

Now the very fact that all these officers have been done away, shows that the church of God has been rooted out of the earth. No wonder, then, that the Lord had to send an angel from heaven with the everlasting gospel, to be preached to every nation, kindred, tongue and people, because there was no nation, people, kindred or tongue upon the face of the whole earth that had that gospel, and a church organized in accordance with it. The various sects of religionists in Christendom have lost all authority; they have neither apostles nor prophets, no one who can have heavenly visions, who can discern spirits or have the ministrations of angels; no one to heal the sick or to speak with tongues. They have done away with all gifts and members and have blotted out the ancient church, having merely a dead form left. No wonder then that the Lord sent an angel, in fulfillment of the revelations of St. John, to restore the gospel to earth, and to prepare for the re-organization of his church among men according to the ancient pattern. It was absolutely necessary that the gospel should be restored, together with the authority to administer its ordinances; baptism for the remission of sins, and the laying on of hands for the baptism of fire and the Holy Ghost; authority to build up the church and kingdom on the earth, that the Holy Ghost might again be poured out as in ancient times, that the people might receive the gifts thereof, and that they might know of a surety, when they had received the Holy Spirit. All this the Lord has done, hence you see the distinguishing characteristics, so far as the organization of the church and the administration of its ordinances are concerned, between the Latter-day Saints and the rest of the religious world.

But suppose we speak still further on one principle, and that is the authority to baptize. I might be baptized by a person whom the Lord had neither called nor sent, and that baptism would never be acknowledged in the eternal worlds. I might be ever so sincere, and I might receive the ordinance from the hands of a man who, I really supposed, had the authority and who was a good, moral, upright man, and yet that baptism would not be acceptable in the sight of God, unless he did truly have divine authority.

How am I to know whether a man has divine authority or not? It is one of the easiest things in the world to know. I will tell you how you may know a man who has divine authority from one who has not: If you find a man who, though he may profess to be a Christian minister, says he does not believe in any later revelations than those given to St. John the Divine, and that he was the last to whom the Lord revealed himself, you may know that that man has no authority from God. Why not? Because the Bible says: "No man taketh this honor unto himself"—speaking of the priesthood—"Save he be called of God as was Aaron." Now turn to the Bible and see how Aaron was called, see if he was not called by name, by new revelation; that is, it was a new revelation to him. See if he was not called through Moses, the servant of God, who received a revelation commanding him to set apart his brother Aaron to the priest's office, directing him what ordinance to use, how to set him apart, and giving all the particulars of his calling and ordination to the ministry, and what his duties were to be after ordination. All this was given by new revelation. No man can receive the priesthood, neither officiate in its ordinances acceptably, unless he is called of God as was Aaron. If Aaron was called by new revelation then all others who have this authority must be called in the same way, or their authority is not valid, and all ordinances administered under it are good for nothing.

This is the reason why the Lord commanded this people—the Latter-day Saints—to rebaptize all persons who come to them professing to have been baptized before. In the early days of this church there were certain persons, belonging to the Baptist denomination, very moral and no doubt as good people as you could find anywhere, who came, saying they believed in the Book of Mormon, and they had been baptized into the Baptist church, and they wished to come into our church. The Prophet Joseph had not, at that time, particularly inquired in relation to this matter, but he did inquire, and received a revelation from the Lord something like this, that although a man had been baptized a hundred times under these old institutions, it would avail him nothing; that this was the New and Everlasting Covenant, even the same that was in the beginning, and that they who administered its ordinances must have authority from God, or their ministrations were illegal. These Baptists had to be re-baptized; there was no other way to get into this church. There is not a person now in full fellowship with this people, but what has come in by baptism, whether he formerly belonged to the Baptist or any other church. Indeed it would be impossible for a church to be re-organized upon the earth, unless God had bestowed the authority upon men to act in his name, that is, had spoken from on high and called them by revelation.

I will come still closer. Here is the Book of Mormon. When Joseph Smith obtained the plates from which this book was translated, when he came to the history of how baptism was administered among the Israelites of ancient America, and learned that it was by immersion. He felt very anxious to be baptized, not having been baptized in any church in existence, and not understanding fully about this matter, he and a young man, who was acting as his scribe, went out and called upon the Lord, desiring to know what they should do in relation to their baptism. They read that those who dwell on this continent eighteen hundred years ago were baptized by immersion and that the ordinance had to be administered by men holding the authority to do so from God. In answer to their prayers, the Lord sent an

angel to them on the 15th day of May, 1830, nearly a year before the church was organized, and this angel laid his hands upon the heads of these two individuals, and ordained them to the holy priesthood, that is, the priesthood which John the Baptist held, which had the right to baptize, but not to confirm by the laying on of hands; and when he had ordained them he commanded them to baptize each other, and they did so. Here then was a commencement of the restoration of authority to the earth. Prior to that time, for hundreds and hundreds of years, no man had authority to baptize, from the very fact that they all denied new revelation, and hence none of them could have been called as Aaron was.

After Joseph and his scribe had been baptized for the remission of their sins they sought after authority in order that they might have hands laid upon them for the Holy Ghost. The lesser priesthood could not do this, the priesthood that John the Baptist held was not authorized to lay on hands, he could only baptize believers in water. But John, when upon the earth, said there was one coming a far mightier than he, who held a greater priesthood and authority than he—the priesthood after the order of Melchizedek—and he would bestow upon them the higher baptism—the baptism of fire and the Holy Ghost. Joseph Smith and Oliver Cowdrey sought after this higher authority, and the Lord gave it to them, before the rise of this church, sending to them Peter James and John. What for? To bestow upon them the Apostleship. Now, who would be likely to have better authority than Peter, James and John, the three foremost of the ancient apostles when they died? When Peter was crucified with his head downwards, and James was martyred, their priesthood was not taken from them; their priesthood remained with them after their bodies were laid in the tomb, and they will hold it until their bodies are resurrected; and when they reign on the earth, they will reign as kings and priests; and as we read in the New Testament, these twelve apostles will eat and drink at the table, and in the presence of God, and will rule over the twelve tribes of Israel.

Now, who would be better qualified to administer the sacred office of the apostleship than the three men who held it while they were here on the earth? There are a great many in heaven who have not the right to ordain apostles, a great many who though they are exalted, and have glory and great authority, yet do not hold the apostleship, and therefore they have no right to come as angels from heaven and lay their hands upon any individual and ordain him to the apostleship. It has to be a man who holds authority in heaven that can bestow it here on the earth; and such men were Peter, James and John, who restored that authority to the earth in our day, by bestowing it upon Joseph Smith. When this authority was restored, the church was organized, on the 6th day of April, 1830, consisting of six members, and then there was power in existence, not only to baptize, but to confirm by the laying on of hands for the baptism of fire and the Holy Ghost; and from the authority then sent down afresh from heaven has this church been enabled to pass along, and receive the great blessings which the Lord has bestowed upon it. But I will pass along.

I was saying, a little while ago, that there is nothing in the New Testament to prove that the gifts which were given to and enjoyed by the ancient Saints, should ever cease from among the true people of God; and whenever there has been a church of Christ on the earth there have been all its members, including apostles, prophets, speakers in tongues, interpreters of tongues, discerners of spirits, those having the gift of healing, &c.; and when ever these things have disappeared from the church of Christ has disappeared from the earth, and then authority, revelation, prophecy, and the ministrations of angels have ceased. But we have a declaration in the 13th chapter of Paul's first epistle to the Corinthians, that these gifts should be continued in the true church, until that which is perfect is come. Now we see, know, and understand in part, we see through a glass darkly here in this world, but when that which is perfect is come that which is in part shall be done away. Now we have certain blessings bestowed upon us, but the time will come when tongues will cease and prophecy will fail; that time will be, when the church has become perfect in the eternal world. After we pass through this state of existence and are exalted, we shall no longer see through a glass darkly. Here while the church remains in this world, we only have prophecy in part. We have some gifts, but we do not possess them in their fullness; but when we receive our resurrected bodies, and that which is perfect is come, we shall have no need of the gift of healing, because there will be none sick, for all will be immortal. There will be no need in those days of prophecy in part, because everything will be open and understood by the minds of the Saints of God, and prophesying in part will be done away, and they will see as they are seen and know as they are known. All these things prove to us, that so long as the true church remained on the earth, so long should all these various gifts remain.

The object of these gifts is not merely to convince the world, but Paul informs us in another chapter that they were intended not only for the unbeliever but also for the believer. When Jesus ascended up on high, Paul says that he led captivity captive and gave gifts unto men. He gave some apostles, some prophets, some evangelists, pastors, and teachers, besides all these other gifts I have named, what for? Paul informs us that he gave these gifts for the perfecting of the Saints. Do you not see then, that they were not given merely to convince unbelievers and to establish the gospel, but for the perfecting of the Saints? Now do you know,

does any one know, how the Saints of God can be made perfect without these gifts? How can the members of a church, which has not any inspired apostles and inspired prophets, be made perfect. "Oh, but," says one, "we have some of these gifts." "What are they?" "Why, he mentions pastors and teachers; we have them." What right have you to claim them, and do away with the other gifts mentioned in the same verse? Is there any consistency in that? Is it right, can we feel justified before the heavens in taking a verse and claiming one or two gifts mentioned there, and doing away with all the rest? The Scriptures say that he gave apostles, prophets, evangelists, pastors, and teachers; the modern Christians claim two or three of these and do away with all the rest. The Latter-day Saints will not do this; they have been intrusted to do so in times of old, but now they have learned better, and they now say—"Give us all these gifts. If we have a church, let us have inspired apostles and prophets in that church, for without them the Saints cannot be made perfect."

They are given, also says Paul, not only for the perfecting of the Saints, but for the work of the ministry. How can the work of the ministry proceed without apostles and prophets? It cannot proceed. They are given for the edifying of the body of Christ, says the apostle. How can the body of Christ be edified without apostles and prophets, and the gifts mentioned? And again, he says, They are given in order that the church may become perfect, that is, that its members may grow up into perfect men, unto the measure of the stature of the fullness of Christ. Without these gifts the church never can grow up, it has nothing to edify or perfect it, nothing to do the Saints any good, but with these gifts they may be perfected, and grow to the stature of the fullness of Christ.

Another grand object specified in the giving of these gifts, as mentioned in the next verse, is, that we henceforth be no more children, tossed to and fro by every wind of doctrine, and by the cunning craftiness and slight of men, whereby they lie in wait to deceive. Now, you take a church that has no apostles, no prophets, no gifts, such as those that are named in the New Testament, and that church is all the time liable to be carried away with every foolish doctrine that may come along. But when you see a church organized with apostles, having power to receive revelations from heaven, and having prophets who can foretell future events through the Holy Ghost resting upon them, it is not carried away with every cunning plan and device of false doctrines; but its members know for themselves, by the power of the Holy Ghost, by the gifts that are given to them, and by the revelations which they receive, and hence they are not carried about as the religious world have been, during the past seventeen centuries. What is the reason of all the confusion, jars, and discords that have troubled the religious world during that time? The grand reason is, that they have lost that which would have held them together—the gifts of the Spirit, and hence there are hundreds and hundreds of denominations following this doctrine and that doctrine, having no voice of God, no angels, no visions to guide their footsteps. Not so with the Latter-day Saints. Go throughout the whole of this Territory, and wherever you find true-hearted Latter-day Saints you will find those who are guided by the Spirit of revelation, and who enjoy those gifts that were made manifest in ancient times.

I will mention some few more of the characteristics wherein we differ from the world. We believe in that doctrine which is enunciated in the fifteenth chapter of Paul's first epistle to the Corinthians, namely baptism for the dead—"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" This shows plainly and clearly that, in ancient times, the people called Corinthians, organized into the church of God, did practice the ordinance of baptism for the dead. They understood it, Paul was not writing to them about a new doctrine, but about one which they understood and practiced, and he tried to prove to them the nature of the resurrection and that such a principle as the resurrection was true, from the very fact that they were practicing baptism for those who were dead, in order that they might receive a more glorious resurrection. This doctrine has been revealed anew to this church. Of course, in the first rise of the church, we did not understand this any more than the sectarian world, but as soon as the Lord laid it open, and taught us why he had instituted it, it was very plain.

I have not time to dwell long upon this principle, but I will try, briefly, to explain to you its necessity and consistency, and the bearing it will have upon our ancestors. We all have many friends, behind the veil, who lived on this earth when the true gospel was not known. Many of them were just as good as we are, and some perhaps a little better; but they lived when the world was in darkness and confusion. They had the history of the ancient church and gospel, but they had no one to administer its ordinances. The religious sects and ministers were contending one against another, having neither the power nor gifts of the Holy Ghost. Under these conditions our progenitors fell asleep. Now must they go down to everlasting destruction, be damned to all ages of eternity because they did not happen to live in an age, when there were none authorized by heaven to administer the ordinances of the gospel? No, that would be inconsistent. God judges men according to the circumstances in which they are placed, and he does not condemn the people for not obeying his message, when it is not sent to them. Now if a man comes to me that has never been called of God, and pretends to bring to me the gospel, and has no divine au-

thority to administer its ordinances, I am not bound to obey his message, for that requires a man that is authorized to administer it. Our fathers have gone down to the grave without having had such a man to administer the gospel to them; the Lord is no respecter of persons. It is written in the Scriptures that except a man be born of water and of the spirit he can in no wise enter into the kingdom of God. If that is so, and our fathers have gone down to the grave and have not had an opportunity to be baptized in water for the remission of their sins by men having authority, must they be shut out forever from the kingdom of God? Jesus says that unless they are born of water, as well as of the spirit, they can in no wise enter into his kingdom. The purpose then for which baptism for the dead was instituted, was that we might be baptized for our ancestors who died without having the privilege of hearing and obeying the gospel in the flesh, that though in the spirit, they may have the same chance of eternal life, as we have. Jesus was very merciful to the antediluvians who perished before the flood. A host who lived in those days perished in the flood and were shut up in prison; and while the body of Jesus was sleeping in the tomb his spirit went and preached to them that were disobedient in the days of Noah. They probably did not have a good opportunity in the days of Noah. There were only four persons to warn them, and they were multiplied by millions and millions in all parts of the earth, and all except Noah and his family were swept off by the flood and cast into prison, and they were kept there some two thousand years, then Jesus went to preach the gospel to them, as it is written in the fourth chapter of the first epistle of Peter—"For, for this cause was the gospel preached to them that are dead that they might be judged according to men in the flesh, and live according to God in the Spirit."

Now, if the gospel was preached to those who were dead, to the old antediluvians who perished over two thousand years before Jesus was put to death, for what purpose was it preached? That they might have the same privilege of hearing and obeying the gospel that those have who are in the flesh, and of being judged thereby. "But," says one, "they cannot obey it in the spirit world." They can in part, they can obey it so far as believing in Jesus is concerned, and repenting of their sins; for repentance and faith are both acts of the mind; but when it comes to baptism, being born of or immersed in water, they can not do it; God has ordained that men, here in the flesh, shall be baptized for those who are dead, in order that they may commemorate the death, sufferings, and burial of our Lord and Savior Jesus Christ, that as he rose to newness of life, so may they, for whom the ordinance of baptism is administered, by those in the flesh, have a claim to a more glorious resurrection.

"But," says one, "how do you know that they who are in the spirit world can repent and believe?" Because agency always accompanies intelligence, and intelligence is not blotted out by death. The spirits of men and women who leave this world are intelligent, and intelligence is founded upon free agency, and hence, inasmuch as they who are in the spirit world are agents, they can exercise that agency in believing; when they have a testimony they can exercise that agency in repenting of sins of which they have been guilty. But they cannot exercise that agency in attending to an ordinance ordained for the body; and therefore God has instituted baptism for the dead, that our fathers may have the same chance that we have. What for? In order that, when they come up in the resurrection with us, if they will receive what is done for them, they may be perfected with us, that there may be no broken chain in the matter, no links left out of the chain, but that all persons who will comply may be united in the grand chain of genealogy, back even to the commencement. Therefore the ordinance of baptism was ordained by the Lord from the beginning of the world down until the days of Christ, and from the days of Christ down to the end, that in the dispensation of the Gospel, when the plan of salvation should be administered to the human family, they should look after the fathers—their ancestors; and this is specially spoken of by the Prophet Malachi, or rather the Lord through the prophet, says, "Behold I will send you Elijah the Prophet; he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth a curse;" as much as to say, that before with the great and terrible day of the Lord shall come, unless the children shall seek after the salvation of their fathers, who are dead and gone, by being baptized for them, and attending to every ordinance which God has ordained for them and in their behalf, he will smite the whole earth with a curse, and no people would be prepared to behold the great and dreadful day of the Lord.

It is for this reason, that this people are building temples. We do not build temples to be places of preaching altogether; we have tabernacles that will accommodate many thousands, wherein we preach to the people; but temples are built by the commandment of the Most High God, constructed after the pattern that he gives, in order that the people may be baptized for their dead, as the Corinthians and the Christians of ancient times did, leaving it with those in the eternal worlds, whether they will receive what is done for them or not, the same as Jesus, who died for all men and all women, leaves it with all men and all women to act upon their own agency, and say whether they will or will not receive that which he has purchased for them; if they will not, their condemnation is just. So in relation to our dead—if we officiate for them, we have done our duty; if they will not repent in the spirit world, and obey the principles that God has ordained for their exaltation, their condemnation will rest upon their own heads, and not upon ours. But if we do not do our duty in relation to the fathers, they will testify against us in the judgment day, saying—"Lord, you sent an angel from hea-

ven; you communicated the everlasting gospel after I was dead; you gave the apostleship, by sending Peter, James and John, and your servants went forth armed with authority and power to preach the gospel to the nations of the earth, and many received it. You did not give me the privilege, Lord, of hearing and obeying the gospel when I was upon the earth." Then the Lord might reply—"But I gave the privilege to the people on the earth to be baptized for their dead, and I gave you the privilege of availing yourself of their administrations, the same as if we had antediluvians had." Then you see, if we have attended to the duties devolving upon us in their behalf, the condemnation falls upon them; if we neglect this, it may be that some other person, not a blood relation, will be appointed by the Lord, and the condemnation will fall upon the blood relations, and they will be rejected, while those whom they have neglected will be saved." They without us cannot be made perfect," says the New Testament, "neither we without them." You need not think that God is so partial that he is going to save the children in the latter days, and reject all their ancestors. He is not going to do any such thing. If we would be saved we shall have to look after the salvation of the generations which are past and gone.

"But," says one, "I can not trace my forefathers. I can only go back to my grandfather or great grandfather, what shall I do? Were not my ancestors, ten or fifteen generations further back, as worthy of salvation as they were?" "Yes," "Then how are you going to manage that?" That same God who has ordained baptism for the dead, and who has commanded the believers in this generation to be baptized for them, will in due time, when we have done all we can in searching out our genealogies, reveal to us the chain so that we shall find our fathers, no matter how many generations, until we get back to the time when the priesthood and authority were on the earth; and then, if they have not attended to their duties, we will have to go back still further, for the Lord has determined that, in the dispensation of the fullness of times, everything pertaining to former dispensations shall be perfected; whether it was in a dispensation before the flood, in the days of Enoch, Abraham, Moses, or the prophets it matters not, if there is anything that has been left undone pertaining to the dead in any former dispensation, it must all be fulfilled in that great and last dispensation spoken of by Paul, wherein all things in heaven and on earth, that are in Christ Jesus, shall be gathered in one. Everything must be made perfect and prepared for the great day of rest of a thousand years, during which Jesus will reign on the earth with all the resurrected Saints. If we would have our fathers and our ancient ancestry reign with us, we must do that for them which the Lord has required, and they and we shall be blessed; but if we neglect it the whole earth will be smitten with a curse before the great day of his coming.

Has the Lord, according to his promise, sent the Prophet Elijah? He has, you have the record of it, you know where and to whom he appeared, and the keys that were given in relation to these matters. They are on record, and the Lord has fulfilled his promise, and now it is required of us to fulfill the duties devolving upon us. I feel very thankful that the Lord is moving upon our friends in the New England States and in various parts of the East to get up their genealogies. They do not know why they are doing so, or why they are so anxious to find out the ancient generations who settled this continent. We understand it; we know that God is working with them, we know that many of those early settlers who have gone down to their graves, were just as pure and upright as men could be. God is going to remember them, and hence, there are now some four hundred records of different families that have been gotten up in the East; and they are still extending their researches, and hunting out all the ancient pilgrim fathers, and their ancestry in the old countries. The genealogy of my forefathers has been sought out by them for some eleven generations. Have I been baptized for any of them? Yes. Have my brother Parley's family been baptized for any of them? Yes, we have been baptized for something like three thousand of our ancestors, and we have been confirmed for them; and have done for them that which they could not do for themselves.

Well, this is a peculiarity wherein we differ from the rest of the world. I do not know but I am getting into too many peculiarities. I think I have not time to follow out this subject any further on the present occasion. I would like to talk a little about our marriage relations, but we shall have to defer that to some other time.

AMEN.

**FATAL BITE OF A CAT.**—The Concord (N. H.) *Monitor*, of a late date, says: "On the 21st of February, Dr. Wade of this city, was called to see Mrs. Moses Croucher, who resided on Walnut street. She had been seen by two other physicians, who pronounced her case one of hysterics, after a hasty diagnosis. Her pulse indicated seventy on that day. Dr. Wade, after a thorough diagnosis, pronounced the symptoms those of hydrophobia, and in the course of a day or two afterward, learned that the woman, when residing in Hookset, seventeen months before, had been scratched and bitten by a cat. She continued to grow worse daily, and died on the 8th of March in terrible agony, manifesting all the most marked and positive features of hydrophobia. She was only nineteen years of age. At the time she was bitten by the cat she was nursing a child, it is said, and when the child was weaned, the hydrophobia manifested itself."

The House committee on agriculture have decided to report favorably on a bill authorizing to be made a collection of specimens of all the different woods in the country, to be placed in the museum at the Department of Agriculture.—*Washington Star*, April 1.