In some mysterious, incomprehensible way, Jesus assumed the responsibility which naturally would have devolved upon Adam; but which could only be accomplished through the mediation of Himself, and by taking upon Himself their sorrows, assuming their responsibilities, and bearing their transgressions or sins. In a manner to us incomprehensible and inexplicable, He bore the weight of the sins of the whole world, not only of Adam, but of his posterity; and in doing that opened the kingdom of heaven, not only to all believers and all who obeyed the law of God, but to more than one-half of the human family who die before they come to years of maturity as well as to the heathen, who having died without law, will, through His mediation, be resurrected without law, and be judged without law, and thus participate . . . in the blessings of His atonement [Taylor, pp. 148–49].

Latter-day Saints sing a favorite hymn, written by Charles H. Gabriel, that expresses their deepest feelings regarding this greatest of all gifts:

I stand all amazed at the love Jesus offers me,
Confused at the grace that so fully He proffers me.
I tremble to know that for me He was crucified.
That for me, a sinner, He suffered, He bled and died.
Oh, it is wonderful that He should care for me
Enough to die for me!
Oh, it is wonderful, wonderful to me!
[Hymns, No. 193].

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AUSTRALIA, THE CHURCH IN

The Church of Jesus Christ of Latter-day Saints was introduced into Australia when a seventeen-year-old British convert, William James Barratt, emigrated from England to Adelaide in November 1840. He had been ordained an elder by George A. Smith, a member of the Quorum of the Twelve Apostles, who instructed him to share the gospel whenever he could. Barratt, whose descendants still live in the Adelaide area, eventually drifted away from the Church, but not until after he had baptized Robert Beauchamp, probably the first Australian convert. Beauchamp later became president of the Australian mission. Andrew and Elizabeth Anderson, also British converts, immigrated to Wellington, near Dubbo, New South Wales, with their three children in 1841. Anderson baptized several converts and in 1844 organized the first Australian Branch of the Church, in Wellington.

Official LDS missionary work did not begin in Australia until John Murdock and Charles W. Wandell arrived in Sydney from Utah on October 30, 1851. Thereafter, the Church grew slowly in Australia until President David O. McKay visited the area in 1955 and authorized construction of meetinghouses for the branches. The first Austra-

THE ZION’S WATCHMAN,
PUBLISHED BY THE AUTHORITY OF THE
Church of Jesus Christ of Latter-Day Saints,
IN SYDNEY.


PROSPECTUS OF THE ZION’S WATCHMAN.

To the Saints and all the friends of Truth. The "Zion’s Watchman" we intend to issue monthly. We would say to the friends of truth, who wish to subscribe for the "Watchman," that we design to pursue a course which will show the difference between the error which has often been published by the Periodicals of the day, and the truth as it exists with the Saints of God—which truth has been revealed from heaven by the Angels of the Lord to the Prophet Joseph Smith, and which truths are still being revealed to the servants of God, who still hold the power of the Holy Melchizedek Priesthood upon earth at the present day, and are authorized to administer in its ordinances according to the Law of the Holy Priesthood, which is without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God—albashed a Priest continually. Peter like, we judge between the truth and error, and as the Apostle and Elders, by the gift of the

Beginning in 1853, Church leaders in Sydney, Australia, published a monthly periodical entitled The Zion’s Watchman, addressed “To the Saints and all the friends of Truth.” Courtesy Rare Books and Manuscripts, Brigham Young University.
lian stakes were organized in 1960 in Sydney, Brisbane, and Melbourne. Significant growth has continued since then, leading to the building of a temple in Sydney. It was dedicated in September 1984. By 1990 the Church was strong throughout Australia, with the Pacific Area presidency based in Sydney, and with a temple, 5 missions, 18 stakes, and 205 wards and branches serving 73,200 members in the country as a whole. Australian members of the Church appear to have successfully blended their cultural values of ruggedness and individualism with gospel teachings, creating a uniquely Australian Church culture.

The early days of the Church in Australia were difficult. Prompted by the public preaching of the LDS missionaries, newspapers published articles attacking the Church's doctrines. The missionaries countered with articles, tracts, and spirited defenses of the Church and its teachings in public meetings, many of which were held at the Sydney racecourse. Many of the early converts immigrated to Utah in the spirit of gathering to Zion, some dying en route in the wreck of the Julie Ann in 1852 (Deity-Smith, 1980). This spirit of migration also brought to Australia a significant number of British Saints who were hoping to find gold in the newly discovered goldfields in order to fund their further travel to Utah. Most were unsuccessful in reaching their monetary goal. After 1900 Church leaders encouraged members to stay in their own nations to strengthen the local membership.

When the American missionaries were called home during the Utah Expedition in 1857, the Church branches in Australia were left to the few members who had not emigrated. When the missionaries returned to the region a few years later, much of their effort was directed toward New Zealand, where many Maoris were joining the Church. During the 1880s the Sydney Branch was discontinued, but the Melbourne Branch remained strong. In 1896, the Sydney Branch was reestablished, and in 1898 the Australian Mission, which then also included New Zealand, was divided, making New Zealand a separate mission. In 1904, with Church assistance in funding, the Brisbane Saints built the first LDS meetinghouse in Australia at Wooloogabba.

Most members of the Church in Australia live in large cities and towns, but many branches also thrive in small rural towns and communities throughout the Australian bush and outback. A small meetinghouse to accommodate aboriginal members of the Church was erected in 1894 at Elliott, about 450 miles south of Darwin. Many Australian members travel considerable distances to attend Church meetings, for example, members of the Alice Springs Branch travel more than 900 miles to attend district conferences in Darwin. Other members live in outback communities totally isolated from personal contact with organized branches. In 1929, recognizing the need for better communication among members scattered over such a large area as Australia, mission president Clarence Tingey began publication of Austral Star, which provided members with local and international news of the Church and messages and instructions from Church leaders.

Among prominent Church members with Australian connections are Joseph Ridges, the designer of the original Mormon Tabernacle organ; William Fowler, author of the LDS hymn "We Thank Thee, O God, for a Prophet"; and Robert E. Sackley of the Quorums of the Seventy. Both Marion G. Romney and Bruce R. McConkie, later of the Council of the Twelve, served missions in Australia.

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AUTHORITY

The claim of The Church of Jesus Christ of Latter-day Saints to be the only TRUE AND LIVING CHURCH on the earth is centered on the concept of authority. The LDS belief has been well stated by President Joseph F. Smith: "As to the question of authority, nearly everything depends upon it. No ordinance can be performed to the acceptance of God without divine authority. No matter how fervently men may believe or pray, unless they are endowed with divine authority they can only act in their own name, and not legally nor acceptably in the name of Jesus Christ, in whose name all things must be done" (Smith, p. 102).

Because several different definitions are associated with authority in the scriptures, this doctrine has often been misunderstood:

1. Authority refers to formalized power associated with position, function, or legal designation as exemplified by the authority given Joseph in Egypt by Pharaoh (Gen. 41:40–41), by the man who gave his servants authority over his house when he departed (Mark 13:34), and by Church officers designated to have authority over members (Matt. 8:9; D&C 107:3). Authority in these cases presumes control by virtue of assigned position.

2. Authority is strength, might, or control of resources. This is exemplified by the power established by the Philistines over the Jews (Judg. 15) and by Rome’s control of Judea at the time of Christ (Matt. 27:2). Authority in this sense connotes superiority or stature above another resulting from acquisitions, possessions, or physical strength.

3. Authority is expertise, as in the case of an expert on a subject. Examples include the authority ascribed to the twelve-year-old Jesus as a result of his teachings in the temple (Luke 2:42, 46–47), and the authority associated with the preaching of prophets such as Nephi, Lehi, Amos, and the sons of Mosiah (Mosiah 13:6; Alma 17:3; Hel. 5:18).

4. Authority is a divine commission or calling from God. For example, Jesus gave his apostles specific authority to preach and to administer his gospel (Matt. 10:1; John 15:16; 3 Ne. 12:1), and certain individuals were empowered to baptize and perform miracles by this authority (Acts 5:12–16; 8:5–17; Alma 5:3; Mosiah 18:13, 18; Moro. 2:1–3). As conveyed by Jesus Christ, this authority meant that ORDINANCES performed on earth would be honored in heaven and, conversely, to loose (dissolve an ordinance) on earth would mean it was loosed in heaven (Matt. 16:19). The name given to this kind of authority in the scriptures is PRIESTHOOD (Heb. 7:11–12, 14, 24; 1 Pet. 2:5, 9; D&C 84:107).

That these meanings have often been confused is exemplified by the scribes’ query of Jesus regarding his own basis of authority: "By what authority doest thou these things?” (Matt. 21:23–27). Is your authority political (definition 1) or power from on high (definition 4)? they asked.

As Christ’s authority was based on power from on high, so does the Church rest its claim as the only true and living church upon possessing the divine authority to act for God. This authority differentiates the Church from all others. Other systems and organizations may possess other types of authority, but the divine authority associated with Christ’s church, the priesthood, resides only in this one.

An explanation of the characteristics of divine authority helps clarify the claims of the Church. First, "no man taketh this honour unto himself, but he that is called of God, as was Aaron” (Heb. 5:4). Divine authority cannot be obtained by study, graduation from school, or mere desire (Acts 19:13–16). It must be obtained in the divinely appointed way, as was the case with Aaron (Ex. 28:41).

Second, obtaining the authority to act in the name of God comes by the LAYING ON OF HANDS by one already holding this authority or priesthood (1 Tim. 4:14; 2 Tim. 1:6; Moro. 2:1–3; Deut. 34:9). Simon, for example, desired to purchase the apostles’ authority, as he might have done with other types of authority. He was condemned by Peter for desiring to obtain the “gift of God” with money (Acts 8:14–20), and purchasing authority carries his name, simony.

Third, ordinances performed in the Church are spiritually binding only when performed under this divinely commissioned authority, received in