

men, made in the image and after the likeness of God, be ignorant of themselves, of their pre-existence and their future destiny? The religion that Jesus came to teach instructs men in relation to these subjects and puts them in possession of correct information. Well, then, I do not want to go to any of the old doctrines of the Roman Catholic Church, or to the Episcopalians, Calvinists or Lutherans. I want the doctrines that were promulgated by the disciples of Jesus on the day of Pentecost, through obedience to which, men may gain the power and inspiration that were enjoyed by them, in accordance with the promises which Jesus had made. On that day we read that the disciples began to speak with other tongues as the Spirit gave them utterance. People from different nations heard them preach the gospel in their own tongues, and they marveled and thought they were drunken with new wine. Peter told them that it was not so, "but," said he, "this is that which was spoken by the prophet, it shall come to pass in the last days that I will pour out my spirit upon all flesh, and your old men shall dream dreams, and your young men shall see visions, and upon my servants and handmaidens I will pour out my spirit and they shall prophesy." It was the pouring out of the spirit of God in fulfillment of this prophecy. It was the revelation of God to man; it was the introduction of the gospel of Jesus Christ; it was the power of the Lord God manifested through obedience to the gospel.

When the people saw these wonderful manifestations, they said, "men and brethren what shall we do?" I have often reflected upon this saying. If men were to ask this question now among the Methodists they would tell them to come to the mourner's bench and be prayed for. Some of the other sects would tell them pretty much the same thing. I have seen operations of this kind take place. When their preachers get people excited they get them to the mourner's bench and they commence praying, and tell the people to believe on the Lord Jesus Christ. The mourner may say, "I do believe," but his only answer will be, "Well you must believe." "I do believe," says the mourner again. "Well you must believe," is the reply again, and that is about all the minister or the people know about it. Some will say the believer must be baptized; but upon the mode of baptism they are very much divided in opinion. Some say they must be sprinkled; others say the water must be poured upon the believer; while others say that immersion is the correct method. The Methodists are very pliable on this point,—they give a man a chance to have which method he pleases; their ministers do not know which is right, so they give the sinner the privilege to take which he likes.

I have reflected upon these matters a good deal. It was very different in former days. When they asked on the day of Pentecost what they were to do to be saved, said Peter "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and you shall receive the Holy Ghost. This was the command to all,—to the doctors, lawyers, pharisees and pious people as well as to the harlot, publicans and thieves. This was the doctrine of the Apostolic Church. The question with me is "if this was the true gospel 1800 years ago is it not the same to-day." This is a question I have often put to priests when I was very young, and they would tell me not to trouble myself about such things, they were for the consideration of wiser people. But when I investigated further I found that these "wiser people" knew nothing about it.

The Methodists, Presbyterians and others, tell us they have the gospel and the Holy Ghost. I am glad if they have, but if they have, they will be able to show the fruits of the gospel, for it will produce the same results now as then. Eighteen hundred years ago, if a man sowed wheat it produced the same as to-day; and if he sowed barley or corn, he reaped the same, for what a man sows that shall he reap. The animal called a horse in those days is not a jack-ass or a mule now, but is a horse still. Two and two made four then the same as to-day. The gospel of Jesus Christ produced certain results then, and it will produce the same to-day, or it is not the gospel. This is the way I reason. "Well," the inquirer may say, "if the gospel does not exist anywhere but among you Latter-day Saints, where did you get it from?" We believe God has spoken. Joseph Smith said an angel came and administered to him and revealed the gospel to him as it existed in former days, and Joseph declares further, that he was ordained by holy

angels, and was commanded to go forth and preach the everlasting gospel. I find in reading the Bible that there is a prophecy in relation to this matter. John says in his revelation, "I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth, to every nation, kindred, tongue and people, crying with a loud voice, fear God and give glory to him, for the hour of His judgment is come, and worship Him that made the heavens, earth, the seas, and the fountains of water."

What is meant by the everlasting gospel? I know that some people think there was no gospel until Jesus came; but it is a great mistake. Adam, Noah, Abraham and Moses had the gospel; and when Jesus came He came to offer himself a sacrifice for the sins of the world, and to bring back the gospel which the people had lost. "Well," says one, "do you mean to affirm that the men you have just named had the gospel?" I do, and hence it is called the everlasting gospel. "How do you know?" Why, the scriptures say the gospel held the keys of the mysteries of the revelation of God. Now, Adam was in possession of these things; he was in possession of the spirit of prophecy and revelation. He talked with God, and it was through the medium of the gospel he was enabled to do it. Enoch also conversed with and had revelations from God, and finally he was not, for God took him. Noah conversed with God, and God told him to build an ark, and gave him revelations about the size of it and the kind of animals he was to introduce into it. And wherever the gospel existed there was a knowledge of God. Moses had the gospel and so had Abraham, and they communicated with Him from time to time. And by what medium was this done? It was through the medium of the gospel. "Do you mean to affirm," says the objector, "that Moses had the gospel?" Yes; let us take the Bible for it; we all believe in that. In that book we read that "unto us was the gospel preached as well as unto them." We are also told that the gospel was preached to them, but that it did not profit them, not being mixed with faith in those who heard it, therefore the law was added because of transgression. Added to what? Why, to the gospel, which the scriptures say Moses preached to the children of Israel. In the New Testament we read, Gal. 3rd chapter and 8th verse, "For the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed." It was through the medium of the gospel that Abraham obtained these promises. Now, some people think the law of Moses, as it is called, was given to the children of Israel as a peculiar kind of a blessing; but it was a peculiar kind of a curse added because of transgression. It was as Peter said,—neither they nor their fathers were able to bear it.

We read also that Jesus came and was a priest for ever after the order of Melchizedec. Who was Melchizedec? He was the man who blessed Abraham the father of the faithful, yet Melchizedec was greater than Abraham, for verily the lesser is blessed of the greater. For wherever and whenever the gospel has existed there has been the opening of the Heavens, revelations and visions given to men; and wherever the gospel has not existed there has been no vision, no revelation, no communication between the heaven and the earth. Hence that which is called the gospel in the Christian world is not the gospel, but a perversion of it.

When Jesus came he came to do away with the law and to introduce the gospel that their fathers had lost because of transgression. After its restoration by Jesus the same results followed: the heavens were opened, the purposes of God unfolded and His power made manifest among the people.

Joseph Smith's mission was to restore this same gospel in its fulness. He brought back the same gospel that Jesus taught: the same faith and repentance, the same baptism for the remission of sins, and the same laying on of hands for the gift of the Holy Ghost, and the same Holy Ghost with all its powers and blessings. This is the doctrine and these the principles we profess to believe in. We do not profess to have received our authority from the Church of England or any other sect: it came directly from God by the ministration of holy angels. The gospel that we preach is the everlasting gospel; it reaches back into the eternities that are past; it exists in time and it stretches forward into the eternities to come, and everything connected with it is eternal.

Our marriage relations, for instance, are eternal. Go to the sects of the day and you will find that time ends their marriage covenants; they have no idea of continuing their relations hereafter; they do not believe in anything of the kind. It is true there is a kind of natural principle in men that leads them to hope it may be so; but they know nothing about it. Our religion binds men and women for time and all eternity. This is the religion that Jesus taught;—it had power to bind on earth and to bind in heaven, and it had power to loose on earth and to loose in heaven. We believe in the same principles, and we expect, in the resurrection, that we shall associate with our wives and have our children sealed to us by the power of the holy priesthood, that they may be united with us worlds without end. The gospel we preach is like the Melchizedec priesthood,—without beginning of days or end of years.

There is something pleasant in this. I do not want uncertainty about my eternal welfare; I do not want to dream away my existence and be governed by somebody's *ipse dixit* in regard to the future; I do not want to pay a man a few dollars to take care of my soul; I beg the privilege of doing that myself with the assistance of my brethren in the priesthood.

Why these Christians, so called, can not trust their God in anything. To show the difference in the workings of their systems and ours I will refer briefly to my early experience amongst them. When young I used to attend their missionary meetings. Their preachers would get up and tell about the dreadful state of the heathen, and in order that they might be converted, the members of the various religious bodies used to subscribe thousands and thousands of pounds to send them abroad and support them while there. I have known them make mathematical calculations about how many souls a missionary might convert, and what it would cost to support him during the time he was doing it; and then they would say if they could have the amounts collected for missionary purposes duplicated, triplicated or increased a thousand times there might be so many more heathen converted. Those men would not go out as the apostles did,—without purse or scrip. Jesus commanded them to go so in order to try the world. And when Joseph Smith sent out his apostles and disciples he said go without purse or scrip. I have traveled thousands and hundreds of thousands of miles that way; and many of my brethren have done the same thing. Have we lacked anything necessary? No, never. The gospel of Jesus Christ always took good care of me, and to-day I would rather trust in God under such circumstances than in any of the princes of the earth. This is the way our religion has spread, and it has progressed because God has been with and blessed the labors of His servants, and peace, harmony and union prevail in our midst. Many have got angry with us, but that is nothing new; the wicked have always shown anger when the gospel of Jesus Christ has been upon the earth.

Many have tried to stay the progress of the work of God, but it has continued to roll on in spite of all the opposition with which it has had to contend. The prophet saw a little stone cut out of the mountain without hands, and it continued to roll and smote the feet of the image made of clay, brass, silver, gold and iron, and it became as the chaff of the summer threshing floor; but the little stone grew and increased until it became a great mountain and filled the whole earth.

It will be so with this stone which God has hewn out in these last days; and though men may combine to stay its progress and may set themselves in array against the Lord and His anointed, yet he He will come out of his hiding place and will vex such people and nations, and He will overturn and overturn until Truth shall prevail the wide world over, and until His kingdom shall reach from the rivers to the ends of the earth; until all men shall bow to the sceptre of Immanuel; until the wicked shall be rooted from the earth and His kingdom shall be established and given to His Saints to possess for ever and ever.

May God help us to be faithful in the name of Jesus: Amen.

SPRINGVILLE.—A correspondent informs us that a few days ago, a co-operative association was organized in that settlement. Bishop Aaron Johnson was elected President; W. H. Kelsey, Vice President; W. Bringham, D. C. Sanford, C. E. Evans, J. Roylance and D. C. Johnson, Directors; W. M. Bromley, Secretary; and W. Brin-

all, Treasurer. Upwards of one hundred and thirty persons took shares, and it is expected their store will be opened next week.

Farmers are busy, most of the small grain is sown; general peace prevails.

CACHE.—Elder G. L. Farrell writing from Logan on the 24th inst. says: "We are having splendid weather at present. I believe that 150 acres of grain are put in the ground daily which is in splendid order. Fall grain looks very well."

RAPE AND SWIFT JUSTICE AT OGDEN.—Some days since, late in the evening, two men who had been working on the railroad, obtained access to the house of Mr. G. Wolverton, at North Ogden, under pretext of wanting a night's lodging. Both were in liquor. Mr. Wolverton was away from home at the time, and the fiends, taking advantage of his absence, ravished his wife and daughter. The latter is said to be about thirteen or fourteen years old. News of the affair having reached the police, they succeeded in capturing one of the men, named St. Clair; the other, simply known as "Whisky Bill," is still at large. When the news of this outrage reached the ears of Mr. Wolverton he determined to rid the world of the monsters who had brought ruin upon his family. The police had confined St. Clair in the county jail at Ogden, and Mr. W., watching his opportunity, as the prisoner was passing into his cell, emerged from the place in which he had concealed himself unknown to any one, and shot St. Clair twice. Both bullets took effect; but did not kill the prisoner at once. Before his death he acknowledged that both he and his companion forced the girl and her mother, and added that he felt free after having made the confession. He died the night before last. Mr. Wolverton is now in jail awaiting his trial at the Probate Court before Judge F. D. Richards.

ANOTHER VILLAIN SHOT.—We learn from Warden Rockwood that, on the 17th instant, as the officers were bringing a prisoner across the Weber river, who had been convicted of rape and sentenced to fifteen years imprisonment in the Penitentiary, the husband of the injured woman stepped forward and fired four or five bullets into him, killing him on the spot. The husband was indicted by the grand jury for murder, and was tried yesterday. He was acquitted by the petit jury, who brought in a verdict of justifiable homicide.

ALABAMA.—Elder J. D. Holladay writes us from Moscow, Sanford Co., Alabama, on the 9th inst. From his letter we learn that himself and Bro. Matthews were traveling in that section of the country and preaching the gospel with good success, many believing in their words and had good prospects for numerous baptisms. The people generally had received them very kindly, had administered to their wants, and had offered little opposition. With regard to the country he repeats the oft told tale, since the late war, of want among the people. He says: "The spring is very late here; the planters are becoming uneasy and restless, thinking this season will be a poor year for crops. Last year the cotton crop was very poor, the corn crop tolerable. For the last three years the wheat crop has been almost a failure, yielding only from one to four bushels an acre. The apples for several years have rotted on the trees and the bees have nearly all died. Stock is scarce; horses and mules fetch high prices. The country seems to have greatly changed since I left it twenty years ago. Parts that were then considered healthy have become sickly, and people say that the country is not what it was once."

SMITHFIELD.—Elder F. Sharp writes us from Smithfield on the 24th inst.:

"Now that Spring has dawned, the inhabitants of this city seem fully alive to the duties and cares of life, all are very busy putting in grain and garden seeds. The latter are very scarce, our seeds having been destroyed the last two years. We are under the necessity of importing them from other neighborhoods. We have a prospect of grasshoppers again this season, as their eggs are very numerous. Notwithstanding this we are very busy putting in our crops; having faith in God, that he can do with the locusts as He pleases, and if our crops be destroyed, He can still sustain His people.

The winter evenings have passed away very agreeably. The Smithfield Dramatic Association have done their best to amuse the people and have been very successful in this endeavor.

Both week-day and Sunday schools are well attended. On Monday, 22nd, Brother C. Wright held a school examination and exhibition, which reflected great credit on the teachers.

We have a Co-operative Society organized and a store opened where a good business is done.

THAT SIGN.—The attention of a large number of juveniles and quite a number of the "bigger folks" has been lately attracted by a sight of the steam horse and railroad cars, not at Ogden but on Main Street in front of the Railroad News Depot, where Mr. Dwyer has lately had a large and handsome sign hung out, which does credit to the handiwork of J. E. S. Russell, by whom it was painted.

POLICE.—John Owens and Wm. Simms were arrested for stealing blankets, found guilty, and fined \$25 each.