

"I will not go up in the midst of this people, because they have corrupted themselves in my sight, lest I break forth and consume them in a moment;" "but," said he, "I will send an angel before you, and you must hearken to his voice, but my presence shall not go with you, you are too corrupt." By and by we find that an angel was left with them, and a cloud by day, and the shining of a flaming fire by night, guided all their camps. The voice and presence of the Lord were made manifest to Moses, and Moses conversed with the Lord as one man talks with another, and during forty years in the wilderness he from time to time received revelations and communications to guide the people. Do you not see that under these circumstances, during the whole of that forty years, there was not one year, probably not one month, and it may be, not one day but what new revelation was necessary? The code of laws given on Mount Sinai was not sufficient without new revelation.

We might trace the history of the people of God, if we had time, but I see we have not, from the days of Moses to the days of Joshua, Gideon, Samuel, Barak and various other ancient worthies, all of whom received revelation. If we come to the days of Gideon we find that he was a man who had seventy sons, and how many daughters, I do not know. The Lord conversed with Gideon and sent an angel to him to tell him that he would raise him up as a mighty man of valor, to go forth in his might and in his strength to deliver his people Israel from bondage. We might relate all these things to show forth that the bondage of the children of Israel called forth new revelation from heaven, and that because of it the Lord spoke to and commanded his servants what to do for the deliverance of that people; and if he called upon a man who had so many wives and children, he did not consider that that man was a criminal and unworthy of receiving communication from him, but on the contrary, it is clear that the Lord considered him the most worthy man in all Israel, and on that account he sent his angel to him. And this noted polygamist, of all the thousands of Israel was entrusted with the mission of delivering that people from their enemies. God wrought special miracles by his hand in order to accomplish this great work, though he was a polygamist.

But we will pass on, and come down for some two thousand years to the days of our Savior. One would naturally suppose that when the Son of God himself came from his father's glory to dwell here on the earth in the flesh, and began to teach by the power of the Holy Ghost, the things of his Father, that during the three and a half years of his ministry among the people, they, of course, could say, "Now we do not need any more revelation, we have enough; the Son of God, of whom our law, its ordinances and sacrifices were typical, has at last come and has offered himself on the cross, and having finished the work given him to do, is there any more need for new revelation?" The conduct of the apostles is the best answer that can be given to this, for we find them, like all their predecessors, from the days of Adam until their day, seeking from time to time for guidance by new revelation. We read of Philip going to the city of Samaria, preaching there awhile and baptizing men and women; but not having the authority to administer in the higher ordinance of the laying on of hands, the Christians at Jerusalem, hearing that Samaria had received the Word of God, sent Peter and John to administer the ordinance of the laying on of hands for the higher baptism of fire and the Holy Ghost. When Peter and John reached Samaria they found there was great joy among the people, for many of them had been converted; but their joy was not because of the baptism of the Holy Ghost, for the next verse says, "For as yet he was fallen on none of them," only they had been baptized in the name of the Lord Jesus, but neither man nor woman had received the baptism of fire and the Holy Ghost. But the apostles laid their hands on them and the Holy Ghost fell on them.

Now, here was Philip in the city of Samaria. He had preached the gospel there, where should he go next? He had probably fulfilled all the duties required of him there. He was not hired to preach in that city for so much a year, and to stay there to the end of his days. No, he needed a new revelation. All the revelations that Jesus had given were not sufficient to guide Philip in regard to his next duty, the Lord, therefore sent an angel to him to tell him to go down into the south country. He never would have learned this fact by any former revelation. While Philip was on his way to the south he saw a chariot before him, and here again a new revelation was given to him—"Draw thyself near to that chariot." He did so, and having taught the gospel to its occupant, as they rode along, they came to some water and, the man having believed what Philip had said, wanted to be baptized. The chariot stood still, and Philip and the eunuch both went down into the water, and the eunuch was baptized, and they came forth out of the water. Now then, how could Philip know but what it was his duty on that occasion to still speak with the eunuch, get into the carriage and ride along with him and give him further instructions? But no, the Lord had something else for him to do, and the Spirit of the Lord caught away Philip, and he found himself at Azotus.

I do not know whether or not this Spirit actually caught up Philip, body and spirit, and waited him quickly from the place where the eunuch was baptized to the city of Azotus. I should not be surprised, however, if this was the case, for we have something very similar in the Old Testament Scriptures, and the promise is that they who wait on the Lord shall mount as it were on eagle's wings, and they shall run and not be weary, and walk and not faint. I do not know but this was the case with Philip. At any rate, the Spirit of the Lord carries people, by new revelation, whithersoever he will.

On another occasion we find that Barnabas and Saul, not having inquired of the Lord concerning their duties, but they probably had been reading the Old Scriptures, which were sufficient for instruction for righteousness, and to make the man of God thoroughly perfect to every good work. I say that probably Barnabas and Saul had been reading these, and having failed to enquire of the Lord, and to get new revelation, they started out with the design of going to a certain city, but the Lord checked them. Said he, "Do not go there!" How important it was to get new revelation! "Do not you go to that city, I have another work for you to perform;" and they were then told where to go. Talk to the Christian ministers to-day, or to any that have lived for centuries past, and if they had made up their minds to go to any place, they would never think of the Lord checking them, or forbidding them to go, by new revelation, for they all say that the canon of Scripture is full and that no more new revelation is needed.

Many other instances of a similar character might be named, but time will not permit. We find, however, that, after all that God revealed through Jesus, and to the Apostles, for ninety-six years in the first century of the Christian era, they had not enough, and the Lord then gave the book of John's prophecy on the Isle of Patmos. John was commanded to write it on parchment, and in this book a great many new revelations were promised to be given in the latter times. One of these was that an angel should come from heaven having the everlasting gospel to preach to all people, nations, kindreds and tongues, declaring that the hour of God's judgment had come. Here was a promise or prediction that a new revelation should be given by an angel from heaven, and so important should it be that it should be proclaimed to every creature under heaven. A great many people say, "We have the everlasting gospel in this book—the Bible—called the canon of Scripture, collected together by the monks, cardinals, bishops and great men of the Roman Catholic Church, some four centuries after Christ. They bound together in this volume all the books they had that they did not condemn, and they declared that this was enough, and there was no need of the Lord saying anything more. But these very Scriptures themselves contradict their compilers—those wicked men who sat in judgment on the word of God, setting aside this book and that book, this manuscript and that manuscript, and binding the remainder together. I say that they put some things into this very book, which prove that God would again make known his will to the children of men, in latter times; that he would again give new revelation, not for the benefit of one or two individuals, but for the benefit of his creatures universally.

Notwithstanding we have the gospel written herein in this book, yet that gospel, without the power and authority to administer its ordinances is a dead letter. We might believe the gospel, we might believe that Jesus is the Christ by reading this book; we could repent of our sins by reading the proclamation of repentance here recorded, but we could not be baptized for the remission of our sins, neither could we have hands laid upon us for the baptism of the Holy Ghost by reading, and that is part and portion of the gospel of the Son of God just as much as the written word that proclaims these things to the children of men. Take away the power and authority to administer that word, and you at once leave the dead letter of the gospel, and it would benefit none of the children of men so far as obeying it is concerned. They might be benefited by repenting, and believing, and so on; but they could not embrace the gospel, they could not get into the kingdom of God, for "except a man is born of the water and of the Spirit he cannot enter the kingdom of God." You could not be born of the water unless there was a man authorized by new revelation to administer the baptism of water; neither could you receive the baptism of the Holy Ghost only by the ordinance God has instituted; hence the necessity of the restoration of the authority to administer the ordinances of the gospel, and this is why God has restored it after the earth has been without it for seventeen hundred years. No man among all the nations, kindreds and tongues of the earth during that time has had this authority, neither the authority to administer the Lord's supper, which is a part of the gospel, neither in any other ordinance.

God having foreseen this long period of darkness, foretold by the mouth of the revelator, St. John, that he would send an angel from heaven with the everlasting gospel, and when that angel came and committed that gospel to man on the earth, it should be proclaimed to all people

under heaven, the same as the elders of this church are now doing it. The Book of Mormon, containing the everlasting gospel as it was published to the ancient inhabitants of America, has been brought forth by the power of God, and his servants have been sent forth to preach it, and, not only to preach it, but, having authority to administer its ordinances; yet the world tell us we need no more revelation, we have enough if we only follow the Scriptures, which Paul said to Timothy, were sufficient to save him. But in the Christian world you can not be saved by following the Scriptures, from the fact that you cannot follow them without authority from God to administer the ordinances. You be baptized by a man having no authority by new revelation from heaven, and your baptism is illegal, and your pretended adoption into the Kingdom of God is not acknowledged in heaven, for God has not authorized the administrator, and what he has done in the name of the Father, Son, and Holy Ghost cannot be sealed and recorded in heaven for your benefit. No wonder, then, that the world has dwelt in darkness for so many centuries, for the earth has become so corrupt and the heavens have apparently become brass over the heads of the nations. No prophet, no angel, no inspiration, no revelator, no man of God to say, "Thus saith the Lord God" unto the people. No wonder then, that the Lord, before the great day of the coming of his beloved Son from the heavens should send an angel to prepare the way before his face! This he has done, and the proclamation is going forth, saying to all people, nations, and tongues, "God has sent an angel, and he has sent him to prepare you and us for the great day of the coming of the Son of Man, wherein there will be more revelations given than have ever been given in all former dispensations.

Tell about the canon of Scripture being complete, what nonsense! What absurdity! Where is there any proof of any such thing? God has yet to give revelation enough to fill the earth with his knowledge as the waters cover the great deep. He has yet to pour out his spirit upon all flesh that dwells on the face of the earth, and make a revelator, prophet, or prophetic of every man and woman living, and if all their revelations are written, this book, the Bible, will be like a primer compared with them. "In the last days," saith God, by the mouth of the Prophet Joel, "I will pour out my spirit upon all flesh. Your sons and your daughters shall prophecy, and upon my servants and my handmaidens in those days will I pour out of my Spirit, and they shall prophecy. Your old men shall dream dreams and your young men shall see visions." Supposing they write their dreams as Daniel wrote his, and suppose they write their visions as Isaiah wrote his, and suppose they write their prophecies as all the prophets have written theirs, would they not be just as sacred as this canon of Scripture? I say they would. I would be bound just as much to receive the revelations of each man and woman among all flesh as I would those of a person who lived two or three thousand years ago. A revelation given to a living man in my day is just as sacred as one given to a man who has been dead some three thousand years. God is a consistent being, and he reveals himself according to his own mind and will, and in the last dispensation he will continue to reveal line upon line, precept upon precept, here a little and there a little, bringing forth a record here, unfolding the history of another people there, bringing to light the bible of the ten tribes who have been absent from the land of Canaan for almost three thousand years. Their bible has got to be brought to light, and when they return they will bring their written revelations, prophecies, visions and dreams with them, and we shall have the bible of the ten tribes, as well as the bible of the ancient Israelites who lived on this continent, and the bible of the Jews on the eastern continent, and these bibles will be united in one, and even then the people will not have enough revelation. No, every man and every woman will have to be a revelator and prophet, and the knowledge and glory of God will cover the earth as the waters cover the bosom of the great deep. And by and by, as a kind of climax to all this, the revelation of the Lord Jesus himself will take place from heaven in flaming fire, to take vengeance on them that know not God, and that obey not the gospel. That will be a revelation that the wicked can not abide, a revelation too great for them, and that will pierce them to their inmost soul. That will be a revelation that will consume them in their wickedness, as stubble is consumed before the devouring flame, and he will reign here, king of kings and lord of lords for a thousand years.

Do you suppose that he will give no new revelation during that time, but that he will sit on his throne like the idols in some of the heathen nations? Do you suppose that the Lord Jesus, that intelligent being, by whom the Father made the worlds, is coming here to reign king of kings, and to sit down on his throne in the temple at Jerusalem, and upon his throne in his temple in Zion, and abide there as a statue from generation to generation, for a thousand years, and when the people come up to ask him a question that he will not say a word, only to tell them they have enough? Do you suppose this will be the case? Oh no, my friends, the Lord Jesus will converse the whole thousand years with his people, and give them instruction. He will reign

over the house of David, over the children of Israel, over the twelve tribes, over Zion and over all the inhabitants of the earth, that is over all who are spared in that day, giving counsel here, instructions yonder, revealing something there, and so on, and the amount of revelation that will be given during the thousand years will no doubt be ten thousand times more than is contained in this Bible, and yet say the world "No more revelation!"

THE whole ocean carrying trade of the port of New York is in the hands of foreigners. The British companies are exceedingly prosperous and growing, and the other European companies are following in the same line. Recently the arrival in that port of the *Ariadne*, from Rotterdam, created quite a sensation. The modern mynheers of Manhattan were to celebrate the occasion with torchlight procession and gratulatory speechification, as the *Ariadne* was the first Dutch steamer that had ever entered that port, and the advance guard of a new line of communication between the United States and Europe. The Dutch once swept the seas commercially and navally, but there is no prospect of them doing such a thing again. For the present, Britain is the ocean carrier, not only for America, but for the world.

An old Boston merchant writes thus to an exchange of how to make cheap trip to Europe—

If you are limited to forty days, say that you leave New York July 20, arriving in Liverpool on the 30th; in London three days; to Paris, via Southampton, visiting Netley, Cowes, Rouen, two days; in Paris four days; Switzerland eight days; back to England two days, and home in ten days costing in gold: Steamer excursion ticket, \$140; expenses on board, \$10 four days in England at \$10-\$40; to Paris, per Southampton, \$7; extra, \$1 four days in Paris at \$5-\$20; circular ticket to Switzerland, \$27.50; eight days and \$5 extra, \$40; to Liverpool from Paris, \$35; extra, \$5; extras on the voyage home—total, \$344.40. The charge of \$10 per day in England will cover railway expenses. The Queen's Hotel, St. Martin's Le Grand (opposite the post office), London, is a good family house—rooms from 4s. to 7s. per day—order what you like. The best restaurant in London is the "Gaiety," on the Strand, near the Charing Cross Hotel—dinner admirably served, 3s. 6d., exclusive of wine.

If we were going to Europe for pleasure, and had a taste for rural scenery, we should wish to visit, in Britain, Devonshire, the Midland Counties, and the English, Scotch and Welsh lake districts, nor should we feel satisfied without. For quiet, beautiful, and picturesque scenery, green velvet fields, interspersed with trees and chequered with hedgerows, there is nothing like some parts of the centre and south of England. A visit to Green Erin, north, and especially south and west, would be also highly enjoyable.

MINNESOTA has a few grasshoppers. A. R. Bayliss, Esq., formerly of St. Paul, now living at the second crossing of the Cheyenne, on the N. P. R. R., tells the St. Paul Press that on the 8th of July, during a severe thunderstorm, an immense cloud of grasshoppers darkened the air and settled down over his place, covering the whole ground, and extending three miles each way from his house. Millions were hurled with violence against the house and killed, so that he wheeled away ten barrow-loads of them. They staid twenty-four hours and left not a green thing. Luckily we have not been troubled with grasshoppers this year. Some other years bushels of grasshoppers, alive or dead, were nothing extraordinary.

THE IRREPRESSIBLE IN WYOMING.—Our energetic friend, Geo. Francis Train, has been holding forth at Cheyenne. On Wednesday afternoon, Aug. 4th, he addressed a large audience at Lake Mahape-luta, but high winds prevailed so that he was unable to proceed, and the meeting was adjourned until evening, when it reassembled at McDaniel's Theatre, Signora Galloti, whose benefit was announced for that evening, generously and gracefully yielding the stage to Geo. Francis. The building was crowded from pit to dome. Mr. Train spoke three hours in his own peculiar style, upon every subject in general and his own candidacy for the Presidency in particular. Grant and Greeley were both handled vigorously.

The Cheyenne Leader says that many people take Geo. F. not for a wise man, but they must be mistaken, because he knows well how to make money, how to keep it, and how to take care of himself, and therefore "his head is level."