

places and persons mentioned in the New Testament, availing ourselves of the accumulative evidence of modern researches and explorations and which are daily strengthening the proof of the Divinity of the New Testament Scriptures.

In illustration—we read the words of Christ—“The city of the Great King,” and we linger to take a view of Jerusalem. One of the students will take this city as his theme—Jerusalem—the vertebral stay of all history, yea, the very back-bone of chronology—a city *continuously* inhabited for a period of three thousand years. So that if our young men and maidens of this generation join not in the song of Hosana to the Son of David and they historically enter Jerusalem, the very stones of its streets and the ruins of its Temple would burst forth in a song of irrefutable testimony to the truth of the Gospel.

The literature of Greece, which goes up like incense from that land of temples and heroic deeds has not a tithe of the influence of the New Testament; and for the reason that here alone stands the unique personality Jesus Christ, whose divinity and whose spotless humanity illumine every page. To study His life, His work and His distinctive teaching, we hold to be a study all supreme—the one basic study—on which alone can rise a perfect type of highest culture.

In the work of Exegesis and general exposition, our aim is to help the students to an accurate understanding of the text of the New Testament both by references to the original Greek and by the results of the most ripened scholarship as applied to Biblical criticism.

As with the Old, so with the New Testament, “We believe it to be the word of God as far as it is correctly translated.” Accordingly we are not slaves to the so-called “Plenary inspiration” of either the “revised” or authorized version. We thank our young prophet Joseph for his courage in making the statement, “As far as it is correctly translated.” It is highly gratifying to a Latter-day Saint to know that the best scholarship of the old and the new world as exercised in the Anglican and American revision committees, has abundantly proved the truth of what the Prophet Joseph said years before it was possible to get the sanction of Christendom for the appointment of a revision committee. Now there is not a scholar in either Europe or America, but what acknowledges that King James’ edition was not “correctly translated.” But beyond this we endeavor to lead the students to the light and warmth that burn upon the altar of the text. The spirit of the New Testament is the life-giving spirit of the Gospel and we fully recognize the truth that it is an absolute necessity that for the right interpretation of the language, there must be a measure of the same inspiration as in the first days of Gospel experience.

In the ministry of Christ and His apostles the letter and the spirit were one; the broad result of the apostasy was to separate the two, so that there might be a form of Godliness after the power thereof had been taken away.

The keys of Divine knowledge are restored, and, as taught to Peter, revelation is the solid rock on which the Church of Jesus Christ is built. With this and in this light we approach the Temple of Holy Scripture and though we welcome every aid of scholarship,

ancient and modern—we do not rest upon this as the interpretive means to get at the life of gladdening joy of the Gospel. We know too well that in the sphere of scholarships there endlessly conflicting opinions concerning the text of the New Testament, as well also in respect to the theological and ethical bearings of its teachings.

Those who have grown with growing years of rich experience in the life-power of the Gospel are safe from the attacks of adverse criticisms; but it is wise to fortify our youth, to encourage their study of the Divine Word that they may the better be able to give a rational account of the hope that is in them as heirs of the promises of God.

### MEDICAL BOTANY.

To continue the subject of medical botany and its corroborate history, I call attention to the close connection existing between theology and medicine, and to the further fact that the decline of the former has generally been attended with a corresponding decline in the latter. The term “Restitution in all things” necessarily embodies, as I will endeavor to show, a knowledge of the healing art—the “leaves of the trees were for the healing of the nations.” Every herb was originally given to man for his use, and his diet was in perfect harmony with the laws of life and health. The result of this course of living was a life of nearly a thousand years. Brevity of life followed a departure from this simple diet and herb system, until from Noah’s time to David’s, a period of only 1,300 years, life dropped down from 950 to 70 years—only think of it, a difference of 880 years. Yet, to be just, we do not attribute this wonderful decline altogether to dietetic and herbal causes, as other causes may have operated to produce so marked a degeneracy. From the time of David to that of Hippocrates there were no medical institutes, nor such a thing as doctors, as a class, deriving their living from a profession. Hippocrates flourished B. C. 400 and he, from purely philanthropic impulses, out of his own means built a temple of science and exposed to public view on its walls all the known remedies he could collect or discover. Subsequently men moved by selfish motives, after his time made merchandise out of his collections and discoveries. As these men multiplied, the people became careless and trusted almost entirely to their supposed skill and ability; medicine gradually declined, until, as Dr. Waterhouse states; “I am so disgusted with learned quackery that I take some interest in honest, humane and strong-minded empiricism for it has done more for our art in all countries than all the universities since the time of Charlemagne.” Where, for goodness sake, did Hippocrates study? Air, earth and water, man and his kindred, vegetable, disease and death, and all casualties, and concomitants of humanity were the pages he studied. In the days of Jesus there was a woman who had a disease twelve years and the physicians of that time could not help her, which reflects on their medical ability. She had spent all she had, says the New Testament, and grew worse and worse. That herbal practice existed in that day may be inferred from the fact that the Scribes and Pharisees paid tithes on mint, rue, and all manner of herbs, however im-

perfectly they may have understood their virtues. We read that Luke was a physician, but we have not a single instance of his practicing medicine. During the first and second centuries Christianity began to wane and medicine underwent a corresponding decline. The treatment of disease fell entirely into the hands of the Catholic church, whose priests and monks took sole charge of the bodies of the people. Says Pettigrew; “From the seventh to the fifteenth century the priests and monks may be said to have held an undivided sway as physicians throughout Europe, who practiced in a language, up to the time of the reformation, not understood by the people.” The great medical truths of Hippocrates, Galen and others were lost sight of, but began to be somewhat revived in the time of Luther. Still, the dreadful practice of bleeding, blistering, leeching and administering mineral poisons, to the disgrace of that period, continued. Succeeding this period, galvanism, mesmerism, cold water cure and the discovery of hot water injections sprung into practice, some of which are highly beneficial.

The first physician in New England, was the Rev. Samuel Fuller. After him Samuel Thomson, a new England farmer, introduced his great system known as the Thomsonian, which has been of incalculable benefit to mankind.

Dr. Coffin, founder of medical botany in England, was an American of the old school who, in his youth contracted a severe cold which turned into consumption. He was given up by nine of the old school doctors. A tribe of Seneca Indians camped near his residence, when a squaw came to the door and seeing him sick, said: “White man no cure, I will cure him for a gallon of cider.” His mother replied, “If you will cure him, I will give you a hog’s-head of cider.” They gave her a trial of her skill without the least faith in her ability. The squaw went into the fields; returned loaded with herbs, and the doctor says he took a cup of medicine from her hands. He watched its workings and felt its beneficial effects throughout his entire system. Moisture appeared on the skin and he had faith in its cure after the first glass. In a few weeks he was perfectly cured. After this cure he travelled about with this tribe of Indians and learned from them the use of herbs, roots and barks, and afterwards heard of Dr. Thomson, then known as the great naturalist. They instructed each other in medical botany. Coffin went to England in 1837. That same year the Gospel went to bless the world. Coffin published a journal in Manchester, England, and established the practice of medical botany there very extensively.

For the convenience of your numerous readers I classify as follows:—

Astringents—raspberry leaves, cranesbill, sumach and oak bark.

Stimulants—Cayenne pepper, ginger, cloves, yarrow etc.

Purgatives—aloes, senna, turkey rhubarb.

Nervines—valerian, nervine, assafoetida.

Blood purifiers—sarsaparilla, sassafras, burdock root.

The great founder of the latter-day work, which work will usher in the final restitution of all things, has not left us ignorant of the fundamental principles