

He died! the Great Redeemer died,
And Israel's daughters wept around.

The Priesthood of the Eleventh ward officiated in the administration of the Sacrament.

ELDER JOHN NICHOLSON

addressed the congregation. He said it was a great privilege for those of them who were members of the Church of Jesus Christ to come together on the Sabbath day and renew their covenants with God. When we approached the acceptance of that holy ordinance, the Sacrament, we should be prepared for it; our hearts should be entirely free from any feeling of hardness towards our fellow creatures, and especially those who belonged to the household of faith; we should lay aside everything that was not in unison with our present purpose, that we might worship God "in spirit and in truth," and partake worthily of the emblems of the atonement of our Lord.

The atonement was the fundamental doctrine of all Christianity, whether it be the system that we as Latter-day Saints believe in and had accepted or any other religion which claimed to be Christian in its character. There were many ideas adverse to this doctrine now being promulgated in the community at large, not only in public but in private, and it therefore behoved all those who professed the name of Christ to be well grounded in such doctrine, so that at all times they might be able to give a reason for the hope that inspired them.

There was one feature connected with our faith which was protective in its character, namely, that communication betwixt the true disciples of Christ and God was open to each and every one who had accepted of His doctrine. Every person who obeyed the doctrine of Christ was entitled to a witness for himself of its truth—a witness that did not come from man and was not the result of mere external evidence; it was a veritable communication between the Creator and the creature. This principle of individual right, based on obedience to law, was enunciated by Christ Himself when He said to those who lived contemporaneously with Him: "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of Myself." This was a plain, pointed, and unequivocal promise. It simply said that all who kept the commandments of God and doeth that which was contained in His expressed will, should not be left in the dark; they should know that it was the doctrine of God and had emanated from a divine source.

Not long since the speaker had the pleasure of meeting with a distinguished lady, conspicuous in public affairs, who was on a visit to this city. She had many inquiries to make relative to the doctrines of our Church, and put to him, personally, a number of questions which he endeavored to answer as explicitly as possible. She asked what was the basis of our religion, and he informed her that it was based upon the doctrine of immediate and continuous revelation. In reply to the question whether revelation was confined to the heads of the Church, or whether others

also had revelations for themselves individually, he informed her that the fountain of revelation was open to all. "Have you," she said, "at any time received a revelation?" The answer was in the affirmative. "What was the subject of the revelation?" To this he answered that God had revealed to him that this was His work, and that He established it by His power and commandments. As he before remarked, this was a protective principle, for the individual who possessed this testimony had his feet upon "the rock of ages," and therefore he ought to be proof against all assaults to remove him from his position.

He observed that in some parts of the country numbers of clergymen were entering into discussions on religious matters, and some of them, from the public rostrum, were giving their reasons for their present religious positions in which they stand—why they are Presbyterians, Baptists, Catholics, or whatever else their professions might be. It seemed to him, however, to be a simple thing for a member of the Church to explain why he was a latter-day Saint, taking this doctrine of revelation as a basis. By accepting Christ as our Redeemer we also accepted all that He had taught, so far as it had reached us. He had taught us that we must have confidence in Him, that we must exercise faith in Him continually; for "the just shall live by faith," but this did not imply merely that we believed in his atonement—in what He had done; this belief must extend to the system which He established, the organization which he placed here upon the earth—His Church. For there must be but one Church of Christ and that must be Christ's Church. He acknowledged but one, and that was the one which was according to doctrine He had given. The speaker dwelt particularly on the subject of repentance and the ordinance of baptism for the remission of sins, and showed how the Church of Jesus Christ of Latter-day Saints was patterned after the Church of former days, having Apostles and Prophets, High Priests, Seventies, Elders, etc. He quoted the Apostle Paul, who emphatically stated, he said, that the organization of the Church, should be preserved in all its completeness. The Church was called the body of Christ; but a church without Apostles did not typify the human body, because it was headless; it could not speak in the way required by our Heavenly Father; it could not speak authoritatively with power and efficacy. Not only was the organization of this Church complete in all its parts and all its officers similar to those that were planted in it originally, but all the functions pertaining to each office were minutely understood, detailed and defined, and both the organization and its operations were the most beautiful and orderly of anything he knew on the face of the earth.

This had been exemplified times out of number, and how deeply this thought must have been impressed upon those who were present in that Tabernacle immediately previous to the impressive and beautiful services held there on the 6th of April last, connected with the laying of the capstone of the Temple, when each quorum of the Priesthood occupied its own position

and moved harmoniously according to its order, evidencing that the organization was the most complete in its character and efficacy for every religious purpose.

Speaking of the laying of the Temple capstone, this gave them an additional idea as to why they were Latter-day Saints; because in consequence of the operation of this principle of revelation which had been communicated to the Church, the provisions which God had made for the salvation of His children were shown to be wide as eternity, and all in due time received opportunities for obtaining the full benefits of what Christ had done for the race. They held that through the wickedness of men, their perversion and their opposition to the introduction by our Heavenly Father, of that which was for their own good, there had been long lapses of time between the dispensations that He had given for the benefit of His children, when He gave them opportunities for embracing the fulness of the Gospel in this life. It had been communicated to the Church, that the Gospel was not only preached in this life, to those who were in mortality, but also to departed spirits who had passed behind the veil. There was no royal road to the Celestial Kingdom. It required compliance with all that God had revealed, both in relation to ordinances and spiritual obedience. Hence the erection of temples by the Latter-day Saints, in order that these ordinances which pertained to the dead might be performed for them vicariously by the living. This principle was understood by the ancients and appeared to have been acted upon by them as well as by us, when the oracles of God were amongst them. The Apostle Paul introduced this subject as a sustaining proposition in support of the doctrine of the resurrection. He said: "Else what shall they do that are baptized for the dead. If the dead rise not at all, why then are they baptized for the dead?"

In the Temple erected by the Latter-day Saints at Kirtland, Ohio, it was there enunciated that Elijah the Prophet appeared to the Prophet Joseph Smith and Oliver Cowdery, and bestowed upon them the keys for turning "the hearts of the children to the fathers and the hearts of the fathers to the children." This was in fulfillment of the last words of the Old Testament, wherein Malachi the Prophet said that in the last days God should send Elijah the Prophet to turn the hearts of the children to the fathers and the hearts of fathers to the children, lest He smite the earth with a curse. There were many evidences proving that those keys were bestowed upon Joseph Smith and Oliver Cowdery, as they claimed. The best and most powerful evidence that he knew of was that the hearts of the Latter-day Saints were turned towards the fathers. That showed that there had been an influence and a power at work among them that had broadened their thoughts, widened their sympathies, and caused them to make sacrifices in so great a purpose as the application of the principles of salvation to the human race, not only to those living but to those who had gone to the