

ity, and it is in the Church, and it will never be taken away again. We may be persecuted; we may be reviled; we may be derided; our leading men may be cast in prison; they may seal their testimony with their blood, as the Prophet Joseph and his brother Hyrum did, and as others have done; but this Priesthood, this authority, this power from God to bind and loose is here in the Church, and it will never be taken away again from the earth. The Gospel will be preached to every nation, and kindred, and tongue, and people; and the honest and upright will be gathered out. Those who love the truth will not heed the scoffings of men; they will not care for the notions of men; they will not care if their names are cast out as evil; but they will love the truth more than anything else, and they will come from afar and gather with the people of God. Zion will be built up, and all the things spoken of by the holy prophets since the world began will be fulfilled. Zion will arise and shine, and the glory of God will be seen upon her. The kingdom of our God will be organized on earth, and His rule and dominion will be established from pole to pole, and from shore to shore; and the kingdoms of this world will become the kingdom of our God and His Christ, and the power of dominion, of rule and government will be in the hands of those whom God calls and appoints and upon whom He bestows the authority of this holy Priesthood.

These are things yet to come. At the present time the authority is here to act in the name of the Father, and of the Son, and of the Holy Ghost, not only to baptize and confer the Holy Ghost, but to organize the Church on earth in all its departments and branches, that not one thing shall be missing in it; for it is a perfect body—the body of Christ on earth. The power is here to gather the people of God together, to organize them in cities, towns and villages, to give them instructions, to teach them that which is right in all things that shall be for their benefit, in every sense of the word. That is the power and authority of this Priesthood. It is not priestcraft. It is not invented by man. The bearers of this Priesthood do not labor for hire, nor divine for money; they labor in the love of God, for the benefit of humanity, and God acknowledges their labors. The testimony that this is true is in the hearts of thousands of people who dwell in these mountain valleys, and this is their joy and rejoicing. They have received this Spirit direct from God to their own souls. They know that God lives; they know that Jesus Christ is His Son; they know that the authority He conferred upon the ancient Apostles is on the earth now, and they know it will remain, and they desire to be guided by it.

Happy are they who are willing to hearken to the counsels of the servants of God upon whom He has bestowed this power! These men do not seek their own aggrandizement; they do not seek to build themselves up; but their souls are set to glorify God and to benefit their fellow creatures; and if their words, under the inspiration of God, are hearkened to by the Latter-day Saints, this people will prosper, and grow and increase in numbers, in power, in earthly wealth as well as eternal riches, and they will become the greatest people upon the face of the whole earth; for God will be with them. What His servants do by His authority on earth is acknowledged by Him in the heavens. He will bless those who bless them, and His hand will be against those who rise up against them; and the time will come when every nation and kingdom that will not serve Him and keep His laws will

perish from the earth. The earth will be redeemed from the curse; Satan will be bound, and Christ, our Lord Jesus, will come and reign "in Mount Zion and in Jerusalem and before His ancients gloriously."

I bear you this testimony today in the name of Jesus Christ; and the Lord will bear witness to your souls by the Holy Spirit that it is true, if you will seek to Him with sincerity of heart and ask him; for he that asketh, receiveth, and to him that knocketh the door is opened, and God will not turn you away. May the blessing of God rest upon this people. May the Lord bless the remarks I have made this afternoon; and may every one that is present have the blessed privilege of receiving this great testimony from God in their own souls, and also be willing to labor for the salvation of humanity, that the kingdom of our God may come, and that the will of God may be done on earth as it is done in heaven. Amen.

FROM TASMANIA.

No. 111 Murray Street, Hobart,

Tasmania, Oct. 18, 1897.

I was called and set apart to perform a mission to this island of the sea, and on March 25, 1896, I left my mountain home in obedience to that call. Our company consisted of seven young Elders ranging in age from 19 to 27 years, all unmarried. Three of these were appointed to New Zealand, two to Australia and Elder Charles A. Orme, of Tooele City, and myself to Tasmania.

We traveled by rail to Vancouver, B. C., where we took passage on the S. S. Warimoo for Sydney, Australia. I enjoyed the journey from Salt Lake City to Vancouver and saw many interesting sights and some very good mountain scenery. We left the port of Vancouver at daybreak, March 30, 1896, and arrived at Victoria, the capital of British Columbia, at noon the same day, and after a stay here for six hours, we started again. As the shades of night began to fall we took our last look at, and bid goodbye to American soil for a short time.

The next morning when we went on deck, all that were visible were the sky above and the blue waters beneath, and we were sailing out into the greatest of all bodies of water the mighty Pacific ocean. For five days we had rough weather and such a pitching and tossing as was never my lot to experience before, but the good ship battled bravely through it, though it was so rough at times that we had to travel under half steam. As we neared the Sandwich Islands, the weather calmed down. We steamed into the port of Honolulu, the capital of the Sandwich Islands, the paradise of the Pacific ocean, on the seventh day of April. After a stay of six hours in this beautiful city, we left for the next port of call which was Suva, the capital of the Fiji Islands where we arrived in the evening of April 17, 1896.

The steamer was to stay here until noon the next day. We had breakfast early, and hired a man to row us to the shore as this is a shallow harbor, and it is impossible for a large boat to get alongside the wharf. We walked around this place which is small and not of much importance. The natives number, I was told, over 100,000. They resemble the African negroes very much and do not seem to grasp the ideas of civilization very rapidly.

Leaving Suva we traveled five days and arrived at Sydney, the capital of the colony of New South Wales, April 22, 1896, where after a week of sight-seeing our little band separated, each going to his appointed field of labor.

April 29, 1896, Elder Charles A. Orme and I took passage on the steamship

Tambo, and after traveling 680 miles we arrived at Hobart, the capital of Tasmania, where I was assigned to labor with Elder Andrew Smith Jr and Elder Orme to labor with Elder Robert A. Fenton, both of Salt Lake City. Elders Fenton and Orme went to Launceston to labor there. This place is the second city in size and importance, and is situated in the northern part of this island. I labored with Elder Smith for one year in Hobart and vicinity, when he was called to preside over the New South Wales conference. Three days later he left for Sydney. I was joined by a companion, Elder James Steadman, of Mill Creek, Salt Lake county, who had been laboring for a year among the Europeans in New Zealand, and we are laboring together at the present time in Hobart.

The work here goes on slowly. We have a few Saints here who have proved friends indeed and we have some warm hearted friends who are not able to see as we do, but they are true friends and our prayer is that they may be enlightened to see their true position and be brought to a knowledge of the truth. We have a large room where we hold services. It is situated in the center of the city, but it is hard to get people to attend our meetings.

We are enjoying our labors, though at times things do not look very encouraging. Lately there have been twelve added to the fold of Christ in Launceston. This is due to the efforts of Elder C. A. Orme who is president of the work on this island; and Elder John Clayton, his traveling companion. If there are any of the Saints who have relatives or friends here we would be pleased to call on them, if they will send their name and address.

WILLIAM HARVEY.

WHEN WAS THE BIBLE COMPLETED:

Scholars differ in opinion as to the date at which the books now found in the New Testament were completed, but it is probable that this was accomplished not later than 130. Many centuries had passed in the formation of the Old Testament, but the New was all written within a single hundred years. The decision as to which books should be received into the new canon was not so quickly reached, for the earliest fathers of the church frequently quote from other gospels, such as one "according to the Egyptians," or "according to the Hebrews," and the Syrian church accepted some books not received by that of North Africa or the Western church, and vice versa. There is a legend that at the first ecumenical council of Nicea, 325, copies of all the Christian literature then current were laid beneath the altar and the genuine books leaped out of the mass and ranged themselves on the altar. It probably contains a germ of the truth—that at this convocation it was decided that the books now received were apostolic or written under apostolic direction, and the others were spurious. Be this as it may, the judgment of several generations of Christians certainly decided upon the value of these books as distinguished from many others written at about that time or later, and the Council of Carthage (397) is said to have fixed the canon. The word canon was first used by Athanasius, in the fourth century, in the sense of "accepted" or "authorized," and Jerome and Augustine held the present New Testament as canonical.—From "How the Bible Came Down to Us," by Clifton Harby Levy, in American Monthly Review of Reviews for December.