

that provided that a man should not minister in the Gospel without the accompanying influences of the Holy Ghost. A man may be ordained; he may be commissioned and anointed; but without the Holy Ghost he is not qualified to preach the Gospel to the glory of the Lord. Jesus told His disciples that in His absence no man was authorized to preach the truth that He had proclaimed except the Holy Ghost accompanied him and he was endowed with power from on high. Nicodemus sought to know the mind and will of God. He went to Jesus by night and asked what he could do. Jesus taught him in all simplicity and told him that if a man was not born again he could not see the Kingdom of heaven. Nicodemus understood the natural birth, and he could not conceive how a man could be born the second time. Jesus said unto him, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." When Philip taught the eunuch the Gospel of Jesus, as he read from the scriptures, he explained to him the truth that had been revealed in the days of Jesus' ministrations. Having taught him the principle of baptism, he said to Philip, "See, here is water: what doth hinder me to be baptized?" Philip answered, "If thou believest with all thine heart, thou mayest." Then the first principle, according to Philip, who was a divine teacher, is that he must believe—believe that Jesus is, and that He is a rewarder of those who diligently seek Him; that He came to atone for the original sin; that as in Adam all die, so in Christ shall all be made alive, the innocent having suffered for the guilty. As an evidence that this principle is of the Lord and is included in the Gospel, we may refer to the statement of Peter on the day of Pentecost, when the Jews were pricked in their hearts at this preaching. They cried out, "Men and brethren, what shall we do?" Peter said unto them, "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. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." This was the Gospel as taught by Peter. This was the Gospel that John said he beheld the angel coming with from the realms of glory to preach to the inhabitants of the earth, after darkness had enveloped the earth and the priesthood had been taken from it.

What other things are included in this Gospel? The Lord, speaking through Malachi, said: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Jesus said of John the Baptist, "And if ye will receive it, this is Elias, which was for to come." It was said that the people of Sodom and Gomorrah should rise up in judgment against the people of Judea, for the works that Jesus wrought there were not wrought in Sodom and Gomorrah, yet God felt justified in destroying those cities. The people of Nineveh will rise up in judgment against the people of Judea, because they repented at the preaching of Jonah, and a greater than Jonah was in Jerusalem; yet they persecuted Him to death.

This Gospel that John saw the angel bearing to the earth was to be one that would command the respect and the attention of the people of the world, and if they rejected it, it would be to their condemnation, and God would be justified in condemning the inhabitants of the earth as He did in the days of Noah. And why is this justification brought about? Because Jesus said, "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

Now, in the revelation of John it was made plain to him that the Gospel was not only to be preached, wherein people were called to believe in Jesus, to be baptized for the remission of sins, to receive the laying on of hands for the reception of the Holy Ghost; but there was another voice heard, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." This was another principle that was revealed through these heavenly messengers, as John foresaw when he looked through the vista of future ages. How is this to be fulfilled? Why, we have the Revelation of John filled with words giving us to understand the condition of the inhabitants of the earth. It speaks of the mother of harlots, the great and abominable church. It speaks of a great many dissenters that should come out from that church. If she is the mother of harlots what are her daughters? There were woes proclaimed by John the Revelator upon these people, who were strangers to God and undertook to minister in His name without His authority. If you will read Mosheim's Ecclesiastical History you will find clearly portrayed the dissensions that occurred in the early days and the different forms of religion that were established. Who and where were the people that held communication with God? Where in the last few hundred years has there a Cornelius stood forth and said a heavenly messenger had visited him and told him where he could find a man possessing the Holy Priesthood? If such a man has stood forth he has been branded as an impostor. He has been told that he is living in a time when revelations are no longer given, when God no longer speaks, when the canon of scripture is full. Yet it is said. As it was in the days of Noah, so shall it be in the coming of the Son of man. How was it in Noah's day? He was found preaching the Gospel. It is said he proclaimed the means of salvation among those with whom he dwelt for one hundred and twenty years, and they did not repent. The people then had ample warning of the woe which should befall them. Now, if the people are to be warned and communicated with before the advent of the Son of man, as Jesus proclaimed it should be, where is there a people upon the earth that is open to receive that communication, in case the angel brings forth that Gospel, as John declared he should? We read that a young man named Joseph Smith dwelt in the State of New York. He prayed to God for light, as did Cornelius. He persisted in praying, in the midst of

the revivals that were abundant in the neighborhood in which he dwelt, and God sent an angel to this young man who told him that God was about to reveal the Gospel again from heaven. The Father also appeared and introduced Jesus to Joseph. If Paul heard the voice of Jesus, Joseph Smith received an admonition from God, in that the Father introduced him to His Son Jesus, and told him to hear Him. Joseph heard Him, and he was told that his name should be had for good and for evil among all people. He was told by these heavenly personages that the churches then extant possessed a form of godliness, but they denied the power of God. He was told if he would be humble and meek, that in due time he should receive communications that should make him wise unto salvation. He hearkened to the heavenly messengers. Then he was surrounded with evil spirits, with their darkness and gloom, and he was tempted and tried to see if he would give way to temptation and forsake the fountain of eternal truth. Is this to be wondered at? Jesus, when baptized by John, fasted forty days and was taken into the wilderness and tempted by the Evil one, and only the enlightening spirit and power of God sustained Him in the hour of his temptation. But he overcame and rebuked the adversary. He persisted in regarding sacredly the divine communication of His Eternal Father, and out of His weakness He became strong. He maintained the cause of His Father, and rebuked the Pharisees and Scribes that they could not confound Him. Thousands were led by the miraculous power he exhibited. Joseph Smith, like his Master, was tempted and tried; but he overcame and translated, by the gift and power of God, the record of the people of Ephraim dwelling upon this continent. In the midst of his adversity God raised up individuals that came proffering him aid. Martin Harris told me, as we stood upon the roof of the Kirtland Temple in the fall of 1837, that his relatives tried to imprison him, to confine him in an asylum, believing he was demented; but he put up his property to secure the printing of the Book of Mormon, and he rejoiced that he did so, for he knew that God justified him. I visited David Whitmer, January, 7th, 1838. It was early in the morning. Before me I saw an enfeebled man, deprived of the power of hearing distinctly. He was 83 years of age, I think, on that very day. His grandson shouted in his ear that I had come and desired to converse with him regarding the testimony he had to bear concerning the coming forth of the Book of Mormon. The old man turned and looked upon me, lifted his hand, and said, "My friend, I did behold an angel of God. I did hear him testify that Joseph Smith translated that book by the gift and power of God, and the testimony that I bear unto you is true." I turned to his son and grandson and remarked, "I presume that I will be the last one of our people that will be permitted to hear this man bear this testimony." On the 25th, I think, of that month, I read that he departed this life. While I sat in his presence a negress came and washed him and prepared him to partake of his morning meal. His son then took a cigar from a case, lit it, and placed it in the old gentleman's mouth, and he remarked as he received it: "You people don't believe in