

had apostatized, and were entirely destitute of the Spirit of God. The Jews had apostatized before Jesus came among them to that degree that there were sects and parties among them, just as we find in the Christian world since; and these Jewish sects were destitute of the spirit of prophecy which their ancient fathers had; they were destitute of the ministration of angels, and scarcely one feature existed which was among their fathers in the days of their righteousness. It was because of this that the Jews were broken off, and the Gentiles were grafted in, and were made partakers of the riches, blessings and glories formerly enjoyed by the ancient Jews.

"Well," says one, "am I to understand from your remarks that there has been no real Christian Church on the earth, for a great many centuries that are passed?" These are my views, and these are the views of the Latter-day Saints—we believe that, so far as the eastern hemisphere is concerned, there has been no true Christian Church for some seventeen centuries past. I say the eastern hemisphere, for we believe that there was a true Christian Church on this continent, which continued for nearly four centuries after Christ; but so far as the eastern hemisphere is concerned it existed in name only, with some few of the ordinances, administered by persons without authority. We read, in the works of the early Christian fathers, so called, when they found themselves destitute of all power to get new revelation from God, that they tried to persuade, and did finally persuade, the people that the canon of Scripture was full and that God did not design to give his people any more revelation and that wicked delusion continued for a great many generations. It was necessary to form some excuse, for those few among the people who had the privilege of reading the Bible would naturally see the distinguishing characteristics between the ancient church and that with which they were connected, and unless there had been something to quiet their consciences they would have been continually asking the question—"Why do we not have apostles? Why do we not have prophets? Why do we not have the gifts which characterized the ancient church?" and hence the religious teachers of those days, as in ours, were compelled to tell the people that the canon of Scripture was full, and that the ancient Scriptures and the traditions of the church were their only guides.

Perhaps you may think I am misrepresenting this matter; if you do, go and read the works of the Roman Catholic church written before there were any Protestant seceders from it and you will find that this doctrine is universally inculcated therein. I should like to know, and I will ask the question, how it would be possible to transfer the Christian ministry from generation to generation, and from one century to another, without revelation? It could not be done; it would be an utter impossibility. A true Christian ministry must be called of God as Aaron was called, so says the apostle Paul in writing to the Hebrews. He declares that "no man taketh this honor unto himself, save he be called of God as was Aaron." If we turn to the fore part of the Bible we shall find that Aaron was called, not by revelation given to his ancient fathers, Abraham, Isaac and Jacob, not to Joseph in Egypt, to Noah or to Enoch, who lived before the flood; none of the revelations given to those ancient servants of God called Aaron to the ministry, but he was called by new revelation, direct from heaven to Moses, his brother, commanding Moses to set apart Aaron to the ministry; giving him directions respecting his duty; and God spake to both Moses and Aaron. That was the way Aaron was called. Now look at the ministry from the first century down to the present time. All its members have denied new revelation, and have declared that the canon of Scripture was full. Who, among the whole of them, was ever called by new revelation? Why, if a man made any such pretence he was excommunicated from the church unless he repented of the sin, as they called it. To believe that God would again speak and call men by new revelation, as Aaron was called, was in their idea a heresy, and they were not to believe in anything except it was bound in their ancient books. We will take, for instance, the highest authority in the Church of

Rome. The members of that church say that the right to sit in the papal chair has been handed down in unbroken succession from the apostle Peter. Now, take away new revelation and how could you choose from among the millions who professed Christianity the one that should sit in that chair? There is no means whatsoever of distinguishing him, unless he was called of God as was Aaron, and this would introduce new revelation, and hence, when it ceased, the real authority ceased, and the Pope had no more authority than a heathen priest; neither could he confer authority upon a second man, neither could the church itself give authority without new revelation from God. The Bible could not give this authority; for there is not a word said in all the Old or New Testament that such and such a man, by such a name and at such a period in the future, should occupy the chair of St. Peter; hence, without new revelation, the selection of the successive popes would be mere guess work.

How is it with the Protestants? Let us come down to the Waldenses, to Luther, Calvin, Henry the Eighth, and those who dissented from the Catholic Church; have they authority? Let us inquire a little into their belief and views. Did those I have named believe there was any later revelation than that which was given on the Isle of Patmos? No, in this respect the Protestants followed after the same heresy as the mother church; she had taught for many generations that the canon of Scripture was full, and those who dissented and came out from her declared the same thing, and the people believed it, and finally the church of England incorporated it into their thirty-nine articles of faith, and no person, according to their creed, was to receive anything as a part of his religious faith, except that which was contained in the books they called the canon of Scripture, which they said was full and complete. They never have found, in any revelation which God has given, that no more revelation or Scripture was to be given so long as there was a Christian church on the face of the earth. These Protestants, then, were excommunicated from the mother church, were they not? I have heard some say, when asked about their authority to baptize and preach, and to administer the Lord's supper, "We do it by the authority of our priesthood and of the office we hold." "Who gave you that office and authority?"

"Such a man." "Where did he get it?" "He got it from another, who preceded him." "And, pray, how far back can you trace your priesthood?" "We can run it back to Martin Luther, John Calvin, Henry the Eighth," or some of those reformers who came out from the Roman Catholic Church."

"Where did the first ones whom you call reformers get their priesthood from, inasmuch as they denied new revelation, and were not called of God as Aaron was?" "Oh, they got it from the mother church, the Roman Catholic Church."

"But what do you Protestants say about the Roman Catholic Church?" "Why, we say that she is that great and abominable power that is called the mother of harlots and Mystery Babylon the Great, that she is one of the most corrupt powers on the face of the earth, hence the Protestants, who could not endure all this corruption, came out from her." "And yet you get your priesthood from this source." Do you not see, at once, the dilemma into which they fall, when they attempt to run their priesthood back? In one of the homilies of the Church of England it is stated that for eight centuries the whole Christian world, every man, woman and child therein, were in the depths of idolatry, so that there was no individual, during that long period, who had any authority whatever. But supposing that you grant that the Roman Catholic church, which the Protestants denounced as so corrupt, had power to hand down authority and that, by the authority which they held they ordained Martin Luther, John Calvin and others of those early reformers, they had power to take their priesthood from them had they not? Certainly, if they could bestow authority they could take it away again. Did they do that? Yes. Read the declarations of the Roman Catholic church respecting these Protestant leaders, and see if they did not cut them off from everything that was ever conferred upon them in that church, every

office, every authority and all power, and then denounced them to the very lowest abyss of hell; consequently, if you should even pretend that authority could be transferred to the Protestants it was taken from them. Says one, "Do you mean to unchristianize not only the Roman Catholic and Greek churches, but also all those Protestant denominations who have sprung from them?" Certainly I do, and it is in fulfillment of that which was spoken of by Paul in the 11th chapter of Romans, where he declares that if they do not continue in the goodness of God, they also shall be cut off, that is cut off from all those blessed privileges and spiritual gifts which characterized the church of Christ, whilst it was on the earth.

This being the condition of things no wonder that God has left on record, in this good old book, that in the latter days he would again restore the kingdom to the earth; as there has been no Christian church, with divine authority, in the four quarters of the globe for many centuries past, it is no wonder that the ancient prophets saw a period of time when God would restore to the earth the true church. Hence we find, in the 14th chapter of the revelations of St. John, that among the things which he saw, which were to transpire in the future, was the restoration of the everlasting gospel to earth by an angel flying through the midst of heaven. It seems then, that, at the eleventh hour, the last period of time, God would again visit the inhabitants of the earth by sending a messenger from the courts above with glad tidings of great joy, not for a few people dwelling in some particular corner of the earth, but for all people—every nation, kindred and tongue upon the four quarters of our globe. Go and ask any of these fallen churches, go to the oldest among them, the Roman Catholic, or the Greek church, and ask them if God has sent another angel with the everlasting gospel to be preached to all nations, and has committed it to them, and they will tell you no, they do not believe it is ever to be sent in that manner, but that it has continued on the earth from the time it was introduced by the Savior, and consequently there is no need of any such restitution, there is no need of any angel coming to restore it, for they have it already. They will tell you that they have the good word of God, which already contains the everlasting gospel; but if they have the word of God, I think I have proved to my hearers this afternoon, that they have not the authority to administer it, and that makes all the difference. They may have the word, but the Bible itself says that the letter killeth. The word is not calculated to save unless we can obey it. Can I be baptized if there is no man on the earth authorized to baptize me? No. He that is not born of the water and of the spirit can in no wise enter into the kingdom of God. How can I partake of the emblems of the broken body and shed blood of our Lord and Savior Jesus Christ, unless there is some man on earth authorized to administer that ordinance? I can not do it. How can I receive the baptism of fire and the Holy Ghost if there be no person on the earth who has the authority to lay on hands in the name of the Lord Jesus to confer that blessing, the same as the apostles did in ancient times? How can I obey any institution that belongs to the Christian church, wherein authority is necessary, unless such authority be on the earth? Consequently if they, in their zeal towards God, say that they have the gospel, I will admit it so far as the letter of the word is concerned, but they have not the authority to administer its ordinances, having lost it, because they have lost the power of revelation, and the power of the priesthood.

Well then, what are we to look for and expect? We are to look for the Lord to restore it. In what manner? Just as he has predicted through the mouths of his servants. If Joseph Smith had received the Book of Mormon without the ministration of an angel, and pretended that it was a revelation from God, every person acquainted with the Scriptures would have known that he was an impostor. How would they have known it? Because the Bible says that when the everlasting gospel is restored it shall be by sending another angel flying through the midst of heaven, with the joyful message to be preached to all the inhabitants of

the earth, to all nations, kindreds, tongues and people; therefore, if Joseph Smith had come pretending that no angel had revealed this to him, but that he was inspired from on high to bring forth the records called the Book of Mormon, we should have set him down at once as one of the basest of impostors, because it would have been contrary to the Scriptures.

Again, supposing that Joseph Smith had neglected to organize the church of Latter-day Saints according to the ancient pattern, leaving out apostles and inspired prophets, as all the sects have done, all sensible men who believe in the Bible would have been compelled to come to the conclusion that in its organization this church was defective, and did not agree with the ancient pattern, and they might have said—"You have no prophets, you have no apostles, and hence we reject you Joseph Smith, and your Book of Mormon; for if you were an inspired man, sent of God to raise up and establish his latter-day church and kingdom upon the earth, you would have among you inspired apostles and prophets, and your church would have agreed in all respects with the ancient pattern." But although Joseph Smith was but a farmer's boy, and had but a very limited education when the Lord called him, we find nothing lacking in the organization of the church, we find that it agrees in every respect with the church as organized anciently by the Savior. God even told him the very day on which it should be organized, and also named the various offices that should be contained therein, and he also gave him revelation concerning the names of the individuals who should be ordained, from time to time, until there were twelve apostles and until the priesthood was restored in all its branches. And when we compare the gospel taught by this young man we find that it agrees in every particular with the ancient gospel, as recorded in the New Testament. He preached faith in the Lord Jesus Christ, just as the ancients did, also repentance of all sins, as the ancients did; he baptized by immersion in water for the remission of sins in the name of Jesus Christ, just as the ancients did; God commanded him to lay hands upon those who believed, repented and were baptized for the remission of their sins, that the baptism of the Holy Ghost might be given to them, just as the ancients did. God promised, in this last dispensation, that the Saints should enjoy all the gifts enjoyed by his people in ancient days—that they should lay hands upon the sick and they should recover; that in the name of Jesus they should cast out devils, open the eyes of the blind, unstop deaf ears, cause the lame to walk, and that through them, God would show forth his power in this latter-day church and kingdom as he did in the former-day church and kingdom. These promises were made to the believers in our day; and moreover Joseph Smith declared that when he obtained the plates of the Book of Mormon it was by an angel flying through the midst of heaven, who directed him by vision to the place where these plates were deposited—the hill Cumorah in the State of New York. He was also commanded of the Almighty to translate the contents of these plates by the aid of the Urim and Thummim, which were found deposited with the plates, and he translated them according to God's command.

God raised up, before this church was organized, three other witnesses, and they beheld an angel in his glory and power; they saw him descend from the heavens, and heard his voice, and they heard the voice of the Lord testify unto them that the translation by this young man, from these plates, had been given by the inspiration of the Holy Ghost, and they were commanded to bear record to all people, nations and tongues to whom this work should be sent. In all of these respects, there is a perfect correspondence between this latter-day work of God and the Bible.

Now let us come to those passages of Scripture which I read at the commencement of my discourse. The thirty-seventh chapter of Ezekiel informs us that before God should restore the House of Israel to their own lands he would bring forth the stick of Joseph, written upon for Joseph, and put it with the stick of Judah, written upon for Judah, and that he would make these two records one in his own hands; and then, for fear the children of Israel would not understand what Ezekiel meant by writing upon one stick for Jo-

seph, the stick of Ephraim, and then writing upon the second stick for Judah, he was required to hold up these two sticks, after having joined them in one before the children of Israel, and then says the Lord—"When the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these two sticks, written upon for these two tribes, say unto them, thus saith the Lord God, Behold I will take the stick of Ephraim, the stick of Joseph, and I will put it with the stick of Judah, and they shall become one in mine hands; but the sticks wherein thou writest shall be in thine hands before their eyes;" showing that that which was in Ezekiel's hands was to typify that which the Lord said should be in his own hands.

Now you see that this record of the tribe of Joseph, called the Book of Mormon, agrees in all its particulars, so far as doctrine is concerned, with the record of the tribe of Judah; hence the testimony of two nations should be a witness to all people, nations and tongues respecting the truth of Christianity; and instead of doing away with Christianity, the Book of Mormon—the record or stick of Joseph, is an additional testimony to the great and important truths contained in the Bible; it is a testimony against the corruptions that have been introduced into the world under the name of Christianity.

Had we time, we might refer you to many other prophecies that have been given and written in the Jewish record concerning the coming forth of the record of Joseph in the latter days, just prior to the gathering of the House of Israel. The Christian world may use all the exertions they are capable of, and spend all the money they please, to bring about the gathering of the Jews in the land of Palestine, never to be divided again, but they cannot accomplish it. Why? Because God has his own way to fulfill and bring about his purposes, and they must be accomplished as he has decreed in order that the prophecies may be fulfilled. Read the 29th chapter of Isaiah. Nearly the whole chapter speaks of future events, declaring how another book should come forth, and that before it was translated the words of the book, not the book itself, should be delivered to the learned, saying, "Read this, I pray thee;" and he replied, that it was a sealed book, and he could not read it. Then the book is delivered to him that is not learned, and he is requested to read it, but he replies, "I am not learned." The next passage says—"Forasmuch as this people"—the people to whom the book is revealed—"draw near to me with their mouth, do honor me with their lips, and their hearts are removed far from me, and the fear of the Lord is taught to them by the precepts of men, behold I will proceed to do a marvellous work, even a marvellous work and a wonder; the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

All this was fulfilled when the Lord brought forth the Book of Mormon. According to the prediction of Isaiah, a copy of some of the words or characters on the plates was sent, by him who found them, to the city of New York, and were presented to the learned for translation; but they could not translate them. They were the inscriptions of the ancient fathers of the Indians, and the learned knew nothing about them; then they were as a sealed book to them. Then the Lord commanded this young man to translate the book, not by learning, but by inspiration, and in that respect the wisdom of the wise and learned did perish, and a marvellous work even a wonder was accomplished. In the same chapter it says that, "in that day shall the deaf hear the words of the book." What book? Answer, the book that was previously spoken of, "The eyes of the blind shall see out of obscurity and darkness, the meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

Would you like to know who it is who have settled this Territory, and built up between one and two hundred towns and villages now existing within its borders? It is the poor among men. The rich and great, the high minded and noble have despised the work of the Lord; but the poor among men, from many nations, have received the message and testimony which God has revealed by the ministration of an angel flying through the midst of heaven. They have left their native countries, and have gathered here, and here they are in the possession of a rich country and they have been made to "rejoice in the Holy One of Israel."

And then again, what does the Lord say about the gathering of Jacob, when this book shall come forth? Read a little further on in the same chapter and you will find these words—"Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall no longer be made ashamed, neither shall his face wax pale, but when he seeth his children, the work of my hands, in the midst of him, they shall sanctify the Holy One of Jacob, and shall fear the God of Israel." No longer be made ashamed? Why? Because the book that Isaiah speaks of, that should come forth, should be the means of gathering them and restoring them to their own land, and they should never become two kingdoms and two nations any more at all. Inquires one—"Why do you not go to the House of Israel, what have you Latter-day Saints been doing for forty years past? Have you gathered Israel?" No, we have not; it was the Scriptures would not have been fulfilled. Why? Because the times of the Gentiles must first be fulfilled, and Jerusalem must be trodden down by them, until their times be fulfilled, what do you mean by their times being fulfilled, and the fulness of the Gentiles coming in? I mean just what the Lord means, that this gospel, which God sends by the ministration of "another angel" from heaven, must be preached to all nations, kindreds, tongues and people, to the Gentiles first; and when they get through with them, it will go to Israel, for the times of the Gentiles will then be fulfilled; in other words, when God shall speak to his servants, and say unto them—"It is enough, you have been faithful in your ministry, you have warned the nations, kindreds and tongues of the Gentiles sufficiently, now I call you to a still greater work, and will give you a new mission, not to go and preach to the Gentiles, but to go to the remnants of the House of Israel wherever they