

and the U. S. officers and soldiers now stationed at Camp Douglas.

Messrs. Savage and Ottinger inform us that, last Thursday week, on being consigned by Marshal Patrick, to the military authorities at Camp, he assured them that the prisoners were men of honor, gentlemen, whose word was strictly reliable, and that if any of them desired to visit the city occasionally there would be no objection to their doing so. The gentlemen,—the "rebels," we mean, then gave their word of honor to General Morrow, commanding the post at Camp Douglas, that they would not leave the precincts of the Camp in a clandestine manner, upon which full liberty of the Camp was accorded them with every accommodation and comfort the place afforded. A house, containing six rooms, the one occupied by the late Captain Thomas, was assigned to their use; thirty-two blankets were given them for bedding, ample rations of food were sent them daily; and, had they felt disposed to have one, a cook would have been furnished to prepare it; but in order to have it when and how they pleased, they preferred to do their own cooking. Not only were all these courtesies and kindnesses granted, but every day, and almost every hour of every day, officers and soldiers were visiting them and inquiring if anything further could be done to promote their comfort.

We inquired of Messrs. Savage and Ottinger if they could furnish the names of gentlemen who had shown them special kindness. They mentioned several parties whose names they could remember, but requested that we would not print them, for they considered that, where all, both officers and men, without a single exception, had acted as those at Camp had acted towards them, it would be invidious to mention names. And Messrs. Savage and Ottinger, and their conferees in confinement, through them, desire to return, through the columns of the NEWS, their most unqualified gratitude to the officers and soldiers now stationed at Camp Douglas for their many favors and great kindness toward them while in confinement there.

The brethren also bear the same testimony to citizens here for their innumerable testimonials of kindness and good feeling during their stay at Camp Douglas. Not only did they visit them during their imprisonment, but they furnished substantial tokens of their sympathy in the shape of delicacies to eat, wine to drink, and other comforts, including cigars, &c., &c. To most of the store-keepers on East Temple Street, whether "Mormon" or "Gentile," they are indebted for kindnesses of this character, and the same reason in the case of citizens as in the case of soldiers, precludes the publishing of names.

The brethren assure us that the entire affair has been to them, a time of rejoicing. In addition to other comforts at Camp the full liberty of the post library was granted; and when tired of reading they would amuse themselves with chess or draughts and other games, and thus the entire time was passed in joviality and enjoyment.

This is an excellent showing, proving that however spiteful and mean certain functionaries may feel towards "Mormons," simply because they are "Mormons," the community at large are above such pitiable and contemptible prejudice. This little episode in "Mormon" history, we are satisfied, will do good in removing or abating misunderstanding and promoting good feelings among all the honorable of our community; and in the end, will, we are assured, affect no soul in the least prejudicially but the bunglers, who while clothed with authority, have so outrageously transcended the discreet and constitutional exercise thereof.

ARRESTED.

A DISPATCH, received on Tuesday last, by Theodore F. Tracey, Esq., Agent of Wells, Fargo & Co., in this city, from Elko, Nevada, informed him that Messrs. Bonfield and Rand, Attorneys for Dan Taylor, one of the parties accused of the late robbery of Wells, Fargo & Co.'s treasure, had secretly left Elko. Mr. Tracey imparted this information to the police in this city, who were immediately on the watch for the lawyers, who reached here on Tuesday night.

On Wednesday morning the two gentlemen left the Townsend House, and it being suspected that their movements had some connection with the stolen treasure, a mounted detective, Mr. Adam Paul, was immediately

placed on their track. He overtook them in East Cañon. Next morning they hired a span of horses and a carriage, stating that they were going west, over near Johnson's Settlement, to a ledge they were thinking of purchasing. Mr. Paul secured a fresh animal and followed them, keeping out of their way. They traveled on until night, when they left their buggy, took out their horses and went on. Paul tracked them as long as he could, but finally he lost the track, when he concluded to turn back and wait near their buggy until their return. On his way he came across his men, also returning, but he said nothing, except just passing the time of night. He continued his journey ahead of the men, towards the buggy, taking the road he knew they must come. I stopped at a ranch on the way, and procured a shotgun, and when they came up, covering them, ordered them to hold up their hands, which they did, when he disarmed them, and secured the treasure they had on their persons,—about two thousand dollars in greenbacks and forty-five ounces of gold dust. He then told them that he wished them to return to the place where they found the treasure, they did so, going to a spot near Booth's ranch, Skull Valley, near where Taylor was captured, where three hundred dollars more, in coin, were also found.

The two men informed Mr. Paul that Taylor had told them where this money was, and had given them a plan of the country, which they gave to him; they also said they were raising this money as a fee for defending Taylor when brought to trial.

The men were brought to this city, and placed in the custody of the police, where they now remain. It is expected that they will be bailed to-day.

SABBATH MEETINGS.—The congregation was addressed in the morning by Elder Isaac Groo who said: It gives me pleasure to stand up and address the Saints about the gospel of the Son of God, under such circumstances as I do to-day. I can say as one of old, that I am not ashamed of the gospel of Christ for it is the power of God unto salvation. It does me good to see the Saints assembled here from Sabbath to Sabbath, to receive instruction and to be taught more fully the plan of salvation. I trust we have all repented and been baptized for the remission of our sins. We have great cause to be thankful for the many blessings of which we are the recipients; and we do thank the Lord for having led us to the peaceful valleys of the mountains, where we can worship Him according to the dictates of our own conscience. Although we are represented by some, mean persons, as being the most corrupt and abominable people in the world, I do think we are the best people, and let us try and show them by our good example that we are a people that should be patterned after. There are some persons, however, who do not believe these stories, but who have a great desire to come and see our customs with their own eyes. We like to see such people and we would like them when they go away to tell the truth about us; and if they do not what difference does it make to us? I am sure I do not care what the world say about me as long as I am doing what God requires at my hands, according to the best of my ability. It is true there are some mean, detestable beings in our midst who try to injure our character, and who try our patience to a great degree by their false reports; but the Lord has said: "My people shall be a tried people." It is the design of the Almighty in allowing such things to come to pass, so that He may have a tried people. We care nothing what they say about us and we will go on doing God's will asking no odds of any devils this side of hell. Amen.

In the afternoon a most eloquent and interesting discourse was delivered by Elder Orson Pratt.

RETURNED.—Our indefatigable friend, James Dwyer, Esq., of the Railroad News Depot, returned on Saturday evening from the East, where he had been on a business trip. He left this city, Nov. 3d. He visited the cities of New York, Chicago and Detroit. One of the objects of Mr. Dwyer's visit to the States was to obtain the genealogy of his family, in which he was successful. He made extensive purchases of books, stationery and other articles in his line and will, in a few days, be prepared to supply the public with goods of that kind on a more extensive scale than ever.

INFORMATION WANTED.—W. A. Wade of Kanosh, Millard Co., wishes to learn the address of Richard W. Gibbs, who emigrated to this valley in the summer of 1869. When last heard of he was at Providence, Cache Co.

INFORMATION WANTED.—John Derby of Almond, Michigan, formerly of Mercer Co., Penn., would be glad to obtain information of the whereabouts of his two daughters, Alvira and Polly Meacham who many years ago, moved to Nauvoo and, it is supposed, from there to Utah.

DISCOURSE

By Elder ORSON PRATT, delivered in the Tabernacle, Salt Lake City, Nov. 27th, 1870.

REPORTED BY DAVID W. EVANS.

We have assembled ourselves together this afternoon to partake of bread, and also the contents of the cup, to witness before the heavens that we remember the crucifixion, death and sufferings of our Savior; that we are willing to keep His commandments and determined to be His followers and obey Him to the end of our lives. We have also assembled to speak and to listen concerning those things that pertain to our peace and welfare, not only in this world, but in that which is to come.

We, as a people, called Latter-day Saints, are a very peculiar people, not only in the eyes of one another, but in the eyes of the world and also in the eyes of God and all the heavenly host. We are a peculiar people in some respects,—namely, we believe that God has spoken and sent an angel from the heavens, as we heard this forenoon, and, by new revelation, has established His kingdom or church upon the earth, according to the predictions of the ancient prophets. In this respect we are very peculiar.

We are also peculiar in another respect. Instead of remaining where we embraced this gospel among the various nations, we have left our native lands and have emigrated to the interior of North America, and have founded settlements in the Rocky Mountains under the most unfavorable circumstance. In this respect, again, we are peculiar.

There is another respect wherein this people are very peculiar: We not only believe in the Jewish Bible—the Old and New Testament—but we also believe in the ancient American Bible, called the Book of Mormon; which no other people do believe in, and hence, on this latter point we are regarded as very peculiar.

We might point out a great many peculiarities relating to this people; but I do not know that it is necessary to mention all the differences between this people and the religious Christian denominations of the age. I think those already named are sufficient to render us a distinct people from the rest of mankind. We believe that God has fulfilled that which was spoken of this forenoon, that was predicted by the mouth of the revelator John; that He has sent an angel from heaven, and by the ministration of this angel He has revealed the everlasting gospel in all its ancient purity and fullness to be proclaimed to every nation under heaven. And let me dwell on this subject a little while—the restoration of the everlasting gospel by an angel, for this is a peculiar doctrine, and the Latter-day Saints are the only people on earth who believe in it.

Let us now inquire, for a few moments, in what manner this gospel was restored by an angel. Did it come to us verbally,—from His mouth, or was there a revelation communicated and written containing this everlasting gospel? We testify that by the ministration of this angel, sent from heaven, in fulfillment of John, an ancient Bible, kept by ancient prophets, was brought to light,—the Bible of ancient America. Of course it has a little different name—we call it the Book of Mormon. This Bible contains the everlasting gospel. But in order to know whether it does contain this everlasting gospel, it may not be amiss for me to state, in a very few words, what the everlasting gospel is.

I would state that the everlasting gospel must be the same that was published on the Eastern Continent some eighteen centuries ago, as recorded in the New Testament. We and our forefathers have had a record of that gospel from ancient times unto the present; but a record is one thing and the power and authority to administer it is another. They are entirely distinct, as much so as the history of a good dinner enjoyed in ancient days is distinct from the partaking of that dinner in our day. The history of such an event will not satisfy a man's hunger, any more than the mere record of what the everlasting gospel is will confer the authority to administer its ordinances. We may read, when we are very hungry, about the three or five thousand eating the loaves and fishes; but our appetite would still remain unsatisfied. It is very good to think that somebody else was fed and had their hunger satisfied; but it does us no good, so far as satisfying the cravings of our own appetites is concerned. So with regard to the New Testament containing the everlasting gospel. None could embrace that gospel, from the simple fact that none was authorized to administer its ordinances. After the Apostles and righteous men of ancient days, who held this authority, were killed off, you might read the gospel and relate over to one another its various principles and ordinances, but you could not embrace it.

That everlasting gospel required a man to be baptized for the remission of his sins. That is very important; and everybody who believes in God and in Jesus Christ will acknowledge that the sins of men and women should be forgiven. God ordained in the everlasting gospel that His creatures should be baptized for the remission of their sins; but how could I or any other person be baptized for the remission of sins if no

man on the earth had the authority to administer the ordinance of baptism? Would God forgive my sins through my faith and repentance, without being legally baptized in water? Is there any promise in this everlasting gospel that we can receive forgiveness of sins unless we connect with our faith, baptism by immersion in water? No, the everlasting gospel, as preached in ancient times, contained no such promise. Read the record of it in the second chapter of the Acts of the Apostles, where it was first promulgated after the commission was given to the ancient apostles to preach the gospel to every creature. They were commanded to tarry in the city of Jerusalem until they received power to preach that gospel and administer its ordinances to the people. They did so, and on the day of pentecost they received this power. The Holy Ghost came upon them; the whole house, where they were sitting was filled with cloven tongues, like fire, and sat on each of them; and they rose up before a large multitude of people, many thousands in number, and proclaimed the everlasting gospel. They informed the people that that despised being, called Jesus, whom the Jews had crucified, was both Lord and Christ. They proved it effectually by appealing to the prophetic writings. After having proved this fact and having convinced the people, by sufficient testimony exhibited before their minds, that He was really the Lord and Savior, that He was the Great Redeemer, and had come in fulfillment of the law of Moses to be offered as a sacrifice, the people were pricked to their hearts; they were convicted, or in other words, faith had come by hearing the evidence presented before them, and they were convinced that Jesus was really and truly both Lord and Christ; and seeing the importance and necessity of repenting of their sins, they cried out in the anguish of their hearts: "Men and brethren what shall we do?" As much as to say: "We see, by the testimony which you have presented before us, that we have crucified the Savior, that He was that being that the law of Moses typified; we see that we have committed a great sin, that our nation has transgressed, and that we are under great condemnation. Now, how shall we be saved, can you inform us how we can receive the remission of our sins?" The answer was ready. Peter said unto them: "Repent and be baptized every one of you, in the name of the Lord Jesus, for the remission of your sins, and you shall receive the Holy Ghost; for the promise is to you, and to your children and to all that are afar off, even as many as the Lord our God shall call." These were the first principles of the gospel of the Son of God; these constituted in part, so far as its elements were concerned, the everlasting gospel that was to be brought by the angel in the latter days and committed to the inhabitants of the earth.

You will notice that, on the day of pentecost, faith was not sufficient for the remission of sins; neither was faith and repentance; neither was faith, repentance and prayer sufficient to obtain the great blessing of the remission of sins. There was a sacred ordinance connected with these principles by which only, the remission of sins was promised,—namely baptism by immersion in water.

After having been born of the water and justified from all their sins they had the promise of the Holy Ghost,—that is, the birth of the spirit, as well as the birth of the water. And this baptism of the Holy Ghost, like all other blessings that the Lord has promised unto the people, came through the administration of an holy ordinance. What was that ordinance? The hands of the servants of God had to be laid on the baptized believer,—the penitent soul who had received the first principles of the gospel; for God committed to His servants whom He called to preach in ancient days, the power not only to administer the gospel in word, but also its ordinances and spirit.

I know that there are many at the present day, in Christendom, who will ask "What is the use of these outward ordinances? What particular benefit is it for me to go and be immersed in water, or to have hands laid upon me for the gift of the Holy Ghost? they are only outward ordinances." In explanation, let me say to the congregation that the blessings which God has promised in His word, generally come through some act required of the creature. When the man with the withered hand was healed, the Lord did not say I command you to be healed, without any act on his part; but he commanded him to stretch forth his hand. That, apparently, was an impossibility; for his arm was withered, powerless; and he might have thought that it was impossible for him to perform the act required of him. But an exercise of faith was required on the part of that man,—something connected with the mental faculties, by which the blessing of healing might be secured.

So it is in regard to the blessing of the remission of sins. God, in order to prove that we have faith, requires us to be baptized for the remission of our sins. If we do this He stands ready to impart forgiveness to us. So in regard to the baptism of the Holy Ghost. He is willing to grant this spirit to those who are willing to be obedient; but if they are unwilling to receive this simple act of the laying on of hands, considering it non-essential, God will not be willing to pour out His spirit; if they will not obey so simple an ordinance He will withhold His spirit. This, then, was the everlasting gospel, so far as its first princi-