

in the earth, but conveyed the correct idea of the nature, character and personality of God. Thus was Joseph's claim of restorer proved in this particular. The true knowledge of God existed in ancient times, as denoted by the Scriptures, man being made in His image, and Jesus being the brightness of the Father's glory and the express image of His person. The knowledge of the true God had been lost and was now restored. Other scriptural evidences on the same point were given by the speaker, who said the fact of the visitation was sustained by other accompanying facts, the truth of which was apparent, and therefore the whole presentation was worthy of acceptance.

The next treatment was directed to the angel Moroni, a Prophet who lived on this continent about fifteen hundred years ago. He was the last custodian of the plates on which the characters were engraved from which the Book of Mormon was translated. The speaker delineated the prevalent idea of an angel—a being with wings attached to the shoulders and invariably of the female sex. Moroni, however, was a genuine scriptural angel, such as was described near the close of the revelations of St. John. When the latter was about to fall down at his feet and worship him the angel forbade it, saying "I am one of thy fellow servants and of the Prophets who keep the law." Here then was a fact accompanying that of the visitation, establishing the true character of an angelic messenger from God; another evidence of the restorative power of Joseph Smith as an enunciator of lost truth.

The speaker then turned his attention to some of the announcements of this messenger; notably that the Prophet Elijah would before long appear and bestow true power and keys necessary for the turning of the hearts of the children to the fathers, and the hearts of the fathers to the children. He entered into a detailed explanation of this feature of the work of God, showing that it meant the carrying of the preaching of the Gospel into the spirit world among the dead, and the performance of various ordinance work for them by proxy. Hence the erection by the Saints of holy temples for such purposes. The visitation of Elijah the Prophet occurred in the Kirtland Temple on April 3rd, 1836. No human power could have produced such a movement among the people as had since existed in this direction. It was a verification of the visitation of Moroni to Joseph that could not be reasonably disputed, and vindicated the Prophet's claim to being a restorer of divine truth, among which was the work for the redemption of the inhabitants of the earth as a whole and not merely of those who believed in Christ in this life.

The speaker then made some points on the authority of the Book of Mormon as a record of ancient races of the American continent. He also showed how the notorious Spaulding story theory regarding the origin of the Book of Mormon had been exploded. He held that the authenticity of this visitation—one of the facts in which Mormonism had its origin—was fully sustained by other

admitted truths associated with and accompanying it.

The visitation of John the Baptist was the next original event considered by the speaker. He showed how consistent it was that he who was the forerunner of Christ at His first advent should be among those who should take part in qualifying His forerunner to prepare the way for the second appearance of the Son of Man. He bestowed upon Joseph Smith and Oliver Cowdery the Aaronic Priesthood, which holds the keys of the ministration of angels and of the Gospel of repentance and of baptism by immersion for the remission of sins. He showed that this Priesthood could not be on the earth at the time of this visitation, because such a commission could only be conveyed by revelation from God, as in the case of Aaron; and this generation had no belief in such direct communication. Hence the consistency of the restoration. Simultaneously with this restoration of the Priesthood came the declaration of the true mode and object of baptism—immersion, or burial, in water for the remission of sins. Here are accompanying scriptural truths which had been lost sight of for generations, verifying the genuine character of this angelic visitation.

The consistency of the visitation of Peter, James and John was next dwelt upon. Those angelic messengers bestowed upon Joseph Smith and Oliver Cowdery the Melchizedek Priesthood, which holds the keys of all spiritual blessings, including the laying on of hands for the imparting of the Holy Ghost. Paul asserts that those who hold this power are ambassadors for Jesus Christ. If this be the case, all who are not really commissioned of the Lord, who act in His name, are usurpers, and it must be a serious crime to fraudulently personate an ambassador of the King of kings. Earthly potentates and governments would so regard it if any pretenders should undertake to represent them without having been authorized and commissioned.

This generation had more evidence of the genuineness of the restoration of this power than was possessed in regard to Christianity as originally founded and established. The evidence sustaining the latter came down from a distant age in the form of writings. In regard to the latter-day restoration there were scores of thousands of people now living who declared they had received the Holy Ghost through the ministration of men who affiliated under the authority restored through the fact of this visitation. The testimony of these people ought to have great weight, the witnesses being worthy of belief on any subject.

The concluding general fact treated by the speaker was the organization of the Church of Jesus Christ in this day, with all the powers, gifts, officers and distinctive features which belonged to the primitive Church, with Apostles at the head. He dwelt for some time upon this part of his discourse, and closed by expressing the hope that he had, with the help of God, succeeded in showing from a religious standpoint that the facts in which Mormonism had its origin were worthy of acceptance.

## AN OPINION RENDERED.

The attorney general sent the following communication to the Legislature today:

Ladies and Gentlemen—I have before me Senate concurrent resolution No. 2, requesting an opinion from this office "as to the applicability of section 8, article 16, of the Constitution to the employees of the State prison."

This section provides "eight hours shall constitute a day's work on a works or undertakings carried on or aided by the State, county, or municipal governments; and the Legislature shall pass laws to provide for the health and safety of employees in factories, smelters and mines."

The article of which this is a part is entitled "Labor," and the various provisions thereof relate to this subject matter.

What was intended by the use of the words "works or undertakings" and "work" becomes important, as upon the sense in which these words were used by the framers of the Constitution, must depend largely the interpretation or construction which must be placed upon this section. Let us consider them separately. First, as to the words "works or undertakings." Do they mean the ordinary pursuit of business carried on by State county and municipal officers in the discharge of official duties in the various departments and institutions of the State? If so, should all officers and employees of the State, county and municipal governments be included as coming within purview of this section? Or do the terms "works or undertakings," as used in this section, mean any enterprise of a distinct character, as distinguished from the ordinary pursuits of officers and employees, which are necessary to the proper discharge of governmental functions, such, for instance, as the erection of public buildings, the construction of reservoirs for the improvement of State lands, or of roads, canals or harbors, and any other works or undertakings of similar character?

The question raised by the resolution is an abstract, and difficult of determination. It is a question difficult of satisfactory investigation, because of a total absence of judicial determination of similar constitutional provisions in other states. However, after a careful examination as I have been able to give the subject, I am inclined to the opinion that the latter was intended, and that any interpretation or construction which would include the former would do violence to the legal significance of the terms. Under subdivision 3 of section 3 of the same article, we find: "The Legislature shall prohibit . . . (3) the labor of convicts outside prison grounds, except on public works under the direct control of the State." This clearly contemplates that the State may, and in all probability will, engage in "works or undertakings" of a public character; that it will have direct control of them, and except as to such works the labor convicts shall not be employed outside of the prison grounds.

The phrase here used, "public works," in my opinion, conveys the meaning as the phrase used in section 8, supra, "works or undertakings" carried on or aided by the State," etc. In other words, if the words "public works or undertakings" had been used in section 8, the word "public" would have conveyed the same meaning as the words "carried on or aided by the State" now convey. It therefore follows, that the public works alluded to in subdivision 3 of section 3 refers to enterprises or undertakings of business character, such as the State may lawfully engage in with a view of advancing its material interests, or those of