

The Spirit of Truth is communicated by the imposition of hands by authorized servants of Christ, who can say: "Receive ye the Holy Ghost." This spiritual influence consolidates the Church, making all her faithful members one, as the Father and the Son are one; not one in person, which would be impossible, but one in spirit.

The Church of Christ anciently was distinguished by a special characteristic created by the Holy Spirit. There was no doubt in the minds of her true members, as to the course they were following. They knew the work they were engaged in was of Divine origin. They had the assurance that their feet were planted on the rock of ages. They could say with the full assurance of faith: "I know that my Redeemer lives;" therefore they had courage to confront all kinds of persecutions, even death in its most appalling forms. Unmoved they faced the second of two alternatives—denying their Lord or being slowly burned to death over a pile of ignited fagots.

There are no characteristics of the ancient apostolic Church that do not have their counterparts in the Church of Jesus Christ of Latter-day Saints. The principles are the same, and the antagonism it awakens is not dissimilar. One of the principal objections raised against the Saints in this age is based on their unity, which is regarded by some as a dangerous feature. The opposers say in substance: If we would introduce strife and contentions among us, they would gladly extend to us the hand of fellowship, for then we would be in a situation similar to theirs. But the Saints know the correctness of their position. Where is there a faithful member of the Church, either here or among the various nations of the earth, where some of them still live to the number of thousands, who cannot truly say, without fear, favor, or hope of reward, I have received for myself a testimony that the work in which I am engaged is of divine origin? There is the same effect of the Power wrought among the ancient Saints.

There are also the spiritual gifts. These may become to some extent latent by lack of exercise or neglect of duty, but they are among the people. It would be illogical to say that we have the Spirit, but not His manifestations. It would be just as unreasonable as to say that an individual possessing intelligence could be present in society without in some way or other exhibiting the faculties and powers in his possession.

To recapitulate, these are the first principles of the Gospel of the Kingdom: Faith in Christ and in God the Eternal Father; repentance of sin, or rectification of conduct; baptism by immersion for the remission of sins administered by one holding divine authority, and the laying on of hands that the believer may receive the Holy Ghost. These form a portion of the light that was to break forth in the latter-days, first to the Gentiles and then to the Jews. This is the Gospel which is to be preached in all the world for a witness previous to the coming of the Son of Man.

Some of the details immediately precursory to the coming of Christ are outlined in the sacred Scriptures. The Jews or remnants of Israel referred to

in the opening prayer, are to be gathered and then, when they are in danger of being overwhelmed by their enemies, the Savior shall descend, accompanied by the hosts of angels and deliver His people.

The symptoms of the gathering of the remnants of the House of Israel are becoming rapidly apparent, as may be gleaned from the accounts of events now taking place in the world, and which are noted in the public press.

In Russia, where about one half of the modern Jews reside, those people are in a woeful condition. The persecutions of the dark ages are being revived and repeated. They are oppressed and discriminated against in every way, until it seems as if there must be either an exodus or extermination of Hebrews from that empire. The humane among men are touched with sympathy for them in consequence of their sufferings, and petitions have been sent from England to the Czar, asking that autocrat to modify his severe anti-semitic measures. A similar humane movement has been inaugurated in this country, but without any other effect than to make the Russian Emperor still more determined in pursuing his oppressive policy. We must recognize, in these movements, the hand of our Heavenly Father.

A petition was recently forwarded by American humanitarians to President Harrison, suggesting that the national executive take steps toward an international congress of all the great powers for the purpose of discussing the means whereby the Holy Land could be restored to the Jews, that they may gather to the land of their fathers. And this seems to be the only solution of the present difficulty, for how can those oppressed millions in Russia find a resting-place elsewhere? The workingmen in England and in other nations protest against the introduction of Jewish artizans and mechanics into their several countries, as such influxes would depress the rates of wages. This obstacle exists even in this country as well as elsewhere. It seems, therefore, that the Jews can only appropriately go to Palestine, a much more attractive part of the world for them than the South American republics. Joseph Smith said the prophecies concerning the gathering of the remnants would be consummated in this age and generation; that God would, in this time, stretch forth His hand to bring in His people from their long dispersion. In this age, He has declared the times of the Gentiles would be fulfilled. The revelation quoted at the opening of my remarks makes this declaration. The fulfillment of the times of the Gentiles is to be in the generation existing at the time the light should break forth. Over sixty years are now in the past since the fulness of the Gospel was introduced anew to the world. I know of no definite authority on which to base an exact statement of the period covered by a generation. But sixty years is at least a large part of such a division of time, and we may, therefore, reasonably infer that the withdrawal of the preaching of the Gospel from the Gentile inhabitants of the earth cannot be very far distant. It is presumable that when the Lord commands His servants to take that step

it will begin at the initiatory point—this country where it was first introduced in this dispensation. Judging from the way in which its messengers have been treated in many places in this land, the day of cessation will probably be hailed with gratification by the people of our nation. But after the testimonies of the Elders there will come others, according to the prophecies, that will be still more unpleasant. It is to be presumed that the Lord will withdraw the harvesters as soon as the soil refuses to yield a return for the labor bestowed, for He works only when there is a productive result. His operations are based on the law of economy, in which is exhibited the glory of Divine wisdom.

I pray God to help us to be faithful and to look for the signs of the coming of the Lord, who will appear in His due time and reward every man according to his works, and complete the redemption of His faithful people.

The choir sang the anthem:

Let the mountains shout for joy.

Benediction by Bishop Alexander McKae.

THE EUROPEAN WAR.

The following special from Constantinople appears in the *Denver News*, April 27:

Russia and Turkey are preparing for war. The formal declaration may pass at any moment. The tension in the relations of the two governments has never been so great within the past ten years. The Dardanelles has been sealed by order of the Porte, and Russia is sealed up within. The czar is ready and eager to advance upon this last entrenchment of the effeminate and pusillanimous Turk in Europe.

The lurid and devouring flames of a great continental war have been already lighted. Their work of destruction of the whole present face of South-eastern Europe can be but a question of days or weeks at most. The best informed and least rabid and sensational of the representatives of foreign powers here, put this construction upon the remarkable demonstration between Russia and Turkey, over the stoppage of the former's transport ship, the "Nishni Novgorod," in its attempt to pass the Dardanelles.

The two powers, with a century of fierce and deadly antagonism behind them, are snarling at each other and barking hungry chops with blood-red tongues like two Siberian bloodhounds over a juicy steak.

When the leashes are slipped there will be war. War that means the tearing out of the heart of one of the combatants, a war that may desolate and pale Europe.

RIGID MESSAGES.

Today the Porte in an austere and ominous message to M. Nelidoff, the Russian ambassador, couched in terms of the most rigid reserve, informed the latter that the Ottoman government had delivered its ultimatum.

No Russian vessels of the character and engaged in the business of the Nishni Novgorod will be allowed in future to pass the straits, which is Russia's only exit to the south.

The diplomatic note contains the most significant allusions to other