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# **REVELATION AND INSPIRATION.**

A Discourse Delivered Before the Young Men's And Young Ladies' Mutual Improvement Associations, in the Granite Stake Tabernacle, Sunday Afternoon, Jan. 15, 1905,

## BY ELDER B. H. ROBERTS.

- Analika Gal Malika.

### (Reported by Arthur Winter.)

Y brethren and sister, Plato, | Elder-We did not change the meanin his Tigneus, represents the philosopher Socrates as urging one about to begin a discourse

on the nature and origin of the universe to invoke the favor of the gods, to which Citias, who is the one selected to deliver the discourse, replies that all men who are right minded always seek the favor of the gods upon their enterprises, and then he proceeds to pray that his efforts may be agreeable to the gods and incelligible to those who are to listen.

On this present occasion it is not my purpose to undertake the discussion of a subject either so lafty or so difficult as that which the Greek had proposed to himself, and yet as I stand before you for the purpose of addressing you, involuntarily. I am happy to say, my heart is uplifted to God in prayer that what I have to present on this occasion shall meet with the favor of God, and at the same time be intelligible and faith-promoting.

I presume that all of us are more or less conscious of the fact that the doc-trines of the Church of Jesus Christ of Latter-day Saints, have been under-going a very crucial test of late. Many going a very crucial test of late. Many, principles fundamental to our faith have been the subject of investigation by one of the leading committees of the senate of the United States—the committee on privileges and elections— a committee than which I doubt if there is another superior to it in point of ability within the whole range of the senate committees. It is composed of men who frequently have to determine men who frequently have to determine questions of law as well as of fact, and in consequence of that its members are chosen from among the most dis-tinguished lawyers of the senate; they are men of learning and wide experi-ence, adroit in questions of logic, and capable of pursuing to ultimate analys is any question that may be presented for their consideration. It is such a body of men before whom many of the doctrines of the Church have been presented, discussed and thoroughly an-

alyzed. This the character of the committee conducting the investigation. The El-ders of the Church who have been call-ed upon to state some of the principles of our faith and place interpretations upon them, before the committee have been taken somewhat at a disadvant-age. They have been called upon to answer on the spur of the moment, without having opportunity to prepare their replies or weigh their words. their replies or weigh their words. Their answers have been purely extem-poraneous. Many of the questions have been sprung upon them in the way of surprise; and those adroit inquisitors (I do not use that term in its evil sense), the senate committee, have pur-posely led them through a labyrinth of questions in the hope finally of surprising them in some inconsistency Yet on the whole I think the Church has reason to congratulate itself upon presentation of cur doctrines fer these circumstances; and not difficult to believe that the brethren were sustained in their answers by a spirit beyond their wisdom; that God blessed them in the trial through which

they passed. It would be surprising, however, if in the course of so long an investigation, taken part in by

Senator-you have just stated you changed it. Elder-Not the sense, sir. I did not say we changed the sense. Senator-But you changed the phrase-

ology?

Elder-We simply put it in shape for publication, corrected possibly the grammar, and wrote it so that-Senator-You mean to say that in an Senator-you mean to say that in an inspired communication from the Al-mighty the grammar was bad, was it? You corrected the grammar of the Al-mighty, did you?" Another "smart" saying which ap-

parently appeals to the humor of some of our youth; and here and there you may hear now and then something said. an irreverent manner, too, about absurdity of correcting the Alabout

mighty's grammar. One other item: One of the Elders, pursued in the investigation by one of the most adroit of the senators, finds it necessary to make a correction of one of his statements, whereupon this

Senator-Have you had any revela-"Senator-Have you had any to the tion or commandment in regard to the testimony you should give in this case? Elder-No, sir. Senator-There is no inspiration of that or any part of it? Elder-As to the testimony I should elve here?

give here? Senator-As to the testimony you

ave given or are to give. Elder No; I do not know that I have,

particularly. I come here to answer the questions of the committee. Senator-But I want to know whether

Senator-But I want to know whether you are answering them under the di-rection of the Lord, according to your belief, or merely in your human and uninspired capacity? Eder-I believe I shall answer the questions that are asked me here as the Spirit of the Lord directs me, and truthfully.

truthfully. Senator-Do you mean to say that

the Spirit of the Lord directs you in your answers here? Elder-I believe so. Senator-You believe so?

Elder-Yes, sir.

Sider-Yes, sir. Senator-Then in your belief, did the Spirit of the Lord direct you to make the answer which you just took back and said was a mistake? (A pause and silence.) Well, if you cannot answer it I will not prove the Despinence it is control of the second

Previously this senator had said to the Elder: "Do you not think that in this learing it behooves you to be a little careful of your answers so that in so important a matter you do not have to take back in two or three min-utes what you have said?"

This is spoken of, according to reports that reach me, as a severe reproof ad-ministered by a "worldling" to one o believed himself to be an inspired man, and more or less of comment is made upon this circumstance, as upon the others I have named.

Now, this brings before you, not all that is said, but some few things that are said with reference to the investigation before the senate committee; and I think they touch questions of considerable interest on the subject of revelation. It is this subject I propose to consider, especially the effect these several incidents of 'h' 'nvestigation have upon the subject of revelation. Let us now re urn and consider these qu stons one by one. To begin with, let us have an under-

standing about revelation itself. As I that act by which God makes com munication to men. Inspiration is the name of that in us re, that divine in-flu nes, which perates upon the minds of 1.6n under which , y may be said to receive divine guidance. The inspira-tion who he success to the the most tion may be strong or it may be weak It may be so overpowering in its char-acter that the person for the time be-ing loses largely his own individuality and becomes the mouthpiece of God, the organ through wrich the Divine speaks to the children of men. There exists all degrees of inspiration, from human intelligence and wisdom slightly influenced up to that fulness of inspir-ation of which I have spoken. Revela-tions may be made from God to man in various ways. They may be made by God in His own proper person, speaking for Himself. On such occasions I take If that the revelation would be most perfect. I know of no more beautiful or complete illustration of such perfect revelation than that great revelation with which the dispensation of the fulwith which the dispensation of the ful-ness of times began, when God the Father and Jesus the Christ stood re-vealed in the presence of Joseph Smith, when every vell was removed, and the glory of God extended throughout the forest in which the Prophet had pray-ed, when he heard the Father speak to him as one friend speaks to another, saying: "Joseph, this is my beloved Son! For Him." Then followed a conversasaying: "Joseph, this is my beloved Son; For Him." Then followed a conversa-with this second Divine person, to i om he was thus so perfectly intro-duced, and from Whom he received the light and knowledge that laid the foun-dations of this great latter-day work. There was no imperfection whatsoever in that, revelation; it was complete, overwhelming, and one of the most re-markable revelations that God has markable revelations that God has leigned to give to the children of men. deigned to give to the children of men. Revelations may be made, and have been made, by the visitation of angels. such as when Moroni came and reveal-ed the existence of the Nephile record, the American volume of Scripture, the Book of Mormon; and who afterwards, from time to time, mat with the Proph-tion time to the anti-dimension and who from time to time, met with the Proph-et of the last dispensation and gave him knowledge and information as to the manner in which the Church should be organized, and how its affairs should be conducted. Then again, revelations may come through the operations of the Holy Spirit upon the mind of man such as it did when the Prophet Joseph took Urim and Thummin and with took Urim and Thummim and with them and by their aid, under the influ-ence of the Holy Spirit, translated the Book of Mormon into the English lanuage. In a similar manner the Lord fluenced the minds of His servants guage when preaching the Gospel, and thus delivers His word to the Church and

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In the premises. Mark you, when it comes to bestowing His power upon men, when He was selecting His prophets. He chose whom He would. That was a matter between Himself and them. Hence He gave the apostleship them. Hence He gave the aposition to to Joseph Smith, to Oliver Cowdery, and to David Whitmer, independently of anyone. But when these men were to effect an organization and exercise that power and authority upon others, then it must be with the consent of the others concerned and not otherwise then it must be with the consent of the others concerned, and not otherwise. This is the great principle that the Lord respected in the very inception of the great latter-day work, and which He still recognizes in the government of His Church-the principle of com-mon consent non consent. Allow me for a moment to call your

Allow me for a moment to call your attention to the very beautiful title of our Church, "The "Church of Jesus Christ of Latter-day Saints," it is called. Some might think the first half of the title, "The Church of Jesus Christ," would be sufficient. So indeed it is in a way It is Wis Church. His Christ," would be sufficient. So indeed it is, in a way. It is His Church-His by the price of His sacrifice. It is His as the depository of His truth. It is the institution He has called into ex-istence, and unto which He has given the mission of proclaiming the truth and, in addition the mission of perfect teath h addition to of perfecting that the mission of perfecting the lives of those who accept the truth. But it is not only "The Church of Jesus Christ;" it is "The Church of the Latter-day Saints" also. It is our Church, because we accept it, be-cause we enter it of our own volition; it is therefore the Church of our choice. God has conferred upon His Church and our Church the right of being governed by common consent of the mcm-bers thereof. It is this that astonishes bers thereof. It is this that astonisher our friends in Washington. They have They have been led to believe, by misrepresenta-tion, that this organization called "The Church of Jesus Christ of Latter-day Saints" is an ironclad institution, a powerful tweener to where sutherity powerful tyranny, to whose authority there are no metes or bounds; in which there are no checks or balances of authority; an ecclesiastical hierarchy that ominates the people and destroys in-vidual liberty, Suddenly they are conconted with the fact that, so far from being a tyrannical institution, not only the officers but the very revelations of God are submitted to the people for their acceptance! They then turn upon us and asy. They have been upon to bays their acceptance! They then turn upon us and say: Then you presume to have a veto power on God! Now, let us consider this matter for

few moments. But before doing so I call your attention to an utterance made in our own midst, less excusable han the "smart" utterances of these stute senators, because they doubt than the less are prompted in their remarks by ignorance of the subject; but what I am about to read to you is not the utterance of an ignorant mind, but rather that of a perverted one, because the writer knows better. Listen to this from a local daily paper:

"According to the testimony given by high ecclesiastics at Washington, revelation from God is not bind binding upon humanity until after it is voted upon and accepted by the Mormon peo-ple in conference. What an astound ng complexity, and what a narrow ligotry are here presented! As taught by Mormon theology, there is but one man on the carth at a time who is authorized to receive and pronounce the will of God. That man is the president of the Mormon Church. He receives a revelation containing com-mands to the children of men, obedience to which commands entitles the individuals to celestial glory, and dis obedience to which commands consigns dis the individual to the loss of glory in the hereafter. That revelation, how-ever, is not in force until some ten or twelve thousand people in the big Tab-ernacle at Salt Lake City have voted affirmatively upon It, and then it be-comes a law for the fifteen hundred millions of human beings upon the face of the earth. In other words, sacre-ligious as it seems, this doctrine assumes that God don't know His own mind; in still other words, His de-terminations are subject to revision by ten thousand human creatures, who constitute a kind of a supreme court, whose conclusions are binding not only upon themselves, but upon hundreds of millions of human beings who never

Him to teach those great moral maxims which have governed those millions of God's children for lo! these many centuries. It is willing to re-gard Gautama, Buddha as an inspired servant of God, teaching a measure of the truth, at least giving to these peothe truth, at least giving to these be-ple that twilight of truth by which they may somewhat see their way. So with the Arabian prophet, that wild spirit that turned the Arabians from worship-ping idols to a conception of the Creator of heaven and earth that was more excellent than their previous conception of Deity. And so the sages of Greace and of Rome. So the reformers of early and of Rome. So the reformers of early Protestant times. Wherever God finds a soul sufficiently enlightened and pure; one with whom His Spirit can com-municate, lo! He makes of him a teacher of men. While the path of sensuality and darkness may be that which most men tread a few to para which most men tread, a few, to para-phrase the words of a moral philosopher of high standing, have been led along the upward path; a few in all countries and generations have been wisdom seekers or seekers of God. The ave been so because the Divine Word Wisdom has looked upon them, choosing them for the knowledge and service Himself.

In the presence of such a magnificent concention of God's hand dealings with His children in the matdealings with His children in the mat-ter of imparting divine truth to them as this, is it not infamous for a man--one who poses, too, as knowing some-thing of "Mormonism"--to represent the Church of Jesus Christ of Latter-day Saints as being so narrow and bigoted as to believe that they legislate in their conferences in all spiritual mat-ters for the whole world; that all man-kind must wait upon their action for kind must wait upon their action for a revelation of God's truth: that God's word is given or withheld from mal-kind by their vote; that they have con-stituted themselves a sort of supreme court to determine what is or what is not God's word for the one thousand not God's word for the one thousand five hundred millions of souls inhabiting In conculding his utterance the earth! the editorial writer in question closed the passage I quoted with the question "Could absurdity go farther?" I will close mine with a question no less strik-ing: Can infamy go farther than his misrepresentation of the doctrine of the Church of Less Christ of Latter-day Church of Jesus Christ of Latter-day Saints in respect to revelation?

While it is held by the Church, nay, aught by the very revelations of God themselves, that there is but one man at a time who is entitled to receive revelations for the government and guidance of the Church—and this in or-der to prevent confusion and conflict —still it is nowhere held that this man is the only instrumentality through s the only instrumentality through which God may communicate His mind nd will to the world. It is merely aw operative within the Church itself and does not at all concern the world

outside the Church organization. When the Church votes upon the ac-ceptance of any revelation, whether it is one respecting doctrine or the ap-pointment of officers, it acts for itself Its vote in no way concerns, alone. for their praise or cens outside of the Church censure. either for neople. merely the exercise of a right con-ferred upon the Church in the very in-ception of its organization; for it is very inpart of the law itself, that no rule or law, shall be binding on the Church; and no officer shall hold position in Church but upon its own free sent. This is no new doctrine. It the consent. government of the world. What moral government of the world. What moral law may not men in their individual capacity reject? From the beginning God's law stood, "Thou shalt not kill." Yet Cain killed Abel and from that day to the present many men have vio-lated this, God's law. And so with evey law whether given directly of God, or hrough His servants the prophets. Man is by the nature of him a free moral agent; and that agency of his involves the liberty of violating the laws of God is well as the liberty of respecting hom. He is free to accept righteous-ness and attain heaven. He is equally free to follow after wickedness and go to hell if he so elects, though he must not complain if he finds not there the joys and comforts of heaven. Agency or freedom that would mean less than this would mean nothing. It would be neither freedom nor agency. What men may do in their individual capacity the hurch may do in its organized capa city with, of course, similar results to the institution; for if the time should come that the Church in the exercise of those rights and that freedom which God in the beginning bestowed upon her should persistently reject His word and His servants until she became corand his servants until the became cor-rupted, God would repudiate and dis-own her as His Church, just as He would reject and condemn a wicked man. Thank God, the Church of Jesus Christ of Latter-day Saints, so far, has doctrines proposed to her as divine law by the Prophets of God; and also, in the main, those men whom a divine inspiration has suggested as her officers An incident in the history of ancient Israel illustrates this doctrine of liberty enjoyed by the people of God in their corporate capacity. From Moses to Samuel the childen of Israel had been governed by a succession of judges, in-spired men, appointed of God to be rulers or rather public servants li Israel, which government of in-spired men appointed of God con-stituted a divine order of government, so that it may be said that the people were governed of God. Finally, however, during the administration of gov-ernment by the judge and Prophet Samuel, the people grew weary of this form of government and clamored for a king. They were ambitious of being like other people by whom they wer-surrounded. They longed for the world ly pomp and circumstance and glamor of a kingdom. Samuel, the stern old judge, zealous for his God, withstood their demands, until at last the Lord spoke and said to them: "Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee but they have rejected me that I should not reign over them. \*\*\* Now therefore, hearken unto their voice; howbeit yet protest solemnly unto them and show them the manner of the king that shall reign over them." (Samuel viii.) Samuel followed the directions of the Lord, and pointed out to the people the disasters which would befail them if they adhered to their in-statence for a king. All to no purpose, however, a king they would have. God respected their right to have the kind of government they desired, though it involved a rejection of Himself—"a veto upon God." Had not the grave and fair minded senator of Massachusetts -now unhappily departed this life since colning the phrase here criticised -momentarily forgotten this very cele-

progress until they repeated and ac-cepted the rejected truth. The truth remains—that is the answer to the senator's question. Human conduct does nat affect the truth. As one of your own poets has said:

"Though the heavens depart, and the earth's fountains burst, Truth, the sum of existence, will weath-er the worst, Eternal, unchanged, evermore!"

Taking up now the other question-that of correcting the Almighty's gram-

n defining what I understood revelation to be, and the manner in which it may be communicated. I have already stated that when we have a communi-cation made directly from the Lord Himself there is no imperfection what-ever in that revelation. But where the Almighty uses a man as an instrument through whom to communicate divine wisdow the manner in which that reve-lation is imparted to men may receive a certain human coloring from the Prophet through whom it comes. We know this to be true, because we have the words of different Prophets before us by which we may test the matter. We know, for instance, that the mes-sage delivered to Israel through the Prophet Isalah possesses different characteristics from the message delivered through Jeremiah, or through Ezeklel, or through Amos. It seems that the inspiration of the Lord need tot necessarily destroy the personal char-acteristics of the man making the com-munication to his fellowman. To fluerrate what I mean. I waman To illustrate what I mean: I remem-ber one of my old teachers calling our attention to the fact, and demonstrating it, that a ray of white light was not so simple a thing as we might think it to be. When you see a white ray of sunlight streaming through some winor other aperture into a dark o, you might think that that bar of white light consisted simply of one white ray. But the teacher referred to of white light consisted simply of one white ray. But the teacher referred to took a prism and caused such a ray of light to fall upon that prism, and upon a dark screen opposite we discovered that the rays of light composing the white ray were separated into various colors—blue, orange, red, green, and the various other colors of the several rays that entered into and made the

Tays that entered into and made the while ray; and as he went on using one prism after another for this illustra-tion. I discovered that the sharpness and clearness with which the separaion of these several rays were made tion of these several rays were made depended somewhat upon the clearness. and purity of the prism through which the light passed. And so in after years it occurred to me that this might be used to illustrate how the white ray of God's inspiration failing upon differ-ent men would receive different ex-pressions through them, according to the characteristics of those men. So it is that Islah preserves his identity. the characteristics of those men. So it is that Isiah preserves his identity. Amoshis, Ezekiel his, Moroni his, Alma his; and so with the prophets of our own day. I suppose if the Lord had re-vealed the existence of the Book of Mormon to a man who had a perfect knowledge of the English language, a grammarian, and perfect in literary at-tainments, then no doubt we would have had a translation of the Book of Mormon without fault or blemish so far as the grammar is concerned; but of Mormon without fault or blemish so far as the grammar is concerned; but as it is it pleased God in His wisdom to appoint that mission to one who was not learned in the English language, whose use of the English language was ungrammatical, through failing of oppor-tunity to obtain the necessary unstructunity to obtain the necessary instruc-tion in his youthful days. Consequent-ly we find errors in grammar in the translation of the Book of Mormon, like this: "Whoredoms is an abomina-tion to the Lord." Marvelous, is it not? Ungrammatical—a plural subject and a singular verb! But what of the truth? you are not in doubt about that, are you? Does it make the truth any more real or forcible to use grammatical terms in which to express it? Whore-doms are an abomination to the Lord? Well what is the essential thing tion? The essential thing is revelation? truth that it conveys; and it matters ot whether you say whoredoms "is" abomination or whoredoms "are" an abomination to the Lord. The truth again, in the bottle Lord. The truth remains that whoredoms are abhorrent to God, and that is the main thing. Again, in the Doctrine and Covenants you find this language: "The Spirit and the body is the soul of man, and the

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opposition did not at times gain some seeming advantage; if by quip or quirk they did not make inconsistencies appear in the answers of the brethren. pear in the answers of the brethren. I want to filustrate this and call the at<sup>4</sup> tention of the young people to some of these circumstances, for I have dis-covered incidentally that some of the catch phrases that have been coined this investigation are having r less influence on the minds of more or our youth.

example, during the investigation For example, during the investigation referred to the question of our belief in revelation was brought up. It is a matter of common knowledge among you, of course, that we believe in reve-lation from God to ma. We believe that the Lord has revealed Himself in the day in which we live; that a dis-monstrian of the General has been given pensation of the Gospel has been given unto prophets in this age of the world; that divine communication between the earth and the heavens has been re-stored; that a channel of communication has been permanently established by and through which the mind and the will of God may be made known to men. This truth, so commonplace with us, seems a matter of seven days' wonder to the senate committee in question. In the course of investigating this subject of revelation the idea was developed that a law revealed from God, before it became binding upon the Church, was submitted to the people in conference and they voted to ac-cept or reject it. Then this question was asked:

was asked: "Suppose a revelation is given to the Church, and the Church in conference assembled rejects it by vote, what re-mains? Does it go for nothing?" "To which answer was hade, in sub-stance, that if the people rejected it, it would go for nothing for them—that is, so far as the people were concerned. "Then the questioning" antinues:

Then the questioning ontinues: "Senator-Then accold to your faith the Lord submits his decrees to the judgment of the people, and does not desire them to be obeyed by any-body unless the people approve? Elder-He desires them to be obeyed

everybody, but He lets everybody do

just as they please. \* \* \* \* Senator-You would then, as I under-stand you, please to follow the people, and not the Lord, under those circumstances. Is that true? Elder-The Lord has so ordered that

when He appoints men, as He did do in the revelations here [the revelations that had been under discussion], and named the Apostles and the other general authorities of the Church, He com-manded that they be presented to the Church and sustained or rejected, and whenever the Church has rejected, and whenever the Church has rejected, any man he has stepped aside. Senator-A sort of veto power over the Lord! (Laughter)."

This last remark is one of the catchy phrases which some of the youth of Israel are permitting themselves to be pleased with. A veto power on God! We want to investigate that presently, and I think we will be able to discover that it is smart rather than profound. Again, when the subject of the Mani-festo (meaning that instrument through which plural marriages were discon-tinued in the Church) was under dis-cussion, one of the brethren chanced to remark that he assisted in framing the document for publication; where-upon this colloquy took place:

Senator-1 understand this Manifesto was inspired. Elder-Yes.

Senator-That is your understanding

Elder-My answer was that it was inspired. Senator-And when it was handed to

you it was an inspiration, as you un-derstand, from on high, was it not? Elder-Yes. Senator-What business had you to change it?

Through all these various means God eaks, and it is our good fortune to His witnesses, that He speaks in hese various ways as well today as in ncient times

After giving many manifestations and communicating much of His mind and will to the Prophet Joseph Smith, the Lord said to him finally, with reference to the organiza-tion of the Church, that he must that be the Church, that he must call together in a meeting the several persons who had been baptized and submit the question to them as to whether or not they were willing that he and Oliver Cowdery should proceed to organize the Church of Christ, and if heywould accept them as their spiritual ders and teachers in the things of

marvel at the condescension of God. nd well may the world marvel at His ondescension in thus submitting a jucation of this character to those who come to analyze it and to comprehend it, I understand that God here recogniz-es a great truth, recognizes also the dignity of His children, and gives recnition to their rights and liberties

heard of the man through whom the law was promulgated, nor of the su-prem court that sustained it, nor of the law itself. If the Mormon con-ference approves God's word, the one billion five hundred millions other hu-man creatures are saved by it or damned by it, as the case may be: and if the Mormon conference rejects it, the one billion five hundred millions of other human creatures are not subject to it in any way, as it is not a valid command from God Almighty. It is not God then who holds the power of condemnation or of salvation; bu it is the Mormon conference which saves or damns the world of humanity at the whim of that conference. Could absurdity go farther?"

I think not! Absurdity can scarcely go beyond that representation of the matter. It is scarcely necessary for me to say to you that this presentation of the subject is not true. And yet I have positive knowledge that such a have positive knowledge that such a vain utterance as this has its influence among some of the youth of the Church! No; the Church of Jesus Christ of Latter-day Saints arrogates o herself no such powers as are here charged. On the contrary, the follow-ing appears in the Book of Mormon with reference to God's course in mak ing known his mind and will to the children of men:

"I [the Lord] command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to his works, according

to that which is written. "For behold, I will speak unto the Jews, and they shall write it; and I Jews, and they shall write it; and I will also speak unto the Nephites, and they shall write it; and I will also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I will also speak unto all nations of the earth, and they shall write it."

Then the Lord proceeds to tell how in the dispensation of the fullness of times He will bring together and unite in testimony the words that He has testimony spoken to these various peoples and ations

Again, it is written in the same book:

"Behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach His word; yea, in wisdom, all that He seeth fit that they should have: therefore we see that the Lord doth counsel in wisdom, according to that which is just and

true This is the "Mormon" theory of God's revelation to the children of men. While the Church of Jesus Christ of Latter-day Saints is established for the instruction of men; and is one of God's instrumentalities for making known the truth, yet He is not limited to that institution for such purposes, neither in time nor place. God raises up wisa men and prophets here and there among all the children of men, of their own tongue and nationality, speaking to them through means that they can omprehend; not always giving a fulness of truth such as may be found in the fullness of the Gospel of Jesus Christ but always giving that measure of truth that the people are prepared to receive. "Mormonism" holds, then, that all the great teachers are servants of God; among all nations and in all ages, They are inspired men, appointed to instruct God's children according to the the midst of which He conditions in finds them. Hence it is not obnoxious "Mormonism" to regard Confucius, great Chinese philosopher and moralist, as a servant of God, inspired to a certain degree by

brated incident in the history of an-cient Israel, or if he had taken time to think one moment of the great prin-cipies underlying God's moral govern-ment of the world. I feel reasonably satisfied that he would never have fashioned that irreverent phrase, "veto power on God," not even to win the laughter and applause of those who were present at its birth, or of those who, ape-like, repeat his unhappy

phrase But I must not overlook another point involved in that part of the tes-timony here being considered. Suptimony here being considered. Sup-pose a law is promulgated before the Latter-day Saints—a revelaed princi-ple of truth is submitted for their ac-ceptance—and then, in the exercise of that liberty, which God has conferred upon His Church, they reject it. The guestion is then asked, "What re-mains?"

Why, the truth remains! The action why the truth remains: The action of the Church has not affected that in the least. It is just as true as if the Church had accepted it. Our accept-ance or rejection does not make or mar the truth; it simply determines our own relationship to that truth. If we re-ject the truth, the truth still remains And, moreover, it is my own faith that a people who would "eject the truth re-vealed of God to them would make no

the body is the soul of man, and the resurrection from the dead is the re-demption of the soul." Again a plural subject and a singular verb. But what boots it? The great thing that man-kind is concerned to knew is the truth conveyed, that the soul of man is com-posed of spirit and body, and that it is the purpose of the redemption to save and unite spirit and body in one indi-vidual, to exist through time and through all eternity. To still further illustrate, and to show you the filmsi-ness of this "smart" saying to which we are coming in a moment: Old Baron Swedenborg was regarded as a mystic. He was a learned man, but his lips were not attuned to the perfect pronun-ciation of the English language. Occa-sional he spoke in English, but it was always broken. He delighted appar-ently to contemplate the prophets of the New Testament. In apasking of them the always broken. He delighted appar-ently to contemplate the prophets of old Israel and the prophets of the New Testament. In speaking of them the old man used to say in most solemn earnestness, "De vurid vas not worty of dem," and the audience sometimes laughed; but neither the laughter of the audience, nor the imperfection of pronounciation of the English words detracted from the solemn truth that detracted from the solemn truth that letracted from the solemn truth that the old man uttered. And so any im-perfection in mere utterance of a truth amounts to little or nothing. "He that hath My word,' saith the Lord, "let him speak My word faithfully. For what he speak My word foithfully. For what is the chaffio the wheat?"

Now, would it do any harm to take swedenborg's broken English and make it smooth by pronouncing it with per-fect accent. "They were prophets of whom the world was not worthy?" It does not hart the truth to so change does not hurt the truth to so change the expression of it, does it? Would it hurt the truth, the ex-pression of it, to say "the spirit and Vould it hurt the truth, the ex-ression of it, to say "the spirit and be body "are" the soul of man?" Or "whoredoms 'are' an abomination to the .ord?" Why, no. So in this Manifesto ssued by President Woodruff. What it there were imported or unprema-If there were imperfect, or ungram-matical sentences in it? What does the vorld care about that in the last anal-rsls of it? The great thing in the ysis of 11.7 The great thing in the instrument was, and the great truth that the Lord made known to the soul of Wilford Woodruft was that it was necessary for the preservation of the Church, and the uninterrupted progress of her work that plural mar-riages should be discontinued. Now, my expression containing that truth was all that was necessary. And so here is nothing of weight in the here is nothing of weight in the hrase "correcting the grammar of the limighty." We do not correct His Umlghty.' grammar. Perhaps the brethren made slight corrections in the grammar of Wilford Woodruff. The grammar may be the prophet's; the idea, the truth, is God's

Now, the third point; the one about men being constantly under the inspir-ation of the Holy Spirit; so constantsay or do is an inspiration that all they say or do is an inspiration of God, that all their answers to questions are in the nature of revelation.

Is there anything in the "Mormon" doctrine that makes it necessary to be-lieve that of men, even of high officials of the Church? No, there is not. We know that they do not always speak under the direct incution in the direct under the direct inspiration of the Holy Spirit; for some men high in au. thority, aye Apostles, have preached discourses for which they were finally excommunicated from the Church. They were not inspired in those in-stances, were they? Evidently not, When you come to think of human weaknesses and imperfections, and how ifficult it is for men living under effects of the Fall, and borne down with inherited tendencies also-when you inherited tendencies also-when you think how extremely difficult it is for even the best of men to rise above these things and walk constantly in the sunlight of God's inspiration, in the continued fellowship of the Holy Ghost, U. S. DEPOSITORY. FRANK KNOX President J. A. MURRAY Vice President W. F. ADAMS Cashier CAPITAL PAID IN, \$300,000. Banking in all its branches transacted. Exchange drawn on the principal cities of Europe. When Going East INTEREST PAID ON TIME DEPOSITS. Try the Illinois Central R. R The Short Line to Minneapolis and St. Paul. Unexcelled ser-vice to those points as well as Chicago and all points south. Be-tween Omaha and Chicago. The line runs through the best dis-tricts in Iowa and Illinois, pass-ing through Fort Dodge Water R. C. DUN & CO., 180 Offices. The Mercantile Agency. George Rust, General Manager, Idaho, Nevada, Utah and Wyoming. ing through Fort Dodge, Water-loo and Dubuque, Iowa, and Rockford and Freeport, Illinois. Offices in Progress Building, Salt Lake City, Utah. For full information and liter. ature, call or write DENVER & RIOGRANDE RAILROAD J. A. FOLEY, Commercial Agent. 79 West Second South, Sait Lake City, Utah. Current Time Table. In effect Oct. 9th, 1904 LEAVE SALT LAKE CITY. 10-For Heber, Provo and 12-From Ogden and Local 8:40 a.m

no, No,

ARRIVE SALT LAKE CITY.

No. 6-From Ogden and the.

ointa 10. 7-From Eureka and Provo. 10:00 a.m. 10. 5-From Denver and East. 10:25 a.m. 10. 1-From Denver and East. 1:25 p.m. 10. 2-From Ogden and the West No. 101-From Park (lty 5:15 p.m. No. 9-From Heber, Provo and Maryania 5:00 p.m.

Marysvale 5:00 p.m. o. 113-From Bingham 10:50 a.m. o. 115-From Bingham 5:10 p.m. o. 4-From Ogden and the

No. 4-From Ogden and the West No. 3-From Denver and East. 11:30 p.m. All trains except Nos. 1 and 6 stop at intermediate points. Ticket Office, Dooly Block. 'Phone 205. I. A. BENTON, Gen. Agt. Pass. Dept.

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