain as large as a mustard seed.

Now I think most of us have

something to learn about faith, and why not go to work and learn it without delay?

I read a sermon by President John Taylor about four years ago, in which he said the Lord had more for His people, and would give it to them as soon as they lived up to what they had received or what they had heard. Now, would we not do well to turn back to "Baker" and spell through again? Probably we may know our lesson better after we turn back and go through it again.

Your brother in the cause of truth,
JAMES ALLEN SMITH.

SENECA, S. C., February 28, 1889.

LETTER FROM EGYPT.

Presuming that news from these parts will prove welcome to the columns of your valuable journal, I will herein describe some of the features of modern Egypt.

Cairo is a large and interesting town, containing a strange medley of truly modern luxuries, comfort and grandeur; and primitive Oriental and Nubian customs and tropical plants all over here complete, with the warm sun, the full ideal of the Orient.

I am sitting under an immense wigwam made of reeds or canes—each eighteen inches or more in circumference—and furnished with tables, chairs, narghilehs for smoking, while waiters to serve coffee also stand about here. Near by is the bridge of Kasr-el-Nil, spanning the Nile. It is open now, so that boats may pass up and down the river, thus causing a crush among the would-be passengers both human and animal. It is hard to describe the appearance of this crowd, which comprises pedlars, dancing men, singing women and musicians, and likewise scores of camels standing and squatting about, making wonderful belchings and thunder-like noises when drawing up water from their first or reception stomach and sending it back into another, to mix it with food undergoing the process of digestion. Besides, the plaintive braying of hundreds of donkeys adds strange melody to the yelping of water sellers and the guttural wrangling of vendors and buyers of the various goods.

The country all around is green and pleasant. The only exception worthy of note is eight or ten miles from here. There is to be found the real glittering and not yellow sand of the Sahara desert. From this spot, for hundreds and hundreds of miles, it is all sand and heat—a real desert—not like that which we in the west term a desert; but a positive land of desolation. On the edge of the desert here are the Pyramids. Of these, standing on the top of the greatest, I counted fourteen scattered about, in addition to several sphynxes. One only of the latter seems to be of real interest. It is variously called Cheops, Shoofoo, Djeezeh, etc., or simply "El Haram" (The Pyramid.) It is quite as interesting as it is expensive and difficult to explore.

I will not describe it. This has

already been done by so many that I will only refer to a few authors whose works are easy of access to the ordinary reader: Richard A. Proctor, Dr. Seiss, Piazza Smythe, John Taylor, Maspero, George Reynolds, Joseph Barfoot and Robert Smith.

The only positively incorrect item that I have noticed in the statements of any of the above is that the Pyramids contain no hieroglyphics beyond two insignificant ones bearing the name of "Cheops and his brother;" whereas, in fact, on one of the immense blocks forming half of the arch of the northern passage is a large and beautiful inscription, almost square, having eleven columns of characters. Possibly, by assuming that this has lately been uncovered (for many rocks appear to have been lately displaced), we could account for the discrepancy referred to. I did not copy the inscription, as it will probably be done by others more capable and interested, and given to the world soon. Little by little, we shall probably have the history and know the full object intended to be perpetuated in this wonder. The ascent is exceedingly difficult. Among the thousands of signatures and monograms, I saw "Æ. P. o. W. 1862-69," perhaps being that of the Prince of Wales.

It has often been said that "Egypt is the gift of the Nile." It is hard to understand this; but I will explain it as I would have liked many a time to have had it explained to me: Presumably 1000 miles or more up stream heavy rains fall in their season. Gradually first, increasingly the river swells with muddy waters. Egypt is a vast plain or river bed. If the Nile were allowed to overflow as it ordinarily would the modern built villages would crumble and the inhabitants drown. Therefore immense dikes or bulwarks of earth are thrown up all along the Nile, higher than the river ever rises. At high water time all and even the remotest villages furnish a contingent of men and boys to keep watch along the river, so as to guard against any breach that may occur in the wall or levee, and women to cook for them. If any part of this wall shows signs of giving way, a shout of alarm goes along the whole line. Hundreds of men rush with camels and asses bearing rocks, even the women carrying, to repair it, baskets of earth on their heads, while other gangs cast up another embankment behind. A break of this sort means death to the whole district.

During the rise of the Nile all the water that it is possible to draw off is let into large reservoirs, canals and cisterns. Then the plowing begins and the silt deposited by the river is collected and scattered on the land instead of manure. It is wonderfully rich, and the only fertilizer used here. Then the higher tanks of reserve water are tapped therein and let into small channels and irrigating ditches. Later on, when this is used, the lower reservoirs are resorted to, and last of all, to draw up the lowest waters in the cisterns, pools, hollows, etc., the following