

calling by new revelation; but we act only upon the old commission. When they tell us this, if we are reflecting people, we find ourselves totally unprepared to receive the gospel at their hands.

As to the gospel being in the world, the letter of it is here, to be sure; but where is the authority to administer? Where is there a man, among the Catholics or Protestants, among Christians, or Pagans, or Mahomedans, or elsewhere, who could have ministered the gospel to any of our forefathers who lived before the present century? Nowhere could you or I have received the gospel, forty years ago, if we had then lived? We could have read the letter of it; we could have read what God did when He had authority upon the earth. But reading a thing is entirely different from receiving it. Reading about new revelation, prophecies and ministration of angels is one thing, but the actually receiving them is entirely another thing. You can read these things and never enter the Kingdom of God; but if you receive them, and continue faithful, you have a testimony, a witness within yourselves that you are accepted of the Lord our God. All other hopes are vain. It is in vain for us to look for all the blessings of the gospel, when there is no priesthood or authority among the children of men. Moreover, what were the blessings that followed the administration of the Holy Spirit? That is a part of the gospel just as much as faith and repentance. The servants of God were entrusted not only with the ministration of the word and the outward ordinances, but Paul says "God has made us able ministers of His spirit." There was something that had power in it, when the authority was on the earth. It gave power to administer the letter and the outward ordinances; and it also gave power to administer the spirit according to the promise that God had made. Hence we find, that when the people at Samaria were baptized, through the preaching of Philip, they did not then receive the Holy Ghost. But when the apostles at Jerusalem heard that the Samaritans had received the letter of the word, through Philip, they sent Peter and John; and when they came down and prayed for them, and laid their hands upon them, they received the Holy Ghost.

Here then is an instance of the ministration of the spirit as well as of the water. Here was a power that attended the ancient apostles. They had authority given to them from on High to administer in this higher ordinance wherein the Spirit of God was shed forth abundantly in the hearts of the children of men.

But we do not wish to dwell on the subject of this great apostacy and the loss of authority of which we have been speaking. We desire to dwell upon a more pleasing subject, namely, the restoration of authority and power to minister the word, and the ordinances, and the spirit of the gospel, to the children of men.

"Has such authority been restored?" inquires one? Yes; if it has not, neither you nor I can ever obey the gospel. We may hear it preached, but we never can obey its ordinances, without such restoration. The great question is, "How was it restored?" The Latter-day Saints are ready to answer this question.

As God, from time to time, since the beginning, gave His authority to men, in different dispensations, so He has again, in the last dispensation, sent His angel from Heaven. Does this stumble you, that God has sent a messenger from the courts of glory, down to our earth? It is something contrary to the traditions of the Christian world? Is it something that does not agree with the notions of our forefathers for many generations? It does not stumble this congregation; they would not be sitting on these seats to-day if they had not believed this with all their hearts. An angel has been sent. What for? In the first place to reveal the Book of Mormon, containing the testimony of the fullness of the gospel in all its plainness, as it was revealed here on this continent. By whom? By our Lord and Savior Jesus Christ. When? Soon after His resurrection from the dead. Soon after He had finished His ministry in the land of Jerusalem. He appeared on this great Western Hemisphere, peopled by numerous nations—the remnants of the House of Israel, of whom our American Indians are the descendants. They saw Jesus as well as the Jews at Jerusalem. They beheld the wounds in His hands, in His feet, and in His side. They saw Him descend clothed in a white robe; they saw Him come down into the midst of their assemblies, in the northern portion of what we call South America. They heard Him open His mouth and teach

the multitude assembled on that occasion. They gathered themselves together day after day as far as they could to hear Him teach.

They felt His power as well as the people on the Eastern Continent. The glorious principles of the gospel were taught to them as well as to the Jews at Jerusalem. They had the privilege of being immersed in water for the remission of their sins, and having hands laid upon them for the outpouring of the Holy Ghost as well as their brethren in the distant land of Jerusalem. They heard His voice proclaiming the gospel which he had introduced for the salvation of the children of men, and also explaining the scriptures and prophecies and unfolding all things that should happen even down to the end of time. They wrote His teachings as did Mark, Matthew, Luke and John. The teachings and writings of the disciples and apostles that were called on this American continent were recorded, as well as his sayings on the land of Asia. They had the privilege therefore of knowing about the plan of salvation as well as the people of what we term the Old World. That testimony has been brought to us. How? By the ministration of an holy angel of God.

But even then, we could not obey this gospel. The revealing and translating of this book by inspiration did not give authority to Joseph Smith to baptize, to lay on hands for the gift of the Holy Ghost, or to administer the Lord's Supper. No, he only did the work given him to do—to reveal the record of the gospel as taught among the Israelites of the American continent. Could the Church arise or anybody be baptized from that? No; it required still further authority. Authority to translate is one thing, authority to baptize another. Authority to reveal the Book of Mormon is one thing; authority to build up the Church and Kingdom of God is another. But God did afterwards give the authority to baptize and build up His Church. How? By sending angels from Heaven who, themselves, had the power to ordain persons to be Apostles. An individual who does this must hold the Apostleship himself; no other being would have authority. Whom did the Lord send to restore the Apostleship again to earth, and to confer it on Joseph Smith? No less personages than Peter, James and John, who were with Jesus when he was transfigured in the mount, who then heard the voice of the Father. These persons who held the keys of the Kingdom of God, and had power to administer its ordinances, laid their hands on this great modern Prophet that he might be filled with the Holy Ghost.

Again, did this Church arise according to the wisdom, power and understanding of men? No; God gave commandment in relation to it, and pointed out the day on which it was to be organized. And according to this commandment and revelation it was organized with six members on the 6th of April, 1830.

Here is the great difference between us and the religious world. And, how immense is the difference! If what we have been speaking of, this afternoon, be true, you behold the condition of the whole human family in regard to the ordinances of the gospel. You see that without authority they cannot embrace the gospel. If it be not true then all these Latter-day Saints are deceived, and we, like all the rest of the world, are without authority and power. But if it be true, not only you and I and the people of this Territory are concerned, but every man and woman in the world are equally so. If God has, indeed, sent His holy angel and conferred the Apostleship, and power and authority to administer among the inhabitants of the earth, first to the Gentiles, and afterwards to the scattered remnants of Israel, who can be saved without obeying these institutions of Heaven?

Was any one, either Jew or Gentile, saved anciently who rejected the preaching of the Apostles? Not one. It mattered not how righteous they might have been, even if they had received the ministration of angels, like good old Cornelius, they could not be saved without obeying the gospel. You know Cornelius was so righteous, and had given so many alms to the poor, that they had ascended to God as a memorial in his favor. Yet with all this the Lord had to send an angel to tell him that he was not yet in the right way. This angel came to Cornelius and told him to send for Simon whose surname was Peter, and he should tell him how to be saved. Cornelius might have reasoned thus: "Am I not righteous enough to be saved without sending for Peter? have not my alms come up before the Lord as a memorial? and has He not sent to me an

holy angel from Heaven to tell me that my prayers have ascended up to Heaven before Him? and is there any necessity for me to send for a man to tell me whereby I may be saved?" "Yes," said the angel, "he shall tell you." As much as to say, you cannot be saved with all your prayers and alms, unless you have a properly authorized servant of God, to tell you how to be saved, and to administer the ordinances of salvation to you.

When Jesus gave the commission to his apostles in ancient days he told them to preach the gospel to all the world, —to every person under the whole heaven, and said He, "he that believeth and is baptized shall be saved, but he that believeth not shall be damned." But is not this very severe? Is there any charity in this expression? Must all be condemned who do not bow to this order? Are there not good sects among the Pharisees, Sadducees, and Herodians, and good people of all sects and parties, just men whose prayers continually ascend before God? How is it that none of them can be saved without obeying this gospel which these eleven men were commissioned to teach? That was the decree. It mattered not how much righteousness they had, they all had to bow to that one system, that one ordinance, that one church, and be united heart and hand in the building up of that kingdom, and outside of that there was no salvation.

Now, if it be true, as I said, in the first place, that God had sent His angels and that He had conferred the apostleship, and given authority to administer in His name; if this be true is there a man or woman, Jew or Gentile, Mahomedan or Pagan, rich or poor, among the priests or people that can be saved without receiving the Book of Mormon and the authority that God has established? No, not one, if they have had the opportunity of hearing and receiving it. If it be not true, all mankind should reject it. Do you not see the importance of it? It is a message that goes forth, like the ancient one,—with authority and power. The same declaration is given in these days, as was given then. A new revelation has been given to us, with new authority, similar to what was given to the apostles in days of old.

I will read a little in relation to this authority, in a revelation given in the early rise of this church to the apostles, and the authorities of this church who had been called by revelation from the Lord Jesus Christ. "Therefore, go ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests. Ye are they whom my Father hath given me; ye are my friends; therefore as I said unto mine apostles I say unto you again, that every soul who believeth on your words and is baptized by water for the remission of sins shall receive the Holy Ghost, and these signs shall follow them that believe: In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick, in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them it shall not hurt them; and the poison of a serpent shall not have power to harm them." Again he says, and notice how it agrees with the ancient commission, "Verily, verily, I say unto you, they who believe not on your words and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned and shall not come into my Father's kingdom where my Father and I are, and this revelation unto you and commandment is in force from this very hour upon all the world, and the gospel is unto all who have not received it."

I have read this, in order that the similarity of the two commissions might be apparent to you. We have a commission to preach the gospel to all nations, kindreds, tongues, and people; to call upon Gentiles and Jews, ministers and religious people, and professors of all denominations, as well as unbelievers, to believe in the Lord Jesus Christ, to repent of their sins, to be baptized, by those holding authority, for the remission of their sins, that they may be filled with the Holy Ghost by the laying on of hands. To contend earnestly for the faith once delivered to the Saints that they may have power with God as promised to every soul that believes. "And," says the Book of Mormon, "if there be one soul among you that doeth good he shall work by

the gifts and powers of God, and woe be to them that deny these gifts and powers, for they shall die in their sins, and they cannot be saved in the kingdom of God." Amen.

HOME ITEMS.

FROM TUESDAY'S DAILY.

WEBER KANYON.—We met Bishop Sharp last night in from Weber Canyon, who gave us the following items concerning the work on the railroad there. He has now eighty men working, all of whom feel first rate and are very anxious to push along the work as fast as they are able. The Bishop has had to refuse work to men who have applied for it up till now, for lack of room, the very difficult part at that point of the canyon not having been located; but as soon as the engineers have located and staked it out, which is expected to be done right away, he will employ hands as fast they apply. About 500 men will be required at the point where they are now working, between Devil's Gate and the mouth of the canyon. There is a heavier job of work still, and more blasting in the same space, at Lost Creek, up near the head of the canyon. There they calculate on 1100 feet of tunneling. Hon. Joseph A. Young is making arrangements to have lumber delivered on the ground to build shanties preparatory to Bishop Sharp taking men up, as soon as the road is staked out there. As many men will be needed at that point as at the place where they are now working. He has no doubt of being able to easily obtain all the men he needs, as quickly as the road is located, for the brethren are anxious to work, and he has been compelled to keep refusing them work through not having a place marked out on which to employ their labor.

A report was in circulation here in the city, which reached Bishop Sharp, that his men had struck for wages. To this he gave the most unqualified denial. The brethren have the best of feelings, and work with good spirits and with a desire to do all that is asked of them. Those who are not employed on any portion of the road, and desire to go to work, he says, can apply to him now any time and he will find them tools, and give them employment, the tools being expected in about a week.

GET HOME.—We had the pleasure of meeting Elder Alma L. Smith this morning, who arrived last night, by stage, with his family, direct from the Sandwich Islands. He started on a mission to the Islands on March 2nd, 1884, in company with Elders Ezra T. Benson, Lorenzo Snow, Joseph F. Smith and W. W. Cluff. The other Elders named returned the same season, brother Alma remaining. The next year his family joined him, with a number of missionaries who then went to the Islands. On his return he was accompanied by Elders Ephraim Green and Charles Boyden, with their families, from whom he parted in San Francisco, they intending to come in an "outfit" of their own purchasing, and he coming with his family by stage. This is his second mission to the Sandwich Islands.

ACKNOWLEDGEMENT.—We again express our obligations to our esteemed Delegate, Hon. W. H. Hooper, for public documents and other favors received from him.

FROM PAROWAN.—We had a call to-day from Bishop Dame, of Parowan, who had come in with the teams from that ward to assist the immigration, eleven in number, forming a part of Capt. J. R. Murdoch's train. Bro. Dame informs us that the crops are very promising in Iron County, and that good feelings and a general time of good health prevail. He saw no grasshoppers until he reached Wild Cat Canyon, about 20 miles this side of Beaver; but only reported damage done to any extent at Fillmore and Nephi.

PROVO BRIDGE.—By Deseret Telegraph we learn that one bent of the Provo bridge is gone, but it is repaired so that teams can still cross.

TRAINS STARTING.—The city was lively this forenoon with the trains going for the immigrants, starting for the terminus of the U. P. R. R. Some started yesterday, several trains left to-day, and the rest are expected to leave to-morrow. Some of the trains have not passed through the city. The following are the names of the Captains who have charge: Edward T. Mumford, Salt Lake City, mule train; Joseph S. Rawlings, South Willow Creek, mule train; John G. Holman, Pleasant Grove, ox train; William S. Seeley, Mount Pleasant, mule and ox train; John R. Murdoch, Beaver, mule train; D. D. McArthur, St. George, ox train; John Gillespie, Tooele, ox train; Horton D. Haight, Farmington, mule train; Chester Loveland, Box Elder, mule train; Simpson M. Molen, Cache county, ox train. There are in all 500 teams, well supplied with teamsters, guards and provisions; and the men are well armed. A speedy and pleasant trip to them, and safe back with their living freight.

STRAW BRAIDING.—Now is the time when straw hats are in demand, and a very proper time to direct attention to the necessity of procuring rye straw, and having the little ones more extensively learn to braid it and make it into bonnets and hats. General A. P. Rockwood brought this morning, into our office, rye six feet high. He was appointed twelve years ago to grow rye straw for manufacturing purposes. He has conscientiously done so from that time until the present, and has raised sufficient to supply the demand. He informs us that there are but three days in the season in which rye can be cut to advantage for manufacturing purposes, and those days are when the grain is passing from the water to the milk. If cut before this, the straw shrinks and is too limber; if cut after the time specified, it is too harsh and stiff. General Rockwood has planted a small quantity this season, and General George D. Grant has several acres of rye.

No doubt in many parts of the Territory rye is grown; and those who wish to obtain straw for this branch of manufacture should make arrangements immediately to procure it, in the neighborhoods where it may be growing, before it becomes unfit for fine work; and all interested in straw braiding should give their attention to this point now.

It is so easy to acquire the art of braiding, that children can be taught to do it, and to take pleasure in it if they are not kept at it too closely, when they are very young; and their little fingers can deftly weave out and in the shining straw that is to make the hats and bonnets for their parents and themselves. We have ladies in this city who learned to braid straw when so young that they can hardly remember the time they could not do it. By all means let us have the little fingers so employed at times when it would be a relaxation to them from study and play, and there will be profit to ourselves and to them in our so doing.