DISCOURSE.

[Continued from page one.]

be without the Gospel; hence the necessity for its restoration. The children of men by a new revelation from God, sounding the warning that the hour of judgment is come, is plain. This is the message committed to the Church of Jesus Christ of Latter-day Saints and which she is carrying to all the nations of the earth. We call attention to these prophecies concerning the apostasy of the primitive Church and the restoration of the Gospel as evidence of the truth we bear. We have no need to say that partiarchs, we have better evidence. We may point to the Church herself, and the fruits of her achievements, to the power of God manifested within her, and, better yet, to the power of God in her ministry to those who will receive her message. For this is a part of our message to mankind: How then can men, who desire to obtain a knowledge of and adhere to commandments of God, not adhere to and dwell with such a Church? Men who know that our message is true. The power set forth in the scriptures is with us, as it is for all other men as well as for Joseph Smith. If any of you, you who know him not, will obey the Gospel, we give unto you, not ordained him. This is a message to every son and daughter of God. It is a message of peace, and to you, strangers, if you seek for the truth, shall it be made known that truth. This is the decision we make; and therein is our strength. In the possession of this testimony and the outpouring of God's spirit upon the brethren there is our strength, and in their ministry to you who is of God, we refer to those other matters only in an incidental way. In social as in spiritual relations, we are the age that we have to deliver to the world.

I have only referred to one line that we follow, however, in producing evidence to help satisfy the inquiries of those who believe in the Church of Christ. Let me now refer to another. Suppose I take you for just a moment to Jerusalem. Suppose I take you back to the day when the Apostles began to fulfil the divine commission that was given to them of the Lord Jesus Christ. We had waited in Jerusalem, according to his instructions, until they were endowed with power from on high, and after receiving that endowment, they commenced their work. The sermon of the disciples of Peter was that occasion when the day of Pentecost—when he preached to the people and converted three thousand souls by the simple discourse. You know how he here tells them of Christ, and tells them of the sins of the people, and they cried out to him and to the rest of the Apostles: "Men and brethren, what shall we do?" The answer came from the great Apostle, upon whom Jesus did bestow the Presidency of the Church in this dispensation. He clothed now, forsooth the Holy Ghost—a teacher, forsooth, to impress the commandment, "Repent, and be baptized 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." Not an answer difficult to comprehend. Not simplest minded of them all could misunderstand that. It was answer to me that one of them could understand who he said that religion was a very simple thing, for the reason that it must appeal to the understanding of the ignorant as well as to the learned and to the great. A beautiful simplicity that! Since we understand that so well, suppose we go to an occasion where we see these doctrines in operation, and find out how they were administered. Take then, one of the teachers appointed by the Church—Philip—who he met the officer of the court of Queen Candace as he came from Egypt to Jerusalem. He was reading the law in his chariot, and fortunately the place gave an excellent text to enable Philip, who was being moved upon by the Spirit, himself with the officer, and expounded the Scriptures to him, and he found that it had reference to Jesus Christ. He taught the officer faith in that same Jesus, and doubtless taught him, too, the same doctrine of repentance that Peter taught. As they proceeded on their way, the Ethiopian said, "Behold, here is water; what doth hinder me to be baptized?" "If thou believest with all thine heart, thou mayest." was the answer. Then Philip took him down into the water and baptized him, and they came forth out of the water again, and each went on his way rejoicing. This same Philip, he preached the Gospel at Samaria, and had taught repentance and baptism unto them; and that occasion being so far as he could carry them in the holy ordinances of salvation, behold two great Apostles are sent down from Jerusalem to confirm them members of the Church, and to impart the Holy Ghost unto them by the laying on of hands, which they did.

I desire unto you that this is the Gospel of Jesus Christ taught by the Apostles. But, taking this doctrine as the simple talk of the true Christian, we find that the obedience to the ordinances of life and salvation, when all else fail, now on earth and those simple principles are left behind, unchanged, as they came from the Master Himself. Let men who wish to find them, come to the Church of Jesus Christ of Latter-day Saints. It has been said recently in our midst (the speaker alluded to the remarks of Dr. John M. Buxton delivered in the Tabernacle the previous Sunday) that there are but two organizations which may justly lay claim to being the Church of Christ—one, the Church, with headquarters at Rome. Hath the church of Rome observed those ordinances alluded to here and mentioned? And here let me pause to say that in making reference to the church, or any other church for matter of fact, it is in a spirit of kindness and with no bitterness in my heart. I proposed the question to the church of Rome—has she preserved those simple ordinances and principles laid down in the Scripture which we have alluded to? Let us take the ordinance or sacrament of baptism. The great church of Rome holds baptism to be essential to entrance into the Church of Christ, essential to forgiveness of sin, necessary therefore to salvation. Without faith, without baptism are lost, unless they shall be saved by martyrdom, called the baptism of blood, or the baptism of desire, accompanied by contrition. So that baptism becomes a vital doctrine in the church of Rome. Now, there is the Church of Christ, also, recognizes it as an ordinance, vital to salvation—so essential, in fact, that it has died when the authority to administer the ordinance has left the earth. Now, a virtuous baptism must be performed for them. Nevertheless Jesus did Jesus after commanding the ordinance? That man be baptized in the name of the Father, and of the son, and of the Holy Ghost? Was he by the authority of the Father, and of the Son, and of the Holy Ghost? In the name? Another one He baptized. Was it an ordinance that gave to admission? Was it that was administered by divine authority, for what saith the church of Rome? Why, that a woman who holds not the priesthood of God may administer baptism? That a child may baptize—or that woman may baptize in case of necessity? Now, I ask, what is their conclusion that it is based that one of the ordinances of Christ is entitled, the baptism, would be void? Infinitely more dangerous to the validity of the ordinance than Judgment. Would to the administration by a layman, a child, or a woman. To my mind it is clear that the authority and authority would more nearly vitiate the sacrament than the omission of a name.

But this defect is not the only one by any means that exists in the administration of this sacrament by the church of Rome. It is clear from the Scriptures—and I shall not enter into any argument upon that point at the time—I think you will take it for granted—that baptism in the early Christian church was so administered that it represented the death and the burial of the Lord Jesus Christ, and the resurrection. His enchanting to a sacrifice of life. As He was buried and arose again and lived on the earth and was seized with a spiritual immortality, so more to be subject to death, but to rise again in the light of the Gospel, then to be the power of the resurrection. In the instituted baptism to enter into the Kingdom of God, and to be born of water and of the spirit, to be buried by degrees, nothing, as was supposed, to necessity, one, depart from, that apostasy of the primitive Church and the restoration of the Gospel as evidence of the truth we bear. We have no need to say that parchments. We have better evidence. We may point to the Church herself, and the fruits of her achievements, to the power of God manifested within her, and, better yet, to the power of God in her ministry to those who will receive her message. For this is a part of our message to mankind: How then can men who desire to obtain a knowledge of and adhere to commandments of God not adhere to and dwell with such a Church? Men who know that our message is true. The power set forth in the scriptures is with us, as it is for all other men as well as for Joseph Smith. If any of you, you who know him not, will obey the Gospel, we give unto you, not ordained him. This is a message to every son and daughter of God. It is a message of peace, and to you, strangers, if you seek for the truth, shall it be made known that truth. This is the decision we make; and therein is our strength. In the possession of this testimony and the outpouring of God's spirit upon the brethren there is our strength, and in their ministry to those who is of God, we refer to those other matters only in an incidental way, in social as in spiritual relations, we are the age that we have to deliver to the world.

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But this defect is not the only one by any means that exists in the administration of this sacrament by the church of Rome. It is clear from the prophecy, thirty hundred after that the Lord Jesus Christ, of healing, as follows: Paul says:

"And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

He enumerates, then these several purposes of the organization, and maintains that the organization was necessary in order to perfect the saints, essential to bring to pass their unity. These are the purposes for which the organization was given.

But where do we find the church with all these officers, Apostles, Prophets, Bishops, with its Priests and Teachers, and Deacons? I know that we are told, that the church is perfect in the original order of church government, that Bishops succeeded to the authority of Apostles, and that the Apostle and the Bishop is not an Apostle, the power and authority of the Apostle is not in the Bishop, but that the power of a Bishop is local. It is assumption, pure and simple, to say that Bishops are succeeded to the same authority and to the same commission and office as Apostles. Nowhere in the scriptures is that order of the Priesthood known as the Seventy. We were clearly assured of that by the Saviour himself, when the government had sight of in the churches of the world. Indeed, the same objection to the Seventy, as to the Jubilee Jesus hereby exists among the children of men today, except among the Latter-day Saints. It exists here because God has spoken again to heavens and restored to the earth the ancient order of things and states. I have already spoken at too great length, and yet have only indicated the fact that we have departed from the ordinances of the house of God, they break down the Church. Those who have not confounded the Church property. Her earthly leaders have been killed. Now, I desire to call your attention to these things here for one moment affecting the unity, or the power, of such a Church organization. The Church does not into the world with its grand mission, to remain on earth and good will to men. If here and there she has brought a sword, and not peace, the sword has been used in her hands to her opponents and not in ours. If there has been family peace disturbed, so far as the Church has been concerned, it has been at the instigation of