

## "REVELATION" AND "INSPIRATION."

Richard W. Young Points Out the Difference Between the Two, and Explains Seeming Confusion in President Smith's Sermon and Testimony.

THE following from the Salt Lake Herald of Wednesday, March 22, is herewith reproduced for the benefit of readers of the Saturday "News":

To the Salt Lake Herald: In your issue of this morning you say, editorially, referring to President Joseph F. Smith's testimony and sermon respecting revelations: "The head of the Mormon Church, testifying under oath, told the Smoot committee on one path and now tells his own people another, because some one in Washington was trying to trap him. You further state that the President is unable to reconcile the apparently irreconcilable, he must remain impaled on the horns of a dilemma of his own creation."

Let us investigate this matter in the light of the record and free from prevailing passion. The sermon delivered by President Smith in the Tabernacle last Sunday is published in last evening's News. I am assured that the report was made from the notes of a stenographer who was present, and that they remain unchanged. This will probably be conceded, inasmuch as the report differs very slightly from that published in the morning papers.

President Smith said: "Now with reference to the principle and doctrine of revelation, it may be proper for me to say a few words on this subject while I am on my feet. For me to say, which was the very end that my critics and my inquisitors were endeavoring to get me to say, in order that I might be led into that trap which they had made for me, to say that God had given to me a revelation upon some new doctrine, or theory, or principle, or precept, or anything to be written, or to be observed or handed down as a law to the church, would have been untrue. I could not have said that for He has not done this. But has God revealed to me His mind and His will? Has He made manifest to me a knowledge of His truth by and through the spirit of revelation? Did you ever hear of my denying that? No, no man has ever heard me deny that."

After making that statement, the speaker said that, upon being baptized, God revealed to him approval of the act; that God revealed to him that Joseph Smith was a Prophet; that Brigham Young succeeded lawfully and divinely to the presidency of the church; that John Taylor was an inspired Prophet; that Wilford Woodruff and Lorenzo Snow, in turn, lawfully and divinely succeeded to the presidency of the church; that the Lord had revealed to him many things for his guidance to assist him in the discharge of his duties; and that he fervently believed that God had manifested to him in his present capacity, many glorious things, many principles, and oftentimes much wisdom thus is inherent in himself.

The substance of the foregoing remarks may be fairly stated, I believe, as follows: That God has not given a revelation upon some new doctrine, to be written, observed, or handed down as a guidance to the church; that God has made manifest to him a knowledge of His truth by and through the spirit of revelation; and that the several and successive presidents of the church have been divinely and lawfully called to the presidency.

Now, let us examine the proceedings before the senate committee to ascertain what he there said and claimed. I shall not attempt to quote the testimony in its entirety, since that would make too great requisition upon your space, but shall content myself with stating the substance thereof, citing the pages, in order that my statements may be verified.

It appears on page 95 of the "proceedings," that President Smith's attention was directed to a passage in the Doctrine and Covenants, in which it is stated, "That whatsoever you shall speak when moved upon by the Holy Ghost . . . shall be the will of the Lord . . . the word of the Lord . . . and has power of God unto salvation." In answer to Mr. Taylor's question, Mr. Smith explained that the quotation applied not only to himself, but, with the force, to every Elder in the church. Mr. Taylor asked whether that applied only when moved by the Holy Ghost, to which Mr. Smith replied, "That is correct." Mr. Taylor further asked, "Do you understand that that is intended to cover the case of inspiration or revelation?"

It was further explained by President Smith that revelations for the government and guidance of the church come only through the head of the church.

On page 95, the chairman of the committee asked, "You have revelations, have you not?" To which Mr. Smith replied: "I have never pretended to nor do I profess to have received revelation except so far as God has shown to me that so-called 'Mormonism' is God's doctrine; that is all."

Then occurred the following questions and answers: The chairman—You say that was down by you by God? Mr. Smith—By inspiration.

The chairman—Now by inspiration; how is it in the shape of a vision? Mr. Smith—The things of God knoweth no man but the Spirit of God, and I cannot tell you any more than that I received that knowledge and that testimony by the Spirit of God.

Mr. Taylor—You do not mean that you reached it by any process of reasoning or by any other method by which you reach other conclusions in your mind do you?

Mr. Smith—I have reached principles; that is, I have confirmed in my acceptance and knowledge of principles that have been revealed to me, shown to me, by reason and facts.

On page 100 Mr. Taylor asked whether or Joseph Smith contended that always there was a visible appearance of the Almighty or of an angel, to which Mr. Smith replied that he did not. Mr. Taylor then asked, "How otherwise did he claim to receive revelations?" Mr. Smith replied, "By the Spirit of the Lord." Mr. Taylor then asked, "And in that way, such revelations as you have received, you have had them?" Mr. Smith answered, "Yes, sir."

On page 314 of the record the following colloquy occurred: Senator Hoar—I would like to ask one question, which is flatly curiosity, for this is a most interesting matter. Did I understand you correctly that there has been no revelation since this revelation of Woodruff for the general government of the church?

Mr. Worthington—He said there have been none for 21 years except that. That is the only one in 21 years. Senator Hoar—In this question is in the least trespassing upon the delicacy in your mind I do not want to press it. I ask it solely for curiosity. If a revelation were to come to you, or if you have believed it would come to you, in what way does it come? By an inward light, by an audible voice, by a writing, or in what way? Have you anything to tell us about that?

Mr. Smith—It might come by auditory or by visual, or by an inspiration known and heard only by myself.

Senator Hoar—Or by writing, I suppose, as in the case of Joseph Smith?

Mr. Smith—In the case of the Book of Mormon; yes, sir.

The only further reference to the subject that I have been able to find, or that I have seen referred to during this controversy occurs on page 483, where the following questions and answers are stated: Senator Dubois—Have you received any revelation from God, which has been submitted by you and the Apostles to the body of the church in their semi-annual conference, which revelation has been sustained by that conference through the upholding of their hands?

Mr. Smith—Since when?

Senator Dubois—Since you became president of the church.

Mr. Smith—No, sir, none whatever.

Senator Dubois—Individual members of the church can receive individual revelations, can they not?

Mr. Smith—If I may be permitted, I will say that I have never received any revelation since the time of the revelation of Woodruff, which I have been here all the time. No man can get revelations at his will. If a man is prayerful and earnest in his desire and lives a righteous life and he desires information and intelligence, he will inquire of the Lord, and the Lord will manifest to him, through the presence and influence of His Spirit, His mind and His will.

The chairman—What is the answer to the question?

Senator McComas—Is not that an answer?

Senator Foraker—I think it is an intelligent answer, and a very satisfactory one.

Senator McComas—It seems to me it is full.

The chairman—I want to hear what the question was. Mr. Reporter, will you please read it?

The reporter read as follows: Senator Dubois—Individual members of the church can receive individual revelation, can they not?

Mr. Smith—I think I have answered that.

The chairman—Very well; if you think that is an answer.

Senator Dubois—Have you received any individual revelations yourself, since you became president of the church under your own definition, even of a revelation?

Mr. Smith—I cannot say that I have.

Senator Dubois—Can you say that you have not?

Mr. Smith—No; I can not say that I have not.

Senator Dubois—Then you do not know whether you have received any such revelation as you have described, or whether you have not?

Mr. Smith—Well, I can say this: That if I live as I should in the line of my duties, I am susceptible, I think, of the impressions of the Spirit of the Lord upon my mind at any time, just as any good Methodist or any other good church member might be. And so far as that is concerned, I say yes; I have had impressions of the Spirit upon my mind very frequently, but they are not in the sense of revelations.

The foregoing testimony may be fairly summarized as follows: That any individual member of the church, for himself individually, and the president of the church, for the church as a body, is entitled to inspiration or revelation (using the words synonymously); that President Smith has never professed to have received a revelation, except to the divine truth of "Mormonism," which came by inspiration by the Spirit of God; that a revelation might come to him, he believed, through an audible voice, by inspiration known and heard only by himself, or by writing, as in the case of the Book of Mormon; that he had received no revelation, during his presidency, that had been submitted to a conference of the

church; that the righteous and prayerful man may inquire of the Lord and that the Lord will manifest to him His mind and will through the influence of His Spirit, which would be a revelation to that individual; that, so far as individual revelations to himself are concerned, he had had impressions of the Spirit upon his mind very frequently.

In the three chief points covered by his sermon March 19, and in his testimony before the committee, there is absolutely no inconsistency, namely: That God had revealed to him a knowledge of the truth of "Mormonism;" that, during his presidency, he has not revealed to him any revelation to be handed down and guide to the church; and that, regarding "individual revelations," he believes that he has had impressions of the Spirit upon his mind very frequently. The different conceptions of the words "revelation" and "inspiration" between President Smith and his questioners, and the confusion with which these words were employed both by him and them, are responsible for the only variances and they are obvious and easily explained, between sermon and testimony.

The statement in your editorial that President Smith had explained "that he had testified as he did because his critics were trying to get him into a trap," does not appear to be justified by anything said by President Smith as reported either in the Herald, the Tribune or in the "News." Your statement seems to be an entirely unwarranted deduction from the assertion made by President Smith, that his critics and inquisitors were endeavoring to lead him into a trap—to say something not true—but he did not assert, nor, I fully submit, does the record justify the assumption that he either concealed or distorted the truth by reason of such attempt. Respectfully,

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### RETURNED MISSIONARIES

Elder Heber Hendrickson of Glenwood, Sever Co., passed through this city March 17, 1905, on his way home from the New Zealand mission, to which he was assigned, April 3, 1902. The conferences at Hauraki, Wellington, Canterbury and Otago were his fields of labor. The mission work in New Zealand is successful. The Elders all enjoy their labors, find many friends and many are investigating the Gospel.

Elder Barney E. Tibby of Chester, Sargent Co., returned March 19, 1905, from the Southern States mission, where he has been laboring since Oct. 7, 1902. In the Alabama conference, the Elders are doing a good work in Alabama, and the conference is in a good condition. The people in general are learning that the "Mormon" Elders are among them for no other purpose but to do good and prejudice is being laid aside to a great extent. While in Alabama Elder Tibby and his fellow laborers initiated 17 persons into the fold of Christ by baptism.

Elder Moroni McArthur of St. George, Washington Co., arrived in this city March 19, 1905, on his return from the Southern States, where he has been doing missionary labors since Oct. 7, 1902. The Alabama conference being his field of labor. The work is in a progressive stage in this field. Many friends are being made and the minds of the people are being enlightened in regard to the true Gospel of Christ. The people are very hospitable toward the Elders.

Elder James W. Hill of Fayette, Sargent Co., passed through this city March 19, 1905, on his way home from the Southern States mission, to which he was assigned April 14, 1903. The work in his field of labor, in both of which he says, the work is progressing. Prejudice is being allayed and the number are according to the spirit of their mission and the power of the Lord is made manifest in many ways, especially in healing the sick.

Elder August F. Jeppson of Brigham City, Boxelder Co., returned March 20, 1905, from the Southern States mission, for which he was set apart Oct. 15, 1902. The conference of Virginia was his field of labor, part of the time as president. The first part of his mission he labored among the Saints in the interest of the Sunday schools, after which he worked in the conference office, and afterwards as a canvassing Elder. The condition of the work of the Lord in Virginia is encouraging. All the Elders are working earnestly to accomplish the sacred duties required of them.

Elder William O. Creer of Lund, Idaho, who was set apart Dec. 12, 1902, for a mission to Great Britain, passed through this city on his return therefrom March 21, 1905. The Birmingham conference was his field of labor, where he reports the work progressing. The Elders are working hard and feel encouraged in their efforts.

Elder Lewis L. Meacham of Wallburg, Wasatch Co., arrived in this city March 22, 1905, from the Southern States mission, whither he was sent April 1, 1904. South Carolina was the scene of his proselyting labors, which were cut short on account of illness. Elder Meacham made many friends and baptized eight souls. The work in the south, he says, is progressing very satisfactorily.

Elder Almon Dell Brown, Fair West, Utah, passed through this city March 22, 1905, on his return from the Southern States mission, where he has been laboring in the Virginia conference since Jan. 26, 1904. The Elders of this conference are working untiringly in disseminating the Gospel truths. The people as a rule treat the Elders as gentlemen, and the work is progressing very rapidly. The Saints are as parents to the Elders and treat them like sons. They are also interested in spreading the Gospel when opportunity presents itself. Elder Brown returns now on account of ill-health.

Elder Alfred Carter of Porterville, Morgan Co., returned March 22, 1905, from the Southern States mission, for which he was set apart April 14, 1903. The South Carolina conference was his field of labor. He spent 10 months in proselyting in the country and the remainder in the cities of Charleston and Columbia. A good work is being done throughout the South and more Elders are needed to answer the many calls that are being made by friends and investigators.

Elder Levi C. Ward of Willard, Box-

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Elder C. W. arrived in this city March 22, 1905, on his return from the Southern States mission, for which he was set apart Jan. 5, 1904. The South Carolina conference was his field of labor. The work of the Lord is in a prosperous condition in this conference. Many are becoming interested in the Gospel. The Elders have a host of friends in and around Columbia. Elder Ward labored 11 months in the country; during that time he baptized four and confirmed three others. The last three months he labored in the city of Columbia. Owing to poor health he was released to come home.

Elder David Elmer Sargent of Payson, Utah Co., passed through this city March 24, 1905, on his return from the Northern States mission, for which he was set apart Nov. 3, 1903. The conferences of southern and northern Illinois were his fields of labor. In both these fields he reports that the work is progressing fairly well, and the Elders are receiving encouragement from their efforts.

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