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proclaim the principles they taught anciently, they would close their churches and chapels, and would say, "We will have none of you, you will deceive us, you are one of the false prophets spoken of," forgetting that, if there are false prophets, there will in all probability, also be true ones; and that it would be inconsistent to talk about false prophets if there were no true ones. There never is a counterfeit, bogus or imitation without a true one to copy after! Can you wonder, brethren and sisters, that the world is in the condition that it is, when unbelief has been handed down for generations, until it permeates the minds of all, both priest and people, even the children learn it in the Sunday schools, until every fibre of their minds becomes indoctrinated with the idea? The present condition of the Christian world is not to be wondered at, the wonder is that belief and faith exist to the extent they do. There are a few things more I would like to say in connection with this subject while I am upon it. One is that a perusal of the scriptures will clear up one point in our minds respecting the principle of revelation and communication between God and man. There is not a servant of God of whom we have any account, from Genesis to Revelation, who did not receive revelation. Can any person point out a man who was one of God's servants, of whom we have any account in the scriptures, that did not receive revelation? Not one. It may be said, and is argued, "Why is it, if it be God's will that man should have revelation from Him, that the world has been so long without it?" This is very easily explained. You recollect that Jesus, on one occasion, went into a certain place, and it is said concerning Him that He could not do many mighty works there because of the people's unbelief. Unbelief, therefore, has a tendency to prevent the communication of God's will to man by closing the channel of communication. And another very good reason is that when men were on the earth who did have these communications they were not allowed to live. Every such man was hunted and persecuted, and his life was sought after until there was not one left who had the power, authority and great gift and blessing to say to the people, "Thus saith the Lord," and revelation and the spirit of revelation were withdrawn from man, and the whole earth fell into unbelief and darkness, and gross darkness prevailed over the hearts of the people. It is a very excellent reason why revelation should cease when the earth was drenched with the blood of Heaven's messengers, and that blood was crying for vengeance on those who had slain them.

But there was a time predicted by the Prophets,—John saw it, and has said in his revelations "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, 'fear God and give glory to him, for the hour of his judgment is come.'" Now the testimony of the Latter-day Saints is that God has sent this angel, and has actually restored the holy priesthood,—that authority which was held by the Apostles and Jesus in ancient days, and by Joseph Smith, an humble, unlearned, but God-fearing boy, in our day. Joseph sought the Lord diligently and earnestly to know which was the right way; his mind was distracted by the various claims set forth by one sect and another, and he was determined to seek unto the Lord for wisdom, for he had read in the epistle of James, that if any lacked wisdom and would ask of God, He would give liberally and upbraid not. He did so and the Lord communicated to him that in His own time He would establish His church on the earth. He also told him not to join any of the churches then in existence, for all had departed from the right way. Eventually he was ordained; but in the first place, anxious to be baptized, he sought the Lord to know in what way he should obtain the ordinance of baptism, and the Lord sent an angel,—John the Baptist, him who held this authority in ancient days and who baptized Jesus, and he laid his hands on the head of Joseph Smith and Oliver Cowdery, and ordained them to this authority. "Well," says one, "I can not believe this; if they could have got it from Peter Waldo, from the Catholic church or the Baptist church, I might have believed it; but to think that an angel came, shocks me, and it is more than I can believe. It is fanatical, and none but fan-

atics believe angels come to earth; there is deception in the idea."

Oh, foolish generation! How could the power of God be restored from heaven, how could the world be united again, how could men be brought into one fold, and how could these dissensions and divisions be healed and removed unless God exerted His power? When the Lord does exercise power it is in His own way. If He chooses to send an angel, He will do so, and will not ask you or me whether we will accept and are suited with it or not. He sent an angel on this occasion to restore to earth the authority to baptize for the remission of sins, and that messenger laid his hands on the heads of Joseph and Oliver and gave them that authority, and they commenced to baptize.

But there was the authority to baptize with the Holy Ghost, or laying on of the hands for the reception of the Holy Ghost, yet remaining to be restored. All of you who are familiar with the experience of Philip who baptized the eunuch, and who went to Samaria and preached the gospel, know that we have no account of him laying on hands for the Holy Ghost. When the Apostles at Jerusalem heard that the Samaritans had been baptized by Philip, they sent two of their number to lay on hands for the reception of the Holy Ghost. These two had authority to baptize, and they also had authority to lay on hands; and when they came to Samaria they laid hands on the baptized believers, and they received the Holy Ghost, and they spake with tongues and prophesied. Philip had the same authority as John had,—namely the authority to baptize; but it appears from the record that he had not authority to lay on hands. This was the position of Joseph Smith and Oliver Cowdery after having been ordained to this priesthood. They had authority to baptize, but there was something still lacking. They were men who would not run before they were sent; they would not claim authority that had not been bestowed upon them. They waited the good pleasure of the Lord and He sent to them Peter, James and John. You recollect that Jesus, on one occasion, asked Peter whom men said He, the son of man, was. They said some said one thing and some another. Then Jesus said to them: "But whom say ye, that I am?" and Peter said "Thou art the Christ, the son of the living God." Jesus replied "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." That is, he had not received that knowledge from man, but from God; and said Jesus: "Thou art Peter, and upon this rock I will build my church." What rock? "Oh," says the Catholic, "upon Peter, he was a rock, and the church was built upon him." "No," say the Protestants, not upon Peter, but upon Jesus." "Now," says Jesus, "upon this rock." What rock? The rock of revelation,—the principle upon which he was talking. He had spoken to Peter and told him that flesh and blood had not imparted to him certain knowledge which he possessed, but "my Father which is in heaven; and upon this rock will I build my church, and the gates of hell shall not prevail against it." They never can prevail against a church built on the rock of revelation. "Upon this rock will I build my church, and I will give unto thee, Peter, the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

Now this Peter, who held this authority when it was withdrawn from the earth, still held it as an angel in the presence of God. What messengers better adapted to the exigencies of the case than Peter, with his two associates, James and John, to come and lay hands upon Joseph Smith and ordain him to the authority to preach the gospel and to lay on hands for the reception of the Holy Ghost? It is the exercise of this authority, thus bestowed, which has gained the thousands from the various nations of the earth that people these mountain valleys! It is this authority which has enabled the elders of this church to traverse remote continents and islands of the sea without purse or scrip and, in the name of Jesus Christ, proclaim His gospel in its ancient simplicity, God confirming the word by signs following—the very same work and the very same results that followed the preaching of it in the days of Peter and his fellow apostles.

How very singular, is it not, that Joseph Smith should have claimed to receive the authority from John the Baptist! How very singular that he should claim authority from the ordination of Peter, James and John,—that is if it were not true! How very singular! And then, to add to the singularity of the whole case and to the remarkable features of it, to think that the elders of this church have accomplished a work, precisely similar in many respects, to that which the ancient Apostles accomplished! Wherever they went and the people received their testimony they were of one heart and mind. And has it not been so in our day? We find in this Territory men representing nearly every country. They have come here by thousands from remote continents and isles of the sea, and they are united, not so much as they should be, or as they will be; but still there is amongst them a remarkable amount of union, peace, love and goodwill, and an absence of litigation, drunkenness, theft, and of the evils and vices that prevail in the world. The people are united, and from every hamlet, and every habitation over all this extended country, from north to south,

their united prayers ascend morning, noon and night to God, to bless His servants and to bear off the Holy Priesthood and Apostleship. Yes, in all this land, and throughout the earth wherever the servants of God have gone, these same principles prevail and are observed by those who have received their testimony. The Saints are united; they sustain the authority which God has restored; for be it known there is an authority now on the earth by which men can declare to the people, "Thus saith the Lord," just as we might suppose a servant of God would do anciently.

Do I believe that Joseph Smith was a prophet because it was told to me in my childhood? Do I believe that Brigham Young is an apostle and prophet because it has been told to me? Partly, but more from the fact that God has borne testimony to me by the revelations of the Holy Spirit; and I have grown in the belief and knowledge, and I know that Joseph was a prophet; I know that he was ordained of God; I know that he had the authority which he professed to have, and that it is in the church; and I know too, that the same signs follow the believers as did anciently, and the church will grow and increase and spread abroad. It is on this account, my brethren and sisters and friends that we are so hated, for the adversary knows it, and hence this persecution which seems so causeless.

May God bless us, help us to keep His commandments, to discern the truth and to cleave to it all our days, in the name of Jesus, Amen.

[SPECIAL TO THE DESERET NEWS.]

By Telegraph.

GENERAL.

NEW YORK, 13.—All of eighty have been killed in the riot and three or four hundred wounded.

The most deliberate estimate gives the number of rioters killed during yesterday at one hundred. Over one hundred and fifty severely wounded are in the hospitals. When it is taken into consideration that only those helplessly wounded were taken to the hospitals, those who were slightly wounded slipping away and hiding, lest it should become known that they had taken part in the riot, an approximate idea of the number of wounded may be had. Certainly three hundred is not too high an estimate. Of course many were killed and wounded who were merely spectators and innocent of the disturbances. In the narrow open space between the morgue on 26th street and East River, and at midnight just inside the lower Bellevue hospital gate, 26th street, there were twenty-seven coffins side by side. Each contained a victim of the riot. The morgue was purposely kept dark, because even at that late hour there was a large crowd outside the hospital walls, eagerly demanding admittance to search for missing friends or relations, but no one was admitted. Early this morning the lower gate of Bellevue, on 26th street, will be opened to permit the public generally to view the corpses.

The U. S. ship *Guard*, of the Darien surveying expedition, sailed from Aspinwall June 30th, for New York. Captain Selfridge is a passenger on the *Rising Star*.

After the riot in 25th street, and the dismissal of the procession, quiet reigned and the superintendent said all was over for the present. Yet it was not deemed prudent to dispense with a single safeguard and not a man is relieved from duty.

The police certainly behaved nobly throughout the day. Supt. Kelso earned the thanks of all citizens by his eager, faithful and intelligent discharge of duty. Ever alert and clear-headed and going himself to the head of the fight in Prince street, he fully redeemed himself long before the terrible day was done; and no chief was ever more ably and zealously served.

Gov. Hoffman yesterday made the following statement to a reporter: I became thoroughly satisfied that it was necessary, not only for the present but for the future, that whatever lawless element was in the city of New York should be made to understand at once, and finally, that there was force enough in the city, military and civil, to assert the power of the authorities of the law and to preserve peace and order, and protect the lives and property of the people. I determined therefore to issue a proclamation at once, that processions and assemblies for any lawful purpose would be permitted, and would be protected to the full extent of the law, as far as the civil and military power at my command would be sufficient. There is no safety for a citizen, rich or poor, foreign or native born, Protestant or Catholic, or for his wife

and children, except in the maintenance of order under the authority of the law at all times; and the people, whatever may be their nationality or their religion, or whatever their sympathies, will be sure to see that it is for their interest to sustain the authorities in preserving order at all hazards. This is not a question of to-day's procession, but a question which involves the right to assemble for any purpose, political or religious, with the promise of no interference with the rights of persons or property of others. All have the right to do so under all circumstances, and at all hazards they must and will be protected by the civil and military authorities. In asserting the maintenance of these principles, men of all parties and of all creeds have an equal interest. The attempt to make the issue to day one of religion or politics, is wicked and mischievous, and every good citizen, whatever may be his creed or politics, is bound to sustain the authorities in their determination to preserve order and vindicate law.

The majority of the 84th regiment were locked up in the armory all day. Small detachments of them went out and behaved very badly, and affiliated with the rioters. As soon as that became known, the doors of the armory were locked and barred. The Orangemen were so completely protected that not a man of them was injured.

Two companies of the 69th were sent last night to guard the post office, and one company to the custom house. The sub-treasury had the usual guard doubled. During the day bankers and brokers were supplied, by telegraph wire running to Broad street, with the earliest news. At 2:30 o'clock most of the brokers commenced to deposit boxes containing securities in the exchange bank vault; and all business on the street was stopped; and at the close there were scarcely brokers enough in the board to establish quotations. The movement for securing valuables was made immediately after the reception of the report that the mob was moving down town on the police headquarters.

It is believed the carnage yesterday was worse than reported. There are a great many wounded whom the police will never be able to get any account of. There are one hundred scouts out, all of whom report every half hour at the nearest station house. Everything goes to show that the laborers are at work, and that no trouble need be apprehended to-day. The 11th regiment left the police station at 8 a.m. Only one relay of policemen are on duty before the building. Gen. Shaler and staff are still at their posts, where they will remain till noon. Everything points to a complete restoration of order.

Later.—Rumors have just reached the police headquarters, that fighting is now going on at the boulevard. Troops and police have been sent to the scene of the disturbance.

PHILADELPHIA, 13.—To-day the first narrow-gauge passenger engine ever built in America, the *Montezuma*, will be shipped from this city to its place of destination, under the shadows of Pike's peak.

HARTFORD, 13.—In the Senate to-day a bill repealing the usury laws was passed by nearly a unanimous vote. In the House the bill consolidating the New York and New Haven, and Hartford and New Haven railroads was passed by 129 to 85.

NEW YORK, 13.—An immense crowd assembled at the Jefferson market police court, this morning, to attend the trial of prisoners arrested yesterday as rioters. Justice Shandley presided, and disposed of the following cases: Patrick Hogan committed for standing on the steps of the 5th precinct police station and appealing to the crowd to rescue the prisoners arrested for rioting. John Horricks, Thos. O'Neil and Francis Keel were committed for trial, for participating in the riot. A large number of persons will be arraigned this morning on a charge of being concerned in the riot.

At the morgue this morning the crowd was allowed to pass around the bodies of those killed in the riot yesterday, to see if they could identify any of the dead as their friends. About seven thousand people must have passed before 12 o'clock, and as some spectator discovered among the dead some dear one, a loved parent, or husband, or son, shrieks rent the air and pierced the hearts of other lookers on who were more fortunate in having no one among that long row of upturned faces, whose loss they should mourn. Occasionally a poor sorrow stricken wife would throw herself on the coffin which held the remains of her husband, and cry and moan as if her heart would break.