

the elaborate ceremonial of the Catholic church to see how wide a departure has been made from the religion given to the world by the great peasant teacher of Judea.

The fact is, this controversy precipitated on the religious world by the decision of Pope Leo XIII in respect to Anglican orders, brings us face to face with the great truth prophesied of in holy scripture, to wit: The universal apostasy from the Christian religion. Men have transgressed the laws, changed the ordinances and broken the covenant of the Gospel of Christ. Of themselves men have arisen speaking perverse things to draw away disciples after them. The time came when men would no longer endure sound doctrine but after their own lusts heaped teachers to themselves having itching ears, and those teachers have turned their ears away from the truth unto fables (11 Timothy iv.) False teachers arose among the people who privily brought in damnable heresies even denying the Lord that bought them, and many have followed their pernicious ways, by reason of whom the way of truth has been evil spoken of. (11 Peter 11.) The great falling away predicted by the apostle of the Gentiles which was to precede the glorious coming of the Son of God in the clouds of heaven with power and glory, has come to pass. That man of sin, the Son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the Temple of God, showing himself that he is God, (11 Thess. 11) has had and is having his rule and reign in the earth, and men have been made to bow down to him and may continue to be compelled to bow down to him until, as predicted in holy writ, the Lord shall destroy him with the brightness of His coming. The New Testament scriptures are replete with predictions of this great apostasy from the Christian religion, and one may see in the facts of ecclesiastical history, that the whole Christian world "laity and clergy," to use again the language of the church of England, "learned and unlearned, all ages and sects and degrees have been drowned in abominable idolatry, most detested by God and damnable to man." The actual changes, also, wrought in the Christian religion by the additions to and corruption of its ordinances make it clear that men have transgressed the laws, changed the ordinances and broken the everlasting covenant of the religion of Jesus Christ.

Under these circumstances the only way that divine authority can be restored to the earth is by God re-opening the heavens and giving a new dispensation of the Gospel to the children of men, including as it would divine authority to preach its doctrines and administer its ordinances. Great and urgent as the necessity for such a new dispensation of the Gospel is, men need not look to either the Catholic Church or the Protestant sects for such a proclamation. The former, in addition to claiming that there has been an unbroken line of divine authority through its priesthood, rejects the idea of revelation subsequent to the alleged closing of the New Testament canon of scripture. The latter, though declaring the apostate condition of Mediaeval Christendom, not only make no claim that the Gospel of Jesus Christ, including divine authority, was

restored by revelation to the leaders of the 16th century "Reformation," but also spurn the idea that there has been or can be any revelation subsequent to what they term the closing of the New Testament canon of scripture.

Out of all the religious teachers of modern times there is but one who has had the boldness to claim the restoration of divine authority and a dispensation of the Gospel by means of a new revelation from God; and that is the first Prophet of the Church of Jesus Christ of Latter-day Saints, Joseph Smith. He claimed to have received revelation from God; the visitation of angels, who conferred upon him a holy Priesthood, a divine commission, by virtue of which he was appointed to preach the Gospel and re-establish the Church of Jesus Christ on earth. If this man's pretensions to such divine appointment are scoffed at, it is no more than was accorded the pretensions of Apostles and Prophets of God in former dispensations. If he is derided for his humble origin, and the lowly station from which he was called to the work of God, so, too, were the ancient Apostles and Prophets, and even the Son of God Himself. If his message has been very generally rejected and he himself was despised of men, persecuted, hated, and at last slain for the word of God and the testimony of Jesus, what is all this but the same treatment that has been accorded to the accredited servants of God in nearly all ages of the world? If his followers have suffered ridicule, oppression and persecution, what is this but the same fate that has overtaken the Saints of God in nearly all ages of the world? All this will not affect the truth or untruth of his statements; any more than like treatment affected the truth or untruth of the claims of other inspired servants of God. The truth is that the claims of Joseph Smith, in view of the great Christian controversy that has been going on for centuries, and just now emphasized by the recent decision of Pope Leo XIII., respecting Anglican orders, and the discussion it has provoked, are more consistent than the claims of any of the Protestant reformers. For the great apostate condition of Christendom in Mediaeval times being a reality, the only way there could be a restoration of that which was lost by that apostasy, would be by a new dispensation of the Gospel being committed to men by means of a new revelation; and herein is the strength of the position of Joseph Smith, and the Church of Jesus Christ of Latter-day Saints, which, under God's direction he organized.

B. H. ROBERTS.

#### VISIT HOLY GROUND.

In a letter to Elder Elias Morris, Bishop of the Fifteenth ward, Elder D. R. Gill, Sr., who is laboring in Pennsylvania, writes from Scranton of a visit which he paid to the Hill Cumorah in company with Elder S. W. Richards, president of the Eastern States mission. Describing his visit, Elder Gill says:

Elder S. W. Richards came up to Scranton and paid me a visit. He was on his way to Cohocton, in the western part of the state of New York. Brother Richards said he would visit the Hill Cumorah during his journey, and he desired me to accompany him. The next morning at 9:15 Brother Richards, his

wife and myself took the train and in the afternoon arrived at Cohocton, where we were met by Elder M. R. McFarland. While at that place we held ten meetings, baptized two, blessed eleven children and ordained three to the Priesthood.

On October 1st, we started, Brother Richards, his wife, Brother M. H. Corley, his wife and daughter and myself being in the party. We arrived at Cumorah about 8:30 on October 2nd, took a good look at the hill and went on to Palmyra. While there Brother Richards and myself went to the First National bank and interviewed its president, Mr. Pliny T. Sexton. We had been told previously that Mr. Sexton was in possession of a copy of the first edition of the Book of Mormon that was ever turned out of the press. After we had introduced ourselves as Mormon Elders from Utah, Mr. Sexton received us very kindly and showed us the copy of the sacred work, which he carefully kept in a pasteboard box. He prizes the work very much, because he gave \$5,000 for it. Mr. Sexton does not know the contents of the book as the folded sheets are as they came from the binder, bound that way as was the custom many years ago, untrimmed. Our conversation was very pleasant and Mr. Sexton purchased a Voice of Warning and a Compendium. Upon leaving Mr. Sexton he was very particular to ask us to call again at any time we might be in the neighborhood.

Now we wended our way to the Smith family farm, where we had the honor of eating dinner in the room in which the sacred plates were kept. Personally I was overjoyed at this privilege. The Hill Cumorah is about two and a half miles south of the house, and while standing in the holy spot a great joy filled our hearts in the thought that we were so highly blessed as to be privileged to stand in the spot where the Angel Moroni had, in the flesh, constructed the stone box and reverently laid away the plates, the Urim and Thummim and breastplate and the sword of Laban; and also where his father Mormon stood and saw the destruction of the Nephites and Lamanites. I shall never forget the visit to this Holy spot.

#### UTONIANS AT ANN ARBOR.

ANN ARBOR, Michigan,  
October 31st, 1896.

It is some time since there was an article, or letter, in the dear old News from Ann Arbor, at least that I have noticed, so a few lines from me may be received with interest by some of its many readers.

All of the Utonians here are well and hard at work with their different branches of study. The university started on October 1st, after which seemed to the Utah students who remained here a rather long summer vacation. But now since the school is going, time seems to be slipping by very rapidly. It will not be long till the day will come when there will be no more student days for the class of '97, a class with which four bright young men of Utah expect to graduate. Their names are as follows: Jed F. Woolley of Kanab, James L. Brown of Pleasant Grove, Henry N. Hayes of Richfield, Grant C. Bagley of Brinton. The first two will take out their diplomas in the literary department, and the latter two in the