MI THE DESERET EVENING NEWS. 17 10 20 TRUTH AND LIBERTY.

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Address Delivered in the Tabernacle, Sait Lake City, Utah, Sunday Afternoon, February 1%, 1900, by

ELDER JOSHUA H. PAUL.

REVELATION.

Brelation is a Poculiarly Characteristic Feature of the Faith of the Latter-day Saints - What is Revelation ?- Analogous illustrations-To Whom is Revelation Given - As They Are Able to Receive, the Will of Heaven is Made Known to All Mankind.

insthren and sister, in being called resk before you this afternoon, and my largely upon your assistance; pat if you will exercise your faith of behalf. I trust that under the ings of the Lord I may be able to ict my thoughts and to present whing that may be approved by the dand be beneficial to you and to me, rishald undertake in one word to terize the belief of the Lattersaints, I should say that the word expresses their belief more, perother single word is, When you know this word hat it means to the Latter-day I think you know their secret. stoff. writer has said in our day you know the religious doctrine I you know the reinfinite doctrine community you know its secret, now that for which it truly lives, now that which it is alming at, which it is trying to become. If now the abetrine, that community decise you with any illuston with any illusion. by its inughter nor by its tears; you know its religious doctrine, new the himost secret of its heart, aly that which it is, but that

FIFTIETH YEAR

the satisfiest of the satisfie aracteristic feature of the faith of sople called Latter-day Saints. dency to trust in inspiration is ist in every gathering of this peo-when from the body of the conon the Elder, unwarned, who, a has not been in a similar posimonths, is called up without eparation, to speak to the and is expected to say some-if only to testify of what God te for him and what he knows brist it but illustrates the rewhich the people place upon in-on and revelation; for this much ded of every Elder in the

the average than of the world is something very strange, even about this term "revelation. emething altogether supernatural anal-about the term "inspirarail do not think it should be so. BELIEF IN EXVELATION.

audience who are musicians a glory of harmony and melody which caused them to listen with the utnost atten-tion. But those to whom it was such a tion. tion. But these to constitute the whole, of this congregation. There are some to whom the singing of the choir from Sabbath to Sabbath is indeed a revelation of beauty, such as they may suption of beauty, such as the heavens. There are others, even in this congregation, to whom the glorious singing of this choir is no revelation: indeed, it puts them to sleep. Is it because there is something wrong with the revelation? No. It simply means that some are prepared, by their nature, t training and their experience, receive and understand revelation of music and sy their this sweet revelation harmony; while to others, who are not so divinely attuned, it is simply more or less pelse, though it is the same revelation exactly as that which thrills the lovers of music. If you step out be-neath our clear sky on any of these nights and look into the heavens, you will find written a revelation. It would not be a revelation to our American not be a revelation to our American Indian, who generation after genera tion has looked at this revelation, and all that it meant to him was a blue arch, set with brilliart stones. If you arch, set with brilliart stones. If you should tell him, contrary to what he supposes, that that blue arch does not go round the earth, and that it is not a blue arch, he would look at you like a true scientist and ask whether you ex-pected him to deny the evidence of his own eyes. But when, some centuries ago, a young man named Kepler looked at what was written in the heavens, he did not see any blue arch there; he did not see any precious gems set there to sparkle, so as to make a preity sight for us human children to look at. That is not what it revealed to him. It revealed to him a glorious system, in the depths of space, a system of suns, plan-ets and sturs. He observed those stars which the ancients called the wander-ers, and studied out their motions. He found in them the great clockwork of the skies. Coming in from that open book of the heavens, which God had graciously revealed to him, he wrote it dowr and since that da ve nav studied his writing, calling it the science of astronomy. It was not because God loved Kepler any more than He loved the American Indian that He permitted Kepler to read this revelation in the sky, which the American Indian could not read. It was not because Sir Isaac Newton was any better loved of God that he was permitted to read the secrets of the universe in this open book of revelation which is about us. But it was because these men were better prepared to read the revelation. Kepler was so sure that what he had studied in the heavens was a revelation of God that he wrote down in his book, "O God, I read thy thoughts after thee." And when they told him that it had been decreed by the councils of the bigoted church to burn his book and to im-prison him for writing it, he said, "My book may well wait six hundred years, if necessary, for a reader: for God has waited six thousand years for an ob-server." The smallest flower that blows in the springtime, to some men and women is the revelation of an ideal-a beautiful thing planned by God. poet Tennyson declared that if he could only know what that flower is, all in all, he would then know what God and man is. And Asa Gray thought the same thing. But Shelley told of a dull farmer in England, Peter Bell, who could look on a flower and see nothing in it; and of that dull, plain man, whose thoughts never rose above the stolid

im taken very much by surprise, i perfectly true to sny that you are revealed to me as you sit before me to-day, through my sense of sight. It is perfectly true to say that when the choir sang it revealed to those of this

an argument with his master, saying, "I do not see why the sheep cannot just as well run into the wheat as into the meadow;" but he had sense, and I like any dog that knows enough to do what he is told without having it al explained to him. I think of a time when we were explaining the necessity of baptism to the people in the Old Norld. We were explaining, as best we could, that a man must be born again; that the natural man receiveth ot the things of God, and that he mus born of water and of the Spirit A freethinker, coming along just then, Would it ited to know why. y good to be dipped in water? Would hat wash away my sins?" he said. I to not know that it would; but he wanted to know why God required man to be baptized; it looked like a foolish and unnecessary thing to him. "Why cannot I," said he, "simply live a good life, and not have to be baptized in order to have my sins washed away?" We told him that he could not, because God had commanded otherwise. That for us was the end of all argument. may not have understood much more about the reason why we have to be bapilzed and have hands laid upon us hapitzed and have mands into upon us than he did. From my natural reason, I could not see but that the people whom they called the Hallslughs-fool-ish people, as I thought-might be right. They were preaching that if you would only turn to Jesus, the Shirit would come upon you; and one him testified how it had come upon him while he was in a saloon, and how it had taken hold of another in an extraordinary manner at some other time and place, and there seemed to be to order about it-I could not see, I say, but that method might answer just as well as baptism. But one thing I did know, namely, that God had commandad that we should be baptized, and therefore we knew of no other way. I suppose that our case was a good deal like that of the dog or the vorse. We are not yet enough like God to under stand all His purposes; but we can understand some of them. And happy are those who, like that dog and those horses, have sense enough to do what God tells them to do, without sitting down and beginning an argument with When Him as to the reason for it. When the Lord led ancient Israel into the promised land and they obeyed Him, they triumphed. But they came to one city which could not be taken. It was the city of Jericho. It had a great wall around it, was defended by mighty men of valor, and was well provisioned; and even that general, who never smote an enemy except to annihilate them-perhaps the greatest general in history -even he did not know how to take it. The Lord revealed unto him how to do it; and what do you think the revelation was? I am inclined to think that if the Lord should give us such a reve lation, we would not receive vers kindly. The revelation was this: that the people were to march around that city once each day for seven days, and the priests, who were to lead the procession, were to blow on trumpets made out of rams' horns. On the seventh day they were to march around it seven times, the priests were to blow upon the rams' horns, and the people were to raise a shout. In this way they were promised that God would give them city. Suppose He told us to do that; would we not say, "Why, Lord, the peo-ple will laugh at us if we go marching around that city seven times, blowing on horns. Do not require us to do any thing which seems to us absurd." But ancient Israel in that day had enough discernment to know that they were to do as they were told; and they marched around the city seven times on the seventh day, the priests blew on the horns, the people raised a shout, and the walls of that city fell. Was it the blowing on the rams' horns that brought that city down? No. It was the power of Jehovah. But if the people had not obeyed the voice of God to them, would the city have fallen? No. The effect of their doing this they could no more see than the dog could see the effect of his keeping the sheep in one place and out of another. He could see no reason for it, neither could the people in that day see any reason for marching around that city. TO WHOM GOD REVEALS HIM-SELF. I was going to say, however, that God reveals Himself to those who are like Him. The Apostle says: 'Beloved, now are we the sons of God. and it doth not yet appear what we but we know that, when He shall operation we shall be like Him.' Before the Lord will ever appear to you and to me, brethren, I suppose we shall have to become like Him. It was not because Joseph Smith was any better loved than other boys, except as he merited it, that he could behold the Lord; it was because he was more like If we become enough like Him. Lord, we shall understand what He says; and when He shall appear we shall be like Him. Let me illustrate this. How often have I, as a teacher, with some principle in hand to explain that seemed perfectly plain to myself, tried to make my class understand it, and have failed; and there was no way known to me by which I could reveal to them that truth. I have seen the teach-er in algebra stand before his class and exhaust himself trying to make the students understand some simple principle of mathematics; and he have stood there all the rest of his life and they never would have understood it, if it had not been that he found that some part of the lesson which they had gone over-some first principle-was not understood by them; he had to explain that first, and then the rest was easy enough. It was because they were not prepared to receive the revelation which he was trying to give them. You say, "Oh! that is a very strange of revelation, to say that it simply depends upon how well prepared a per son is, and that he will receive all he is prepared to receive." That may be a strange view to some; but I believe it is a true principle that a person receives all he is prepared to receive; not perhaps all he is prepared to understand, but I think he receives all he is prepared to live. The Gospel is not simply a theory. The word of the Lord is something more than that which is to be intellectually under-stood. It is something to do, something to live, something to be. have feit at times a kind of jealousy -not an evil one-of those brethren and sisters who have told of the manifestations they have received from the Lord, by visions, by dreams, by miracles of healing-a jealousy because the Lord had not revealed Himself to me in such a plain, evident and unmistakable way. But I am persuaded of one thing-that He has revealed to me all that I am capable of receiving and living by to the present moment. When I have learned and put into practice the first lessons, I may expect something fur-ther. A mother might seek to reveal to her son the fact that she was his mother. How can she do it? She might say to the boy as he lies, there in the might smile at her, but he would not understand what she meant. He has not learned enough to understand. She understands perfectly enough what it is to be his mother; but how long doe it take the boy to understand that sim-ple revelation? It takes him years and years to learn the relation to himself of ple revelation? It takes him years and years to learn the relation to himself of that being who passed through the val-h. L. Drug Dept.

what depended upon his obedience, he had the rare good sense to do as he was told. He did not sit down and begin

ley of the shadow of death to give him birth, who nourished his young limbs with the tide of life which flows through her generous veins, and who every day since then has sacrificed her pleasure and comfort for him. He learns only after years have elapsed what these few words mean. 'I am your mother.'' And if it takes so long to learn to know our own mother, how long may we expect it will take us to learn to know our Heavenly Father? learn to know our Heavenly Fainer. He may be speaking to us all the time: indeed, I believe He is; but having ears, we hear not; having eyes, we see not. We are like the American Indian looking at the heavens; I does not re-veal anything to him. God is speaking veal anything to him. God is speaking to us all the time. He has speken vol umes of inspiration and revelation. But we do not understand. And we do not understand. Find the not because the Lord does not love us. I have been long enough a teacher to know that it is fixed in the nature of the human mind, it is ac-cording to the very consti-tution of the human intelligence itself, that everything it knows it must here to the by going through the know for itself by going the proper experience to know it. You cannot put into another mind the know-ledge you may have by any other process than by that mind's going through essentially the same process that you went through in order to acquire it. Whatever God knows-and He knows all things-cannot be communi-you and to me in advance of o aration to receive it, any more than th mother can communicate to child the secret contained in the "I am your mother." In order to un-derstand anyone you must be like him. Sometimes I have heard from this stand glorious utterances of truth, and this some have gone forth saying they did not like the meeting. There was noth-ing wrong with the meeting: for those who were prepared to receive the doc trine, it was a perfect meeting; but for those who were not prepared to receive the revelation, it was not,

GOD'S REVELATION TO MAN.

I am fully convinced that the Lord hath spoken, not only in ancient times, but in our day; and though there be things which to me seem hard-1 do not recall any now, but I suppose I will come across others yet; for I can remember in past times that various things have appeared to me to be a stumbling block, but though there may be things which appear to me to be hard in what the Lord hath spoken, hard in what the Lord half spoken, yet I have, with my years, finally come to have this much understanding: I can sav it is not the fault of the Lord if I do not understand what He has said. Knowing that the Lord has spoken, that He has revealed Himself in these days for our enlightenment, I can bear testimony to the truth of that which He has revealed and of that which He has revealed and of that which He does now reveal. I can testify which He does now reveal. I can testing that the Lord hath dealt mercifully with me, and in various wavs hath made me to understand that He is the God Jehovah, and that there is none like Him. I thank the Lord for this testimony. Moreover, I believe that God has revealed himself in some degree to all men. I believe that none are without some light. I believe that the glorious testimony, that there is a Father in heaven, which all the Chris-tian world bear today, is good as far as it goes. The thought that every night, when the sun goes down and darkness envelops the earth, throughout all the Christian world, almost every knee is bowed and a prayer as-cends from every honest heart to the God of heaven, shows that He has revealed Himself in some degree to all of them, and is a grand testimony which the human race, with all its faults, bears to God and His revelation. For all religions finally rest upon the fact that there is or there may be com-munication between heaven and earth. If there is no communication between earth and heaven, then all religion is There is no such thing as revain. ligion apart from that glorious princh ple. And although people may say and believe that there was once communi-cation between heaven and earth, but that it has ceased and ceased forever, until the Lord Jesus Christ shall come again, their position does not appear to me to be well taken. It seems to me that even if I had not known the Gospel as we have received it: even if I had not known that God has revealed Himself in these days, and, being abroad in the world. I had heard good Christian people say that though there was once communication between heaven and earth, there is not now and has not been for eighteen hundreds of years, it seems to me that such a proposition would have staggered me would have shaken my faith in their religion. Because their religion de-pends, for the only vitality which it may have, upon the fact, or assumed fact, of communication between God and man. I know that deep in the heart of every human being there is implanted-I think by the power of God Himself-a desire to know God, a desire to reach Him. That desire is manifested in all the forms of religion which are extant, and even in the supersti-tion of the savage. The greatest, intel-lectually, of the Apostics has said, "When the Gentlies, which have not the law, do by nature the things con-tained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing In other words, those one another." who have not this written law called the Bible, have, nevertheless, a certain work of the law written in their hearts. All men have consciences; all men have the prompting to do that which is right and to abstain from that which is wrong, however much they may be mis-taken as to what is right and what is wrong. Not only do we believe that God has in some degree revealed Himself to all mankind, but we believe that in the due time of the Lord all mankind will be saved. So far from maintaining that we are the only ones that will at-tain salvation, it is the belief of the Latter-day Saints that all mankind will yet be saved, excepting only the sons of perdition, and these are few in num-ber. The basis of that belief is the word of God and the fact that all men naturally worship Him, showing that He has revealed Himself in some degree to all of them. He has given to every nation, to every people, and to every individual, all the light they are capable of receiving, or that they are worthy to have; and He will yet, either in this life or in the life to come, give them all the light that is necessary for their complete salvation. Brethren and sister, I bear my testi-mony to you that the Gospel is true as we have received it, and that it is the power of God unto salvation. May we be willing to accept it and live by it, that we may be saved in His presence, is my prayer in the name of Jesus. Amen.

UNION THROUGH INSPIRATION.

Remarks made in the Tabernacle, Salt Lake City, Utah, Sunday Afternoon, February 18, 1900, by

PRESIDENT GEORGE Q. CANNON.

Principle of Revelation Illustrated in History of the Latterday Saints - The Migration to the Rocky Mountains - Testimony of the Spirit Given the People-Secret of the Union cl the Saints - Menaced by the Armies of the Nation -Homes and Property Again Prepared for Sacrifice -- Unanimity and Willingness of the People.

I have no doubt all have, to the remarks of Brother Paul. He has touched upon the keynote of our religion, the cornerstone, it may be said, of the religion of Jesus Christ-the principle of revelation. This Church is built upon that principle. It had its origin through that principle, and has maintained itself up to the present through it, and will do until Christ shall come.

It is a cause of continued wonder to many people why the Latter-day Saints are so united, and so easily governed. We have been accused of being deluded, secause of our oneness in this respect We have done very many things that have been very strange in the eyes of observers, and they have attributed this to our being deluded. But the real cause has been that the people believed in and received revelation.

While Brother Paul was speaking it occurred to me that our great movements illustrated most perfectly this principle. In Illinois we were threat-ened by our enemies with destruction. Appeals were made to the governors of the various States, and they were asked if we could find a home within their borders. There was only one governor who condescended to reply; I believe it was the governor of Arkansas. What were the people to do? They were en-vironed by their enemies, and threat-ened with utter destruction; their property was destroyed, and everything they had which could be got hold of was wasted and stolen. Now, the Lord, in the organization of this Church, had so ordered that there should be one man, and one man only at a time, that should have the word of the Lord for the people. Others might have equal Priest-hood; they might express their views, might teach and expound; but they had no authority to give the word of the Lord in written form or to give general counsel for the government of the whole people. There was but one man who had that authority. At that time that man was Brigham Young., He stood at the head of the Church, and was recog-nized and accepted by the people as the mouthpiece of the Lord to them. He declared unto them what the Lord's will was concerning their movement;

I have listened with great interest, as | obedient? Certainly it is not. The union of the people is no evidence that they are led by imposters, or that they are deluded. On the contrary, it is the highest evidence that they are inspired by the Lord. It is this Spirit that makes heaven what it is, When it prevails throughout the earth, it will make this earth a heaven. It will make peace on earth, and it will abolish the evils that abound in the world at the present time.

> God has restored this principle of rev. elation in these days. Brigham Young received it from God. He told it to the people. They received it from God. The voice of the Spirit to them was the same as it was to him. They had no doubts, no fears; but they received and belleved it, because the almighty power of God rested down upon them. His Holy Spirit united them and made them one. That is the secret of the un-ion of this whole people. It is the most remarkable manifestation of the power of God that has ever been witnessed on the output for an even be an interval. the earth; for not only are those who live in these valleys possessors of this Spirit, but wherever this Gospel is em-braced the same Spirit is enjoyed by those who embrace it.

I might allude in this connection to another wonderful movement that was made by this people, which also illus-trates the principle of which we speak. In 1857-8 an army was sent against us, because of the lies and misrepresentations that had been made to the gov-ernment. We were accused by 'a very wicked man, a judge, who went back east and circulated the story that he had been driven out of Utah, the courts had broken up, the records had been destroyed, and the Territorial fibrary had been destroyed also, and the "Mor-mons" were in a state of rebellion. At that time it suited the purpose of tain men who were connected with the government to have that impression prevail. The rebellion which afterwards broke out was then being prepared for. Men foresaw that the Republican party would get in power; that Abraham Lin-coln, or whoever should be the nominee of the Republican party, would be elec-ted; and they prepared for it. They wanted the army of the United States to be somewhere distant from the East. This furnished an excellent pretext for ending the flower of the United States army to the West, and it was selzed by these secret traitors. Thus we were made the victims of a great conspiracy. troops were sent out here. The But President Young was determined that they should not come into our borders, or into the Territory over which he was Governor, unless there was a better understanding of the reason for their coming in. Threats had been by the troops as they came their journey as to what they intended to do when they got here with the leaders of the people and with the women. Consequently a stand was made. Before the troops came too close they were checked, and they were kept out during the winter. In the meantime President Buchanan had sent a friend of his out here to learn the situation of affairs. The result was, the government took into considera-tion the conditions here, and a pause to some extent was made. meantime, however, President In the Young had told the people that if the troops came in to harass and destroy us as mobs had done before (for we looked upon this as nothing more than a mobocratic movement), we would burn our houses, cut down all our orchards, and these settlements as waste and desolate as they were when we came here. The people with one voice, you may say, responded to that. They felt that they would do that. I was away on a mission. I came back so as to be here with the rest when trouble came Everyone that had a house upon us, an orchard, of anything valuable that adorned the land, made up his mind to destroy it. All our settlements in the north prepared for the movement south. They packed flour and provisions enough to last them two years, and they commenced to move. In this city the preparations were of the most extensive character for carrying out this policy. The city was vacated, and men were appointed to burn it. The men were appointed to burn it. The whole people moved south, and did so without the least knowledge as to where they were going. We abandoned cur homes, which we all loved, and were going to move south, because we would not submit to oppression and violence. If people attempted to rob us again, they would find this country a waste and hut little to rob. The unanimity with which that counsel was received is one of the most remarkable

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again, as they would have done if this

again, as they would have done if this plan had been carried out. Now, it was the Spirit of God that moved upon this peaple; it was revela-tion from God. Brigham Young re-ceived the revelation; the Tweive re-ceived the revelation; the people re-ceived the revelation. Therein lies the strength of this Church, One man alone does not govern and control. He gives the word of the Lord, and in every heart the Spirit of the Lord bears testi-mony that that is the word of the Lord. It did so in the case to which I have alluded: and, as I say, it had its effect upon the notion. Commissioners were sent out, and they had interviews with the leading men, who returned from the South to meet them, and ev-erything was arranged. But so unwillin were the men in power at the seat f government to admit that this whole novement had lies for its basis that hey would not allow the report of the ew governor who had been sent out to be made public. Governor Cummings an honest man, made a report to the secretary of the interior, stating that the records were found all intact, that the Horary had not been destroyed, that the prople were not in rebellion, that the judges had not been driven out, etc., but it did not see daylight for

quite awhile When I was coming from the south after the news had been sent that all was setticd and I could come back with the press. I met a messenger at Payson, who brought me a letter from President Young's office which informed me that a company was waiting to go to the States, and that I had been called on a States, and that I had been called on a mission to go with them. I left my family on the roadside (for I had no home in Salt Lake City at that lime), stepped into a carriage and got here by daylight the next morning. My mission was to go back to the States and en-deavor to correct these lies, and make it known to the public, through the agency of the press, that this crusade against us had been based on lies. I spent two years in that labor. After-wards, in Congress, while I was a dele-

wards, in Congress, while I was a dele-gate representing this Territory, five 0.46 millions of dollars were put in the ap propriation bill to pay the expenses of this Buchanan expedition. The nation, therefore, had to pay for the lies that were told concerning us, and we were put to all this trouble, expense and suf-fering that I have alluded to.

I might draw a parallel between then and now, and show how this whole na-tion is convulsed at the present time through the same spirit of falsehood, misrepresentation and slander. But I mention this to illustrate to your minds how we as a people have clung together and been united through this principle of revelation; and it will be so until Jesus comes; for this Church has before it the mission to bring all the one daughters of dam unto this sons and daughters of Adam unto this same spirit of union and love. This is the object of our missionaries who are sent out. Of course, the devil is mad about it, and he finds lots of peo-ple ready to receive his spirit and to fight this work; and they will fight it until they and Satan are overcome have engaged in this warfare, and we have a full knowledge of the consequences. It may cost many lives; it may bring upon us many things that we would naturally shrink from: but as a people we have put our hands to the plow, and we are not going to turn back. We are going to persevere, and warn the inhabitants of the earth of that which is coming to pass, and tel them the truth, preach to them the Gospei of the Lord Jesus Christ, and then leave the consequences with them. God bless you, my brethren and sisters and friends, in the name of Jesus,

listing feature of the creed of this

Tekleve all that God has resail that He does now reveal, and she that He will yet reveal many pen important things pertaining the singdom of God."

Thtwe understand by what He has med I can make plain in a mo-This large volume here-the Blie-we understand to contain God revealed to His people in im, and we believe in it. We bewill that God has revealed in past but we do not believe that this me, good and precious as it is, conall that God has revealed in the deed, we know it does not. The fiself speaks of a great many tions of the Lord unto the people entime, and those revelations are numb herein. Biblical scholars tell ht there are perhaps twenty books elation, named directly or indi-in the Bible, which have been r at least are not recorded in ribures, but which should be if we had the record complete, stand, however, that we do not out any of those which are lost; ely say, even if it were true that aid revealed completely His mind fill in time past for all future time. e many of these books have been at those we have left are not a int guide

elleve, moreover, all that God or reveal. What we understand is that God has revealed some-in these days. He has brought t the record of His dealings with Ne upon this continent cer aso, and that record is entitled tok of Mormon. has been revealed in these days lifect word of the Lord to the to see the see that the second sec orded in the book which we be Decirine and Covenants.

addition to believing all that is revealed, and all that He does real, we believe that He will real many great and important relating to the Kingdom of God. bot suppose that we have yet re-I the truth

erage man of the world, howthis is not already too much for likely to be still further as-if not stargered, by the next ation which we make, and which est among us, to this effect, that do we believe all that God saled, does now reveal, and yet weal, through His servants the the of each member of the Church a to receive revelation, inspiraguidance on his own behalf, frem another. It is compara-Hinself some that God re-Hinself some thousands of two. We take up the record of it and say, Yes, I believe that takes a living faith to believe ad has revealed Himself today; takes a living Takes takes a living and a growing believe that God will reveal to you and to me, if we are of it.

WHAT IS REVELATION?

what is revelation? The average I said, is likely to is something very pe-o not understand it so. a sometimes made it plain to a a sometimes made it plain theology by h, for want of some efter at this moment, I may give bot suppose that the own in body form and EVERY L. dividual in the Church. Ose that He will send to everyone. We unnot supp that a visits are few and we do not maintain to boats aven have nothing 00 thr he visiting each one a from time, as we may That hot exactly what we to the revelation S Into d to every member of batch, if he will live for it. Hence, sometimes used an illustration the plain what I understand coniny he said to reveal itself to us when Tevelation. some action upon us it presents itself our mind, it is perfectly true to say

things of earth, the poet, in utmost contempt, wrote, "A primrose on the river's brim A yellow primrose was to him, And it was nothing more."

But to some men a primrose means a

It is the same with any of these revelations. I have known men to pick up the book of the sacred Scripture, and the book of the safed scripture, and to read a chapter therein—a chapter filled with harmony, beauty and intel-ligence, and with the love of God to man—and then say they could see noth-ing in it. Why could they see nothing in it? There was something there, but they were not prepared to receive the revelation. I know well enough from my own experience, that I cannot reyeal what little I know to anybody who is utterly unlike me. You cannot reveal your thoughts to one of the lower animais. You may take such an animal as a chicken, and you cannot make it understand anything you have to say. If you come a little higher, to such an aniyou come a little higher, to such an all-mai as the dog or horse, which have minds a little more like yours or mine, you can make them understand some things. I re-member when we were driving down the declivity which leads into the Yose-mite valley; I was sitting alongside the transverse when derving div horses was teamster, who, driving six horses, was quite proud of his skill; and he drove down that steep dugway and made the turns at a rate which frightened me and made me hold my breath at times. while he smiled at my alarm, which I could not conceal, though I wanted to appear brave. The point I wanted to show was this: those horses did not know anything about the consequences that would have followed any wrong move, but they had been trained to understand the driver's will so far that they knew a single pull of the line must he responded to instantly, and not two or three minutes later; and they had sense enough to respond to the proper authority, though they did not know what depended upon their prompt abedience. You could not have made those horses understand that if they did not obey there would be sixteen people dashed to death over that precipice; but those horses—what glorious creatures they were!—they knew how to obey. Now, the driver could make the horses understand some things that he revealed to them; they could be trained to do certain things; but great many things that he had in his mind they could never understand and do. It was just so with a dog which I saw out here. The shepherd, driving forward his sheep, sent his dog right along at the edge of the flock, and the dog kept the sheep out of the grain. The dog did not know that if he let the sheep run into the grain, the food that I see not revealing myself to you what I any it is a revelation: It has resented itself to your mind. It is

A Night of Terror.

'Awful anxiety was felt for the widow of the brave General Burnham of Mach. ins, Me., when the doctors said she would die from pneumonia before morn. ing," writes Mrs. S. H. Lincoln, who at-tended her that fearful night, but she berged for Dr. Kink's New Discovery, which had more than once saved her life, and cured her of Consumption. Af-ter taking, she slept all night. Further use entirely cured her." This marvel-ous medicine is guaranteed to cure all

but that which he suggested was most trying. It tried the faith of the peo and it is not to be wondered at that many shrank from accepting it. He pointed out the way of deliverance--to launch forth into the wilderness, putting their trust in God that He would lead them to a place of safety, where they could dwell in peace, free from the oyance and from the persecutions of their enemies.

Now, it is a difficult thing to lead twenty or thirty thousand people and have them all of one mind. It could not be wondered at if there should be a great deal of confusion, of argument, and difference of opinion among such a large body. Yet this was not the case with the Latter-daySaints at that time. Those who looked on and saw the unanimity of the people and their will-ingness to do what had been suggested, might have said. Here is an exhibition of delusion. They had been robbed of their cattle, of their horses, of their property; they had but little provision and very little clothing; and the observer might naturally have said, Why, It is madness, and exhibits the delusion of the people. I only give voice to some of the expressions that were made concerning the movements of the Latter-day Saints at that time. Some of the people themselves, not being prepared

to receive this counsel or the Lord declined to do as had been suggested. It required a faith such as Brother Paul has been illustrating in his remarks. It required a confidence in God and in the man whom they believed to be God's servant. But the people as a whole rose up and made every preparation within their power to do just what the Prophet of God told them to do. There was no hesitation among the faithful, whose minds were prepared, and who were livminds were prepared, and to have a ing in such a manner as to have a inserted of themselves. Everyone knowledge for themselves. Every went to with his might, including the women and children who were capable of labor, to prepare for a journey in a direction that had been pointed out, but the end of which none of them knew. I was sick in Nauvoo at the time. folks expected that I would die. My uncle, President John Taylor, came back from the Pioneer camp for me when I recovered a little, and took me out as far as the camp had gone-to Mt. Pisgah, Jowa, I remember very well the feelings I had in passing the hundreds of families on the road, and not one of them knew where they were go-They started out on this journey ing. without a clear conception in their minds an to where the journey would

terminate. Nothing definite was known about this country. The Rocky Moun-tains were known, but the valleys of the Rocky Mountains-what they were the Rocky Mountains-what they were and whether they were fit to live in-were not known. I was very much im-pressed, though but a youth, with the fuith of the people. There was something sublime to my mind in it. They had perfect confidence that that which they were doing was the will of the Lord.

Was this delusion? The results have proved that it was not. If this grand movement had failed, then the word "delusion" might have been written upon it. But it has been successful. Why was it that there was such unshaken confidence among these thousands? It was because of this principle of revelation. The people received revelation for themselves. God did not appear to them personally. Some may have had angels appear to them, but it was not general. But they had the Spirit of God, which all men and women are But they had the Spirit of promised who obey the Gospel of the Lord Jesus Christ. These people had been baptized; they had had hands laid upon them for the gift of the Holy Ghost, and it had descended upon them The result was, every man, woman and child who had cherished that Spirit knew implicitly that that which they were doing was the will of God. That is revelation. That is the cause of the union among the Latter-day Saints. That is the cause of their being essily guided, at which the world find so much fault. Why should not we be guided as one? Why, if it is God's word that is told to us, should we not receive it? Is it any evidence of superiority of judgment or of intellect to refuse to obey God, to be rebellious, to be dis-homes and go out-into the wilderness

received is one of the most remarkable events of our history. There was no vaccilation, no division. All the people acquiesced and accepted it, and left this city for the south.

President Young suggested that I should take the Descret News press and go as far as Fillmore, and publish the paper there. I had only been home a few weeks, but I started out with a corps of printers and everything neces sary for the publication of a pape The next day after I started from the city a very severe storm broke on us. It was in April. I do not think I shall ever forget seeing women and children as well as men who were destitute of teams, pulling handcarts through this storm between here and Draper. Tender women and children had left their homes and were trudging along in this way for the purpose of obeying what they believed to be the will of God. There was no murmuring, will of God. no fault-finding; but they journeyed along through the sleet, the snow and the rain, and I pitied them from the bottom of my heart. It was a sublime exhibition of the faith of the Latter day Saints and their willingness to whatever God required at their hands

What other people upon this cartl would do such a thing? Menamay say this earth that is delusion. Yes, yes, that perhap is the only view they could take of i but God knew it was no delusion. H knew the hearts of this people. H H saw their willingness and their courage and determination to make any sacrifice that should be required o them; and He undoubtedly accepted of that sacrifice. It had its effect on the nation; they paused. President Bu-chanan and his cabinet could not ar-ford to bear the dreadful stigma that would have rested upon them, had such a thing been carried out as was con-templated. Why, in the eyes of the whole world it would have been a dis-



As well as necessaries for the every-day table, can be secured from our choice stock of goods in glass and tin. Our exs quisite preserves, canned olives, brandy peaches, pears and cherries, calves' foot jelly and preserves, as well as our fine vegetables are the best. Our canned peas should be tested they have a natural sweetness and flavor that you sels dom find. We take pride in delivering goods promptly and always the exact goods ordered. Our stock is unexcelled for quality and assortment.

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