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## SERMON BY ELDER HEMAN C. SMITH,

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Subject, Perfection—Inspiration Necessary to its Attainment.

MATTHEW reports the Lord Jesus Christ as saying:—

“Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.”

Thus reads the last part of the fifth chapter of Matthew, beginning at the forty-third verse. And in connection with this I call your attention to Galatians, sixth chapter, first and second verses:—

“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.”

From these readings we learn, first, That we are required to become perfect, even as our Father which is in heaven is perfect. And, second, we learn that we are to bear each other's burdens while in this process of perfection. And third, we learn that we are to be broad in our conceptions of love. We are not to love and help them who love and help us alone, but that we are commanded to love our enemies. And it is expressly said that “if ye love them which love you, what reward have ye?” As much as to say that there is no special reward other than that which you would get from a person so loved in return.

It being, then, our duty to bear others' burdens, it is well for us to consider

what that means; for, if we fail in doing this, we not only neglect an opportunity to do them good, but we also fail in the discharge of our duty, for that is a part of our duty. Paul the apostle, in harmony with this thought, writing to the Corinthian brethren, as you will find recorded in the twelfth chapter of first Corinthians, says:—

“Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacked.”

This involves, as I understand it, the principle in the law of God, the law of Christ, the law of liberty, which requires that strength should be taken from where it is least needed and placed where it is needed more. In our efforts to become perfect we are to build upon this principle, the strong helping the weak, lifting them up, bringing them to the condition that they themselves occupy. And in turn, those who are stronger than they, occupying a higher plane, enjoying more light, shall impart, and thus from the weakest to the highest, there may be help, each contributing a part of his strength to the assistance of others.

While I think about it, I am persuaded that all nature teaches this doctrine. Everywhere, wherever we may look in the creations of God we find that the natural laws of God operate upon that very principle, that material or strength not needed in one place is taken from there and placed where it is needed more, that there may be a nearer equality brought about, by and through this principle of sacrifice, taking from one to give to another. The air with which we are enveloped, the clouds that float above us, the spear of grass that grows by the way-

side, the blooming flower that cheers us, the animal kingdom, everything, everywhere is governed upon this principle of sacrifice, sacrificing one part of creation for the good of another part. We inhale the pure atmosphere, thus gathering from the air around us material for our existence. Thus the atmosphere contributes a part of itself to our good. When we have thus used it, we exhale the poisonous part into the atmosphere, it falls to the ground, and it is said that it assists vegetation. Thus the part that we do not use is made to do duty in helping some other part of God's creation. The very flowers that bloom in our gardens are made to contribute to our comfort, while we contribute to their existence and perfection. Were it not for the protection that we afford them, or that we govern them in such a manner that they can provide for themselves, our domestic animals would perish with hunger or cold. Thus they depend upon us for existence; while they contribute valuable service at our demand that our existence may be made more perfect; or in other words, more joyous. The very flower that blooms in our gardens to cheer us with its rich perfume, contributes, as you know, a part of itself to our comfort, while we with tender hands cultivate it, care for it, that it may exist. It might exist in some form without our cultivation, but experience has taught us that the vegetable kingdom can be improved upon, and also the animal kingdom may grow and may thrive to a certain extent in their wild condition, but they can be brought into a better condition by the teachings of man, when they are controlled by man.

So, as I have said before, in all nature this doctrine, of one contributing for the good of the other, is taught. And when I turn to the word of God and find the same principle taught there, I could not disbelieve its statements without disbelieving my own eyes and my experience. When I see this principle taught in the word of God and realize that nature is in harmony with it, I must believe that the Author of this book is the Author of nature that surrounds me. But while it is a fact, that we are all contributing to the good of each other, that the creation is one, is a unit, and we are only component parts of the grand whole, yet we must

not expect to receive too much help from other things and other persons, while we contribute nothing to the good of others. If we would be worthy to stand in our places as a part of God's creation, we must so utilize the possibilities that surround us, gathering from the elements that surround us, the materials for our growth, the elements we need, and so use them that we may be useful. The man who in a business capacity is all the time gathering from those around him and contributes nothing of any value to them, is a curse to the commercial world. And upon the same principle the man who in a moral sense is affected by the elements by which he is surrounded, and thus made better, and does not contribute anything of moral worth to the good of society in which he moves, is a curse to that society. And it is just so in regard to spiritual matters. If by association with the Saints we are benefited by it, it is well. The good that comes to us we ought to appreciate. But if we utilize this good to the building up of ourselves, while we contribute no spiritual light or comfort to our associates, then we are of no account to the church or body of Christ. It is well for us, perhaps, that we remain in the fold, drone though we may be, and sip the honey that the bees gather, if we can do no better, for we might die outside of the hive. But if we want to be of use, if we want to really fill a place in the kingdom of God, and fill it with such acceptability that we may hear the Master say by and by, "Well done," we want to gather to ourselves strength from all with which we are surrounded, gather as the vegetable and the animal kingdoms do, from the materials surrounding us, that which will add to our growth, for if we do not, rest assured we will never attain to what we are desiring; we'll never hear the voice of the just Judge saying, "Well done." Merciful though he may be and is, he will not tell an untruth for the purpose of benefiting you or me. And for him to say, "Well done," if we have not done well, would be an untrue statement.

Well, now, while it is a fact that we can benefit and build each other up, and it is our duty to bear the burdens of the weak, and it is our duty, wherever we find one that we can assist, to assist them yet we are met in the face of this

investigation with the thought that we can never attain to what we are commanded to attain to through and by our own resources. We are commanded to be perfect, even as our Father in heaven is perfect. Our experience tells us that though we may work upon that principle and apply ourselves never so zealously and diligently, we cannot attain to that condition. But is this matter limited? We see degrees of progression here, one part of creation higher than another, and we go up step by step until we get to a certain condition. There we pause. Our minds may press the bounds of thought, like the caged bird presses the bars of its cage desiring to go farther, but we come wearily back to the confession that the old philosopher was right when he said, "We cannot know anything of God unless some man who knows more than man can naturally know, comes and teaches us." While we realize this, while this lesson is forced upon us from our experience and observation, yet we are reminded that we cannot attain perfection by virtue of any help rendered us by man, who is and ever must be if uninspired imperfect at best, so there must be some way by which we can pass those natural bounds that are set to the thoughts of man, or else we can never fill the measure of our creation nor never arrive at that condition that our text tells we are under obligations to, to be pleasing in the sight of God; namely, be perfect as our Father in heaven is perfect. If, then, there is a higher intelligence than man, and all nature, of which we have been talking to-night proclaims that there is, this world with all its grandeur and beauty proclaims aloud the thought and impresses the conviction that there is a God, that there is a power beyond the power of man; this being true, will not the same principle hold good when that which is higher than man is taken into consideration. And as we have seen that God ordained that the higher should support the lower, that the stronger should come to the help of the weaker, will not this principle hold good as regards the powers that are of God? And is it not conclusive to every thinking mind that from that higher power, that source of love, that infinite intelligence that reigns on high, there may be contributions made to

our good, and thus we may be lifted up? The testimony of the Apostle Paul is to the effect that such a thing is possible. He says that "Eye hath not seen," speaking of the natural eye, doubtless, "nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." He admits that there is a bound set to the thoughts of man that he cannot go beyond, but yet he adds, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." His testimony, then, is to the effect that this principle of the stronger contributing to the good of the weaker is true, when it includes God as well as when it includes nature alone, and that from that source of power and light above a man may receive knowledge of things, that the strongest mind in its natural condition can never receive.

There is another thought that I want to call your attention to right here, and that is this: It is exemplified in our everyday life, in our practice, that present preparation is necessary for future happiness or future usefulness. We take that matter into consideration in the first place, when we consider these little ones that are placed in our care. We consider the best means of preparation, that the future may bring them health, happiness, virtue, peace, and prosperity, and that will perpetuate their life so long as possible, and from our own experience we draw and impart the information to those that are committed to our care, both as to the protection of their body and as to food for their mind, we realize to some extent what they will have to meet in the future life, or in the future days of this life, I would say, and so wisely prepare, so far as we can, for that. We employ the best talent we can, and spare no expense, or should not, in getting them as well equipped for life as possible. If they are obedient, if they are careful, if they are wise in following the right instructions, we say they are saved. And if they disobey the counsels and instructions given, they depart from the path of rectitude and sink into moral degradation, we say they are lost, employing the same terms that are employed in the gospel, as regards the future state of man. Now we are drifting out from this pres-

ent life. Our friends are leaving us every day. They are borne out upon the dark tide, far from our reach. Though our sympathies may go after them, though our love for them may never die, we can do them no service. We can hope for them, but we can make no preparation for them. We may follow them. We know that soon the black ship of death will call for us, bear us out upon that sea of eternity, and shall we make a preparation for it? Would it be wise for us, as in this life, and in domestic affairs, to prepare for the world that is beyond? And does not our experience teach us most emphatically that if no present preparation is made, no future enjoyment and no future usefulness can be ours? This being a fact, then, we must know something about what is on the other side, or else we cannot make preparation, and hence we are lost.

I lay down here a few self-evident propositions that I think if you will consider, and consider well, you will think conclusive as to the needs of a man communing with a higher power and receiving intelligence that he cannot receive from man, that will enable him to rise to that degree of wisdom and light that he may be saved in the kingdom of God. First, Man's mind is finite. Second, Truth is infinite. Third, The finite cannot comprehend the infinite. Hence man cannot comprehend the whole truth. And as partial truth is incomplete, so man must remain incomplete, or imperfect, unless inspired by the infinite. He may comprehend a part of the truth, but within this narrow limit the mind must ever dwell if uninspired. There may be, there are certain truths, many of them have been discovered; many of them remain yet to be discovered; but within that limit truth is not all found. Beyond it, above it, there are grander truths than the mind of man can possibly think of, and the only way for a man to become perfect, the only way for a man to be in possession of those truths, those grand and important things that will prepare him for future life, is to be inspired of God; inspired by the mind of the Infinite, that his mind may be made quick to perceive the truth that shall be presented to him.

While the world mocks at the doctrine taught in the gospel of Jesus Christ, that

it was necessary for Christ to die, it was necessary for him to be sacrificed for the good of men, while they tell us that if God was a loving parent, as he is represented to be, he would not have given his Son into the hands of wicked men that he might be slain, might die the ignominious death that he did, I see in the sacrifice that Christ made the same principle developed that is known to exist throughout all nature, that of a higher contributing to the good of the lower. And the very principle upon which Christ died, the very principle on which the sacrifice was made in heaven for the good of man, is exemplified, as I said before, in the flower that blooms in your gardens. It has been made to grow, to the condition that it now is in, by the sacrifice of the elements. The air and the earth have contributed to create that blooming flower, and not always under the most beautiful and pleasant circumstances, either; the heavens have wept over it; the clouds above it have been dark as a pall and gloomy has been its surroundings; but even out of that gloom and darkness it has gained strength, until it has bloomed in its beauty to cheer you. The sacrifice of earth and air have combined to cheer you but for a moment. And if God, who reigns above, would create the flower by the sacrifice of other things simply to cheer you, and make you happy, would he not, and did he not act in sympathy with that very principle, and was not the sacrifice made by Christ in perfect touch with nature as we understand it, when he quit the glories of heaven that he might elevate us to the condition that he occupies himself? Was he not in harmony with all we know of nature, of the very best thought of man, when he prayed that "Those whom thou hast given me may be with me where I am; that they may behold my glory"? I have sacrificed myself that they might be lifted up and made perfect. That is the principle.

I am not so much interested as to when we shall be perfect, as to the point of time when this work shall be consummated, as I am in regard to the process by which it is to be done. I am perfectly convinced that it can never be done except by our communing with God, by our receiving intelligence to our mind from the mind of him. I understand that to be

inspiration. That, to my mind, is the very gist of the matter. It is one mind bestowing on the other its own powers of perception, its own powers of understanding that the weaker may be able to comprehend the greater. That is the reason that we are told that man by his wisdom cannot find out God, and we are told again, "No man knoweth the Father, but the Son, and he to whomsoever the Son shall reveal him." And what is it to reveal him? He cannot be revealed to us in word only. That would be an impossibility. Words used by the stronger mind are not always comprehensible to the weaker although words are useful, of course; they are needy means that intelligence may be conveyed, but words only, I say, are not sufficient to reveal God to us. Hence if we think, as some preach, that we have the gospel of Jesus Christ in its power to save because we believe in the word, or more properly speaking, as it was said to-day, the record of the word, the history of the word, we have made a mistake, for the simple reason that though the words may be plain as it is possible to make them, we cannot comprehend them unless inspired of God. I read here in the twenty-fourth chapter of Luke that when Christ appeared to the disciples, men who had had excellent privileges, so far as hearing the word was concerned, that had sat at the feet of Jesus Christ and heard the words of inspiration that dropped from his lips in all their eloquence and power, when he appeared to them I remark, he opened their understanding that they might understand the Scriptures. If they could have understood them without this opening of their minds it would not have been done; it would have been superfluous; but they evidently did not comprehend, and hence the necessity of the power from on high to give to their minds sufficient faculty to understand the word of God.

I want to quote right here a little of my own experience. Nobody will object if I don't.

For several years my chief desire was to see, and have the privilege of conversing with an angel. I prayed for this honestly believing that could I converse with one all doubts would be removed, but it never occurred to me all that time, that if I did see him and hear him, and he expressed what I wanted to know

something about, I would not have sense enough to understand him, and that what caused doubt was lack of comprehension, hence doubt must remain. What I wanted, what I needed, was not to be told simply what was right, but I needed power to comprehend it when it was told. What I needed was inspiration from God; yes, I needed help that my mind might be enlarged to that extent that I could grasp the words of truth and know what they meant. We talk about inspired truth. To me the words are meaningless. To me, one truth is just as much inspired as another. We do not need particularly an inspired truth in contradistinction to another truth, but we need inspired minds to comprehend the truth. Our minds can comprehend a certain amount of truth, but we want more than that if we are ever going to be perfect, if we are ever going to arise to the heights of wisdom that it is our privilege to arise to, where we can be with God and enjoy this world and this creation when it shall have arrived at a perfect condition. We want minds stronger than we have now, minds that can soar higher, penetrate deeper into the mysteries of God. It can only be done by our minds being inspired.

Upon this principle of the greater contributing to the lesser I account in my own way for what we call miracles. The world has believed, and some very intellectual men have taught, that for a miracle to be performed, nature's laws must be suspended, and I believe that in some dictionaries it is so defined, that miracle means a suspension of laws. I do not believe this. I do not believe it in its limited sense; namely, that it means a suspension of known laws. I believe it is the operation of a higher law, and I define miracle to be this: A result the cause of which we do not comprehend. There is no less a cause governing it, in my opinion, than there would be if we did understand that law. There are apparent suspensions of law in nature, but they are only apparent, or the friction consequent upon the world not having attained to its perfect state. We witness things daily which apparently conflict, even in things natural. It is because of the fact that sometimes objects are controlled by a certain force, sometimes by a higher force, and everything in this world is subject to the higher force with which

it comes in contact. I take that book and throw it upwards. So long as the power that I exercise is in force, it goes upward to the extent of my ability to resist the force of gravitation. When it has reached the limit of my power, then a higher force takes possession and draws it down. I can overcome it but for a moment in a limited way. But in a general sense, the force of gravitation is the stronger and the greater, the unlimited power. I have gained, it would seem, a temporary advantage over it. But it is only temporary, and soon it is spent. We take, for instance, water, and we generally say that it always runs down hill. But, as Father Lambert says in reply to Ingersoll, it is not altogether true. Water, like everything else, is subject to the higher forces that it comes in contact with. God has ordained that it should come from its height, where it rises in the spring in the mountains yonder, and comes down upon the plains for the good of the flocks that feed therein, and to water the plains that it may contribute to the good of vegetation, and again takes it up, carries it back by known laws, until it gets to the heights above and comes down again. When it is coming down from the higher point of earth to the lower, it is attracted by gravitation, but another force takes it and carries it upward. And so it is sometimes going up, sometimes going down, and yet there is no real suspension of law. It's all in harmony. When one force has carried an object as far as it can be utilized for benefit, another force takes possession of it, or it gets in some other condition so it can resist that force, and it goes in a different direction. We don't call that suspension of the law.

We see a tall tree standing here erect, and we say that nature caused it to grow. But when the atmosphere becomes agitated into a tornado, or a cyclone, and it is wrenched in two and falls, there is apparent conflict. But we don't say that there is inharmony in nature. There may be to some extent, and we may not understand always why it is. There is a great deal of phenomena in this world that we cannot explain. Just so. I do not believe that the miracles that are recorded in the word of God, or which you and I have witnessed, are the result of the suspension of God's law. They were and

are results seen, the cause of which we cannot comprehend and so we call them marvelous, wonderful, miraculous. So they are to us because accustomed to see these things controlled by certain forces, and now we see them move through the operation of another force, a force that carries the mind or the body into a condition that the forces we put in operation cannot do. Our minds may, by the inspiration of God, leap beyond the bounds that are set by nature, the force of that power of mind that operates upon our minds may thus control, and yet the law by which we are governed in this life is not suspended, simply placed in the condition subject to a higher force. The body may often be afflicted, as it often has been, and according to the record here, and by our understanding of certain laws that govern, we may say that the disease is stronger than the body; that it is an incurable disease; that the skill of man has never been able to meet it and to stay it. And if it is said that that body has been restored, or anybody teaches that it can be restored, somebody's ready to say, "I think nature's laws would have to be suspended." Not so. The power of disease may be stronger than this body. It might waste it away and take it, if no higher power intervenes; but the higher power than diseases of the body, comes to the rescue, and just as the body may be subject to that disease, so that disease must be subject to the force stronger than it. When that force comes upon it, staying it, there is no suspension of law. It is simply the operation of law all along. It is the controlling of the weaker by the higher, or the higher suppressing the weaker, where that weaker power is injurious. That's all. It's not a suspension of law in any respect or in any regard. That is as I understand it.

I don't ask any of you to accept my theology unless it suits you, but I believe, that as I have stated, and I will state it again in conclusion, that we are dependent upon each other; we are dependent upon all nature; and everything that God has created speaks in tones louder than thunder telling us that it is the duty of the stronger to bear the burdens of the weak. And if we become so selfish that we do not see our duty towards our fellow man, not only towards our friends,

but if we become so selfish that we do not comprehend in our desires, in a word, love those that hate us, pray for those that spitefully use us and persecute us, and say all manner of evil against us, if our love for humanity is not so broad as that, we shall never become perfect; we shall never arise to that condition that we have been invited to arise to. We must contribute where we are strong, and in turn we must receive contributions from those that are stronger than ourselves; from the power that is above. But we cannot depend solely upon anything earthly, we cannot depend solely upon anything mortal, for we have had experience enough to teach us that man is so weak that he cannot arise to the influence required to lead us to perfection. Not only that, we cannot always rely upon that influence being absolutely correct. Mistakes are liable to be made by anyone, and as I have indicated in what I said once before, the mind of man is too weak to prevent mistakes, and if inspired men of the past have made mistakes it does not argue against the necessity for inspiration, but for the necessity of a more complete inspiration. That they have made mistakes I do not doubt, and I expect inspired men to make mistakes, not because of their inspiration, but because they are not sufficiently inspired to make them infallible. And when we reach beyond, when we would ascend to the realms above, that we may prepare ourselves for a happiness in the world to come, we must receive help from on high, from a limitless mind, from the infinite mind, we must receive the strength and the intelligence that will enable us to comprehend, that we may get in a condition to live, and we may by and by arrive at that condition we are commanded to arrive at, be perfect, even as your father in heaven is perfect.

I am not going to stop to say what I believe would be the condition of a perfect man but the very organization of the church, that that God has designed and revealed to the world in ancient times, and again reestablished in our times, is a means towards that end. It is for the purpose, Paul tells us, of bringing about this very condition of

things that we may arrive at perfection, men may receive from God, and impart to the people, and the people may also receive from God, as we heard to-day, to comprehend the teachings of those who are sent. Without this comprehension, the words would be empty and void; they could not be understood. But with the inspiration of God's Spirit to help them to understand, the work may be built up, and Paul says that "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints," and other purposes. For the perfecting of the saints; that is, to build them up, educate them, teach them, while the power of God shall move them to a comprehension of the right, and thus they may be brought to that condition of perfection that is required under the law. And again Paul writing to the Colossians, says, "Whom we preach," (speaking of Christ,) "warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus." That's what they teach for, warn every man, teach every man, that they may present every man perfect in Christ Jesus. They will need, however, as I said before, to commune with God, and if they have communed with God and received wisdom to teach, they will be so far advanced and broad in their teachings that they cannot be comprehended unless men have the privilege to be inspired too, that the body may be built up together, and every joint supplied in its proper place, until the church is made perfect. That's the principle.

I leave it with you for your consideration, asking you to remember that while you receive, in any avocation or in any position you occupy in life, if you are an honest man, if you want to do your part, if you do not wish to be a drone in society, in business, or the church, strive to so gather from the elements around you and the light bestowed upon you, that you may contribute as well as receive. May God help us to do our part in this great creation, is my prayer. Amen.

(Reported for the *Herald* with the Edison phonograph by F. E. Cochran.)

## EGYPT IN THE TIME OF MOSES.

SIR JOHN WILLIAM DAWSON, in a recent issue of *The Expositor*, London, says: We are only beginning to understand the height of civilization to which Egypt and other ancient countries around the Mediterranean had attained even before the time of Moses. Maspero and Tomkins have illustrated the extent and accuracy of the geographical knowledge of the Egyptians of this period. The latter closes a paper on this subject with the following words: "The Egyptians, dwelling in their green, warm river-course, and on the watered levels of their Fayoum and Delta, were yet a very enterprising people, full of curiosity, literary, scientific in method, admirable delineators of nature, skilled surveyors, makers of maps, trained and methodical administrators of domestic and foreign affairs, kept alert by the movements of their great river, and by the necessities of commerce, which forced them to the Syrian forests for their building timber, and to Kush and Pun for their precious furniture-woods and ivory, to say nothing of incense, aromatics, cosmetics, asphalt, exotic plants, and pet the strange animals, with a hundred other needful things." The heads copied by Petrie, from Egyptian tombs, show that the physical features of all the people inhabiting the surrounding countries as well as their manners, industries, and arts, were well known to the Egyptians. The papers of Lockyer have shown that long before the Mosaic age the dwellers by the Euphrates and the Nile had mapped out the heavens, ascertained the movements of the moon and planets, established the zodiacal signs, discriminated the poles of the ecliptic and the equator, ascertained the law of eclipses and the precession of the quinoxes, and, in fact, had worked out all the astronomical data which can be learned by observation, and had applied them to practical uses. Lockyer would even ask us to trace this knowledge as far back as 6,000 years B. C., or into the post-glacial or antediluvian period; but, however this may be, astronomy was a very old science

in the time of Moses, and it is quite unnecessary to postulate a late date for the references to the heavens in Genesis or Job. In geodesy and allied arts also, the Egyptians had long before this time attained to a perfection never since excelled, so that our best instruments can detect no errors in very old measurements and levelings. The arts of architecture, metallurgy, and weaving had attained to the highest development; civilization and irrigation, with their consequent agriculture and cattle-breeding, were old and well-understood arts; and how much of science and practical sagacity is needed for regulating the distribution of Nile water, anyone may learn who will refer to the reports of Sir Colin Scott Moncrieff and his assistants. Sculpture and painting in the age of Moses had attained their acme, and were falling into conventional styles. Law and the acts of government had become fixed and settled. Theology and morals, and the doctrine of rewards and punishments had been elaborated into complex systems. Ample material existed for history, not only in monuments and temple-inscriptions, but in detailed writings on papyrus. Egypt has left a wealth of records of this kind, unsurpassed by any nation, and very much of these belongs to the time before Moses; while, as Birch has truly said, the Egyptian historical texts are, "in most instances, contemporaneous with the events they record, and written and executed under public control." There was also abundance of poetical and imaginative literature, and treatises on medicine and other useful arts. At the court of Pharaoh, correspondence was carried on with all parts of the civilized world, in many languages, and in various forms of writing, including that of Egypt itself, that of Chaldea, and probably also the alphabetical writing afterward used by the Hebrews, Phœnicians, and Greeks, but which seems to have originated at a very early period among the Mineans, or Punites, of South Arabia. Educations were carried on in institutions of various grades, from ordinary schools to universities. In the latter, we are told, were professors or "mystery-teachers" of astronomy, geography, mining, theology, history, and languages, as well as many of the higher technical arts.