

# THE CASPER WEEKLY

PIONEER PUBLICATION

ROCKY MOUNTAIN REGION.

ESTABLISHED

TRUTH AND LIBERTY.

JUNE, 1850.

NO. 21.

SALT LAKE CITY, UTAH, SATURDAY, MAY 17, 1890.

VOL. XL.

## VICTOR HUGO AND THE MOUSE.

Gray Victor Hugo in his nook  
Sat musing o'er a favorite book,  
When lo, half timorous, half intent,  
As on some serious errand bent,  
His daughter and his grandchild brought  
A mouse the pantry trap had caught.  
The poet turned with loving heed  
To hear the little maiden plead,  
With piteous face and eager cry  
"Say, grandpa, shall the mousey die?"

"Behold the thief," the mother said,  
"The pixy with its nibbling knife,  
So busy round my cheese and bread!  
Just now made prisoner while it fed,  
We found it squeaking like a life,  
And, melted at its shrill complaint,  
Our Jennie, like a tender sate,  
With tearful pity begged its life.  
Her pleading charmed away my frown;  
I spared my victim doomed to drown,  
And told its gentle advocate  
Her grandsire should decide its fate."

"Poor little mouse!" the old man smiled,  
And drew his darling to his knee.  
"See how it trembles," hissed the child,  
"It's just as scared as scared can be,  
And sorry, too, I guess it feels  
Because my mamma says it steals.  
All such a mite could eat and drink  
Is no great stealing. I should think!  
Its head could cuddle in my ring;  
Its ears—are like a midge's wing;  
Its tail—is just a bit of string  
Its wee bright eyes—the cunning thing!  
Its body scarce a spoon would fill;  
It isn't big enough to kill!  
And, oh! it looks at you so shy—  
Say, grandpa, shall the mousey die?"

Fondly the aged poet spoke:  
"The boon you ask is grand to give;  
Jennie, I stay the fatal stroke,  
And bid your tiny prisoner live."

## NECESSITY OF CONTINUOUS REVELATION.

The question contained in the above heading has been variously answered by theologians. The Romanists claim that it is not. They give to genuine tradition the same authority as to the written word and submit both to the interpretation of their infallible Pope. Most of the Protestants deny the authority of the tradition and the infallibility of any one representative of the church. They claim that the written word, as contained in the Bible, is the

only necessary and authoritative guide in matters of religion. Baptist Divine, Dr. Angus: "As the Holy Scriptures claim to be regarded as the book of God, a Divine authority, so they claim to be the only authority. It is not a rule, it is the rule both of practice and faith. To ascertain its meaning, we employ reason and the opinions of good men, and the experience of a devout heart; but no one of these helps, nor all combined, can be regarded as of co-ordinate authority." (Bible Handbook p. 69). The Danish Lutheran Bishop Grundtvig was aware of the weakness of this Protestant position, taken and vigorously defended by the reformers. For the guidance of the "Church" he claimed in the first place a "living word," a continuous tradition, expounding the "written word," which, he insisted, is nothing but a dead letter until quickened by the Holy Spirit, present in the "Church;" and in his view, curiously enough, not the book of the Bible but the Apostolical Symbolism was the written word, *par excellence*, composed by our Savior himself and transmitted from the Apostles to posterity in all ages. The worthy Bishop gave to the apostolical symbolism the place that is otherwise generally accorded to the books of the Bible, and agreed with the Romanists in holding the necessity of a living interpreter, directed by the Spirit, while, with the Protestants, he denied the claims of the Pope, or of any pope, as to the monopoly of this office. The Latter-day Saints hold that the books of the Bible were each sufficient for the people to whom they were addressed and for the purpose for which they were written. As records of God's dealings with mankind in ages past, and as prophecies of things yet future, they contain instructions for all ages and all nations; but as circumstances change, as new emergencies arise, and the plans of God develop, continued revelations are just as necessary for the guidance of the Church as revelation ever was. "A religion that excludes new revelation from its principles, is just the very religion that suits the devil \* \* \* for he knows well that God has nothing to do, nor ever had, with any religion that did not acknowl-

edge Prophets and Revelators, through whom He could speak and reveal His will to His sons and daughters." (Orson Pratt. *The Seer*, vol. ii, No. 5, May, 1854.) Thus the various views on the question may be briefly stated.

The Word of God, the Bible, itself amply justifies, I think, the position of the Latter-day Saints on this important question. The purposes for which the various books were written; the difficulties that present themselves when the exact meaning of many passages is investigated; the usual dealings of God with his people, as explained in the Bible, and many predictions of new revelations, all these facts give evidence of the Church of Christ in this last dispensation. What man needs, is not only a Bible and a genuine tradition, expounded by an interpreter in possession of the Holy Spirit, but he needs first of all and above all a direct communication with God, his heavenly Father. He may study the written word humbly and carefully, and thereby he will certainly, through the aid of the Holy Spirit, acquire much useful knowledge concerning religion and eternal truths; he will, if following the precepts laid down, be led onward and forward and attain eternal happiness. But the knowledge necessary for the work to be done in connection with the establishment of the dispensation of the fulness of times or for the obtaining of the glory emanating from the ordinances of this dispensation, he will never acquire by his own study of any amount of sacred literature.

This statement may now be illustrated in some of its details.

## SCOPE OF THE BOOKS OF THE BIBLE.

If there were a single book of the Bible by God designated to be a complete code of law, all-sufficient for all times and all conditions, such a fact might reasonably be expected to be either expressly stated or implied somewhere within the covers of the sacred volume. But no such statement is to be found, nor can it be shown to be implied when the scope of each book is clearly understood.

The Pentateuch, for instance, contains principles on which the