

"If I were to say that in my opinion a person outside of your Church may hold communion with what I consider to be God and receive 'revelations' from that source, you would probably differ and on that point we would agree to differ until we obtained more light."

We do not know on what basis the gentleman builds his notion that we dispute the possibility of "revelations" from God to persons outside of the Church. He certainly has not found it in any of our utterances, nor in the authorized doctrines and standards of the Church of Jesus Christ of Latter-day Saints. But his is a common error. It is frequently represented in print that the "Mormon" Priesthood claim the sole prerogative of communion with Deity, and that no one but they are privileged to receive divine revelations.

The truth is, "Mormonism" teaches that communion with God is the natural privilege of all humanity, and that "the natural man is at enmity with God" simply because natural laws have been violated and mankind have by that means come into an unnatural state. It teaches that the spirit of life is the spirit of revelation. That it is the "true light that lighteth every man that cometh into the world." That the "spirit in man" receives intelligence from that spirit. That sages, philosophers, statesmen, poets, artists, "inventors" and all who conceive and bring forth thoughts, plans or appliances which are for the benefit of man, receive their good inspirations from the same source, the Fountain of Light, Truth and Love.

So that, believing in what is commonly called "Mormonism," we do not differ with Mr. Ellis or with any man who believes in God, in the idea that men outside the Church as well as inside the Church "may hold communion" with Deity and "receive revelations from that source."

That inexhaustible source is open to all. Evidences of the manifestations of divine light and power are seen in all the world, among every race. All the creeds of men contain some truths that have emanated from that one Source. Men who have repudiated creeds, but who have exercised their natural yet God-given powers of mind and spirit, have also drunk of the stream that flows ever from the Eternal Spring, to their own joy and the pleasure of others who have heard or read their inspired effusions.

Inspiration is around us, and the spiritual light divine is as free as the light of the sun. But as some people avoid or exclude the latter, so others

refuse or ignore the former. And there are differences of both receptive and diffusive power in spiritual things. As the cultivation of the physical man renders him capable in the direction specially sought, so it is with the spiritual faculties. To excel in the acquisition of spiritual influence and information special efforts have to be made, and peculiar spiritual adaptability exists in some individuals, as natural adaptability for particular lines of thought or physical work is found in others.

Men are not to be condemned simply for their lack of faith or of other spiritual qualities, unless that lack is occasioned by their own acts, in refusing to exercise the powers with which they are endowed. But as a man loses by indolence in natural things, so he does in spiritual things, and the loss is proportionate to the importance of the faculties unused and the opportunities neglected.

There is a natural inspiration which is open to all persons of every tribe and tongue. But there are varieties inwardly as there are outwardly, and the gifts of God are distributed accordingly. And there is a special inspiration that is given to those who are specially prepared for it by the faith and ordinances of the gospel. In that also there are differences of administration according to adaptability and necessity. This special or additional inspiration is ordinarily enjoyed only "in the Church," because the preparation to receive it comprehends the introductory ordinances of the Church.

Then there are revelations for the government of the Church as a whole. They can come only through the head of the Church, who is appointed to receive them. Because, if everybody could receive them for the Church, disorder and confusion would arise, and there would be no end of controversy when, through misconception or evil design, erroneous doctrine or unwise counsel was introduced. One appointed revelator to the Church as an organized body, with the Spirit of Truth to bear record to each of the faithful members, preserves order and makes a sure standard.

But there is revelation for every member of the Church in his or her individual capacity, according to the faith and works and needs of the recipient. And in a different degree and within certain limits there are intuition, inspiration, revelation for every soul throughout the universe, and the end and purpose of it all is the overcoming of error, the diffusion of light and truth, and the progress and exaltation of the sons and daughters of the Eternal Father.

LOOK OUT FOR THEM!

"It is given out on good authority that the Saints are colonizing the First precinct with a view to carrying it at the next city election. Several families have moved over there by the 'advice' of the holy men of God, and will register from that place."

THERE is little necessity to say that the foregoing is from the *Tribune*, and therefore we scarcely need say it is entirely untrue. But something further is requisite under the circumstances than a mere denial of one of the falsehoods so common in that sheet.

Whenever such items appear the public may be sure that they are intended to divert attention from some deviltry of the "Liberal" faction. And it is well enough to warn the Democratic and Republican managers, that the trick alluded to in the paragraph we have clipped is to be repeated by the "Liberals" at the coming municipal election.

Already, as we are credibly informed, assessments are being made to ensure sufficient funds so that the "Liberal" boss may have a guaranty to warrant a vigorous campaign. The public understand what that word means in the "Liberal" vocabulary. The saloon men and the gamblers are the readiest contributors to "the sinews of war," but although they will furnish a considerable proportion of what is wanted, heavier levies will have to be made to effect the intended result. The preachers can be depended upon for little but "Influence" and talk. But the work has begun, and if the legitimate party organizations do not begin early also, they will find they have made a great mistake.

One of the most important things to do is to keep close watch on the importation of rough and reckless characters to swell the registration lists. We all know what was done just preceding the last city election. We are informed that scores upon scores of strangers were registered on the streets in bunches before the last general election. Some good detective work will be needed for the approaching municipal election, if there is to be an effort made to ensure fairness and purity.

In vain will the registration lists be purged of the names of dead and absent persons, if the deputy registrars follow the tactics of their predecessors and the lists become loaded up with the names of actual transients but apparent residents. But the responsibility for such doings must be placed where it properly belongs.

The public may be sure that while "several families" may not have moved into the city by advice of the