

ples are concerned, as preached in ancient days.

Now then let us consider this gospel, so far as the power of it is concerned. We have shown you how to obtain the remission of sins and the gift of the Holy Ghost. Now what are the powers of this Holy Ghost, as promised to the believer? for we have seen that the promise is not a limited one. When the apostle made the promise on the day of pentecost he said, "the promise is to you,"—a large multitude; and it is not only to you, but "to your children," meaning the then rising generation; and not only to "you and your children," but "to all afar off,"—meaning the distant nations of the earth, and to all that "the Lord our God shall call," every human creature on the face of the earth that has the gospel preached to him has the promise of the Holy Ghost, if he or she will yield obedience.

Now what are the powers of the Holy Ghost? What are its gifts and blessings? How are we to know when we receive the Holy Ghost? I will mention the Scriptural account of the blessings and gifts that pertain to the Holy Spirit. You read the 12th chapter of 1st Corinthians and you will have a description of the various powers and gifts of the Holy Ghost. We there learn that God gave to every man, that is every man in the Church, the demonstration of the Holy Spirit to profit withal. Says Paul "We are all baptized into the same body by the same spirit." That is, they were not baptized into half a dozen or a hundred different bodies, or denominations of people, called Christians; but they were all baptized into the same body, by the same spirit, and all made partakers of the gifts of that spirit, enjoying the blessings and powers of the same. The members constituting the body of Christ are diversified; and being filled with the Holy Ghost, it operates in various ways. "To one," says Paul, "is given through the spirit the word of wisdom; to another is given by the same spirit, the word of knowledge; to another is given faith by the same spirit; to another the gift of healing; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; and to another the interpretation of tongues; but all these work after that one and the selfsame spirit, severally as He will."

Here then we see what it is that constitutes the body of Christ, or in other words His Church. First those principles that I have named,—faith, repentance and baptism for the remission of sins; then the laying on of hands for the reception of the Holy Ghost; then, when the spirit falls upon the Church, it diversifies all these gifts that are named throughout the whole body of the Church. This agrees with the promise that Jesus made when he gave the great, last commission to His apostles to preach the gospel in all the world to every creature. On that occasion He made certain promises to every creature that should dwell on the earth. Said He, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe: 'In my name they shall cast out devils.'" Now, notice, this promise was not exclusively made to the Apostles, they were the ones who received the commission to go and preach the gospel; but the promises that I am now repeating were made to all persons in the world that should believe that gospel they preached. They who believed should not only have the gift of salvation conferred upon them, but, "these signs shall follow them that believe. In my name they shall cast out devils, they shall speak with new tongues; and if they take up serpents, or drink any deadly thing they shall not hurt them, and they shall lay hands on the sick and they shall recover."

These are the gifts of that ancient gospel,—the powers that pertained to the baptism of the Holy Spirit, promised to every believer in the world. These were the powers that were remarkable in the Church of the living God, and which constituted that Church the body of Christ.

Now, we will inquire where has this body of Christ been during the last seventeen hundred years? Has it existed among the Greeks or Roman Catholics? or has it existed among the Protestant denominations for the past two or three centuries? No; these gifts have been banished from the earth for several centuries and the universal cry in the religious world of Christendom is that "These gifts were only intended for the first age of Christianity." But if these gifts are part of the gospel, you do them away and you do away with the gospel. Let us quote a passage to prove that these gifts were to remain among the true believers so long as true believers should be on the earth. We have already quoted one passage to prove this, which is to be found in the last chapter of Mark, where all believers in the four quarters of the earth are promised that certain signs should follow them. Another passage you will find in the epistle of Paul to the Ephesians, which says that when Jesus ascended up on high He led captivity captive, and gave gifts unto men. He gave some apostles, some prophets, some evangelists, pastors and teachers. All these various gifts that I have quoted were given unto men when Jesus ascended up on high.

What was the purpose for which they were given? Were they given, as the Christian world say, merely for the sake of establishing the gospel, and when that was

thoroughly established they were no longer necessary? Is this the language of the ancient apostle? Hear what he says:—"They were given for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ,"—the Church. Now, if they were given for these three special purposes, let us inquire whether they are needed for these purposes at the present day? Is the work of the ministry needed now? "O, yes," all denominations will tell you that the work of the ministry is needed now. Well, recollect that, according to the words of the Apostle Paul, these gifts were given for the work of the ministry. You take away these gifts, and how can there be a ministry? There can only be a false ministry,—only those who have no power of God with them,—a ministry that God has nothing to do with. They may go and preach, but their preaching is as powerless as the preaching of the heathen priests.

Another purpose for which these gifts were given was for the perfecting of the Saints. Can Saints be perfected now, any more than in the days of Paul, without the gifts of prophecy, revelation, visions, the ministration of angels, tongues, the interpretation of tongues, healing, wisdom and knowledge by the power and spirit of God? If they can be perfected without these gifts then we have a new gospel, and not the everlasting gospel spoken of by the ancient apostle. But it seems that mankind, at the present day, have so fallen into tradition, and have preached a gospel without its gifts so long, that I have no doubt there are thousands of them who really believe it, and believe that God will acknowledge their gospels to be divine, and acknowledge their churches to be His church. It is the greatest piece of foolishness that could possibly be conjured up in the minds of men to suppose that the church of the living God could be here without inspired prophets and apostles in it! How could Saints be perfected? Has God altered the gospel or changed that pattern of things that is recorded in the New Testament? Has He predicted that the time should come when the Saints should no longer need the gifts to perfect them, or that they should be perfected by the learning and wisdom of man? If He has introduced, or designs to introduce, any such order of things He has not told us anything about it, but has left us entirely in ignorance on the subject. If His people are to be perfected by learning, or by men studying years and years, poring over the theology of the day, if anything of this kind is intended to perfect the children of men, then I don't read the Scriptures aright; for I am told in the Scriptures that God gave these gifts specially, because we cannot be perfected without them. They were given, says Paul, for the edifying of the body of Christ. O, how much the Christian world seem to be edified at the present day! If they can hear a minister use very flowery language, a great deal of oratory, and bring into his subject, as it were, all the various parts and points of logic and rhetoric, their ears are tickled, and they feel that they are wonderfully edified, but it is a false edification. The edification the Scriptures speak of are those miraculous gifts that Jesus gave when he ascended up on high. Without them the world is liable to be deceived and carried away by every wind of doctrine that is incorrect; and Paul tells us that they were given for the edifying of the body of Christ until we all come to 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 fullness of Christ. That is, they were never to cease, they were never to be done away until the Church arrived at that period when they should no longer look through a glass darkly, but see face to face, and become immortal and be exalted to His presence; then these gifts would no longer be necessary. The gift of healing will no longer be needed when we are all immortal; there will be no need of the gift of tongues or interpretation when all have one language.

Besides being designed to bring the Saints to this state of perfection these gifts were also intended to prevent the church from being carried about by every wind of doctrine by the sleight of men and their cunning craftiness whereby they lie in wait to deceive. You take a people who have not these gifts, and you will see them carried about by every wind of doctrine. One leaning to the Methodist, another after the Baptists, another after the Presbyterians, and another after this sect and another after that. They have not the gifts necessary to keep them in the unity of the faith; and not being kept in the unity of the faith, not having the power to call upon God and receive revelations from Him to guide and direct them in regard to doctrine and principle, they are overcome by the power and persuasion of the children of men, by their sleight and cunning craftiness until they are overpowered and dragged away, as it were, into every species of wild enthusiasm, the doctrines of men. So much for the gospel as taught by holy and inspired men in former days. Now for another part of my subject.

I told you that God had revealed an ancient Bible,—the Bible of ancient America, by the ministration of an angel, sent forth from heaven. What does it contain? A record of this same gospel that I have already named. "But," says one, "we have a record of that already, in the New Testament; what is the use of another record of it?" In answering that question, I will ask

another. When Matthew had written his gospel, what was the use of Mark writing one afterwards; and when Matthew and Mark had each written the gospel what was the use of Luke writing it; and when these three had written it what was the use of John the Revelator writing another record of it? And so we might go on and say, after Matthew, Mark, Luke and John had written why should God reveal to us another Bible containing the same gospel? I will tell you,—It is because God intends to give just as many witnesses to the children of men as seems Him good. If we have the testimony and witness of the Jewish nation on the eastern continent to that everlasting gospel, is it not reasonable that God should also give us the testimony of the inhabitants who formerly lived on the great western world. Let us reason together on this subject. The infidel says, "Why was the Lord so narrow in His feeling that He confined His operations to that little spot of ground called Palestine? Why didn't He reveal His will, requirements and laws to other nations?" This is one of the arguments of the infidel, and it is very good so far as it goes. The infidel sometimes happens to hit upon some truth. I would say the same. God had a people here in ancient America, there is no mistake about this, and all who want to know for certain in regard to this Continent being settled, just read the history of its antiquities,—read the works of Stevens and Catherwood and many others, on the great and mighty ancient cities whose ruins are seen on various parts of this Continent, especially in Central America and the northern part of South America. Ruins, too, that not only speak of a former civilization of the inhabitants who dwelt there, but which show that they were a people who understood the arts,—understood building magnificent cities, temples and great palaces. They were a very different people from the present aboriginal inhabitants of the Continent.

Now if God had a people living on this Continent ages and ages ago would it not be reasonable that He should speak to them as well as to the people of Asia? Reflect upon it for a few moments! Why should God leave the great western world out of the plan of salvation? Has He not declared Himself to be an impartial Being? And if He is impartial would He not remember those who are of the same blood? We are all created by the same Creator; the inhabitants of the four quarters of the earth descended from the same parentage; they are all of the same blood, and consequently they are immortal beings, and have souls to be saved. Then was it not needful, in order to be saved, that the fulness of the gospel should be revealed to the people of the West as well as to the people of the East? Now, Reason, independent of anything else, would say that it would be perfectly Godlike for Him to reveal Himself to the people of ancient America as well as to the people of the eastern world; that they might know about Jesus, and the atonement that He wrought out, and be made partakers of the same gifts and blessings as the children of God in the eastern lands. This is a reasonable conclusion to come to.

And again, if God did reveal to the people of this continent the plan of salvation, showing that he is an impartial Being, why should it be thought incredible by the learned or by any reflecting person that He should bring these revelations to light, especially when He had promised, according to what you heard this forenoon, to send an angel with the everlasting gospel to be preached to every people, nation and kindred under the whole heaven? Why not bring to light, by the ministration of an angel, the record of the gospel that was preached here on this Western hemisphere?

Perhaps some may say that we have neither witness nor testimony, save it be the Book of Mormon, and the living witnesses whose names are attached to that book, that the people of this Continent knew anything about God or about revelation. But let me inform such persons that they are mistaken. Only a few years ago,—in 1835, thirty-eight years after the plates of the Book of Mormon were taken out of the earth by Joseph Smith, one of the great mounds in the State of Ohio was opened, near Newark, in Licking County. It was a very large mound: it measured, before they began to cart away the stones and dirt, 580 feet in circumference, and was from forty to fifty feet in height. After they had carted away from this mound several thousand loads of dirt and stone, for the purpose of canalizing or fixing a canal, they found on the outer edge near the circumference of the base of this mound, just within the circle, several smaller mounds, built entirely of fire clay, that had the appearance of putty. When digging into one of these smaller mounds they came to something that had the appearance of wood, and after having removed the upper surface of it, they found a trough, and in that trough several metallic rings, probably the ancient coins of the country. They also found that the interior trough had been lined with some kind of cloth, but it was in such a state of decomposition that only the least bit of it would hold together, not even a piece as large as your thumb nail. There were also some human bones in this trough and a lock of fine black hair. Underneath this trough, still further down in the fire clay, they found a stone, and when it was taken out they found that it was hollow and that there was something inside of it. They found by inspection that it had been cemented

together with hard cement. With considerable exertion they broke the stone in two. It was oval, or elliptical in form. They separated it where it was cemented together, and in the inside they found another kind of stone on which was engraved the Ten Commandments in the ancient Hebrew. This stone was immediately sent to Cincinnati, where many learned men saw it and they declared the inscriptions were in ancient Hebrew, and translated the Ten Commandments. The stone was nearly seven inches long, nearly three inches wide, and almost two in thickness. On one side of it there was a depression, and in this depression was a raised profile, the likeness of a man clothed with a robe,—that is, carved out of the stone, with his left side partially facing the beholder, and the robe and girdle upon his left shoulder; he had also a turban on. Over his head was written in Hebrew, Moshe, which is the Hebrew name for Moses. They therefore represented this person, thus carved out, as Moses. Around about him, that is on the various sides of the stone, were written the ten commandments in ancient Hebrew.

Now, what does this prove? It proves that the inhabitants of this country were acquainted with the revelations of heaven,—those given to Moses; and if they understood these would they not naturally look forward to the coming of the Messiah? Would they not look for the Lord to raise up such a being, which their law indicated by types? And when that being came is it to be supposed that he would leave the inhabitants of America ignorant concerning that event? By no means. He would not forget them. And this record,—the Book of Mormon, gives us an account of that very people.

Let me here state that I have seen this stone; with my own eyes I have seen the Hebrew engravings upon it; and though many of the characters were altered in shape from the present Hebrew, yet I had sufficient knowledge of them to understand and know how to translate the inscription. This stone was sent to the New York Ethnological Society, and while there by the politeness of the secretary of the Society I had the pleasure of seeing it. Another mound was opened in the same county in Ohio and out of it were taken stones with other Hebrew inscriptions; and in 1860 and 1865 there were several of these antiquities exhumed with Hebrew characters on, and one with characters that were not Hebrew, and which the learned could not translate, showing that the people of this continent not only understood the Hebrew, but some other kind of an alphabet. This book,—the Book of Mormon, informs us that the Lord brought the colony to this country six hundred years before Christ, and that he brought them from Jerusalem. Was there anything connected with these ancient characters that would indicate such a great antiquity? Yes. The Hebrew, since six hundred years before Christ, every learned scholar knows, has been greatly altered in the shape of its characters. It now has square characters, with vowel points; that is, the form of the Hebrew characters now is entirely different in many respects from the ancient characters, such as are found in coins and engravings lately exhumed in Palestine. Moreover since the period that colony was brought to America, not only have the forms of the Hebrew characters been changed, but some fourteen different new characters have been introduced. Now, the stones taken from these mounds, on which the ten commandments were engraved, had none of these new characters, which shows that the inscriptions were of a more ancient date than the modern Hebrew. Still further. The Hebrew as it now stands, has a great many of what are termed final characters that it did not have six hundred years before Christ. You do not find these characters on these stones that were taken out of the Ohio mounds. All these circumstances prove, pointedly, the great antiquity of the people who formed these mounds and wrote the characters on these stones.

The Book of Mormon informs us, that they understood the Egyptian as well as the Hebrew. They kept many of their records in the Egyptian character as well as the Hebrew character. That book also informs us that Jesus, after he was crucified in Jerusalem, appeared on this American continent, and commanded the people to do away with the law of Moses which their fathers were in possession of and kept; and He introduced the everlasting gospel in their midst; and he commanded them to write it on the plates, from which this book was translated. Thus you see that this is a record of the everlasting gospel, as Jesus, Himself, administered it to the people of this continent eighteen hundred years ago, that is, after his resurrection from the dead, and after he had finished His mini try in Jerusalem.

On what part of this Continent did Jesus appear? He appeared in what is now termed the northern part of South America, where they had a temple built, at which place the people were gathered together, some twenty-five hundred in number, marvelling and wondering at the great earthquake that had taken place on this and, which had destroyed so many cities, &c., and the great darkness that had overshadowed the land, which was a sign given them by prophecy concerning the crucifixion of Christ. They were marvelling and wondering about it, and while they were talking over it, nearly a year after the resurrection of Jesus, they heard a voice in the heavens, and casting their eyes heav-