

ter how many generations come and go, believers in Him are required to eat bread and drink wine in remembrance of His death and sufferings until He comes again. Why are they required to do this? To witness unto the Father, to Jesus and to the angels that they are believers in, and desire to follow Him in the regeneration, keep His commandments, build up His kingdom, revere His name and serve Him with an undivided heart, that they may be worthy to eat and drink with Him in His Father's kingdom. This is why the Latter-day Saints partake of the ordinance of the Lord's Supper.

I know that in the Christian world sermon after sermon is preached on this subject; yet people there differ in their belief concerning these emblems. The Mother Church of the Christian world believes that the bread becomes the actual flesh of Jesus, and that the wine becomes His blood; this is preposterous to me. It is bread, and it is wine; but both are blessed to the souls of those who partake thereof. But to be followers of the Lord Jesus more is required than merely to partake of the bread and wine,—the emblems of His death and suffering,—it is necessary that strict obedience be rendered to His requirements.

On one occasion when the Savior was speaking to His disciples He gave them a mission, saying: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them: they shall lay hands on the sick, and they shall recover." These are the words spoken by Jesus when He sent His disciples forth to preach the gospel.

In the search after truth, those who are unconverted might say with propriety that where the signs follow believers there is the gospel. Yet, in the Christian world, it is generally conceded that signs are no longer necessary, and that miracles are not needed now, and were given in the days of Jesus merely to establish the validity of the gospel He preached and the authenticity of His mission from Heaven to earth. I do not so understand it. I think if I had lived in the days of Jesus my mind would have been led very much as it is now. I do not want to see a miracle to confirm the truth of any doctrine or saying that is revealed to me. If I can see that it is calculated to purify the hearts of the people and to sanctify their affections, and to reconcile them to God and to His law and government, it satisfies me; and so far as this goes I might say that I am like the Christian world, in the belief that miracles are no longer needed. But I believe that miracles are as absolutely necessary now as they ever were. Yet I will say with regard to miracles there is no such thing save to the ignorant,—that is, there never was a result wrought out by God or by any of His creatures without there being a cause for it. There may be results, the causes of which we do not see or understand, and what we call miracles are no more than this,—they are the results or effects of causes hidden from our understandings.

This, in my own mind, is argued out perfectly, upon natural principles. It is natural for me to believe that, if I plough the ground and sow wheat, in the proper season I shall reap a crop of wheat; this is the natural result. It was precisely so with the miracles that Jesus wrought upon the earth. At the wedding in Cana of Galilee, when they had drunk all the wine they went to the Savior and asked Him what they should do. He ordered them to fill up their pots with water, and after having done so they drew forth of that water and found that it was wine. I believe that was real wine; I do not believe that it was done on the principle that such things are done in these days by wicked men, who, by means of what they term psychology, electro-biology, mesmerism, &c., influence men and make them believe that water is wine, and other things of a similar character. The Savior converted the water into wine. He knew how to call the necessary elements together in order to fill the water with the properties of wine. The elements are all around us; we eat, drink and breathe them, and Jesus, understanding the process of calling them together, performed no miracle except to those who were ignorant of that process. It was the same with the woman who was healed by touching the hem of his garment; she was healed by faith, but it was no

miracle to Jesus. He understood the process, and although He was pressed by the crowd, behind and before, and on each side, so that He could scarcely make His way through it, the moment she touched Him He felt virtue leave Him and enquired who touched Him. This was no miracle to Him. He had the issues of life and death in His power; He had power to lay down His life and power to take it up again. This is what He says, and we must believe this if we believe the history of the Savior and the sayings of the Apostles recorded in the New Testament. Jesus had this power in and of Himself; the Father bequeathed it to Him; it was His legacy, and He had the power to lay down His life and take it again. He had the streams and issues of life within Him and when He said "LIVE" to individuals, they lived. The diseases that are and ever have been prevalent among the human family are from beneath, and are entailed upon them through the fall,—through the disobedience of our first parents; but Jesus, having the issues of life at His command, could counteract those diseases at His pleasure. The case of the Centurion's servant is a striking instance of this. The Centurion sent and besought Jesus to heal his servant. "Say in a word," said he, "and my servant shall be healed." Jesus, seeing the man's earnestness and solicitude, said: "I have not found so great faith, no, not in Israel." And it is said that they who were sent, returned to the Centurion's house and found the servant healed. Jesus counteracted the disease preying upon the system of this man, but to Himself, knowing the principle by which the disease was rebuked, it was no miracle.

But these miracles or manifestations of the power of God, though not believed in by the Christian world, are necessary for you and me and for all who wish to be blessed by their means. Some may say "How are we to obtain them?" I answer by obedience to all the commandments of God in the gospel of life and salvation. After obedience to these requirements an individual is entitled to and may enjoy the blessing of miracles just as well as Jesus did. To the same degree? Perhaps not. Very few on the earth have ever had power to raise the dead. We read that Peter did. But it was a common thing for Jesus to raise the dead, heal the sick, make the deaf to hear, the blind to see and the lame to walk; and every person is entitled to those things according to the obedience and faithfulness inherent in him. When do we need them? I will tell you when I need them,—when my family is sick, and they need something to counteract the principle of death working in their systems. Under such circumstances some might want to administer an emetic to the sick, which might be very well if they lacked faith; but if we have faith to feel that the issues of life and death are in our power, we can say to disease: "be ye rebuked in the name of Jesus, and let life and health come into the system of this individual, from God, to counteract this disease;" and our faith will bring this by the laying on of hands by administering the ordinances of the holy gospel.

I am happy to say I have never been under the necessity of calling a doctor to my family for forty years. I have had them in my family, but not from necessity. I like them when they are gentlemen; when they are wise and full of intelligence I am very fond of them; but I do not ask them to doctor my family in any case; and there are no circumstances under which I think them necessary except in case of a broken bone, or where skillful mechanical or surgical aid is necessary. But to call a doctor to my family to administer physic to them, I am not under the necessity of doing it. Is this so? Yes, it is; and if the experiment could be tried, independent of the gospel and of faith, in any community, I care not where, nor for what length of time, of having any number of persons, with regularly qualified physicians to attend them; and the same number without such physicians, but who will doctor themselves according to nature and their own judgments, among that portion without doctors, there would be less sickness and fewer deaths than among those who had their doctors. The experience of the Latter-day Saints in Utah confirms this. When we first came here we had no sickness, and we had no sickness until we had doctors. When they began to obey the gospel they did not want to dig in the field, hoe potatoes, go to the canyon for lumber or wood, to secure for themselves and families the necessities

of life; but they wanted to live by doctoring the people, and from that time on, as we got richer and built warm houses, and have lived more richly, indulging in sweet cake, plum pudding, roast beef and so on, we have had more or less disease among us. Perhaps I have said enough about doctors.

I say, again, however, that it is absolutely necessary that we all possess the gift God has seen fit to bestow upon His children to counteract the power of death. How long? To live for ever? O no, men must die; it is the decree of the Almighty that all men shall die within the thousand years. Said He "In the day that thou eatest thereof thou shalt surely die." This body must sleep in the bosom of mother earth; this is the decree of the Almighty, hence it is necessary that all must die of disease or old age, but for all that, to my certain knowledge, the sick in hundreds of instances are healed by the power of God through administering the ordinances of His gospel.

The first principle of the gospel is faith in God,—faith in a Supreme Being. This is a point that meets the infidel, and is one upon which I have reflected and talked a great deal, and I have come to this conclusion,—that good, solid, sound sense teaches me never to judge a matter until I understand it,—and infidels should never pass their opinion with regard to the character of a Supreme Being until they know whether there is one or not. If this principle were an article in the creed of the infidel world, I think they would not be quite so sceptical as they are; I think we should not meet with any person who would deny the existence of a Deity. The infidel looks abroad and sees the works of nature, in all their diversity,—the mountain piercing the clouds with its snowy peaks, the mighty river, fertilizing, in its course to the sea, the valleys and plains in every direction, the sun in his glory at mid-day, the moon in her silvery splendor, and the myriad organizations from man to the minutest form of insect life, all giving the most irrefutable evidence of a designer and creator of infinite wisdom, skill and power, and yet he says there is no Deity, no Supreme Ruler, but all is the result of blind chance. How preposterous! Now, here is a book called the Bible. It is enclosed in what we call the cover, consisting of boards, paper and leather. Within the covers we see a vast amount of writing,—syllables, words and sentences; now if we say there never was a person to compose, write, print or bind this book, but that it is here wholly as the result of chance, we shall only give expression to the faith, if faith it can be called, of those who are termed infidels; in fact this is infidelity. I do not want to say much about it, it is too vain! In my travels and labors I have met a great many persons who have desired to contend about the principles I taught, though I am happy to say I have passed through the world thus far without a discussion. My grounds have always been, when out preaching, "If you have a truth and I have errors, I will give you ten errors for one truth just as long as we have any to exchange; and if in setting my views before the people you say that any portion of the principles I preach is untrue, you must prove it or be forever silent; and if I affirm that anything you have to deliver to the people is false, I must prove it or forever hold my peace." On these grounds I have been free from discussions. So much for infidelity and debating.

The gospel that we preach is the power of God unto salvation; and the first principle of that gospel is, as I have already said, faith in God, and faith in Jesus Christ His Son, our Savior. We must believe that He is the character He is represented to be in the holy scriptures. Believe that He told the truth when He said to His disciples: "go ye forth and preach the gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not shall be damned." We must believe that this same Jesus was crucified for the sins of the world, that is for the original sin, not the actual individual transgressions of the people; not but that the blood of Christ will cleanse from all sin, all who are disposed to act their part by repentance, and faith in His name. But the original sin was atoned for by the death of Christ, although its effects we still see in the diseases, tempers and, every species of wickedness with which the human family is afflicted. Again, if our gospel be hid, it is hid to them that are lost. There is not a spiritually minded man in the world who reads the Bible but will acknowledge that the Elders of Israel, the Latter-day

Saints, proclaim the gospel, precisely, as Jesus and His apostles proclaimed it. Is this heresy? I pause and ask the question of the Christian world, is this heresy? Do not my brethren believe in the Bible? Do not all the Christian world say that they believe in the Bible? They do. Then if we preach Jesus and Him crucified as the apostles did, and as they have left it on record, what more can be said? Is there any harm or sin in this? No; for this pertains to the gospel of life and salvation. Jesus set, in His church, so say His apostles, firstly, apostles. Now I will ask the religious and philosophical world if they have ever obtained any information or revelation about Christ having taken them out again? no, they have not; and if there are no apostles, there is no church. Jesus set in his church, according to Paul's words to the Corinthians, firstly, apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Again I will ask the question: has there been any revelation from heaven that God has taken these gifts out of His church; and if so through whom and when? Many persons think if they see a prophet they see one possessing all the keys of the Kingdom of God on the earth. This is not so; many persons have prophesied without having any priesthood on them at all. It is no particular revelation or gift for a person to prophecy. You take a good statesman, for instance, he will tell you what will become of a nation by their actions. He foresees this and that, and knows the results; this is what makes a statesman, and no man is a good statesman unless he can foresee the results of any line of policy that may be pursued. To be a prophet is simply to be a foreteller of future events; but an apostle of the Lord Jesus Christ has the keys of the holy priesthood, and the power thereof is sealed upon his head, and by this he is authorised to proclaim the truth to the people, and if they receive it, well; if not, the sin be upon their own heads.

I have already said that Christ set in His church apostles and prophets; He also set in His church evangelists, pastors and teachers; also the gifts of the Spirit, such as diverse tongues, healing the sick, discernment of spirits, and various other gifts. Now, I would ask the whole world. Who has received revelation that the Lord has discontinued these offices and gifts in His church? I have not. I have had revelation that they should be in the church, and that there is no church without them. I have had many revelations proving to me that the Old and New Testaments are true. Their doctrines are comprized in the gospel that we preach, which is the power of God unto salvation to all who believe. What are the fruits of this gospel when it is received into the heart of an individual? It will make a bad man good, and a good man better; it increases their light, knowledge, and intelligence and enables them to grow in grace and in the knowledge of the truth, as the Savior did, until they understand men and things, the world and its doctrines, whether Christian, heathen or pagan, and will ultimately lead them to a knowledge of things in heaven, on the earth or under the earth. I will say one thing more about the gospel as taught by the Latter-day Saints, and I will quote the words of Jesus,—this gospel will eventually lead all who faithfully observe its precepts to a knowledge of the "only wise and true God, and Jesus Christ whom He has sent, whom to know is life eternal."

Now I would ask the Christian world a question, and in doing so I do not mean to reflect upon, or cast an insinuation in the least derogatory to all Christians, or to any who believe in God; but I would ask them What do you know of God? Take all the divines on the face of the earth and place them in this stand, and beyond the attributes of God they know nothing of Him; they are entirely ignorant of His person. There is the difference between the various religious sects of the Christian world and the Latter-day Saints. We do know God, and we know Jesus Christ. We understand why Jesus came to the earth; we know the design of the Father in sending Him. We also understand the earth, and the nature of the earth, and why God permitted Mother Eve to partake of the forbidden fruit. We should not have been here to-day if she had not; we could never have possessed wisdom and intelligence if she had not done it. It was all in the economy of Heaven, and we need not talk about it; it is all right. We should never blame Mother Eve, not the least. I am thankful to God that I know good from evil,