

and July.

OFFICERS:

PRESIDENT GEORGE & SMITH.

Vice-Presidents: DANIEL H. WELLS, WILFORD WOODRUFF GRONGE Q. CANNON, JOSEPH F. SMITH.

GEORGE A. SMITH, DAN'L H. WELLS, W. WOODREFF, GEORGE Q. CANNON, JOHN W. WOORD, JOHN W. WOORD, JOHN T. CAINE, DAVID MCKENZIE.

Secretary: T. G. WEBBER. baptism for the remission of slus, but they do not administer that ordinance by im-

mersion. We also believe that when

tized for the remission of his sins, by one having sutborty to administer this ordi-nance, his sins will be forgiven. Not but

and his house, to bestow upon them the

phealed, before they were baptized

Peter saw that the Holy Ghost had

Holy Ghost, and they spake with tongues

been bestowed upon them, he turned to the Jewish brethren, and said -"Who can forbid water that these should be

On the Day of Pestscost, when we are id, three thousand were pricked in their sarts, and desired to know what they

elleved that Jesus was the Christ, ould not have been pricked in t earts and convicted of sin; but they

u in the m

thrist for the remission of you

haptized, seeing they have receiled Holy Ghost as well as we?"

what the Lord has, in some instance, record, forgiven the size of parties of We have some account, i

record, forgiven the size of parties be baptism. We have some account, in ancient and modern times, of the having done this. The Frophet Jo obtained a forgiveness of his size, be baptism, and size the gift of the Ghost, but the reason, probably, that there was no church that had

repented, and has been bap-

Treasurer: H. B CLAWSON Cashier: P. A. SCHEFTLER. mistant Cochiers:

DAVID O. CALDER. B. H. SCHHTTE

NOTICE.

that there was no church that had been organized after the antient pattern at the time he received the administration of the angels, and there being for stimuter authorized to administer baptism and the laying on of hands, the Lord in that in-stance dispensed with the forms and or-dinances recorded for that purpose in the New Testament, and granted unto him both these blessings-the forgiveness of ains and the gift of the Holy Ghost. Be-fore he was taptized he translated the greater part of the Book of Motion by the gift and power of the Holy Ghost, through the aid of the Urin and Therpulse. We have an account of at least one in-THE GENERAL MEETING OF Stockholders of Zlou's Co-operativ Institution, to be hold on Satu day, April 4th, 1874, at the Old Taberna will meet and adjourn to Saturday, May 2nd, 1874, at same place.

BRIGHAM YOUNG. G. WEBBER. Secretary

Salt Lake City, April 2nd, 1874.



hearts, and desired to know what they should do; the answer given was that they should repent of their sins. They already believed, before they repented, the testimony of Peter and the rest of the Apostles that Jeaus was the very Christ; they believed these Old Testament Scriptures that related to him, which were quoted by the Apostle Peter on that occasiou; and they were pricked in their hearts. If they had not IN THE SAME ROOM AND SUDGE FOR THE VSELVES CALL AND HEAR THEM. We sell on Monthly Instalments give Three Months' lessons

DAYNES & SON. Agents for Estey and Prince Organ SALT LAKE CITY.

and disease; for they only attend to their duties-they pray but neglect lieve in Christ also believe hey were to give a certain blast w orms, and all the people were to host, then the walls were to fall pentance hence, so far as faith Son Jesus Christ Lord hear prayer and heal the sick just as well without laying on of hands and anomiting with oil as with?" He could have thrown down the walls of Jericho there are few distinguishing charcould not the Lord Now, could not the hold have process? Ohyes, but he did not see proper to do so, he wanted to try the faith of that people, whether they would be obedient to that which as required of them. When they had shown their faith by their works, tween us and the outside We also believe that it is important for every person who wishes to be bap tain the forgiveness of his sins to be bap without the children of Israel walking around them, and blowing rams' horns but the Lord has a form, then why not tain the forgiveness of his sins to be dap-tized in water-immered in the name of the Father, and of the Son, and of the Holy Ghost, for their remission. In this we differ with most of the religious world. I believe that the sect which is generally called Campbellites believe in being bap-tized in water for the remission of sins. But they baptism for the remission of sins, but they

have shown that on of our sins. When we have faith hough to have hands laid upon us for the reception of the Holy Ghost, after thin baptized, the Lord sees that we are com olying with the institution fom, and he is willing to h ing of the Holy Ghost. ir sacrament before the Lord, accord to his commandments, we witness be ore him that we are willing to keep commandments; but when, without exand the influence of the Holy Spirit, which would otherwise enjoy inte, is withheld from us. Let none experiment on this, let no Lat ter day Saints neglect to come to meeting when it is their privilege to do so, and also neglet this divine ordinance which the the when it is their privilege to do so, and also meglect this divine ordinance which use and always exercise faith to be healed of the death and sufferings of his Son; for if they continue to do this without any rea-sonable excuse, they will soon begin to be darkened in their minds. Hence you see, that all these ordinances, however simple in their nature, sre instituted of the Lord, and if we have not faith sufficient to com-ply with them, if proves that we have not much faith in God. The sposite James my faith by my works, and I will above these my faith by my works." Faith without works is dead, being al ne. Men may which the Lord has promised. We will pass on, however, in taking up the distin-guishing charasteristics, between the Lead-the really does stretch forth his faunt to prove the stretch forth his faunt to the really does stretch forth his faunt to and the sick, and that he does raise them up from the very point of death, and re-will the real the sick, and that he does raise them whill at the sick, and that he does raise them whill at the sick, and that he does raise them whill at the sick, and that he does raise them whill at the sick, and that he does raise them whill athe sick the they do not attend to the ordinances of heaven, we know that their faith is a dead faith, and will not obtain the blessings which the Lord has promised. We will pass on, however, in taking up the distin-guishing characteristics, between the Laf-ter day Saints and other religious denomi-

nations. We shall, however, have to dwell briefly on the different points, for there are many things wherein we differ. When the baptized believer has received the gift and power of the Holy Ghost, the ication is What will be its manifestations, c., and how are we, as Latter day Saints, know that we have received the Holy

levers in Christ to know that they vers, such as the nowledge? They are to know it by the ouring out of the Holy Ghost upon em. How an 1 to know when the Holy hem. How and out upon me, or how are host is poured out upon me, or how are rou to know? We would not know only or comparing with the Scriptures, or by ground, or cause us to fall down on atrill kind of a shape, or that would to away our strengh and all our memory a understanding, should we not know mee that no such spirit was acceptable he sight of the Kein Conter reading also hot know, that it does not operate a hot know, that it does not operate a? When the Holy Ghost rests upon

you shall receive the Holy Ghost." Can not every person, who reflects a moment on this passage, see that the remusion of sins and the floty Ghost, were two blessthe servants and handmaidens of the Lord, it imparts a variety of gifts, not all to one man, and not the same to every in-dividual; but it gives to one, one gift, and to another, another. For instance is gives of "peaking to some the gift of windom. Now, what ing the Cor is it to receive the word of wisdom? the best gift When a person receives, by the power of tonguca" do the Holy Ghost, the word or gift of wis-is he that is ople of Samaria neared and Phillp, they also believed and repented, and they were baptized, and there was great joy in that city. No doubt their sins were then remitted, an event which would cause joy and satisfaction among the Samaritans. But there was not om, he receives revelation. Her another point in which we did religious world sends we did

with he religious that is they did not when a New Testament, that is, they did not when a this church arose; but of late years, since p this church arose; but of late years, since p the rise of this church, many of them the rise of this church, many of them

the very fact that all the burch of God has been roo No wonder, then, that the very nation, kindred, to be preached ecause there was no nation, peo dred or tongue upon the face of the whol earth that had that gospel, and a churc

him. It requires faith on the part of aith as well as their frie an infant child is sick, it, of course, is no friends can exercise faith on its be and friends can exercise faith on its be-half, as was done in ancient times. Some-times sickness will deprive an adult person of his senses, in that case his friends may exercise faith for him. But where there is no faith in God, as in the case of infants, his servants may prevail, and heal the the sector of the prepare for the re-organizaalways the case. For earth, and to prepare for the re a man as Faul was, a tion of his church among men to the ancient pattern. It was ab necessary that, the gospel should ndker those who were sick, devils would flee and the sick would be healed, I say that as minister its ordinances, baptism for the remission of sins, and the laying on of hands for the biptism of fire and the Holy the sick would be healed, I say that as great a map as he, was obliged on a certain occasion to leave one of his fellow laborers in the ministry sick at Miletus. Why? Because he had not faith. People may sometimes have faith, and at other times they do not exercise it; sometimes people ade appointed unto death, and in such enses, the administrations of the elders are not likely to be effectual. If believers would always exercise faith to be healed of Ghost: authority to build up the church and kingdom on the earth, that the Holy Ghost might again be poured out as in an-cient times, that the people might receive cof, and that they m t. All this the s Bo far as the organization of th hurch and the administration of its ordinances are concerned, between the Latter-

But suppose we speak still further ple, and that is the authority t I might be baptized by a perso and that baptism would never be acknowledged in the eternal worlds. I might ever so sincere; and I might receive the dinance 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

heal the sick, and that he does raise them up from the very point of death, and re-store them, almost instantly, to health and atrength. Knowing this to be the case, the afflicted Saints have faith in the ordinances and they continue sending for the Elders, and God theses their administrations. Then, if i received a spirit by which, in the mame of Jesus Christ, I was canabled to rebuke dekness, and that sickness was rabuked, and the persons were raised up, should 1 mit may from the filter that is consistent to be in the person to believe that i and the person to believe that i should I not have reason to believe that I had received that true spirit of the gospel, called the Holy Ghost? I certainly should. under certain circumstances, should I not know that it was a revelation from God? I think I should know, just as well as the ancient prophets knew when they received a revelation. If I received knowledge by recting him what ordin a revelation. If I received knowledge by revelation, concerning this, that or the other thind or principle, would not that be a testimory to me that I had received the Hofy Ghost? Again, if I was sick and aflicted and in great pain, and I sent for the idens of the church to come and pray for ne and to rebuke the disease which was vants, and that he had really and ter verified his promise? Certainly, To another is given the gift of prophe or forefelling fature events. Among

for nothing. This is the reason why the Lord manded this people-the Latter day Salats ok of Morm ptized into the Baptist chu tized into the Baptist church, and they had to come into our church. The Pro-

he church was organized, on the 6th day April, 1830, consisting of six members, on of hands for the baptism of fire ity then sent down afresh from heaven has s church been enabled to pass along and receive the greaf bles Lord has bestowell upon

will pass along. I was saying, a little while ago there is nothing in the New Testaw prove that the gifts which were given t d enjoyed by the ancient ng the true people church of Christ on the earth there have been all its members, including apostles, prophets, speakers in tongues, interpret-ers of tongues, discerners of spirits, those having the gift of healing ac.; and when energians there, base dispressed, the the earth, and then authority, revelation. ophecy, and the ministration of ange he 18th chapter of Paul's first epistle t ch, until that 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 Jesus was sieeping in the tomb his spirit went and preached to them that were dis-obedient in the days of Noah. They probably did not have a good opportunity in the days of Noab. There were on four persons to warn them, and they we multiplied by millions and millions] all parts of the earth, and all except Nos upon us, but the time will come when tongues will cease and prophecy will fail: that time will be, when the church has be-come 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 prophecy in part. We have some gifts, but we do not possess them in their full-ness: but when we see our resurrected and his family were swept off by the flo and cast into prison, and they were ke there some two thousand years, then Jes went to preach the gospel to them, as it is written in the fourth chapter of

the first epistle of Peter-"For, this cause was the gospel preached ed to them that are dead that they mig ness; but when we seecive our resurrected bodies, and that which is perfect is come, we shall have no need of the gift of heal-ing, because there will be none sick, for all will be immortal. There will be no be judged according to men in the fles and live according to God in the Spirit Now, if the gospel was preached to the who were dead, to the old antediluvia who perished over two thousand years to fore Jesus was put to death, for what pu pose was it preached? That they migh have the same privilege of bearing an obeying the gospel that those have who a in the flosh, and of being judged thereb "But," says one, "they cannot obey it 1 the spirit world." They can in part, the can obey it so far as believing in Jesus concerned, and repenting of their sins, for repentance and faith are both acts of the mind; but when it couces to baptism. ed in those days of prophecy in need in those days, of prophecy in part, because everything will be open and un-derstood 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 merel to convince the world, but Faul inform as in another chapter that they were in as in another chapter the unbeliever but al-tended not only for the unbeliever but al-so for the believer. When Jesus ascend-ed up on high, Faul says that belied cap-tivity captive and gave gifts unto men-He gave some apostles, some prophets He gave some apostles, and teachers the Lord revealed himself, you may know that that man has no authority from God. Why not? Because the Bible asys-"No man taketh this honor unto himself"-speaking of the pricetheod-"Save be be called of God as was Aaron." Now turn some evangelists. What for? Paul informs us that bese gifts for the per ives merely to convince unbellevers establish the gospel, but for the peting of the Samts? Now do you know feeting of the Sainta? Now do you kno does any one know, how the Sainta Gad can be made perfect without the gifta? How can the members of a chur which has not any inspired apostles a inspired prophets, he made perfect. "C but," says one, "we have some of the gifta," "What ale they?" "Why, ation: that is, it was a new ren recting him what ordinance to use, how to set him spart, and giving all the particu-iars of his calling and ordination to the ministry, and what his dutics were to be after ordination. All this was given by and do away with the other after ordination. All this was given by new revelation. No man can receive the priesthood, neither officiate in its ordi-nances acceptably, unless he is called of God as was fairon. If Aaron was called by new revelation then all others who have this authority must be dailed in the same way, or their authority is not valid, and all or unances administered under it are good for nothing. istency in the same verse? Is there any intency in that? Is it right, can we justified before the heavens in taking

laim two or three of these and do swa Il the rest. The Latter-day Saints will do this; they have been traditionated rk of the ork of the mi or the edifying

been called of God, and pretends to bring o me the gospel, and has no divine aunot bound to obey his m ulres a man that is authorized down sister it. Our fathers have gone down the grave without having bad such a that many of those carly settlers the grave without having bad such a their graves, wer requires a man that is auti to the grave without having nan to administer the gospel to them; the | gone Lord is no respecter of persons. It is written in the Scriptures that except a man pure and upright as me born of water and of the spirit he can are now f that is so, and our fathers have gone own to the grave and have not had an oprunity to be baptized in water for old countries. The generation of their sins by men hav-rathers has been sour some cleven generation of the source of the ng 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 purwater, as well as of the spirit, they can in no wise enter into his kingdom. The pur-pose then for which bardies in the bard having the privilege of hearing and obay-ing the gospel in the flesh, that though in the spirit, they may have the annual obay. of eternal life, as we have. Josus was ver before the flood. A host who lived in those days perished in the flood and were shut up in prison; and while the body o

aind; but when it counce to baptism

a the fiesh, shall order that they may

s he rose to newness of life, so may or whom the ordinance of baptism

aim to a more glorious resurrectio

f our Lord and Savior Jeeus

stered, by the

ays accompanies

fiesh, shall be baptized for

no links left out of the ch



uny of them?

Late of Washington, D. C. Main Street, four doors fio the Post Office.

ad D: COOPERIS ATTORNEY AND SOLICITO ng born of or immersed in water, they can tot do it; God has ordalized that men, here SUTMERLAND & BAT

> Counselors st Lie Pitth Door East of Deseret Bonk.

alt Lake City.

OlseO¹ Du - 00 1 11 ET D

