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A PRAYER.

I ask not wealth, but power to take
And use the things I have aright;
Not years, but wisdom that shall make
My life a profit and delight.

I ask not that for me the plan
Of good and ill be set aside,
But that the common lot of man
Be nobly born and glorified.

I know I may not always keep
My steps in places green and sweet,
Nor find the pathway of the deep
A path of safety for my feet.

But pray that, when the tempest's breath,
Shall fiercely sweep my way about,
I make no shipwreck of my faith
In the unbottomed sea of doubt.

And that, though it be mine to know
How hard the stoniest pillow seems,
Good angels still may come and go
About the places of my dreams.

I do not ask for love below,
That friends shall never be estranged,
But for the power of loving, so
My heart may keep its youth unchanged.

Youth, joy, wealth,—Fate, I give thee these;
Leave faith and hope till life is past,
And leave my heart's best impulses
Fresh and unfailing to the last.

—Phoebe Cary.

NECESSITY OF CONTINUOUS REVELATION.

Nor need we be surprised at this. The various books are written in the remote antiquity. Language changes, like all that is human. Words do not remain stationary in their significations. Every word has its own history, and antique literature always requires a knowledge of the history of the words. The authors of the Bible write each from his own standpoint. Some are lawyers, as Moses. Others are humble shepherds, as Amos. Some are learned men, as Paul and Luke. Others are uneducated fishermen, as Peter and John. Some are statesmen like Daniel. Others follow more lowly occupations of life, as Jeremiah. Some write poetry, others history, others letters and others visions. Some write in the deserts of Arabia, some by the banks of the rivers in Babylon, some in the palace in Jerusalem, some in prisons in

Rome. Each has his own peculiarity of style, and to understand it all, you would have to be conversant with almost every branch of human learning. It is no figure of speech when Luke says that theology is the direction of all knowledge to its true end, or when Parley P. Pratt says: "It is the science of all other sciences and useful arts, being in fact the very fountain from which they emanate. It includes philosophy, astronomy, history, mathematics, geography, languages, the science of letters, and blends the knowledge of all matters of fact in every branch of art or research." (Key to Theology, p. 2.)

Seeing now that such requirements are made upon us in order to understand the Bible, and that lack of knowledge necessarily involves misunderstanding of many of the sacred passages, we ask every reasonable being, Can it be supposed that the Bible ever was intended to be a substitute for immediate divine revelation? If it was intended for this purpose it has signally failed in its purpose; and if the Bible alone be intended to be the guide to heaven, it is to be feared that a majority of people will be led to hell for the simple reason that they never had an opportunity of mastering the difficulties attending their attempts at understanding what the Bible doctrines really are.

"CHRISTIAN" SECTS AN EVIDENCE.

If further proofs for the necessity of continuous revelation were needed, the deplorable state of the Christian world, where "each goes his own way," furnishes those proofs in abundance.

The object God had in view in giving to His people men through whom He could reveal His plans and purposes was to "perfect the Saints" and preserve unity of faith" (Eph 4: 11-14). As long as the Church had Apostles and Prophets, there was no necessity for the churches breaking up into factions or sects. Differences could arise, and did arise, but when referred to the inspired men, God, through His Holy Spirit always settled the difficulties, preserving the unity.

Some instances illustrating this, have been recorded for our information.

In the church at Jerusalem, as the members increased, a feeling of

Jealousy grew up between the different nationalities. The "Grecians" thought that their widows did not receive a fair portion of the alms daily distributed among the poor, the "Hebrews" keeping all for their widows. Among the Jews, the "Grecians," that is to say, such Jews that were not born in Palestine, were held in contempt like everything that originated outside the confines of the Holy Land. It was thought that the Jewish converts to Christianity had retained this feeling, and so "neglected" their foreign brethren. Now, here was a secret power of evil at work, strong enough to break the first church up in factions. For evil grows, if not conquered, and what at first appears like a cloud, the size of a man's hand, develops into a terrible storm with thunder and lightning. Small as the matter appeared to be, it was an attempt at destroying the unity of the Church of Christ. But the Church was equal to this occasion. Its foundations were solid and its guardians awake. The whole matter was laid before the Apostles, and these found the proper remedy. "Look ye out among you," they say to the Church members, "seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." The people, on having this wise counsel, made their choice, and the Apostles set the chosen apart for this office. And it may be noted as a characteristic feature of God's way of managing elections, in contrast to the farcical proceedings of the iniquitous world, that the seven men elected on this occasion were all "Grecians," judging from their names. The majority, prompted by the love of God, gave to the minority—the complaining party—the whole control of the distribution. The Church was saved from the spirit of destruction. Unity was preserved. But it took inspired men to solve the difficulty in this way, so contrary to all rules, recognized among men (see Ag. 8: 1-8).

The next instance is a difference concerning doctrine.

As soon as the Gospel principles spread and were embraced by the Gentiles, a struggle necessarily followed between the Jewish and the Gentile element. Both had much