A CHRISTIAN EXHORTATION.

Purity in Thought and Deed the Gem of Life.

SALT LAKE C[illegible],
May 22nd, 1896.

To the Editor:

During my recent mission to Great Britain I had the opportunity of visiting Christian Endeavor meetings and Sunday schools. These organizations are excellent aids to train the young and rising generation in the path of morality. England, like most other nations, cannot boast of a high standard of morality of her citizens. I became acquainted, while laboring in [illegible], near Manchester, with a gentleman named Wright, whom I found to be one of the most zealous workers in the interest of the youth and the cause of morality. Besides being secretary of a well organized Sunday school, he taught a class of young people in the school and in the Christian Endeavor meetings he was a very efficient officer. In fact he was an indefatigable worker in whatever position he occupied, and was heart and soul [in] striving to keep the youth in the path of virtue. In order to make acquaintances so I could, when opportunity offered, present the principles of the Gospel, I made a point to attend several of these Christian Endeavor meetings and Sunday schools—and had the pleasure of occasionally teaching a class in the latter organization when not otherwise engaged. Through this means I became acquainted with the Mr. Wright referred to, who invited me to his home; and while there he showed me a copy of an address he had some time previously delivered before a class of young ladies. I was so pleased with sentiment it contained that I copied a portion of it, believing it would be of value to any who might have the pleasure of perusing it. It read as follows:

"Girls, beware of the false friend who would lure you from the path of rectitude by the promise of costly presents or fleeting pleasures. There are hundreds of girls, year by year, whose characters and prospects in life are irretrievably ruined by worthless and designing men; and the chief instruments they use to accomplish their fiendish purpose are [illegible] flattery and costly or showy gifts. I pray God that none of you may ever be influenced by such artifices as these. Take my word for it, 'purity of conduct, gentleness of disposition, and simplicity of character' are the jewels which best adorn the female form. If tempted to disobey the dictates of conscience, do not stop to calculate the loss or gain which may result; hurl the thought from your heart as you would a snake from your bosom. May God give you courage and strength ever so to act. Do you ask me how this can be done? Christ Himself gave answer to your question when He said, 'Watch and pray, that ye enter not into temptation.'

"Never was the path of the young more thickly studded with temptations than at the present day. Never were the snares and the traps of the wicked more craftily laid or more seductively baited. Life is full of risks and dangers. It is like crossing a [illegible] by means of a narrow plank. You cannot turn back—you must go forward; the slightest deviation to right or left, and you are in the waters below. You cannot look back—you dare not look down. Your feet must be forward, your eyes must look upward—so will you cross over there in safety.

"Let this be your motto in life: 'Look onward,' and above all, 'Look upward'—to heaven above, from whence alone you can get strength sufficient for your day—where Christ, who like us was tempted, sits to make intercession for us. Let us earnestly hope that God in His infinite goodness will give you and me wisdom and strength to successfully overcome the trials, the difficulties and the temptations of this life, that when the summons comes to us—when we are permitted to lay down our cross—it may be to take up our crown—to be with the Christ who is now our hope and our strength—to join those dear ones who have already crossed the bridge to that land of promise where we shall be free from toil, sorrow and care, and all is contentment and peace.

"Ever since Mother Eve tasted that forbidden fruit have her children been struggling and longing for things which are placed out of their reach. From the cradle to the grave this strange and mischievous desire seems to pervade our nature. The very knowledge that a thing is forbidden seems to create a desire to do or become possessed of it.

"O girls, let me urge you with all the earnestness I can command, to beware of this fatal tendency. The first step in vice and a criminal career is often taken merely with a desire to become acquainted with what are called 'the ways of the world.' Those who would persuade you to pay your first visit to a questionable place of amusement will tell you that there can be no harm in merely seeing what there goes on; they will laugh at your modesty and ridicule your 'greenness.' Remain firm in your resolve. No man becomes a villain in a day—it is a gradual process. O, beware of the first downward step. Curiosity often prompts a young person to take that step, and once taken it is not easily retraced. It is right that young people should have pleasures, but take care that your pleasures are pure and lasting. Avoid the pleasure today which will bring sorrow and remorse on the morrow. Too many are

'Like poppies spread,
[illegible]
[illegible]
A moment white—then gone forever.'

"Every man is endowed with power of discerning good from evil and choosing between right and wrong. There is forbidden fruit in every man's garden—that is God's method of trying the children of men. Are we not told that 'the righteous God trieth the hearts of men?' If we were not tried, our virtues would never come forth. A [illegible] of what seems dirty, worthless rubbish from the bed of a river, when washed and tried may be found to contain pure gold, and so it is the trials and temptations to which we are subjected which prove our moral worth. The knowledge of this should prompt us ever to sympathize with a fallen brother or sister. Unfortunately such sympathy is not always displayed. There is too great a tendency to kick a man when he is down. Oh, let us try to cultivate more of that Christian charity which will prompt us to hold out a helping hand to those whose strength has not proved equal to their day—it may be that the only reason why we too have not strayed is because we have not been tried. Our turn may yet come. 'Let him that thinketh he standeth take heed lest he fall.'

"Do not set your hearts on the gold and glitter of this world, or, like the child who wandered o'er hill and moor in search of the bag of gold at the end of the rainbow, you yourself may be lost in pursuit of that which is a mere fancy or shadow. Rather let us try to find out in what particular way we can serve our God while serving ourselves. Let us learn His will and strive to do it—meet our trials and difficulties with a stout heart and a smiling face—strong in the certain knowledge that our reward is sure, ever remembering that

'[illegible]
[illegible]
[illegible]
[illegible]'"

Trusting that the above may be suitable to your readers, I remain yours respectfully, R. A[illegible].

WHAT IS REVELATION?

A Plain Rule by Which Its Validity and Genuineness May be Known.

Written for the News.

An article in the Logan Journal copied from the Tribune attempts to prove that the "manifesto" is not revelation—hence of no force or validity. It says a comparison of the manifesto with the revelations recorded in the Doctrine and Covenants "clearly shows that the manifesto is not a revelation because the prophet would have thundered it forth," etc., and further, "that its literary diction and its diplomatic language is in striking contrast to the [illegible], unrevealing wording of the revelations which come from God."

Does God always thunder forth His word? Did He answer Job out of the whirlwind, or was it in "a still small voice?" Read in the Doctrine and Covenants, Sec. 8, the words of the Lord: "Yea, behold I will tell you in your mind and in your heart, by the Holy Ghost which shall come upon you and which shall dwell in your heart. Now, behold this is the spirit by which Moses brought the children of Israel through the Red sea on dry ground." Can words be more plain? Moses led the Hebrews by revelation, the Holy Ghost telling him in his "mind and in his heart" just what to do on every occasion. When Israel came to the Red sea the Lord revealed to Moses just what he should do—not in a voice of thunder from the heavens,—not by an angel—but by the "still small voice" of the Holy Spirit.

I have not understood as yet that the manifesto is claimed to be a revelation, yet in an important sense I think it may be called one. What is revelation? In a general sense it is anything revealed by one intelligent being to another; as understood by the Latter-day Saints, it means any principle of truth, regulation or law made known to man from the heavens. The Lord may reveal His will amid the thunders of Sinai or in a "still small voice." He may appear in person as He did to Joseph. He may speak by the mouth of His son Jesus Christ, or by that of an angel, a Prophet, by the whispering of the Holy Spirit, or by vision or dream. No set form is necessary—no special "literary diction" or "diplomatic" or [illegible] language is required to give His words validity. It is not the style or grammatical diction of a revelation which gives it force, but the authority by which it is enunciated.

We commonly speak of the recorded will of the Lord as "scripture," or "holy scripture;" "holy," because being given by the Holy Ghost, and "scripture," because it has been written—recorded. But the Bible, Doctrine and Covenants, Book of Mormon, etc., are not all the scripture we have. According to the teachings of the Prophet Joseph we have a great deal more as the following quotations will show:—Doctrine and Covenants, Sec. 68, "And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture; shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation." Can anything be more clear and positive? I speak now to those claiming membership in the Church—Latter-day Saints and Mormons. "But," says some doubting Mormon, "how do I know it was given by inspiration of the Holy Ghost? If I positively knew it, I would be satisfied." When you first heard the Gospel how did you, an unbeliever, then gain a testimony of its truth? It cannot be heard you may today gain a knowledge of the truth in the same manner you did when you first received and obeyed the Gospel; so no one may be justified for remaining in ignorance and darkness, when we know it is our duty and privilege to walk in the light.

Listen to the voice of Joseph Smith as he spoke in the council of the Apostles on February 27, 1835: "Since the Twelve are now chosen, I wish to tell them a course which they may pursue and be benefited hereafter, in a [illegible]. They will, every time they assemble, appoint a person to preside over them during the meeting, and one or more to keep a record of their proceedings, and on the decision of any question or item, be it what it may, let such decision be written, such decision will forever remain upon record and appear an item of covenant and doctrine. * * * Now if you will be careful to keep minutes of these things as I have said, it will be one of the most important records ever seen, for every such decision will forever after remain as items of doctrine and covenants."

From these words of the Prophet Joseph and the revelation in the 68th section of the Doctrine and Covenants it is plain that all which is spoken, written and recorded, which is inspired by the Holy Ghost is scripture, is revelation, and shall remain forever as doctrine and covenant for the government of the Church in such case. Has the "manifesto" been thus subjected to consideration, decision and record? It has; by the councils of the First Presidency, the Apostles, the [illegible], the Presiding Bishopric and in general conference assembled. Thus in accordance with the word of the Lord through the Prophet Joseph it is made an item of doctrine and covenant forever to all Saints, from which no one is exempt, but all must receive and accept.

And now, can any member of the Church—especially one who holds the Priesthood—reject or oppose any doctrine or principle which has been accepted as such by the Church and still retain permanently the Holy Spirit? Without the help and guidance of the Spirit can any one retain forever a full fellowship in the Church? And can any one who in his heart rejects any single law of the Lord ever attain a full exaltation in the presence of the Father? To all these questions the answer is, No! One may lose the Spirit and for a time retain his standing in the Church, but it is only a question of time when he will cease to retain a membership in it. And is it wise to barter away the priceless boon of eternity for the momentary pleasures this world can give? Verily not.

J. H. MARTINEAU.

TUCSON, May 15, 1896.

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MERLIN J. STONE, Genealogist,

[illegible]

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