

came into conflict with other doctrines which God had enunciated. For instance, in another verse in John's epistle was found the following:

Verily, verily I say unto Thee, except a man be born of water and of the spirit He cannot enter into the kingdom of God.

These were the words of the Lord to Nicodemus after God had told him that it was necessary for a man to be born again, a proceeding which Nicodemus could not understand. The Lord therefore told him that he had to be born of water and of the spirit, or in other words of baptism for the remission of his sin; after which came the laying on of hands for the gift of the Holy Ghost, or a birth of the Spirit.

This mode of baptism was truly exemplified when Jesus had been baptized in the river Jordan by John the Baptist. The account given of it in the Bible states clearly that Jesus went down into the water and afterwards came out of the water. This made it clear that He had been buried in the water, thus showing that baptism by immersion was the mode which God required His people to follow.

Before these principles, however, came those of faith and repentance. The first was necessary that we might believe in Him, but coupled with it was also works, without which the principle was dead and of no avail. Repentance was equally necessary. God required his people to lay aside all their previous transgressions; to exhibit a godly sorrow for having committed them and to resolve with full purpose of heart to do them no more. When these principles were complied with, the people were then fit subjects to go down into the waters of baptism, being baptized for the remission of their sins, and afterwards receiving the laying on of hands for the gift of the Holy Ghost.

These were the first four principles of the Gospel—the a, b, c, d of the work of God. Certain blessings were predicated upon observance to these principles, such as the gift of healing, speaking in tongues, interpretation of tongues, prophecy and a great diversity of other blessings. This doctrine was open to all and those who would obey it would have everlasting life, but not otherwise.

There were a great many different religious denominations upon the face of the earth. Nearly all taught different doctrines, one conflicting with the other and creating no end of confusion. This condition of affairs showed that the truth was not being promulgated, because God's words would never conflict with each other. His Church was out of harmony, caused only by His words being consistent one with the other. The fault laid with those who interpreted His words. They depended on the wisdom of humanity in their translation of the Scriptures and therein they fell short by not having communication with God the Father Himself.

Elder Penrose dwelt at some length on the first principles of the Gospel, and in conclusion bore his testimony that God had revealed His true Gospel in this dispensation. He had conferred upon His servants here upon the earth the authority to go forth and preach His Gospel to the nations of the

earth and had promised to those who would obey, blessings that they would not be able to contain. A mere belief that Jesus was the Christ was not sufficient in order to obtain a salvation in His kingdom, but other requirements had been exacted, to fulfil which the Latter-day Saints were striving. The Gospel was open to all and they who would embrace it and live up to it would not perish, but have everlasting life. Those who believed in Christ were they who kept His commandments; and there was no conflict in the Divine word upon this point.

Choir sang the anthem:

Praise ye the Father.

Benediction was pronounced by President George Q. Cannon.

LETTER FROM JERUSALEM.

"OLIVET HOUSE,"

Jerusalem, Palestine,
July 13, 1896.

Historian Franklin D. Richards:

Dear Brother—Since February 10, 1896, when I last wrote you, from Papeete, Tahiti, I have traveled many thousand miles and have had a varied experience, some of which has been quite pleasant and some unpleasant. From Tahiti I accompanied Elder Frank Cutler on a trip to some of the Tuamotu Islands, on which we attended to both missionary and historical labors, particularly on the island of Takarua, where there has been a continuous branch of the Church since 1851. On my return to Tahiti (leaving Elder Cutler in the Tuamotus to attend the coming April conference) I found myself unable to proceed further for twenty-one days as there were no communications or opportunities to go to New Zealand till the little steamer Richmond came along in the beginning of April. I returned with her to Auckland, New Zealand, where I met President William Gardner and many other Elders returning from their annual conference held near Napier, and a week later I accompanied a small company of Saints emigrating to Zion and several returning Elders from Auckland to Sydney, Australia. Here I spent a few days attending to historical and missionary labors, also assisting the brethren to get the company off, and also had the pleasure to help in the baptism of eight new members into the Church.

On May 4, 1896, I sailed from Sydney as a passenger in the first-class steamer Oroya, bound for the old world. En route the ship stopped two days at Melbourne, which gave me an opportunity of attending to some record work there in connection with Elder Joseph Stephenson, of Harrisville, Weber county, who is laboring there as a missionary. A few days later I landed (while the ship lay at anchor outside) at Adelaide, South Australia, where the fulness of the Gospel was first preached in this dispensation in 1841 by a young Elder from England. There are no missionaries of ours in South Australia at the present time. In passing I landed also for a few hours at Albany, West Australia, where a mining boom prevails at the present time. So far as I know no Latter-day Saint missionary ever visited that colony.

After leaving Australia we had a pleasant voyage across the great Indian ocean, only encountering one real monsoon, which was not very violent. We stopped one day at the beautiful island of Ceylon, and continued by way of the Arabian Gulf and up the Red Sea to Suez. About half way up the Suez canal, I broke my voyage, landing at Ismailia, from where I proceeded to Cairo, the capital of Egypt. After visiting the great Pyramids and other points of interest, I returned to Ismailia, and thence to Port Said, where I embarked for Beyrout, Syria. But coming from Egypt, where cholera prevails, I had to submit to 10 days' quarantine before I could land. After finally landing on June 21st, I made a trip to Damascus and back by rail. Next I proceeded, by local steamer along the Phœnician coast, via Sidon and Tyre, to Haifa, where I landed and visited the few Saints there and the graves of two of our Elders from Zion who died here.

After visiting Acre, Mount Carmel, etc., I proceeded inland to Nazareth; thence by way of Mount Tabor to the Sea of Galilee, returning to Nazareth by way of Cana. Next I traveled on horseback through the heart of the country by way of Samaria, Nablous, Bethel, etc., to Jerusalem, arriving here in the evening of the 6th instance. Since then I have made an excursion to the Dead Sea, the river Jordan and Jericho, and another one to Bethlehem. Tomorrow I leave here for Yafa, thence I go via Port Said, Egypt, for Europe. I am well, but feel lonesome, and somewhat tired and weary. The heat is very oppressive. I should like very much to hear from you again, having only received one letter from you since I left on this mission, now over fourteen months ago. I have enjoyed my labors and visits throughout and trust I shall be able to complete my labors to the satisfaction of yourself and the authorities of the Church generally. The heaviest work will of course be in Europe. Please remember me in your prayers. Your brother and fellow-laborer,
ANDREW JENSON.

George Curtin, barely 20 years of age, grew weary of life, and on Tuesday shot his head off at San Jose, Cal. Little of the head was left after the shooting, only the base of the skull and the back of the neck.

Lawrence Cummings, who murdered Elizabeth Cummings, his wife, and tried to murder his daughter on the night of June 11th last, committed suicide in the county jail at Seattle, Wash., at 12:45 o'clock Tuesday morning.

Boise, Idaho, Statelman, 8th: James Miller of Silver City, will leave today for London, from whence he expects to go to Australia to take charge of a mining enterprise. Mr. Miller has for years made Idaho his home and is well acquainted in his state and in Utah.

Jeese C. Fruchey, aged 69 years, a native of Ohio, a carpenter by occupation, committed suicide Thursday in San Francisco, by turning on the gas in his room. His dead body was found at 7 o'clock in the evening by his wife, Sarah J. Fruchey, who returned home at that hour after having been absent since 8 o'clock in the morning.