

concerning the Son of Man, it appears to us that his sayings and character are as far in advance of those of other religious leaders as the sun is above the moon in light and power.

They are admitted by Mrs. D. to "have arisen in different ways to a pitch of wisdom and goodness beyond that attained by the common mass of mankind." If that is true, why should it be deemed impossible that God revealed to each of them truths for the benefit of humanity, suited to the condition of the people to whom they were sent at the time of their life and ministry? It is the same light that scintillates from the stars and gleams from the moon as blazes from the sun in all its splendor. Yet it is manifested in different degrees and at different hours. But it is suitable and beneficial in each and every revelation.

It is reasonable to think that the Supreme Being, who has ordered the universe and created intelligent beings, would manifest Himself according to the capacity of his creatures, and through those adapted to His purpose would reveal His will and give commands and counsels to others. Thus it seems not only possible but probable that God has given many special revelations, besides those that come to us through the ordinary course of nature. And this appears more rational than that He who is the source of all intelligence, should remain silent and dumb through all the centuries and give no definite rules for human guidance.

The possibility that a "superhuman" revelation might be used "to delude people into abandoning their own reason to the absolute guidance of those who claim such authority," is a very slim reason for rejecting all claims to divine revelation and authority. What good is there that cannot be so perverted that evil will follow? What power or authority, however right, beneficial and essential, is there that may not be exercised improperly? The misuse of Divine revelation is no argument against its proper use, any more than the prostitution of natural intelligence is against its legitimate exercise.

If either "Christian" sects or heathen creeds claim that "they alone are right and the rest of the world wrong," that they are "the sole guardians of the truth," they simply manifest the failings of weak humanity. It is a mistake to say "the Latter-day Saints make the same claim." They do nothing of the kind. They recognize truth wherever found as emanating from the same Divine Source. They see good in Pagan as well as so-called Christian theologies. But they do not receive as Christian that which is con-

trary to the teachings of Christ nor as truth anything which is palpably erroneous.

At the same time it must be clear to every intelligent mind that if God reveals anything direct to man, that must form a standard by which to test other professed revelations. And if he endows selected persons with authority to perform ceremonies and administer ordinances in His name, what they do as commanded must stand as authoritative and the acts of unauthorized individuals must be void.

But this implies no intimation that people who believe in that authority should "abandon their own reason to the absolute guidance of those who claim such authority." The religion of the Latter-day Saints includes present Divine revelation and authority. But it inculcates individual thought and proclaims individual responsibility. It requires no man to abandon his reason nor yield absolute submission to any human being.

It is true that each sect claims to be right and that anyone without a standard or test would be as sadly puzzled as the San Salvador chief. But that God who reveals truth through His chosen servants, is accessible to all and will manifest to those who seek, in faith and sincerity, for His guidance the light they need to guide them. But faith is an essential to the reception of the light. If a person believes it to be impossible for God to reveal Himself to mortals, it would only be hypocrisy and vanity for him to ask for revelation. There are thousands today who are ready to testify that they have asked and received, that they have sought and found, that they have knocked and the door has been opened to them.

If God ever revealed Himself to man He can and may do so now. That He will and does is an element in the faith of the Latter-day Saints which must recommend itself to the rational mind. And it is peculiar to their creed. The sects that profess to base their theology on the fact of ancient Divine revelation, deny present revelation. In this they are inconsistent, and if the Latter-day Saints be right, those sects must so far be wrong. This assertion implies no bigotry nor declaration that those erroneous creeds do not contain truth. The position of the Saints, if correct, is, in the nature of things, a proof that the sects are in error in that most important and essential particular.

God, no doubt, as Mrs. D. expresses it, has allowed us all to "work out our own evolution and salvation." But that this is evidence that "He has given no authoritative written revela-

tion," or that if He has done so it would interfere with "our own freedom in finding our way to goodness and purity," we regard as manifestly erroneous. Does the enactment of a law to protect citizens in the enjoyment of inalienable rights interfere with the priceless boon of liberty? Is man's freedom to exercise any of his natural powers infringed by the publication of rules for his intelligent guidance in their exercise?

Revelation from God is not only a possibility, but a probability. We know it is a reality. And without it there must always be doubt and uncertainty in the religious world. All truth is from Him, no matter through what channel it may reach us. But when He communicates to mankind anything by way of law or commandment, He will do so through those who are suitable to receive and communicate it. It will come with authority. And all who earnestly desire to understand it, may do so by means of that Spirit which comes from Him, as the light streams from the sun and which is free to all His creatures in every land and clime.

#### A STORY OF CRUELTY.

THE *Nineteenth Century* for April contains a most extraordinary article, written by Nele Loring. The story is simply a narrative of how he conducted a herd of 200 steers from the Rocky mountains to Liverpool.

"The railroad journey was sufficiently trying, but the beginning of the keener sufferings of the poor creatures was when they were loaded in the cars thirty-six hours without food or water before embarking. There were 700 cattle put together so tightly that if one fell the others trampled on him, and to make these fallen animals get on their feet again they were pounded over the noses till they bled, water was poured in their ears, and their tails were twisted until they hung limp and paralyzed, and others of the steers had broken backs. Those whose backs were broken were not killed, but, in the interests of the underwriter, were left to die a frightful death.

"Forty animals died from suffocation. After one heavy night's rolling the after decks contained such piles of steers that the foreman hauled them out to the upper deck with the steam winch alive and dead as they came to hand. Those that were alive were hoisted by a rope passed around their horns; in two or three cases the horns gave way while the steer was in mid air, and he fell back into the hatchway, only to be hoisted again, a mangled corpse, and dropped over the side."

The poor brutes who arrived at their destination alive were so lean that they could not be fattened again, but were at once slaughtered. The beef must have been unfit for food, being broken and bruised. The writer of the article expresses the opinion that it must have been used for sausage. Such frightful inhumanity to dumb brutes should be stopped.