

them acquainted with God and the principles of eternal life.

I pause here, and ask, will this principle or spirit lead one man to be a Methodist, another to be a Presbyterian, another to be an Episcopalian, another to be a Mormon, another a Quaker, another something else, passing through all the various phases, notions, theories and ideas that prevail in the Christian world? Is this the spirit that Jesus promised to impart unto his people, or is it confusion and darkness? Scientifically it is not true, philosophically it is not true, religiously it is not true. The spirit that Jesus promised to impart to his disciples was to lead them into all truth, and to enable them to comprehend all correct principles; and it is said—"As many as are led by the Spirit of God are the sons of God," and says one, "Ye have not received the spirit of bondage again unto fear; but ye have received a spirit whereby you are enabled to cry 'Abba Father, or my Father, my Lord and my God.'" They had received a principle of that kind, and there was nothing uncertain, conflicting or evanescent about it; nothing tending to error, confusion or doubt, but everything tending to certainty, life, light and intelligence; to the blessing and happiness of the human family, and to a knowledge of all things necessary for their welfare in time, and in all eternity. Said he—"If I go away I will send you the Comforter, which is the Spirit of truth, and it shall bring things past to your remembrance, it shall lead you into all truth and show you things to come;" in other words—"You, man, who are made in the image of God, shall be brought into your proper relationship with him. That spirit of intelligence which dwells in you shall be associated with God—the God who dwells in eternity, communication shall be opened up between you and him, you shall be placed *en rapport* with him, and you shall realize and comprehend all things pertaining to your wellbeing. It shall bring things past to your remembrance, it shall lead you into all truth, and show you things to come. If there is anything behind the veil that is mysterious; if there is anything that the prophets saw when the visions of eternity were unfolded to their view; if there are principles of life and salvation; if there is anything tending to exalt man in time and eternity, anything pertaining to eternal rewards and everlasting exaltation, you are now in possession of a principle which will unfold and develop these principles to your mind."

That was the kind of gospel they had then. And did they see, enjoy and possess these things? Yes, for says Paul—"Whether in the spirit or out of the spirit I do not know; but I was caught up into the third heavens, and I saw things that were unlawful to utter." We read that John, while on the Isle of Patmos, banished for his faith in God and the testimony of Jesus Christ; was in the spirit on the Lord's day and the visions of eternity were unfolded, he gazed upon all things as they existed then, and as they would exist in after ages, and until the final winding-up scene. He saw and comprehended the position of the various churches, and told them that unless they repented and did their first works over again and obeyed the behests of the Almighty, their candlestick would be removed out of its place. He saw that Great Mystery Babylon, who "made all the earth drunk with the wine of her fornication." He saw her fall like a millstone that was cast into the sea and rise no more for ever. He saw a great white throne and him who sat upon it, and from before whose face the heavens and the earth fled away; he saw the dead, small and great, arise and stand before him, brought to judgment; he saw a new Jerusalem, descending, as a bride adorned for her husband; he saw events that should transpire throughout every subsequent period of time until the final winding-up scene, and comprehended the whole matter. Why was this? He had the gospel that brought life and immortality to light. He had received that Comforter that Jesus spoke of, which should bring things past to their remembrance, lead them into all truth and show them things to come.

Well, there was something interesting about that. It was not a kind of lullaby story that we hear now-a-days—"Hush-a-by-baby on the tree top, when the wind blows the cradle will rock"—It was nothing of that kind. There was some-

thing intellectual about it, something tangible, and satisfactory to the human mind, and calculated to meet the capacious desires thereof, and to make a man feel that he was an inheritor of eternal life. It implanted within him a hope blooming with immortality and eternal life. It produced a certainty in his mind and made him feel that everything else was as dung and dross in comparison with the life and light and power and intelligence which the gospel imparted.

What kind of ordinances did they have? They were very simple and straightforward. We read that when the disciples were met together, on a certain occasion in an upper room, the Spirit of God descended upon them as a mighty rushing wind, and rested upon them as in cloven tongues of fire; and they began to speak in other tongues as the Spirit of God gave them utterance. There were people there from the surrounding nations who heard the apostles speak, in their own tongues, the wonderful works of God. They did not know what it meant? Said they—"These men are drunk." Peter answered—"Oh no, that is a slight mistake you have made, they are not drunk, it is only nine o'clock, the third hour of the day, people do not get drunk so early." "Well, what is it then?" Said Peter—"This is that which was spoken of by the Prophet Joel—"It shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh. Your old men shall dream dreams and your young men shall see visions, and upon my servants and handmaidens will I pour out, in those days, of my Spirit, and they shall prophesy;" that is it shall place them in communion with God and enable them to have dreams and visions, to prophecy and see things to come; in other words, it will make them prophets. This is the kind of religion they had in that day.

I sometimes reflect and wonder whether the same effects would follow if we had that religion to-day, or whether truth has turned into fiction, or has falsehood turned into truth. How is it, if that was the gospel then, and God is the same yesterday, to-day and forever, and as they say in the Church of England—"As it was in the beginning, is now and ever shall be, worlds without end, amen?" If that is true, then we ought to expect the same things to-day as they had then, that is, if we profess the same gospel. This is the way I reason, I cannot get at it any other way, I cannot arrive at any other conclusion. It is reasonable, rational and philosophical; it agrees with every principle of science, with every principle of intelligence that God has communicated to man.

Well, having noticed a little of the results of the gospel in ancient days, let us inquire into the principles taught in those days. We have a very remarkable account of affairs on the Day of Pentecost. The apostles had been waiting at Jerusalem for the gift of the Holy Ghost. They had been promised it by Jesus and they expected it. Neither the Church nor the Apostles had had time, from the ascension of Jesus, to get corrupted, nor to introduce any false principles. They were the recipients of the favor of God, and his Spirit finally rested upon them as in cloven tongues of fire, and when the people of the various nations assembled at Jerusalem heard them declare the wonderful works of God many of them were pricked in their hearts, and they cried out—"Men and brethren, what shall we do? We believe the statement you have made; we believe that the Messiah, promised by our ancient prophets, has been taken by wicked hands and crucified and slain; we believe what you say concerning his resurrection, and that although he was placed in the tomb he has burst its barriers and has ascended to the right hand of his Father; we believe all these things, now what shall we do?" Said Peter—"Repent and be baptized, every one of you, for the remission of your sins, and you shall receive the Holy Ghost." Who were they whom he told to repent and be baptized? The Jews and the Gentiles, the Pharisees, doctors, lawyers, rabbies, and all men of every creed, profession and nation. "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of your sins." "What, we doctors?" "Yes." "We lawyers?" "Yes." "We divines?" "Yes, all of you." "What shall we receive if we do?" "The Holy Ghost." "What is that?" "Just what you have seen here." "Shall we all have it if we do this?" "Yes." And they went forth and were baptized, and three thousand were added to the church the same day. The apostles did not tell them to come to any class meeting, mourning bench or anything of that kind. There was not anything of that sort in the programme. They were not so well educated in sectarianism then as we are now, and had not invented so many systems of religion or bodies of divinity then as now. In those days they had to take things as God gave them, that was to repent and be baptized in the name of Jesus for the remission of sins and they should receive the Holy Ghost.

Will obedience to that gospel do the same thing for us? Yes. Why? Peter said, "The promise is unto you and your children, and to all who are afar off, even as many as the Lord our God shall call."

This thing was not confined to one, two, three, twelve or seventy individuals, but said Peter, "It extends to you"—the vast concourse then before him—"to your children, and to all that are afar off, even as many as the Lord our God shall call." If you can show me a people that the Lord our God does not call, I will show you a people to whom this promise does not apply.

Here are things that are very simple and straightforward. Why can't we investigate them. The same cause will produce the same effect now as then. It is in vain for us to deny those things; we have no right to do so until we have complied with the requisitions made and applied the tests. If we were using any chemical tests, for scientific analysis, we should go strictly by the rules laid down; why should we not do the same with regard to the gospel of life and salvation? Here is the law laid down, plain and straightforward, in the word of God, for it is in the Christian's Bible that these things are contained. It is this very Jesus that they all believe in who talks about these things, and his twelve apostles bear him out, and bear testimony to the same things. Here is a religious law plainly indicated, which we have no more right to ignore than we have any scientific formula in relation to earthly things.

But to proceed. We find his disciples baptizing; and after Jesus rose from the dead he appeared to them, and he told them to go forth and preach, not the theories and opinions of men, but the gospel that brought life and immortality to light. Said he—"Go and preach the gospel to every creature, he that believeth and is baptized shall be saved, he that believeth not shall be damned; and these signs shall follow them that believe, &c." They went forth and proclaimed his word, in his name and by his authority, and whatsoever they did they did in his name and by his authority. Jesus said unto them, "Whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall loose on earth shall be loosed in heaven." Some may say, "That is Catholicism." Well then, so far, I am a Catholic, for I believe in everything contained in the Scriptures pertaining to these matters. "Don't you think this is a great heresy?" I think it would be greater heresy to disbelieve it. I do not believe that everybody has this authority and power; but only those whom God calls and sets apart in the way here spoken of. They had power "to bind on earth and to bind in heaven, to loose on earth and to loose in heaven." That is Catholicism, is it? Well, let us see a little further how it goes. "Peter, how did you forgive sins? Did you have power to forgive sins?" "Yes." "How did you exercise it?" "I called upon the people to repent and to be baptized in the name of Jesus for the remission of sins, and promised them that they should receive the Holy Ghost. That is the way that I forgave sins. And then I laid on hands for the reception of the Holy Ghost; and when men received this Holy Ghost it took of the things of God and showed them unto them."

These are some of the leading principles of the gospel of Christ. I might talk for hours on the subject. These are the kind of things God has revealed to us. People say we are fanatics. Perhaps we are, but if we are, Peter, James, John and Paul were fanatics, for they believed in the very principles that I have been laying before you to-day; and when God restored this gospel, he simply restored what is called "the everlasting gospel." John said, "I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth." What do you mean by the everlasting gospel? Why the gospel that Adam had, the gospel that Noah, Abraham and the prophets had; the gospel that Jesus brought—the everlasting gospel, the gospel that existed from eternity to eternity, the system or medium through which God saves the human family, the gospel which brings life and immortality to light. Why, say some, "I thought nobody had the gospel until Jesus came." You thought very foolishly if you thought that, for Jesus, speaking of Abraham said—"Abraham saw my day and was glad." He had communication with God and revelation from him. And how did he have it? Through the gospel. How do you know it? Paul tells us so; your Paul you know, that you believe in, he tells us so. What, that Abraham had the gospel? Yes, he says, "God, foreseeing that he would justify the heathen through faith, preached before the gospel unto Abraham." Did he have it? Yes, it was through that medium that life and immortality were brought to light. And Moses, in the wilderness, had the gospel, and preached it to the people. "What, Moses?" "Yes." "Well, I thought there was no gospel until Jesus came." You thought, I say again, very foolishly. "We," says the apostle, "have the gospel preached unto us as well as they; but the word preached did not profit them, not being mixed with faith in those who heard it; wherefore the law was added, because of transgression." Added to what? Why, to the gospel which they had before. What was the law? The law of carnal commandments and ordinances which the apostle says—"neither we nor our fathers were able to bear." How long did the law continue? Until Christ came; Who was Christ? A priest for ever after the order of Melchisedec. Who was Melchisedec? A greater than Abraham, for he had the gospel and blessed Abraham. All of those ancient worthies had a knowledge of the gospel, and of life and immortality through the gospel.

This is the same thing that is communicated unto us. It is our privilege, it is the privilege of all men who yield obedience to the gospel. It is your privilege, you Latter-day Saints, to live in the enjoyment of this light and immortality. According to your faithfulness you have experienced more or less of this spirit of revelation, light and truth, and the

power of God, and by living your religion you can go on from strength to strength, intelligence to intelligence, from revelation to revelation, until you can "see as you are seen, and know as you are known." Having commenced in the principles of truth and obtained the Spirit of light and intelligence that flows from God through obedience to the gospel, it is for us to "purify ourselves even as God is pure," and purge from ourselves all corruption, iniquity, fraud, lying and evil of every kind, all adultery, fornication, seduction and lasciviousness; and everything that would corrupt and destroy the human family, and seek after everything that is high, noble, exalting and praiseworthy among men, and among the Gods, that when we get through with this world we may obtain an everlasting inheritance in the celestial kingdom.

May God help us to do so in the name of Jesus, Amen.

By Telegraph.

AMERICAN.

ALBANY, N. Y., 10.—Navigation will be resumed on the eastern division of the Erie Canal to-morrow.

An order has been passed by Judge Humphrey, in the case of Admiral D. S. Farragut, vs. the ship *Metropolis* and other vessels of the Mississippi prize case, directing the Secretary of the Treasury to cover, within the jurisdiction of the court, the prize money involved, \$603,520, the appeal of the government having been dismissed.

PHILADELPHIA, 10.—Several large up town manufacturing establishments, closed for the past six or eight weeks, have resumed running from three days in a week to full time, most of them with a full complement of hands, but at a reduction in wages from ten to fifteen per cent. Twenty mills in Manayunk started the past week, and it is stated that the remainder will be running by New Year.

NEW YORK, 11.—The fire in 132 Church Street proves to have been quite serious. Wm. Tapping & Co., auctioneers, estimate their loss at \$225,000, insurance \$85,000. Sulzbacher, Getterin & Wedles, importers, loss \$150,000, insurance \$455,000; Elfeld, Levi & Co., clothiers, loss \$50,000, insurance \$40,000, damage to the building \$10,000.

Dispatches from Boston say that Professor Agazziz is seriously ill, and there is danger of fatal paralysis of his muscular system.

The mural tablet, in the Church of the Incarnation, in memory of Admiral Farragut, was unveiled last evening in the presence of a large congregation; after service in church the Loyal Legion of the United States dined in the St. James Hotel.

Mrs. Mercella Metzler, clairvoyant, indicted in Jersey City with Dr. Cummins, of New York, and E. K. Kimball, of Newark, for the murder of Ida W. Vail, through causing abortion, have been found guilty.

BOSTON, 11.—David M. Kimball killed his wife and stepdaughter this morning, and then killed himself.

CINCINNATI, 11.—Theo. A. Wick, defaulting treasurer of Clark Co., Ohio, was to-day sentenced to one year hard labor in the penitentiary, to pay the costs of the trial and to a fine of sixty thousand five hundred dollars.

NEW YORK, 10.—Judge Blatchford to-day, on application of Howes & Macey, granted an injunction restraining the creditors of the firm from levying an execution upon its assets, pending the decision in the matter of adjudging from involuntary bankruptcy.

At the annual election of the stockholders of the Atlantic and Great Western Railroad Company, the following are the names of the directors elected for the ensuing year: Lloyd Aspinwall, J. H. Fay, Lawrence Wells, W. H. Upson, John Tod, T. Ross, Henry E. Parson, W. W. McFarland, Jas. R. Hodgkins, A. Hegewick, Adam S. Hewitt, J. H. Devereux and Reuben Hitchcock.

WESTCHESTER, 11.—Dr. Bruner, of California, with three friends, attempted, last evening, at the Mansion House, to kidnap his four children, pending a suit for divorce. Mrs. Bruner, fearing such an attempt, had a police officer in her room, and in the confusion the children were removed by the landlady.

FOREIGN.

LONDON, 10.—The report that a large number of persons were killed by a railroad accident near Bir-

mingham to-day, was incorrect. No lives were lost.

It is now said that the marriage of the Duke of Edinburgh with the daughter of the Czar has been postponed until February.

VIENNA, 10.—A bill authorizing the raising of a loan for the mitigation of the financial crisis has passed the Reichsrath.

VERSAILLES, 10.—Lachaud, counsel for Marshal Bazaine, in his peroration, said, "I deeply sympathize with the valiant soldier overwhelmed by a terrible accusation. I fear not death for him, he is brave and fears nothing but the loss of his honor for the sake of his wife and children. I feel most for France, which will deplore the loss of a valorous soldier. Your honor's patriotism forbids that you condemn him." Pourcet replied, demanding that a terrible example be made as a lesson to the rising generation. Before the judges withdrew, Bazaine said, "I have two words in my breast—honor and country. I have never been wanting towards this proud motto during forty-two years of service. I swear before Christ that I have not betrayed France." After a long deliberation the judges declared Bazaine guilty of the charges of the capitulation of Metz and of the army in open field, without doing all that was prescribed by honor and duty to avoid the surrender, and unanimously condemned him to death, and to be degraded from his rank previous to his execution. After judgment was rendered all the members of the court signed an appeal for mercy, which the Duke d'Aumale immediately conveyed in person to President MacMahon. Bazaine was greatly agitated when he heard the decision of the court.

The crowd warmly cheered when the verdict was rendered. The sentence includes the payment of costs and expulsion from the Legion of Honor.

BAYONNE, 10.—It is rumored that Lizzoraga has captured and shot the Cure of Santa Cruz.

PARIS, 11.—Soon after judgment was pronounced against Marshal Bazaine last evening, he requested that his son might visit him in prison. He refused to avail himself of the right of appeal. MacMahon will, to-day, decide the appeal of the court for mercy.

BERLIN, 10.—The Landtag, to-day, rejected, by 193 majority, a motion censuring the legislature, introduced by the government, and directed against the ultramontane Catholics.

LONDON, 11, 1 a.m.—The *Times* says Bazaine is justly convicted. The *Telegraph* considers him a sacrifice to national vanity. The *News* hopes that as the evidence was so conflicting, the sentence will be commuted to perpetual exile or imprisonment.

According to the tone of the press and the expressions of the authorities and prominent Spaniards, the direct delivery of the *Virginus* will be accomplished, according to treaty stipulations, without difficulty or interference on the part of the population.

The *Gorro Frigio* advises a general arming for the suppression of the rebellion; it complains of the absence of a definite plan energetically carried out, and says the proverbial laziness of our to-morrow always resulted fatally. We must awaken. Neither our money nor battalions are sufficient to finish the war according to the plans used up to this time. We have received eighty thousand soldiers from Spain within five years, we have a strong navy, and a hundred thousand soldiers in the field or garrison; nevertheless military operations are daily more difficult and the enemy more impossible to find. We cannot continue thus. The recent international question, beyond the ills it may bring, will contain a blessing, if it awakes us. With men, money, and a good plan, everything is possible. It counsels the adoption of a defensive plan against external and internal enemies.

The Captain General of Porto Rico assembled the directors of the different journals, and requested them, in view of the probability of war with the United States to drop party discussion, and only occupy themselves with Spain, and the means of raising the public spirit so as to repulse foreign aggression if necessary. He also desired the journals to abstain from publishing anything which might hurt the susceptibilities of the fatherland and of the Washington government. The journalists consented.