

"Suppose such a war should come, what would be the result?"

"That is difficult to predict," replied Senator Manderson. "England is the great naval power of the world. Our warships are pigmies compared with hers. Her great battle ships could lay waste our ocean cities and under their bombardment could enforce a tribute which it would be difficult for us to pay. She could undoubtedly punish us severely until we got our second wind, but with the continuation of the struggle I have no doubt but that we would ultimately succeed, though we might be lamed by the contest."

Frank G. Carpenter

WHAT IS REVELATION?

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 straight, undeviating 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 unidiomatic 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 be-

ing 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 which 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 language be more clear and positive! I speak now to those claiming membership in the Church—Latter-day Saints and Mormons. "But," say some doubting Mormons, "how do I know it was given by inspiration of the Holy Spirit? I positively knew that, I would be satisfied." When you first hear the Gospel how did you, as an unbeliever, then gain a testimony of its truth? If honest in heart 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 to the quorum of the Apostles on February 27, 1835: "Since the Twelve are now eleven, I wish to tell them a course which they may pursue and be benefited hereafter. I, 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 as 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 an item of doctrine and covenant."

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, decided 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 similar cases. Has the "manifesto" been thus subjected to consideration, decision and record? It has; in the councils of the First Presidency, the Apostles, the Seventies, the Presiding Bishopric and in general conference assemblies. True, 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 whom no one is exempt; but almost receive and honor.

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 remain forever a full fellowship in the Church? And can any one who to his heart rejects any doctrine 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 claim a membership in it. And is it wise to barter away the priceless blessings of eternity for the momentary pleasures this world can give? Verily no.

J. H. MARTINEAU.

TUCSON, May 15, 1896.

FROM NORTHERN INDIANA.

CRUMSTOWN, St. Joseph Co., Ind.,
May 11, 1896

Thinking that some of the many readers of the NEWS would like to hear a word from the northern part of Indiana, I take the liberty of writing you.

Eight months have passed since I left my mountain home as a representative of the people of Utah, and an ambassador for truth. The first six months I labored in St. Joseph and surrounding counties in company with Brigham H. Telford. The immediate result of our labors together was marked by three baptisms. Since our last conference, which was held in the county court house at Marion, Ill., I have been laboring in the same counties, with Walter F. Mayhew as a companion.

The people in this part of the Hoosier state are, for the more part, industrious and enterprising. They are usually hospitable, although occasionally we are reminded that we are far from being popular. There is with many a feeling of inquiry awakened when the news is circulated that Mormon Elders are in their midst. The prejudice and evil reports so extant a few years since are not now so plainly manifest. Some of the church houses are open for us, and in most places the schoolhouses are secured when the churches are denied us. Thus we have a privilege of proclaiming the Gospel message to the people, and at present there are a number who are dissatisfied with the religion which they are in and who are turning their attention to the principles as taught by the Latter-day Saints.

A few days since we stopped with an old man, who is, at present, inclined toward another course, but who, in his youth of days, was baptized into the true old, true Latter-day event happening prior to the time when our people left Nauvoo. We held several meetings close by where he lives; he attended some of them. After returning from one of our meetings I asked him if our preaching sounded anything like that he heard in the days when the Prophet Joseph Smith was upon the earth.

Tears filled the old man's eyes as he, in thought, wandered back over two and a half score years, when was the last time he heard any of our Elders preach, and he said: "Yes! our young man; it has the same sound, the same good old Gospel ring." We are in hopes that he will overcome the prejudice and the mistaken ideas he was in regard to Prophet Brigham Young, and spend the latter part of his life in serving God aright, which would bring endless blessing upon himself and posterity.

The NEWS is a welcome visitor. We hail with delight the fact that the