

called the Book of Mormon. The reason why it is called the Book of Mormon is that a Prophet whose name was Mormon compiled the records written by several Prophets among his people, into one book. In that book we have an account of the origin of the people who in early times inhabited this continent. First of all there was a colony came over here when the great scattering and confounding of languages from the tower of Babel took place; but we have nothing to do with that matter this afternoon. At a subsequent date—about six hundred years before the birth of Jesus—a small colony came over to this continent. The Book of Mormon gives a description of their travels, of their doings, of their wars when they grew into a numerous people, and of the difficulties that arose among them. They had prophets in their midst, teaching them righteousness, warning them of judgments to come, and the book also tells that Jesus appeared to the people, preached the Gospel and established His Church. He instituted the ordinance of the holy sacrament, and He ordained twelve Apostles and sent them out to preach His word, administer baptism and other ordinances, and establish His word in the land.

This was a branch of the House of Israel. There were other sheep in the eastern fold. He went to Jerusalem, that His sheep there might hear His voice and learn the Gospel. Then He went to the western continent to visit the "other sheep," that there might be one fold and one shepherd eventually, all the sheep of Israel being gathered into that fold. Now, some people will say, "Oh, Jesus meant the Gentiles." I have heard professed preachers of the Gospel explain it in that way. But did Jesus Christ ever go and preach to the Gentiles? Did they hear His voice? No; for as I quoted to you before He was "not sent but to the lost sheep of the House of Israel." His work was among Israel. Jesus came to this continent and He preached the Gospel and established His work among the people, and a record of what He did is written in the Book of Mormon. And we bear testimony to all the world, to all nations, kindreds, tongues and people, that it is a sacred record written by men inspired of God as the Bible was, only on another continent and to another people; that it was hidden in the earth to come forth in the due time of the Lord, and having come forth was translated by the gift and power of God into the English language, to help bear testimony that Jesus of Nazareth is verily the Son of God, the true Messiah, to whom all the peoples of the earth must look for salvation. It is a book that has been ridiculed a great deal, misrepresented, chiefly by people who not read it, and who profess to know most about it. Those that have read it and desired to know the real truth, have received the Spirit of God and can bear testimony that it is the word of God written by inspiration, translated by inspiration, and corresponds with the truths of the Bible.

Here, then, was another part of the work which Jesus performed. He went to the "other sheep" that were not of the fold at Jerusalem. By reading the Book of Mormon we learn that He went still further. He told the people on this continent that there was a branch of the House of Israel—the ten tribes—carried away in former times to a land that no man knew. He must go also among them and establish His work, so that there might be one fold and one shepherd. The record of what Jesus did among the ten tribes has not yet come forth; but as sure as the Book of Mormon has come forth and been translated by the gift of God, so all the ancient inspired records that have been lost in any nation, tribe or tongue, will be brought forth in this great last dispensation of God's mercy to man, the dispensation of the fulness of times, in which all things shall be gathered in one, whether they be in the heavens or on the earth. God's people will also be gathered together, and when they are, their record shall be brought together and made one, all witnessing the same great truths—the existence of God the Eternal Father, of His Son Jesus Christ, and of the great plan of salvation, which is the same yesterday, to-day and forever, among all people in all ages. Here are several things I have pointed out to you that Jesus actually did, after the time that He said, "It is finished," and gave up the ghost.

I will refer briefly now to a few things that He has yet to do, and one of these is, that which I have before referred to—the resurrection of the dead. Jesus Christ has to raise all the dead, or else His word is not true. I know that very few people believe that. Leading divines ridicule the idea of the doctrine of the resurrection of the body; but Jesus believed in it, Jesus taught it. Jesus was raised from the dead. Jesus received His body again from the tomb, and the promise of the resurrection of the body is made also unto us. For, says the Apostle:

Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body."

So we read in the epistle of Paul to the Philippians, chap. iii, 20-21. We also read I Cor., xv, 51-52:

"We shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

From this we learn that a great change must be wrought. These vile bodies must be fashioned after the

pattern of the glorious body of the Son of God, before we are fit for complete salvation in the presence of God. There is one resurrection, as I quoted to you, of the just, and there is another resurrection of the unjust. And John the Revelator says that in his first vision—as you can read in the 20th chapter of his book—

I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power. * * *

And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

Here is a work that Jesus has yet to do—to raise up the dead, "every man in His own order," the Apostle says. "Christ the first fruits; afterwards they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father." All are to come forth, some to one degree of glory, and some to another: for there are bodies celestial, bodies terrestrial, and bodies telestial. But they are all to be raised. Sown natural bodies, raised spiritual bodies; sown in weakness, raised in power; sown in mortality, raised to immortality; sown in corruption, raised to incorruption. And what is that? What is to be made immortal? It is not the spirit, for that is already immortal, but the body, this corruptible body, shall put on incorruption; this mortal body shall put on immortality.

What else is to be done? Why, we are told in this same chapter—the 15th chapter of Paul's first epistle to the Corinthians—that

"He must reign till he hath put all enemies under his feet."

Has He done that yet? No; "the last enemy that shall be destroyed is death." Has death been destroyed? No. Has the devil been conquered? No. "He goeth about as a roaring lion, seeking whom he may devour," deceiving the inhabitants of the earth, pulling a veil of darkness over the minds of the children of men, leading people away from God, bringing an influence to bear upon them to prevent their doing the things that God has commanded. He does not care how much they believe, or how much they pray, or how much they sing about Jesus, so long as they do not perform the works that Jesus has commanded, by which they would be saved. Jesus is to destroy the devil; "He shall destroy death and him that hath the power of death, which is the devil;" and when He has put all enemies under His feet, after He has gained a victory over all things, "then," it is written, "shall the Son also Himself be subject unto Him who put all things under Him, that God may be all in all."

Here is an almighty work yet to be done. Here is this earth upon which we live, to be redeemed from corruption and wickedness, and evil driven from its face. The earth itself has to be redeemed from bondage. The whole creation, which has groaned and travelled from the beginning, has to be delivered, so that

"The cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den."—Isaiah xi 7-8.

That men may "turn their swords into ploughshares, and their spears into pruning hooks, that nation may be arrayed against nation no more;" that Jesus may "reign from the rivers even unto the ends of the earth;" that He may reign in Mount Zion and in Jerusalem and before His ancient gloriously; that He may come from the heavens attended with ten thousand of His saints to glorify His people, and to punish with everlasting destruction them that know not God and obey not the Gospel. All these things have yet to be done. So when Christ died upon the cross He only performed a small part of His glorious work.

What did the Savior mean when He said, "It is finished?" Why, that the suffering, the sorrow, the contumely, and the trials which had been heaped upon Him while on the earth were at an end; that drink of vinegar was His last bitter draught. He then gave up the ghost. His earthly career was finished. His sufferings were over. His probation was at an end. For He came to be tried like all of us. "The captain of our salvation was made perfect through suffering." He would suffer from hunger or from thirst no more; no more bleeding wounds; no more jeers from the crowd, "saying, 'If thou be the Son of God come down from the cross,'" no more the despised and rejected of men; no more the man of sorrows and acquainted with grief; no more a wanderer upon the face of the earth without a place to lay His head; all this was over. "It is finished." The trouble, the sorrow, the care, the anxiety, the battle with evil spirits, the labor among the wicked, the taunts of the vile, the agony and bloody sweat, all these were over. It was finished. He bowed His head and gave up the ghost. He then went and preached to the spirits in prison. He grasped the keys of hell and of death. He came back and took up His body. He visited the western continent, and preached to His "other

sheep" there. He went to the ten tribes and preached to them. Then He ascended on high and now sits at the right hand of God. When He comes again it will not be as the babe of Bethlehem, but as King of Kings and Lord of Lords, to take vengeance upon those who obey not the Gospel, and to be glorified among His people—to be honored and obeyed. Then He will continue to reign and rule until He has put all enemies under His feet, until He has redeemed His people on the earth, in the spirit world, in the grave, wherever they may be, until all who have ever lived in the flesh on this globe shall bow the knee to King Immanuel, until "every knee shall bow and every tongue confess that Jesus is the Christ to the glory of God the Father."

Now, we will spend a few moments in finding out what we have to do, for Christ has only done that work for us that we cannot do for ourselves. The doctrine that Jesus has done everything, and that all that people have to do is to believe on Him—is one that has been attended with the most dreadful consequences to the children of men. Through this doctrine people have been led to reject the principles and ordinances of the Gospel, and to leave all to Jesus. You may go to a church almost anywhere to-day, and men will stand up in the pulpit—men who pretend to be sent by this same Jesus—though they never saw Him, never heard a word from Him, do not believe that He speaks now, do not believe there has been any communication from Him since He gave up the ghost—and these men will tell you to-day that Jesus has done all that is needful. They will even tell a murderer who has imbrued his hands in the blood of his fellow man and is expecting to die on the scaffold with a rope round his neck: who is considered too vile to live among men and is therefore sent by a short cut to another world; to look to Jesus, to believe on Him, and by simply believing that murderer will be saved and made fit to enjoy the presence of the Almighty and Immaculate God. This is the doctrine they teach, and people have been deceived throughout Christendom by this absurd doctrine that Christ never taught, that His Apostles never taught, that no man ever taught whom the Lord sent. The men who preach this doctrine are men whom the people have hired to preach to them; whom they have "heaped to themselves, having itching ears." They preach for hire and divine for money.

Let us hear what Jesus taught, himself. There was a man named Nicodemus, a ruler of the Jews, who came to see Jesus by night—so we read in the 3rd chapter of St. John—he was ashamed to be seen visiting Him in the day time, like many people in these times—ashamed of Christ's religion because of its unpopularity. Jesus taught Nicodemus the Gospel. He taught that which puzzled him very much. He told him that, "Except a man be born again, he cannot see the Kingdom of God." How can a man be born when he is old? inquired Nicodemus. Whereupon Jesus answered:

"Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

Here, then, is something for people to do besides that which Jesus did. You know when Jesus sent out His Apostles He told them to go into all the world and preach the Gospel to every creature. What need was there to preach the Gospel, if Christ had done it all? If Christ died for everybody and that is all that is needful, then everybody will be saved. If Christ's blood alone washes away the sins of the world, then all the world will be saved; no need for preachers, no need for churches, no need for ordinances; we need do nothing, but only accept the great boon. But Jesus sent out His Apostles to preach, and not only to preach to the people, but to baptize them in the name of the Father, and of the Son, and of the Holy Ghost—as we read in the last chapter and verse of St. Matthew—"teaching them to observe all things whatsoever I have commanded you." Now, then, can people be saved without doing these things? Not if Jesus Christ told the truth.

Whoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock, and the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. Matthew vii, 24-27.

Again He says: "Not everyone that saith unto me, 'Lord, Lord,' shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven." Why, every man that ever was sent of God to the inhabitants of the earth with authority, came to turn the people from the error of their ways, to induce them to walk in God's way, to put away evil, to learn to do good, and to practice righteousness. So Jesus says: "Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you." Now, Jesus here told Nicodemus that it was absolutely necessary that a man be born of water and of the spirit. Jesus set the example himself. Just as soon as He commenced His ministry He went to John the Baptist, a man sent of God, to be baptised. He did not go to the scribes and Pharisees, or any of those

orthodox sects whose ministers claimed authority away down from the time of Moses. No. He went to a man called God, a Prophet of God, to be baptised of him. We read that, "John forbade Him, saying, I have need to be baptised of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Jesus himself, the Son of God, in whom there was no sin and guile was not found in His mouth, could not fulfill all righteousness without being baptised by one having authority from God. "Then He suffered him." And we read that

Jesus, when He was baptised, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matthew iii, 16.

Thus Jesus Christ was born of water; He was buried in the water and raised up again to a new life—raised from the water into the air—born of the water and then of the spirit.

Now I have talked with a great many people who profess to believe that a man should be born of the spirit. But what about the water? "Oh, it doesn't matter about the water." Who says so? Modern preachers, modern divines. Jesus did not say so. John did not say so. Peter did not say so on the day of Pentecost when, in answer to the question, "What shall we do?" He told the people

Repent and be baptised, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. Acts ii, 38-39.

Peter, you see, taught this doctrine, of works as did all the Apostles.

I could go on multiplying scripture on this point; but I have quoted sufficient to show the doctrine that Jesus and His Apostles taught. The fact is Jesus never instituted an ordinance that was not essential. He did not come to introduce certain notions that the people could receive or reject as they pleased. No. Every commandment every doctrine, every precept, every ordinance, that Jesus revealed and His Apostles taught, formed part of the Gospel and Church, and the Church would be incomplete without them. And above all things the spirit of revelation, the Holy Ghost, the testimony of Jesus, which is the spirit of prophecy, is essential. It is the life of the body of the Church, and without it the body of the Church would be dead. That is what is the matter with the so-called "Christian" world to-day. The life of it went out hundreds of years ago. The Holy Ghost, the Comforter, the spirit of truth, that reveals the things of God and makes them manifest unto the children of men, went out hundreds of years ago because the people went into corruption and wickedness. Darkness came into the minds of the people. Heresies crept in, and men began to preach for hire and make merchandise of the souls of men. And in these latter days, in what is called Christendom, there is nothing left but the dead form—nothing left but the carcass, which is crumbling and dividing more and more. But in these last days, thanks be to God, an holy angel has come down from on high—as prophesied in the 14th chapter of Revelation, 6, 7 verses—and restored the ancient gospel. Holy messengers have come from the skies and brought back the Holy Apostleship, the authority to preach the gospel, and to administer the ordinances thereof. I bear my testimony in words of soberness to this congregation, before the heavens and the earth, and in the name of Jesus Christ of Nazareth, who died and lives again, that the holy gospel has been restored by divine messengers from on high; that Joseph Smith who received those heavenly messengers, and who translated that divine book that I have referred to, was a prophet of the living God, and his blood stains the soil of this nation and is upon the skirts of this generation, unrepented of; for He was slain not because He was wicked, but because He was righteous; He was slain for the word of God and the testimony of Jesus; and his blood mingles with the blood of all the martyrs since the days of Abel and cries unto God for vengeance. And the word of the Lord to all nations is: "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." The cry to all people is, Repent every one of you and be baptised in the name of Jesus Christ for a remission of sins, and the promise is you shall receive the Holy Ghost, whereby you shall know for yourselves that what you receive is true. Every man that obeys those doctrines shall receive a testimony from God to his own soul that he has received the truth and that he is accepted of the Lord, and darkness will flee away, and the mists and fogs of sectarianism, and the false doctrines introduced by men not called of God will be dissipated from the mind like the fogs and mists before the rising sun. I bear testimony of that which I do know; I bear testimony of that which God has manifested to me; and my testimony finds an echo in the hearts of all the Latter-day Saints in this house and throughout the wide world, for they have received the same testimony. A man may claim to have authority to preach; a man may claim to have authority to baptise; a man

may claim to have authority to lay on hands, but he could not give the Holy Ghost. But the Holy Ghost has rested down upon the people to whom the servants of God have ministered, and this is the seal of their ministry.

Hence, we see the personal work of Jesus Christ was not finished when He died upon the cross. He did that which was required of Him in the flesh: afterwards He went and performed a work regarded of Him in the spirit world, and on this continent, and then ascended on high. He is still at work for His brethren and sisters. We have been sent down here to tabernacle in the flesh, for a season that we also may be tried and tested as Jesus was, and if we will follow His example and live by every word that proceedeth from the mouth of God, we will attain unto the great salvation that He achieved. Our bodies will be quickened in the resurrection and made celestial bodies, fit to enter into the presence of God to go no more out for ever. But what is to become of those who will not receive the Gospel in the flesh nor in the spirit? They must suffer the wrath of God; they must be beaten with many or few stripes as eternal justice shall dictate. But the time will come when through the atonement of Jesus and their repentance and obedience all will be saved in some degree of glory. Those who obey the Gospel in the flesh and endure unto the end shall be saved in the Celestial Kingdom of God; while those who will not obey the Gospel, and who allow themselves to be overcome by the world, by the flesh, by the devil, or by all combined, when they are brought forth and saved in the due time of the Lord, it must be in some lesser degree of glory.

Now, my brethren, sisters and friends: what shall we do while we are here in the flesh? Shall we not rejoice in this great salvation? Shall we not rejoice that our Heavenly Father has been pleased to break the silence of ages and sent down messengers to the earth to establish the Holy Priesthood, the Holy Apostleship, whereby the servants of God may go forth and proclaim the gospel and gather the honest in heart from the four quarters of the earth? Shall we not rejoice in this great boon and manifest our gratitude by obeying the commandments of God, by seeking to live by every word that proceedeth from His mouth, and by doing that which is right continually?

May God help us to do so, in the name of Jesus. Amen.

MARRIAGES.

PHILIPS-WILLIAMS.—Mr. Enon G. Phelps and Miss Rosa A. Williams, Saturday, June 28th, 1884, by A. H. Raleigh, Justice of the Peace.

SUMMONS.

In the Probate Court, in and for Salt Lake County, Utah Territory.

JOHN SCHROEDER, Plaintiff,

vs.

BARBARA SCHROEDER, Defendant.

The People of the Territory of Utah send Greeting:

TO BARBARA SCHROEDER, Defendant. YOU ARE HEREBY REQUIRED TO appear in an action brought against you by the above named plaintiff in the Probate Court, of the County of Salt Lake, Territory of Utah, and to answer the complaint filed therein within ten days (exclusive of the day of service) after the service on you of summons—if served within this county; or, if served out of this county, but in this district, within twenty days; otherwise within forty days.

The said action is brought to obtain a decree from this Court dissolving the marriage contract existing between said plaintiff and you, on ground of wilful desertion of plaintiff by defendant for more than one year, and you are hereby notified that if you fail to appear and answer the said complaint as above required, the said plaintiff will apply to this court for the relief prayed for and cost of suit.

WITNESS, the HON. E. A. SMITH, Judge, and the seal of the Probate Court, of Salt Lake County, Territory of Utah, this 12th day of June, in the year of our Lord one thousand, eight hundred and eighty-four.

JOHN C. CUTLER, Clerk.

CHAS. F. BLANDIN, Attorney for Plaintiff.

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