

it that no such discriminating decisions were ever before given in a western musical festival, and the educational and beneficial effects cannot fail to be immediate and far-reaching; it is no slight compliment to an audience to be taught, not only what the winning event is but why it won, and wherein it surpasses the others; and this was a feature that, as stated, was no less pleasing and instructive to the audience than important and interesting to the musicians themselves.

Words might be indefinitely multiplied in eulogizing the festival as a whole, and dwelling particularly upon its points of excellence. But it is perhaps enough to say in conclusion that it has been an unqualified and magnificent triumph from beginning to end; marking a red-letter period in the year's calendar of happy events, and winning for its promoters and participants golden opinions not only from their Welsh fellow citizens but from every soul in this and surrounding communities that is attuned to the adoration of the "heavenly maid."

#### THE SAINTS AND THE SCRIPTURES.

The News a short time ago published a sermon by Elder Franklin D. Richards on the importance of keeping records. Among those who have read this interesting discourse is an editorial writer of the Christian Statesman. In the issue of that paper of September 21st he makes the following extract from Elder Richards's address:

"These extracts which I am now reading are from a revelation which the God of heaven has given to us through the Prophet Joseph Smith, which he received soon after the organization of the Church in 1830, and which are found in the Pearl of Great Price. I quote from the latest edition published in 1888, in this city. Further scripture concerning this superlatively important subject may be found on pages 121 and 538 of the Book of Mormon."

He then asks:

Have the Mormons with their professed reverence for the Bible no thought of the curse pronounced on those who add to the things written in it?

The curse referred to is, we presume, the one found in the last chapter of the Revelation of John, which theologians so often apply as an argument against continued revelation in the Church. It has often been shown that this is an obvious misapplication of the text, all the more strange because of the frequency and persistency with which it is resorted to as a shield against the divine truth.

When John, by the Spirit, was moved upon to write: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life," he evidently referred to no other sacred record than the wonderful composition he was about to complete. What other inference can be drawn from the expressions he used—"the words of the prophecy of this book," and "the book of this prophecy?" The words mean anything "this book" must be the book he was then writing,

the Apocalypse; for "this book" could not at that time, when the New Testament was not yet gathered into one book, nor even completed, refer to the entire volume. The Spirit of the Lord was anxious that the Church should receive this magnificent prophetic composition just as penned by the author; hence the solemn warning against any alteration therein.

There was a special reason for this. The very scope of the Apocalypse was to give the Church knowledge of the impending general apostasy, and to point out the signs of its approach, as well as foretell the restoration of the Gospel in the latter days and its final triumph. But all this knowledge was necessarily conveyed in symbolical language, plain to Christians to whom it was explained by inspired men, filled with the Spirit of prophecy, while to the unbelievers, who accused the followers of Jesus of conspiracies against the state and society in general, it left no reasonable ground for persecution, because it conveyed no intelligence to them. This symbolical language necessitated a faithful presentation of it to the minutest details, since any change might destroy entirely the meaning intended to be conveyed, and bring confusion in the whole arrangement. There were, therefore, reasons why an injunction should be given concerning the faithful transmission to the Church of this book.

That the author of the Apocalypse never regarded that book as the last sacred record to be given to the Church is as plain as historical facts can make it. The Apostle John wrote the revelation not later than in the year 98 A. D. This opinion is founded on the supposition that his exile to Patmos occurred during the Decian persecution. But it has by no means been fully proved. Some hold that the exile occurred during the persecution of Nero, and the date of writing would then be 67 or 68 A. D., an opinion advocated by many. But even if we accept the latest date, 98 A. D., the fact remains that the Apostle himself, at least one year later, wrote the Gospel that bears his name, and this was added to the sacred collection of the Scriptures, notwithstanding the "curse" pronounced in the Revelation. Is there any further proof needed that modern Christians misapply the word of God in order to find an excuse for rejecting His message to them at this time?

As a general rule it is indeed true that all Scripture should be received just as God inspired it. It is sacrilege for man to mutilate it, but the truth does not imply that the fountains from which spring the life-giving waters of revelation have dried up for ever; it does not mean that the Almighty at any time has placed Himself in a position never again to speak to His children; nor does it free them from the obligation of listening when His voice is heard.

The Latter-day Saints accept the Bible, as containing the word of God. They add nothing to it; they eliminate nothing from it. They accept the Book of Mormon as also containing the word of God to His children. They accept the Doctrine and Covenants as the word of God, given with special reference to the establish-

ment of the Church in this dispensation. And further, they accept the teachings of the inspired servants of the Lord in their midst as the word of God, needed for instruction from time to time. But in all this there is no ground for the charge that the Mormons alter the contents of the Scriptures. The fact is that all the sacred books mentioned and all the teachings of God's servants are in such perfect accord, that all must be either received or rejected together. The Saints simply desire to be consistent and to receive as the word of God all that bears sufficient evidence of emanating from the divine source.

#### A WORD FOR THE GUARD.

The favorable action of the Deseret Agricultural and Manufacturing Society of this Territory with reference to the use of its building and grounds in this city by the Territorial militia as an armory and drill hall, is a friendly recognition of the labors and services of the National Guard of which this city and county have given as yet very few evidences. If any future complications shall ensue to prevent the designated use of the premises, by reason of threatened increase of insurance rates or any other cause, the public and the Guard generally ought to know that the D. A. & M. society has acted in perfect good faith in the matter, has done all that was asked of it, and has manifested throughout a friendly, generous spirit, the denial of the fruits of which to the National Guard is due to no fault or reservation of any of the society's officials.

The occasion may not be inopportune for the observation that in these patriotic days a peevish, peccadillo, stingy policy toward the citizen soldiery of the Republic subjects individuals, corporations and communities to public contempt. Young men who enlist for three years without hope of pay or other reward; who devote many hours per month to drill; who are ever willing to turn out and lend the aid of their skill and organization to any proper festive occasion, and who, above all else, are under their oath required by day or night to obey their country's call to duty, in the preservation of the peace, the protection of life and property, and the restoration of order—such men, we say, are deserving of something better than the sneers and parsimony with which some shallow souls would treat them. Least of all should they be forced to pay out of their own pockets the rent, light, fuel and the incidental expenses necessarily incurred by them in preparing themselves more effectively to render the public service which their oath of enlistment requires.

Without placing the Guard in a position of mendicancy, or assuming such position for it, the News submits to the inhabitants of Utah—city and county officials as well as private corporations, business men and the people at large, that there should be a more generous and sympathetic spirit in supporting and sustaining our young men who have voluntarily put on the uniform of blue. In strength and efficiency the National Guard generally is a credit to the Territory; but there is room for im-