

the lamp of good works, always burning, always shining before men, that they may glorify our Father, who is in heaven.

Want of space will not permit me here to show how to the "Lord's Supper" in like manner was added many rites and ceremonies foreign to the spirit of the Gospel, by which the simple memorial service instituted by our Lord was transformed into a splendid sacrificial ceremony breathing the very spirit of paganism rather than that of the Gospel of Jesus Christ.]*

I desire to call your attention to another thing—to the organization of the Church of Christ. In Paul's letter to the Corinthians, 12th chapter, you find a most admirable description of the Church of Christ. He likens it unto the body of a man and shows that it is to be so entire in its completeness that no part of it can be dispensed with:

"The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you."

All the members of the body are essential to a perfect man; and so, argues the Apostle, to the Church of Christ; all her officers, all her gifts, all her powers, are essential. I read in the New Testament that Jesus established His Church with Apostles, to whom He gave the power to go into all the world and preach the Gospel. I read in the tenth chapter of Luke that He called, in addition to these Twelve, the Seventy, to whom He gave similar powers to those given to the Twelve. He promised them the same power to heal the sick, to cast out devils, to open the eyes of the blind. Indeed, if you compare the commissions of these two bodies of men, you shall find them very much—almost completely, alike. These men, as they went about preaching the Gospel, wherever they found those who would believe their testimony, organized them into branches of the Church, and appointed a Bishop, an Elder, or a Priest, to take charge of the flock of Christ, whilst they went on with the mission of preaching the Gospel. Paul, in this 12th chapter of I Corinthians, winds up by saying:

"And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing," etc.

In his writings to the Ephesians, the 4th chapter, 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 this organization was necessary in order to perfect the Saints, essential to bring to pass their unity. These are the purposes for which this organization was given.

But where do we find the church with its Apostles, with its Seventies, with its Bishops, with its Priests, and Teachers, and Deacons? I know that we are told, by those who contend for the episcopal order of church government, that Bishops succeeded to the authority of Apostles; but that is assumption. A Bishop is not an Apostle. The power and authority of the Apostle was universal; the authority and power of a Bishop is local. It is assumption, pure and simple, to say that Bishops are

successors to the same powers and to the same commission and office bestowed upon the Apostles. Where is that order of the Priesthood known as the Seventy, who were closely associated with the Apostles? It is an order of government lost sight of in the churches of the world. Indeed, the same organization as that established by Jesus nowhere exists among the children of men today, except among the Latter-day Saints; and it exists here because God has opened again the heavens and restored it by revelation.

Now, my brethren and sisters, I have already spoken at too great length, and yet have only indicated what may be said upon this interesting subject—one in which, I know, you have a deep concern. But, as I have before said, these arguments and very many others we employ are but helps. We trust primarily in the work of God itself; in that which the Church is; in the doctrines which she teaches; in the triumphs she has won. Indeed, her triumphs are great. We have seen mob violence break upon the Church time after time, like the waves of the ocean beat upon a rock-bound shore. We have seen the great government of the United States, under a mistaken policy, and deceived by misrepresentation, use its great powers to break down this Church. The government confiscated the Church property. Her earthly leaders have been killed, and many driven into exile. Yet none of those things has for one moment affected the unity, or the power, of this Church organization. The Church goes out into the world with its grand message of peace on earth and goodwill to man. If here and there she has brought a sword, and not peace, the sword has been in the hands of her opponents, and not in ours. If there has been family peace disturbed, so that the father has been against the son and the son against the father, and the mother-in-law against the daughter-in-law; and if a man's enemies have been they of his own household, not those who have accepted the Gospel have been the aggressors, nor the disturbers of the peace; but the others, who have not accepted it; and moved by a singular spirit of hatred, they have persecuted and cast out those who have received the truth.

We are in a state of evolution as a community. Our methods of argument, the presentation of our mission may be crude, unscholarly, and all that; we are willing to confess it; but the truth of God is here! And as I contemplate this Church of Christ making the bold declaration in the face of a haughty, proud, pseudo-Christianity—proud of its past, proud of its learning, disdainful of the new arrival with her strange mission sounding in their ears—as I contemplate the Church of Christ going to the world with her message, I am reminded of the conflict—the unequal conflict, apparently—between the youthful, half-clad David and the great Goliath, skilled in the use of arms, clad from head to foot in complete armor, master of spear and of sword. And yet the ruddy cheeks of the boy smiled in confidence. Why? Because of his armor? Of that he had none. Because of his skill in the use of buckler or sword? These he knew not how to use. Because of his equal strength, with that proud antagonist walking towards him? He was a pigmy compared with the giant. No, his confidence was in none of these things; but it was resident in his sublime faith that God would vindicate Israel; that He would strengthen the arm of His servant, and give him the victory over his proud, boastful foe. So go out the Elders of the Church of Christ, not relying upon their own strength, nor in scholarship or worldly wisdom; but confident in the power of God, knowing

by the experience of the past that He will walk by their side that He will make their strength sufficient for the accomplishment of His purposes; and they, with their hands confidently placed in His hand, walk on to the conflict, recognizing the fact that it is God's controversy with the world, and especially with the pseudo-Christian world; and that He will vindicate the great truth that He revealed to His Prophet, Joseph Smith—namely, that men have departed from the true Christian faith; that they have been and are teaching for doctrine, the commandments of men; that they draw near to Him with their lips while their hearts are far removed from Him; that they have forms of godliness, but deny the power of God. And He will also manifest to them that other truth, namely, that God has again spoken from heaven and revealed anew the everlasting Gospel, and re-established His Church on the earth.

The Lord bless you, Amen.

RETURNED ELDERS

Elder John H. Taylor of the Fourteenth ward of this city returned on Saturday from a mission to Great Britain, on which he left January 25, 1895. His missionary labors were in the Nottingham conference, and Elder Taylor reports kindly treatment by the people and good success in his labors. The people are becoming much more friendly to the Latter-day Saints by reason of their better acquaintance with them and their aims to do good to mankind.

Elder Charles M. Holmes of Montpelier, Idaho, who departed for Indian Territory to fill a mission, September 3, 1895, has returned home and was a caller at the "News" office one day this week. He labored for the first year in the Chickasaw nation and for the remainder of the time in Oklahoma. Both of these districts, says Elder Holmes, are in a thriving and promising condition.

Elder George V. Morris of the Twenty-second ward of this city also came home from a mission this week. Like Elder Holmes he departed for his field of labor on September 3, 1895. He also went to Indian Territory. The first two months of his labors were spent among the Cherokees. After that he was assigned to the Oklahoma district, where he continued until released to return home.

Elder Albert S. Erickson of Grantsville, Tooele county, returned from Europe on Tuesday last. On reaching his field of labor for which he departed October 12, 1895, he went to Germany and labored successively in Bavaria, Wurtemberg and Saxony. In October last he went to Sweden, where he completed his mission. He reports an increased interest in the Gospel wherever he went.

Elder George B. Cox Jr. of Mantle returned from the Southern States on Wednesday. He left for that section of the mission field February 22, 1895, and went to Mississippi, where he labored during his entire mission. The Elders there, he says, are making many friends and converts. He enjoyed good health and reports the spread of Truth as being very rapid and satisfactory.

James Edward Friend, a well-known newspaper man, formerly of Birmingham, Ala., and later of El Paso, Tex., a soldier of the Confederate army in the war of the Rebellion, was found dead in his bed in the Willard hotel, San Francisco, Wednesday morning from internal hemorrhages. He was aged 59 years.

*The part in brackets was added by Elder Roberts at the time of revising his discourse for the "News."