

## KNOWLEDGE AND REVELATION.

The truth of the saying "Knowledge is Power" can be proved in many ways, by experience. "The glory of God is intelligence," and the man of intelligence certainly possesses a power which the unlearned lacks. In proportion to the knowledge they possessed of the country they inhabited, the information they acquired in the arts and sciences, the knowledge they displayed in agriculture and virtue, men, in different ages of the world, have arisen and flourished and maintained their rights. The duration, stability, exaltation and happiness of any community, therefore, goes hand in hand with the learning possessed by the people, when applied to laudable ends, and the truth of the saying of the wise man, "Righteousness exalteth a nation," can be plainly seen; for righteousness embraces knowledge and knowledge is power.

Reasoning from this view of the subject it will readily be perceived that two kinds of knowledge have, from the Adamic dispensation, actuated mankind; for it cannot be denied that all men have not been righteous, though they may have been at the head of flourishing nations, kingdoms and countries. To speak of this subject in its true light would be to mention that knowledge that comes from above,—revelation, which is one of the most difficult doctrines of the Gospel for the world to understand. Its difficulty lies in comprehending the fact that all knowledge comes from God, and that when it has been revealed, all men have not believed it to be a revelation at the time. The truth is corroborated as far back as the days of Adam. When the offering of Abel was accepted of the Lord, that knowledge was communicated by revelation, through which Abel received power from God. Cain knew the Lord and believed in his father Adam's scripture, or revelation, but thinking one revelation was sufficient he became offended, disbelieved and ultimately committed murder.

Noah was given power to prepare and save himself and family from the destruction of the flood, through his knowledge of revelation of what was to take place upon the earth. But the inhabitants in the Noachian dispensation scoffed at the great Prophet's revelations. They did not deny that Adam was the first man, made in the image of God, that Enoch walked and talked with God and was translated to heaven without tasting death, yet they could not see the necessity for new revelation. Said they, "We believe as our fathers did, but away with new revelations." The Lord took them at their word and the flood swept both revelation and the people away.

How was it with Abraham? When this Prophet, whose seed said the Lord should be as numerous as the sands on the seashore, made the announcement that God had appeared to him in the plains of Mamre, that he had seen angels and had partaken of food and drink with them, he was laughed at, and his religion thrown aside, because he had received new revelations. The revelations of Adam, Enoch and Noah, no one doubted. Enoch's pillar and living monument of his faith and works, Noah, with his ark resting on Mount Ararat, and the majesty of the

rainbow spanning the earth from time to time, were witnesses that the old revelations were true. But what proof had they of the divinity of Abraham's mission? They had many evidences but rejected all of them and drove the great Patriarch from his country and kindred to become a pilgrim in a strange land.

When Moses appeared fresh from the presence of God, with new revelations and calculations, and tested the folly and wickedness of a corrupt court and people by destroying them through the power of God, with plagues and miracles, the inhabitants opposed him as Cain did Abel. The wise men sought his life because they could not bear information direct from heaven. The cunning priests of Egypt, as well as those of the land of Canaan, were living witnesses of the power he displayed, yet the same spirit of fanaticism, hypocrisy, and unbelief took possession of them that seized the antediluvians—and the Egyptians were sunk, like lead, in the Red Sea.

This spirit of unbelief in the necessity of revelation—line upon line, precept upon precept, here a little and there a little—can be traced with great effect in the history of the children of Israel prior to the appearance of the Messiah; for the records show that no sooner did they begin to be puffed up with self-sufficiency than they honored the old revelations in word, or profession, and stoned the Prophets that came with new ones. When the Savior came in the flesh this same principle that has been traced from age to age was most signally manifest among the Jews. Boasting of the old revelations, they made long prayers for a pretense, and crossed sea and land to make proselytes; yet when new revelation was introduced by the Savior they called it blasphemy and cried "Away with him, crucify him!" Is it to be wondered at that Paul, seeing the Saints beginning to question the necessity for more revelation, should inform Timothy that "perilous times should come; for men shall be lovers of their own selves, unthankful, unholy, lovers of pleasure more than lovers of God?"

When one pauses to consider these facts and exemplify the truth of the saying "History repeats itself," it does not seem strange that the same course was taken and the same language used when the Book of Mormon was introduced over sixty years ago. The people of the generation in which the book was introduced believed in old revelation, and blessed the old patriarchs, pilgrims and Apostles; but new ones they could not believe in; yet in their diversified forms of faith and worship, from the poor ignorant savage that prostrates himself before a stick or stone, and through all the shades and variations of religious belief, the inhabitants of the earth furnished incontestible evidence of the truth of the statement that continued revelation from God was necessary.

That God did reveal Himself to mankind in former ages is admitted by millions, but that He should now do so is looked upon as strange and improbable; yet it is doubtful if there was ever a period in the world's history when revelation was so much needed as it is at the present time.

When the state of the religious world of today is viewed, the saying "Where

there is no vision the people perish" seems to be clearly exemplified. The enlightenment of the age and the destructive criticism of our time is demolishing many a tottering belief and is disclosing the great religious verities of the true Gospel in all their might and purity. The spirit of revelation, without which the people cannot become united in word and deed, nor the Church live, reveals the grand sequel of the actions of those who have rejected present revelation from Adam down. It illuminates the pages of history from which can be gleaned this glorious truth—that all the Saints from our great progenitor down to the present day, having a knowledge of things past, present and to come, by the power of the Holy Ghost, have had power to shut the mouths of kings and lions, to walk in the fiery furnace unscorched, to live hated, and die for Christ's sake, whereby they have tasted of the glories of the world to come, have mingled with the spirits of just men made perfect, and know that the "Glory of God is intelligence" and "Knowledge is power."—W.B. Dougal Jr., in *Millennial Star*.

## JUDGE COOLEY ON HAWAII.

ANN ARBOR, Mich., May 1st, 1893.  
—One of the most remarkable men in Michigan today is Judge Thomas M. Cooley. His remarkableness is not occasioned by the mere fact of his having the simple word Judge prefixed to his name, but it is on account of the superiority of his intellect, and depth of his mind and the profundity of his reason. Being remarkable in these respects has made him remarkable as a jurist, an author, and a professor; until today his fame is not circumscribed by the boundaries of America; for it has crossed oceans, invaded foreign lands and expressed its influence in "temples" where "justice" is administered according to the commands of kings and potentates.

It was about seventy summers ago, in a little village in the Empire state, that he was born. In height he is about five feet eight and a half inches, and it is doubtful if in his prime he would have balanced the scales at one hundred and fifty pounds. In personal appearance (and especially at the present time) he is far from prepossessing, for time and indefatigable labor have made inroads upon his constitution and today he bows beneath the weight of years, his walk is feeble, his voice is weak and the iron gray in his hair is rapidly changing to silver.

In his early career he met with the reverses and hardships common to all young attorneys; but "failure" was a word not found in his vocabulary, he did not dream of such a thing, much less experience it, while he possessed energy in abundance; this, combined with perseverance, toil and time brought him to the eminence at which we behold him today. By one of his intimate friends I was informed, that for thirty years he performed the work of three men which does not seem altogether improbable when we consider what he accomplished. January 1st, 1865, he was elected as associate justice of the Supreme Court of Michigan which position he occupied until January 1st, 1876, when he was made chief justice