DESERET EVENING NEWS.

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THE RISING OF CHRIST.

In the month of April, about eighteen hundred and sixty-four years ago, wonderful events were transpiring in the land of Judea—scenes that have left their impress upon all the world. The Jews had been looking for deliverance from the Roman yoke that bore heavily upon them; they had listened to the voice of the Prophet from the wilderness, and he had become a victim to the rage of the ruling power; they had seen One come forth with a message strange for that time yet having a peculiar harmony with the desire of the age, strange for its arraignment of the unbelief of those who relied on God for deliverance, yet harmonious with their hopes in heralding the Deliverer; they beheld the One who proclaimed Himself the Son of God, but as His methods did not comport with their ideas of what the Christ should be, they believed that course which they thought would improve the claim He made, and at their behest He was put to death. And the culminating act in that great tragedy of the spring season of long ago has stood before the world from that time as irrefutable evidence of the wisdom of the saying that "God's ways are not as man's ways," for in the former there is no failure, the very means by which the Jewish leaders sought to disprove the claim of Jesus of Nazareth that He was the Messiah, the Son of God sent to redeem the world, became the means through the overruling providence of the God of Israel to proclaim for all ages that same Jesus as Messiah, Redeemer, Deliverer to all mankind.

It was not alone the death of the Lord Jesus that accomplished this work. There was the further great event of His return to life in the fleshly tabernacle He had compiled upon earth. There was His triumph sea Messiah; therein was the deliverance that He wrought from the power of the grave, the redemption he brought to mankind from the power of death. Others had died before in the cause of salvation, but He was the one to bring the redemption from the dead, and from that time there has been a steady, irresistible growth in the operations of the dispensation which He ushered in,—the extension of knowledge of a risen Christ, in whose revivifying was the example, the door, for the resurrection of all men.

By the crucifixion there was almost blasted the hopes of those whom the lowly yet miraculously gifted Nazarene had gathered around Him. His death had plunged them into the depths of a sorrow and hopelessness so great that no new Prophet could rescue them from it. One thing, and only one, could revive their fallen hopes, remove their disappointment, and restore the supreme joy they had experienced in looking on Him whom they regarded as the Christ; there was but one thing to save Christianity to mankind. That one thing was that Jesus should live again in the flesh. Nothing short of that would suffice to establish the disciples' faith in Him, and enable them to continue to declare Him as the Christ. All that could be done in mortality was done, and it required the triumph of immortality to proclaim to the world that the Redeemer had come to earth. Hence Jesus rose again. And the corporal resurrection of Jesus became the prime fact of Christian history. It raised the joy and faith of the disciples beyond all they had known before, and it became the burden and central theme of their teachings from that time forth.

With what zeal they did so, the Apostles and men who had been crucified, and they saw Him in the flesh, commanded with Him, not for a day, nor for a month or more; and many others in Judea witnessed him. There was no mistake as to His identity. It was Jesus, having the same body that was nailed to the cross—the body of flesh and bones which was pierced by the nails and the spear, with immortalizing spirit that had superseded the mortal blood which had been shed. With what help he all the dead flesh? With the body of flesh and bones which they witnessed in mortality. Jesus is the pattern, and there is none other; hence a similar resurrection, a reunion of the spirit, and of the fleshly tabernacle come from the grave. The resurrection by the Lord is the only resurrection, and in it all who are resurrected come. And as mortality as He was resurrected, so shall

[illegible] His rising up is a type of which no other fact of history is seen indisputable acts.

The resurrection is established by the testimony of the disciples, and of those who did not follow in the footsteps of Christianity. But it was not so on the Western hemisphere that He "did minister. Here, on the Western continent, at the same time that great events were transpiring in Judea, events were to be of no less importance to the future of the country. Simultaneously with the cry on the cross there was darkness in operation of God's power over the wicked, in the [illegible] valleys, rent the mountains, and shook the earth. But "the more right in part of the people" were seen to gather in "this land Bountiful." There they heard the voice from heaven declaring: "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye Him." And the people saw no the historian says:

And it came to pass as they wondered and marvelled one with another, they did see their eyes up again to heaven, and behold, they saw a man descending out of the heaven; and he was clothed with a white robe, and he came down and stood in the midst of them, and all the eyes of the whole multitude were turned upon Him, and they durst not open their mouths, even one to another, and yet their souls did pant, and they thought it was an angel that had appeared unto them.

And it came to pass that He stretched forth His hand and spake unto the people, saying:

Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking on me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should show himself unto them after His ascension into heaven.

And it came to pass that the Lord spake unto them, saying:

Arise and come forth unto me, that ye may thrust your hands into my side, and also ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

And it came to pass that the multitude went forth, even they that were healed by His touch, and they did see and feel for themselves, that it was indeed He of whom it was written by the prophets that should come.

And they had all gone forth and had seen for themselves, they did cry out with one accord, saying:

Hosanna! blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship Him.

It was one who had been slain at Jerusalem—he came that the dwellers in Judea testified as being risen from dead. In the Book of Mormon, condemn, is the witness on this land to be risen Redeemer—the resurrection is the central fact of that book, the burden of its whole testimony. And in this day angels and the voice of God have declared to men in the world truth of the Book of Mormon. It is a record of the triumphant resurrected Christ.

In our day, in addition to the same declaration of the truth stated in the ancient records of the Bible and Book of Mormon, is the still further witness of Christ Himself—the glorious Redeemer. He came to the temple in Zion. He appeared through the Temple erected to His name, and here is a record of one of His appearances so perfectly authenticated, say other:

Wm. Smith, Jr., and Sidney Rigdon, had received the Spirit on the memorable Pentecost of Glorious Year of the Lord, one thousand eight hundred and forty-six.

By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God.

I saw many things which were done in the heavens before the world was, which were ordained in the Council of Heaven, through Jesus Christ, who is the Son of the Father, even from the beginning.

Of which we bear record, and the record we bear is the fulness of the Gospel; even the fulness of the Gospel, which we received from the hand of the angel, even the co-inspiration of the Christ; there was but one thing to save Christianity to mankind. That one thing was that Jesus should live again in the flesh. Nothing short of that would suffice to establish the disciples' faith in Him, and enable them to continue to declare Him as the Christ. All that could be done in mortality was done, and it required the triumph of immortality to proclaim to the world that the Redeemer had come to earth. Hence Jesus rose again. And the corporal resurrection of Jesus became the prime fact of Christian history. It raised the joy and faith of the disciples beyond all they had known before, and it became the burden and central theme of their teachings from that time forth.

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[illegible] ruling men. The "mighty men" can boast of having been the home of many eminent and valiant public men, but none loved England with a warmth of fervent devotion than Benjamin Disraeli, the Jew. He entered public life, and rose to the heights of parliamentary eminence, and by dint of patience, determination and hard work, he succeeded in the front.

Without great family influence or wealth at the time of his birth, and having to contribute, even from the pittance of carry with which he allied himself, the problems and hard, directed towards his race by very many of that day, from a struggling hungry clerk he lived to become one of the most distinguished premiers of Great Britain. At the age of thirty he was elected to Parliament as a member from Buckinghamshire, having been defeated twice in other districts. His maiden speech was received by the members with derision. It was on this occasion that he made a remarkable prediction concerning his future life. Said he: "I am not at all surprised, sir, at the reception I have met with. I have begun several times many things, and I have often succeeded at last. Ay, sir, and though I sit down now, the time will come when you shall hear me."

The time came when not only England heard him, but the whole of Europe listened with deference to his views. At the Berlin conference of 1878, at a time when there was needed only a spark to set all Europe ablaze with war, he dictated a policy to the powers assembled that brought "peace with honor." Great Britain was then the foremost nation of the Eastern hemisphere, to whose suggestions on the Eastern question all others bowed acquiescence. The beginning of the same year Darcesh dispatched the British fleet to Besika Bay, and prevented Russia from entering Co stantinople. His shrewdness and statesmanship were again shown in the purchase of the Suez canal shares, which virtually gave Great Britain the control of the canal and everything connected with it. The wisdom of his foreign policy, and his views on the Eastern question, his adversaries have been forced to admit, were sound. His voice is no longer heard in the control of British affairs, but that his memory is honored and revered by the English people is evidenced by their observance of Primrose day on April 19th of each year, when public school children and people generally turn out en masse and decorate with pretty golden flowers statues and pictures of Britain's Jewish prime minister.

OBSERVANCE OF FESTIVALS.

In a recent number of Public Opinion appears an article condensed from Hall-times Store, in which the author discusses the question whether Christian denominations ought not more generally observe the annually recurring festivals dedicated to the memory of the important events in the life of our Savior. The article contends for the maintenance of the so-called church year on the ground that it emphasizes the essential idea of a church as an institution separated from the world, with a life, a history and ordinances of its own. It also points out that the Christian festivals present religious truth in a complete form—the incarnation, the humiliation, the sufferings and death, the resurrection, ascension and risen life of Jesus of Nazareth, and gives the observer new inspiration, new power by placing the present in touch with the past.

There can be no doubt that the custom of observing the great annual festivals originated in deep affection for the crucified and resurrected Saviour, and that very early, probably in the first Apostolic age, at least to some extent. The precedent was given in the Mosaic dispensation, where the creation, the exodus of Egypt, the day of atonement and, later, other important events, were remembered annually by the people. But as the older dispensation ceased, its festivals were discontinued among the Christians and gave room for those of the new covenant. As early as the first three centuries after Christ the cycle of festivals was fairly well completed.

It cannot be denied that during the later corruption of both faith and practice the fundamental idea was not lost sight of and the festivals were made a partake more and more of idolatry and pagan. The reformers recognized this fact and endeavored to purge the church from the foreign element. Some of these followers discarded the observance altogether, but lately the question has again risen, why should not Christian denominations not a day apart, to the commemoration of the crucifixion, the resurrection, the ascension of their Lord and Savior?

The agitation may be in some respects a moral one, but of vastly greater importance is another question, how the Christian churches in our day can obtain the power, the divine office, the high authority conferred on the first followers of Jesus through His life, death and resurrection. In His touching farewell address to His disciples, before His departure, Jesus told them that as a result they should have the divine spirit to guide them into all truth. Have the Christian sects received this Spirit? As a consequence of His victory over sin, death and hades, all power was given to Him in heaven and on earth, and He delegated some of this power to His ambassadors on earth. It manifested itself in mighty works, signs and wonders, and the receipt of sinners into the Messiah's kingdom. Are the leaders of Christian sects similarly endowed to-day? The Tiberias from the shores of Tiberias were neither politicians nor statesmen; they misgivered no suit with pompous ceremonies and flourishing eloquence; they dressed not in scarlet and gold and had not the wealth of nations to draw on for their support. Yet they announced the truth, and kings trembled before their words. Filled with the power of the resurrection of their Master they faced the world and conquered—victories even in death. It is this spirit that Christians need, whatever stand they may take on the question of the observance of Sabbaths and holidays.

THE MISSISSIPPI FLOODS.

Those who have never seen the Mississippi or Missouri rivers at all have not only missed a spectacle of considerable grandeur but can form not even the remotest conception of the silent power contained within the mighty volumes of water flowing steadily on to the sea. But having seen these streams—they are one and the same river St. Charles, Mo.,—when the water is low is nothing to compare with the awfully magnificent scene which is presented when the volume is swollen considerably, and this in turn dwindles into insignificance when brought into comparison with the state of things now and for a few weeks past prevailing.

The river is normally about a mile in width; but when it leaps beyond its boundaries and goes cavorting along the lowlands, it spreads in places to five, ten and even twenty miles from shore to shore. It is at such times the most merciless destroyer in the world. All the damage done by all the elements we have any record of does not amount to more than a respectable fraction of that which one such visitation as the one now upon the Mississippi valley and the country further north causes. It sweeps away everything that is movable and takes it far beyond the hope of recovery—frame or log and sometimes even brick or stone houses, crops of all kinds, anything and everything that can be torn down or uprooted is tumbled pell mell into the maw of the devouring monster as he goes roaring and rushing to the gulf.

Another serious feature of the destruction is the vast army of people left homeless and destitute. In some cases the homelessness and destitution are permanent so far as previous possessions are concerned; for it is not alone houses and effects that are swirled away by the flood, but as irresistible is the force when the flood brings to bear upon everything it meets that farms and plantations, grounds and gardens are not left entirely annihilated, leaving the whole face of nature completely changed. It is altogether a most decidedly awe-inspiring situation, even at this great distance; and when the suffering and sorrow which it causes are even measurably comprehended, it becomes a most lamentable one as well.

The levees placed for protection along the banks of the river are, like some other things that might be named, a protection when they protect, but a good deal worse than nothing when they do not. They are the means of "banking" up the water until it reaches an abnormal height, and if the dykes are weak in any place the enormous pressure brings them soon finds that point and penetrates it, whereupon the whole structure gives way like so much straw, precipitating upon the adjacent country a mighty flood whose force is inestimable and awful in its wild destructiveness, whereas if there were no such obstructions the water would flood the surroundings gradually and with a speed and power so little compared with the other case, would amount to mildness itself, albeit powerful enough to do considerable damage before subsiding.

A good, and perhaps the only good feature of the situation is the delightful spectacle of practical sympathy which such calamities evoke among the whole American people, and when necessary the civil and world, Congress was luckily in session, and it came promptly to the rescue; while it is a certainty that all other aid required will be on hand even without the asking. That this will be considerable, apart from the immediate wants of the sufferers, is amply evidenced in the loss of growing crops, cattle and other means of subsistence to which the people looked as their reliance for the coming year. Everything that can be will be done; and then the privations, sorrows, losses and sufferings must amount to more than we can form any idea of.

THE AVERAGE GREEKS CLAIMING to be born from the sole in the state since will be pardoned for thinking that all the cobble stones in seven countries have been collected for and dumped along the four blocks of that street, between Eighth and Fourth South. As he rides on, however, he will discover his mistake, for on Second South he will find quite as many as in other streets, and if his vehicle can stand any further trips of exploration, he will be able on Ninth Temple street both east and west, to find enough to bump the last breath out of him and furnish the utmost necessary evidence that these are all "rocky roads to travel."

ACCORDING TO Frank Carpenter the C. P. Huntington is up for getting [illegible] and ex-Senator Sawyer says the thing to do is to go south and buy pine lands. From two such noted experts it is singular that neither suggests the idea of going west and buying railroads.

THREE LAST SEVEN DAY-DAY BRANCH: not the first small drop of timid complaints about Salt Lake's incomparable climate. Those who make them are found to wear, upon close examination, both umbrellas and overshoes.

FOR THE LAST TWO or three weeks the busiest official in Salt Lake City will be the weatherman. The mountain streams which run into or near the city are boiling in a great turn.

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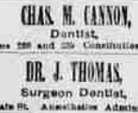
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These are better than our wheels of last year. The marked difference in price is because we do not have to buy any new machinery.
The only Waverley Bicycle made from exactly true and finished interchangeable parts. Guaranteed for one year. Regular price, $100. Catalogue free.
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Expert Bicycle Repairing.

About Bicycles.
JUST A MINUTE.
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For buyers that want the best in the market we offer the Cleveland at $100. The "up market" is the "up world" for our neighbors.
The WESTFIELD is the best $75 wheel on the market. It is made by the same factory that makes the Cleveland wheel, which is enough guarantee that the wheel is all right.
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AGENTS FOR
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WE HAVE JUST RECEIVED ANOTHER CARLOAD OF THE CELEBRATED
Great Western Stoves and Steel Ranges,
which for beauty, workmanship and quality combined, cannot be excelled in the market. PRICES from $30.00 to $60.00. We invite public inspection of this stock.
Plumbing, Tinning and Repairs done on short notice. Tin and Galvanized Iron Work in all its branches, at lowest prices.
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Wholesale Manufacturers of all Kinds of Mattresses.
A Specialty of all Cotton and Cotton Top and Hair Mattresses, also do Renovating and Upholstering on Short Notice.
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GEORGE F. FELT & COMPANY
Successors to THE BURTON-GARDINER CO.,
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CHILDREN'S, BOYS' AND MEN'S SUITS ALL MADE FROM PROVO WOOLEN MILLS CLOTH.
.....They will wear twice as long as Eastern at same price.....
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WANTS.

Twenty words (or 5 lines) inserted under this heading, once for 10c, twice for 15c; five days one week for 50c; one month for 60c per line. No ad. taken for less than 10c. Words of more than 5 lines same proportionate rate. Advertise and get results.

I AM NOTHING TO SELL THE BALDY FAMILY and my price I will make everybody smile. Call and see me at Bennion's store, and I will convince you that the Baldy Family is the business that the Baldy Family. If you want a bargain call and see what the business of Baldy Family is. Yours truly, W. R. LAIRD.
75 O. Rio Grande. 161 Progress Block.

IF YOU COULD SEE SALTAIR COTTAGE two years from now you would certainly give a couple of nickels for one day. I am now figuring on a contract for Cold Storage to be set out on the ground in the north spring. W. R. LAIRD.
161 Progress Block.

TO THE CITIZENS OF SALT LAKE. I HAVE NEVER THE-ESTED SALTAIR Cottage City in vehicles. If you would like to see it I will be pleased to show it to you. Saltair Cottage City for sale at $1. W. R. LAIRD.
Progress Block.

DO YOU EVER STOP AT THE BALDY FAMILY? Well, if you do, you know the reputation of the house and what its table is, and what its rooms are, and what it is that you want to know. The house is purchased complete, and you can buy the whole lease for one-half the price. Call and see me.
W. R. LAIRD.
161 Progress Block.

I GUESS SOME OF YOU WILL WANT tickets are afraid to come to me to ask questions, so I am here writing to the Baldy House for information. Your letters are for wanting to me to answer, if you want a hotel and meals, come to me and you can be happy.
W. R. LAIRD.
161 Progress Block.
P. O. Box 971. Telephone 1526.

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TO EMPLOY A NUMBER OF LADIES or a gents, to represent the Chicago Musical Association, and make from three to five dollars per day. Apply at once to R. H. Smith, Room 1, Dooly Block, 9 to 12 m. and 2 to 5 p. m.

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MEN TO WORK ON COMMISSION BY SALES-man in every state to sell to the trade, from door to door, a patent medicine, good for man, woman and child. Address Medicine, Herald office, Salt Lake City.

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FIRST-CLASS WIDE-AWAKE DRY GOODS salesman, capable of a job, has the R. M. Mercantile Co., Salt Lake City, Utah, the same to the trade. Big commission, expenses paid. Address, Mr. Mercantile, Box 1, Cedaris, Wisconsin.

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20 MEN WANTED TO LEARN BARBER trade; to know that Standard Barber Colleges, Salt Lake City, Ogden, Denver, Pueblo, Denver, Colorado Springs, Pueblo, Denver, Colorado Springs, Pueblo, Denver, Colorado Springs