

salvation of mankind. My friends, if you will turn away from your evil deeds, if you will turn unto the Lord God, obey the ordinances and ask for a testimony of the truth of this work; if you will do this in sincerity, I promise you in the name of the Lord you shall receive the testimony you seek. Is there any minister upon the face of the whole earth amongst the so-called Christian sects who can make you a similar promise? No. Why? Because they have not been called to this work. This is another point of difference between our religion and that of the world. Our Elders go forth with boldness, because they are not sent by men. They are not called to preach for hire. They are called of God to bear the holy priesthood and carry forth this message of glad tidings wherever they may be sent. It is their duty to proclaim this gospel to the uttermost bounds of the earth, and their testimony is similar to that I have borne here to-day, and our witnesses are the Latter-day Saints—gathered from the nations—who dwell in the valleys of the mountains.

There are a great many other points of difference between us and the so-called Christian world that I have not time to refer to. For instance, we believe in the doctrine of gathering to this land from all parts of the world. When we go out to preach this gospel, we do not advise the people to stay and erect great churches in the countries where they receive the gospel. We bear testimony to them that this is the time of God's judgment. We say, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." We testify that the time is near at hand when great Babylon shall fall; when God shall smite terribly all the nations of the earth; when he will turn and overturn; when nation shall rise against nation and kingdom against kingdom; people against people and family against family; when there shall be wars and rumors of wars; plagues, famines and pestilence; such a time as has never been known upon the earth from the beginning even unto the present day. Therefore we call upon the elect of God to come out from the nations of the earth, and they come from the east and from the west, from the north and from the south, to this chosen land, to serve the Lord, to learn of his ways and to walk in his paths, and prepare themselves for the great events that are about to transpire on the earth.

Another great point of difference is the building of temples. The different Christian denominations build houses and call them St. Paul's church, St. Peter's church, St. Mark's church, etc. They build churches to these various saints, but they know nothing about building a house to the name of the Most High God—a temple in which the Lord may come and place his feet; for this is the day spoken of by the prophets when "the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; behold, he shall come, saith the Lord of Hosts. But who may abide the day of his coming, and who shall stand when he appeareth, for he is like a refiner's fire," etc. We call upon the people to come out and help build temples in which ordinances can be administered for the benefit of the living and the redemption of the dead. The redemption of the dead! Can the living do anything for the dead? When people pass away from the earth is not their condition settled? When the tree falls does it not lie there? Yes, it does, till it is moved. In connection with the gospel we have received glad tidings of salvation which is preached to the living and to the dead. The Lord has revealed to us the glorious doctrine of redemption for the dead—a plan by which the living may aid the dead. Not by saying mass over the soul of the departed, but by attending to certain ordinances for them which belong to the gospel. Are all the thousands and millions of people who have passed away without a knowledge of the gospel to perish? No. There is no name under heaven but the name of Jesus whereby man shall be saved. Ask our Christian friends if the millions of heathens who have passed away from this world have ever heard the name of Jesus. If not, what is to become of them? Millions of people who dwell upon the earth even in so-called Christian countries know nothing about the true gospel. The so-called Christian churches lack this knowledge and light. By the confession of the Episcopal Church, in

its homily of the perils of idolatry, the whole of Christendom, "clergy and laity, men, women and children, of all ages, sexes and degrees, have been at the time the homily was written, buried in the most abominable idolatry for the space of 800 years or more." According to the testimony of the Apostle in the Apocalypse, the whole world, Christian as well as heathen, has gone astray, all nations have become drunk with the wine of the wrath of the fornication of Babylon, the great, the mother of harlots; and there has been no voice from heaven, no revelation from God, no communication with the eternal world for many centuries. Although a great many people have tried to do the best they could—and so far been accepted of God—yet they have not received the gospel by which they can enter into the presence of the Eternal Father; they have not entered in at the straight and narrow gate which leadeth to lives eternal.

By this gospel which has been revealed to us, the servants of God who depart from this mortal sphere, take with them the authority and priesthood they hold, as Christ did, when he went to preach to the spirits in prison. So the servants of God, bearing the same priesthood, go and minister to the spirits behind the veil whether Christian, heathen or pagan. No matter what clime or race they belong to, all must hear the same gospel and be judged by it on the great day of judgment. They have therefore an opportunity of repenting in the spirit, if they did not hear the gospel in the flesh. The spirit can believe, can be informed and instructed in the ways of God, but the spirit beyond the veil cannot attend to ordinances pertaining to the flesh. To this end, therefore, we are building temples, so that, when they are sanctified and accepted of God, the holy priesthood may administer both for the living and the dead. For this is the great dispensation of the fulness of times in the which Christ will gather together in one all things that are in him, both which are in heaven and which are on earth. This is the last dispensation of God's mercy to man. The work has been commenced and it will roll on until the gospel has been preached to every nation, kindred, tongue

and people, and the honest in heart have been gathered out from among the Gentiles. Then the Lord will send his servants unto the Jews and the House of Israel, and thus fully accomplish all he has spoken by the holy prophets. We will therefore work while we dwell in the flesh, and when we have finished the work we will pass behind the veil to sweet rest. Rest from our trials and sufferings, from our sorrows and tribulations, from our persecutions and misrepresentations, but not to cease from our labors of love, but to minister in the power, in the strength, in the might and majesty of the eternal priesthood among the hosts behind the veil, and those that dwell upon the earth will continue to build temples and minister therein, that the dead may be redeemed.

I have not time to continue further on this subject. I have briefly pointed out some of the differences between us and the "Christian" world. And now I will bear my testimony to this congregation in the name of the Lord Jesus Christ that this is not the work of man; that "Mormonism" is the work of the Great God, and no power can overturn it. And I testify further, that every nation and kingdom that shall rise against this work shall perish and be utterly wasted away. The Lord will have a reckoning with that nation, no matter where it is, for all the nations of the earth are in the hands of God, and every human government that will not serve him shall be brought low, until his kingdom spreads forth and is established upon the whole earth with Christ the Redeemer, asking, whose right it is to rule.

May the peace of God, which passeth all understanding, rest in the hearts of the Saints, and also guide all people who desire the truth, in the way of life eternal, through Jesus Christ. Amen.

#### Historical Sun Darkenings.

In 536, 567 and 626, we find mention of long periods of diminished sunlight. Schnurrer records that in 733, a year after the Saracens had been driven back beyond the Pyrenees, consequent on their defeat at Tours, "the sun darkened in an alarming manner on August 19th;

there appeared to be no eclipse by the moon, but rather an interruption from some meteoric substance." There was an eclipse of the sun, annular, but nearly total, on the morning of August 14th; it is mentioned in the *Saxon Chronicle*, which tells us that "the sun's disc was like a black shield." The near coincidence of date suggests, in this case, a connection between darkness and the eclipse. In 934, according to a Portuguese historian, the sun lost its ordinary light for several months; and this is followed by the doubtful statement that an opening in the sky seemed to take place, with many flashes of lightning, and the full blaze of sunshine was suddenly restored. In 1091, on September 29—not 21, as given in some of the translations of Humboldt's "Cosmos"—Schnurrer relates that there was a darkening of the sun which lasted three hours, after which it had a peculiar color, which occasioned great alarm. A century later (or in June, 1191, according to Schnurrer) the sun was darkened, with certain attendant effects upon nature. Here the cause is easily found. On June 23d there was a total eclipse, in which the moon's shadow traversed the continent of Europe from Holland to the Crimea. The eclipse was total in this country between the coasts of Cumberland and Yorkshire.

Erman refers to a sun-darkening on February 12, 1106, which was accompanied by meteors, and we read in the cometographs that on the 4th—or, according to others, on the 5th—of February, in this year, a star was seen from the third to the ninth hour of the day, which was distant from the sun "only a foot and a half." Matthew Paris and Matthew of Westminster term this star a comet, and we may take it to have been the same, which, later in the same month, was observed in China under the sign Pisces, and which at one time was supposed to be identical with the great comet of 1680; this body, however, would not appear to have been sufficiently near the earth, and even on the assumption of a denser constitution than usual with comets, to account for a diminution of the solar rays by its intervention. On the last day of February, 1206, according to a Spanish writer, there was complete darkness for six hours. In 1241, "five months after the Mongol bat-

tle of Leignitz," the sun was so obscured that the darkness became so great that the stars were seen at the ninth hour about Michaelmas. In this case, again, the darkness referred to was undoubtedly due to the total eclipse of October 6, of which Prof. Schiaparelli has collected a full account from the Italian writers. Lastly, in 1674, from April 23-25, Kepler relates, on the authority of Gemma, "the sun appeared as though suffused with blood, and many stars were visible at noon-day." Schnurrer thought this phenomenon was what the Germans call a "Hobernauch," notwithstanding the visibility of the stars. From the above brief summary of what have been considered sun darkenings, we see that in several cases the diminution of light has been due to the ordinary effects of a total eclipse, while it is clear that there are no grounds in the historical evidence for any prediction of a period of darkness. The nervous in these matters, and it would really appear that such exist, may take consolation therefrom.—*Nature*.

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