

discern and comprehend the things of God and without it they cannot. They may reflect upon them, ponder upon them, speculate about them; they may come to certain conclusions in their own mind by reason and logic, but they cannot obtain a knowledge of these things unless it is by the power and gift of the Holy Ghost, which is a spirit of revelation. How can this gift be obtained? It can only be obtained in the way that the Father has pointed out. The way is plain and simple, but there is only one way. The Lord does not confer his gifts just as people please. The God who governs the universe has a way of his own. He does not ask us how we want seed time and harvest regulated, or how the earth shall revolve upon its axis, or how it shall move around the sun. He does not ask us when we want warm weather, or cold weather, nor when we want the rain or snow to descend, or the clouds to move away and leave the sun to shine forth in all its splendour. He governs the universe by fixed laws that cannot be turned out of their way by the whims of men. And so it is in the spiritual universe. Earthly things are a pattern of heavenly things, and as there are laws that govern physical things so there are also fixed laws that govern spiritual things. There is a way by which this gift of the Holy Ghost as a spirit of revelation to make manifest the things of the Father and of the Son and make them plain to mortal men in the flesh can be obtained. What is it? It is pointed out very clearly in the scriptures, but strange to say the great bulk of the people who profess to believe in the scriptures, do not take that way when it is made plain to their understanding. In the first place, according to the scriptures, men must believe in God. They cannot come to Him without they believe in Him. Faith must be quickened in the human heart, and all people have power to believe. When a servant of God, inspired by the Holy Spirit, preaches the word of life, those who are desirous of the truth will be stirred up into faith by the power of his testimony and his preaching and the authority of the priesthood he bears. That natural light that enlightens every man that comes into the world will be awakened. For light cleaveth unto light, and truth cleaveth unto truth; and as the light of the sun when it streams over the mountain tops wakens up the latent light in the earth, and as the warm rays pouring down waken up its latent warmth, so the testimony of the servant of God, by the power of the Holy Ghost and the authority which he holds wakens up the natural spirit of intelligence born in every man and woman, and the testimony he bears will find an echo in their hearts, the truth he presents will be made plain to their understanding and they will see as he sees. He bears testimony that God lives. Why? Because he knows it. He knows it by communion with Him through the power and gift and light of the Holy Ghost, and as he bears testimony to the people that God lives and that he is sent with a message from Him, they begin to believe. But if men believe in God they must also believe in Jesus Christ as the Savior of the world, as the Redeemer of man; they must believe He is the Son of God, because all men come to God by Jesus Christ. His name is the key word of salvation. By Him we have access to the Father, and we cannot come to the Father but by the Son. The servant of God also bears testimony that he knows that Jesus who died on Calvary is the Son of God and the Redeemer of the world and that he is sent as a witness of this, to bear his testimony concerning these things. Then, having exercised faith in God and in Jesus Christ, a natural desire springs up to obey the commandments of God and of Jesus Christ. Those who believe see that they have transgressed, that they have sinned, and come short of the glory of God, and desire to put away their sin and cease to do evil. This is repentance. What is the next principle? Faith first. All things must spring from faith, for without faith it is impossible to please God. Faith is the first principle, repentance comes next. I do not mean a mourning, a weeping; I do not mean throwing one's self into paroxysms of grief and anxiety of heart; I mean a fixed determination, by the help of God, to cease to do what is wrong and try to do what is right. That is the next principle. The next is to get remission of past sins. "Why," some will say, "if a man repents is he not forgiven?" Not at

all. A man may contract a heavy debt at a store, but his being sorry for having contracted the debt would not pay off the old score. Faith and repentance, then, are the first and second principles of the Gospel of Jesus Christ, the first and second steps towards the attaining of that great boon, the Holy Ghost, the Comforter. What is the next step? To be buried in water in the likeness of Jesus Christ's death by a man holding authority from God to administer that ordinance, and to be raised up from the water by that person in the name of the Father, and of the Son, and of the Holy Ghost. This ordinance is for the remission of sins—not that water cleanses the man spiritually, not that the water washes away any sins the man may have committed. The blood of Christ alone cleanseth from all sin. That blood was shed for all humanity, but all humanity will only obtain the benefits flowing therefrom by obedience to the fixed laws that relate to the matter and pertain to salvation. We must obey the commandments of the Lord to obtain the blessings of the Lord. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, who is in heaven." Jesus Christ set the pattern. He went down into the river Jordan; He was baptised of John; He was raised up from the water, and then the Father testified that He was well pleased with Him. The Holy Ghost descended in the sign of a dove, and the Father spoke from the heavens saying that He was well pleased. Now, here are the Holy Trinity all bearing witness to this ordinance—the Son in the water, the Holy Ghost descending, and the Father in the heavens uttering His voice saying, "This is my Beloved Son, in whom I am well pleased." Christ set us an example that we should follow in His steps. The man that baptized Jesus Christ had a right to baptize Him, he had authority from God, and if he had not that authority the baptism would have been void, just like the baptisms in the so-called Christian world to-day. Any man pretending to be an official who is not a bona fide official, cannot perform a valid official act, all his acts are void, and any man who baptizes another—even if he uses the form, the formula, all exactly right according to the pattern—if he has not authority from the Father, and the Son and the Holy Ghost to baptize, the baptism he performs is nothing but a bath. Why should he use the name of the Father, and of the Son and of the Holy Ghost? Does he not imply that he has authority from the Trinity? And if he has not authority from the Trinity, then the baptism is without effect; it is as though it never was. Christ was baptized by John, a man called of God, a prophet of God, a man holding authority to baptize. Jesus Christ also received His authority from God. We read that He "glorified not Himself to be made an High Priest, but He that said unto Him, Thou art my Son, to-day have I begotten Thee." * * * Thou art a priest forever after the order of Melchisedek." Christ received His priesthood from the Father. Christ bestowed that same authority upon His apostles, saying to them, "As my Father hath sent me, even so send I you." Now here is the pattern: Those who believe and repent must be taken down into the water and be buried from their old lives, must put off the old man with his deeds, must be buried in the likeness of Christ's burial and raised up again in the likeness of Christ's resurrection. Then, when they come forth from the water, if they have believed, repented, and been baptized by a man sent of God to baptize—then, "though their sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." They are cleansed, they come forth to a new birth, they are born of the water, and every time they partake of the holy sacrament they witness to God that they will continue in His ways, walk in his paths, that they have put on Christ, and that they will remember Him to keep His commandments in all things. Now when people are thus properly cleansed, and purified and made white, like unto newborn babes on entering into the world, without blemish or spot, then their tabernacles are fit to receive the Holy Ghost. How does it come? Like the remission of sins, it comes according to fixed laws; it comes through the laying on of hands of men appointed by the Almighty to administer. They lay their hands upon the baptized

believer and they confirm upon him the Holy Ghost? Can a man confer the gift of the Holy Ghost? No; man is but the minister; the Holy Ghost comes from God; but this is the plan set and fixed in the economy of the heavens whereby people dwelling upon the earth shall receive this gift. Faith, repentance and baptism, then the gift of the Holy Ghost, by the laying on of hands.

Now, if you will take up the New Testament you will find that this is the plan the Apostles followed in every instance wherever they went to preach the word of the Lord. They called upon people to believe in Jesus whom the Jews crucified, and to be baptized for a remission of their sins, then have hands laid upon them for the reception of the Holy Ghost. They had authority to baptize, but they did not always have authority to confer the gift of the Holy Ghost. Philip went down to Samaria and preached the word of the Lord and a great many were baptized, but they did not receive the Holy Ghost, although they believed in Jesus and were baptized. They could not receive that gift until some one came down from Jerusalem having authority, but when Peter and John came down and laid their hands upon them, then the Holy Ghost fell upon them. When people received this Holy Spirit in olden times what were its effects upon them? We read here in the New Testament that people had an inward witness that they were accepted of God. That was the blessing every man and woman in the Church enjoyed in olden times. It was no longer a matter of speculation; they had the Comforter, the Holy Ghost, the Spirit of the Lord, which revealed the things of the Father and Son to them, and they could say like Peter, "Thou art the Christ the Son of the living God." "God has revealed it to me, and I know it. I am no longer in doubt. My faith has grown to knowledge. I know that thou livest, I know that Christ is thy Son, and I know that I am on the path which leads to thy presence." What else? All those who received this spirit received the same spirit. They were no longer Sectaries, Pharisees, Sadducees, Essenes, Herodians or of any other sect; they were "all baptized by one spirit into one body, whether Jew or Gentile, bond or free," and they had "one Lord, one faith, one baptism and one hope of their calling." Hence you see one of its effects was to make all see eye to eye. They were no longer divided in their opinions in regard to these matters, but were united, seeing alike and understanding alike. Now, some will say it is impossible for people of differently constructed minds to see and know alike. Why? If they will only reflect a little, they will see that this is not the case. How many people will dispute that five times four make twenty? Is there anybody that disputes that? In that case all people understand alike. And so in regard to any of the principles of mathematics when understood. Now if we can agree in regard to these things, why not in regard to spiritual things? If we are all influenced by the same spirit, why should we not see eye to eye? There is a day to come when "the earth shall be full of the knowledge and of the Lord as the waters cover the sea, and when no one shall say to his neighbor, 'Know ye the Lord,' for all shall know Him from the least to the greatest." All shall see and comprehend alike, being baptized by one spirit and having the glorious boon of the Holy Ghost, the Comforter, which reveals the things of God and makes them plain to the human mind. The gifts of the spirit are enumerated by St. Paul in the 12th chapter of Corinthians. "To one," he says, "is given the word of wisdom; to another the word of knowledge; to another faith; to another the gifts of healing; to another the working of miracles," etc.—different gifts to different persons, all by the same spirit. What else? "Why," says the Apostle Paul, "the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." These are some of the fruits of the spirit, and according to the amount of the outpouring of that spirit upon the different individuals, so will be their possession of these various gifts internally and externally. If a man having the Holy Ghost prays that he might have the gift of tongues, and sets his heart upon it, he will get it. What! in this age of the world? Why, certainly, if the Holy Ghost has not changed.

"Oh," says one, "I do not believe

in any such thing. There is no revelation now-a-days. There is no administration of angels; that is all visionary, all nonsense. There is no prophesying now-a-days by the gift of the Holy Ghost; there is no communion with the Eternal Father now. Jesus Christ has been shut out from the gaze of men for centuries and they will not see His face again? Why do people talk in that way? Because the Holy Ghost has ceased to work among the children of men. Hundreds of sects and thousands of preachers, but no Holy Ghost. Hosts of men claiming to be sent, but not one of them with authority from the Almighty. Trained to be preachers, paid to be preachers, desiring to be preachers, but no communion with the heavens, and therefore no authority from God. In fact they have repudiated the very idea of such a thing, and a man who declares that he has communion with the heavens and authority from God simply gets laughed at, and the cry is "Away with him, he is an imposter, let him be put to death," just as they did in the days of Jesus and in the days of the old Prophets.

Now in our own time, in the generation in which we live, a young man came forth bearing testimony that he had had a vision in which he beheld the Father and the Son; and the Lord told him that the world had gone astray and that the time was near at hand when the gospel should be restored in all its fullness, attended by all its ancient power, gifts and blessings. Afterwards he testified that divine beings had come down from on high and ordained him to the authority which they held when they were men in the flesh. He testified that John the Baptist, the same who baptised Jesus, came and ordained him to the same Priesthood that he held, and sent him as second forerunner to prepare the way before the second coming of the Redeemer. Afterwards he testified that Peter, James and John, who held the keys of the Apostleship in early times, came and ordained him to the same Apostleship which they held, and sent him forth to administer in the same way that they were authorized to administer when they were in the flesh. What was the consequence? All the world was turned against him, and particularly men professing to be ministers of the Gospel. "All such things," they said, "are done away with, do not listen to him, he is a vile imposter." But in spite of this he bore his testimony, and people who had been looking for the restoration of the everlasting Gospel received his ministry. His words penetrated their hearts; they repented, were baptized, and had hands laid upon them for the reception of the Holy Ghost. But did they get the Holy Ghost? So they say. They testified to having received the various gifts—the gift of tongues, the interpretation of tongues, prophecy, etc.; the lame were made to walk; the ears of the deaf were unstopped; the eyes of the blind were opened. They say, "I know that Jesus is the Christ; I know that Peter's testimony is true, and I know that this man, who is cast out as an imposter, is a prophet of God; the Holy Ghost so testifies to me. I am not dependent upon his testimony. God, my Father, has revealed this to me, and I know it." The work went on. Men were ordained with the same authority and went to the different nations and wherever they went the same effects followed—Jew or Gentile, bond or free, Scandinavian or German, Italian or French, English, Scotch, Welsh or Irish, all received this testimony; were baptized into the same spirit, and received the same gifts. This is why we are here dwelling together in these mountain valleys. We have all received the same gospel, the same testimony. Our testimony to all the world is we know that God lives; we know that Jesus is the Son of God; we know that the atonement was wrought out for us and all the world who will receive it; we know that we have received a remission of our sins; we know that the Lord has brought us up out of the miry clay and placed our feet upon a rock and put a new song in our mouths of everlasting praise to God and the Lamb. We are all looking forward to the second coming of Jesus, and the time is not far distant when He shall come and reign from pole to pole and from shore to shore. He will come to take vengeance on those that know not God, and obey not the gospel; to cleanse the earth as with the besom of destruction, and to subdue all things to Himself. Well, what did they do with this young man who bore this testimony

that the gospel in all its ancient purity and power had been restored to the earth? What did they do with him? They hunted him from place to place, from city to city, persecuting him on the right hand and on the left. So-called ministers of the gospel preached all manner of falsehoods against him. They stirred up the populace against him, and time and time again he was taken by wicked hands and cast into prison. Some forty-nine times he was accused of various crimes, but no conviction could be had. At last they got him into Carthage jail. A guard was placed around the prison to make his friends believe that he was safe, and just as soon as this idea was established, the mob with their faces blackened burst into the prison and slew the prophet and his brother Hyrum, who died for the truth and for the testimony of Jesus, the last words the Prophet was heard to say were, "O Lord, my God."

Joseph Smith, a prophet of God, was rejected of men like unto the ancient prophets. He came to a wicked and perverse generation. He came to a people who had turned away from God and followed after the ways of men. He came to a people who worshipped God with their lips, while their hearts were far from Him. He came to a people who loved darkness rather than light, and therefore they did the deeds of others who were in the same position in previous ages—they slew the prophet of God. His blood stains the soil of Illinois and of the United States. His blood smokes up to God with the blood of Abel and with the blood of all the martyrs, and will be laid at the door of a wicked and corrupt generation; for although all did not imbrue their hands in his blood, yet they consented to the deed and were ready to say, "served him right, we are glad he is out of the way." The same spirit is manifested toward our leaders to-day. The world would like to see them slaughtered too. What harm did Joseph Smith ever do the world. He bore testimony of these things to those who professed to believe in this book (the Bible) and who hug it to their bosoms and sing:

"Holy Bible, book divine,
Precious treasure thou art mine,"

And they rejected the very truths contained in that book, that this man, a prophet of the Lord, proclaimed by the power of the Holy Ghost.

We Latter-day Saints have gathered from all parts of the world to these valleys of the mountains, occupying a country north, south, east and west, for about 500 miles. Christ said that one of the signs of His coming would be that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This gospel is being preached as a witness unto all nations and the end is approaching. What else did he say in connection with this? "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Isaiah saw them coming "as a cloud and as the doves to their windows;" and through him the Lord has said, "I will say to the north, give up, and to the south, keep not back; bring my sons from afar, and my daughters from the ends of the earth." We have come from the nations of the earth to the tops of the mountains to erect a house to the God of Jacob, that we may learn of His ways and walk in his paths. God once more speaks to men on the earth; Jesus Christ has revealed Himself, and the Holy Ghost, the Comforter, the spirit of truth, makes manifest the things of the Father and of the Son. "The Lord shall suddenly come to His temple," and we partake of this sacrament to keep us in remembrance of this and to prepare ourselves, for the day is near at hand.

I bear my testimony to you, my brethren, sisters and friends, in all sincerity and soberness, before God and the angels, the heavens and the earth, that I know this work is true. I am not dependent upon another person for this knowledge. I know for myself I have received this Gospel in my heart; I have obeyed its ordinances; I have received of its spirit. I know that God lives. I know that this work will roll on. I know that the Gospel will be preached to every creature. I know that the honest and truth-loving, who dare meet the frowns of men, who dare face popular opinion, will come out from the sects and