

God unto salvation to all them that believe and obey. It is a Gospel of power. To Matthew it was "this Gospel of the kingdom" that was to be restored; the same Gospel that Christ and the Apostles taught. The answer to this interrogatory that I have put, as I have said, comes with the definition of what the Gospel is, not only in this condensed statement of the Apostle, that it is the power of God unto salvation, but in detail, so far as these principles can be particularized.

There are what are termed, by the Church to which I have the honor to belong, the initiatory principles of the doctrine of Christ, the first of which is, necessarily and fundamentally, faith in the Lord Jesus Christ and in His atonement, and in God the Eternal Father. There is no subject into which this principle of faith does not enter. It is a principle of power that operates everywhere, and especially in matters that pertain to salvation. Without faith it is impossible to please God, and they who would receive blessings from Him must believe in Him and that He is a rewarder of them that diligently seek Him. Here is the starting-point of the candidate for salvation in the Kingdom of God. It is impossible also to please God without repentance, which is the next step for the candidate to take in order to travel onward and upward into the Kingdom of our Father. When we lay the foundation by exercising faith, we begin to comprehend the obligations that we are under to our Creator and to see where we have omitted to fulfil His law, and we repent of all our sins, our follies, and our imperfections, so far as God gives us power to do so, that we may be prepared to become new creatures and have a genuine and thorough change of heart. Then there are certain ordinances that are laid down, connected with the Gospel, which are also necessary. For as was taught in ancient times, so now, in order to become identified with the Church of Christ we must not only exercise faith, and repent, but we must be baptized by immersion for the remission of sins.

This was the doctrine taught on the day of Pentecost, when the ancient Apostles spoke by the power of the holy Priesthood and of the Holy Ghost which rested upon them, and when there were visible manifestations of the power of God with them, confirming His word. Those who heard their preaching inquired of the Apostles, "Men and brethren, what shall we do?" Having believed that Christ was the Son of God, they felt "pricked in their hearts," and repentant, and asked in all earnestness this question. Peter told them what they should do. He said, without qualification, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your 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?"

If these were the doctrines of the Gospel then, they are the doctrines of the Gospel now, because truth is unchangeable. The Gospel is one and not many systems. Therefore, the Elders of the Church of Jesus Christ of Latter-day Saints who are sent abroad into the world proclaim unto the people that God has again spoken from Heaven; that there are again on earth

prophets, apostles, high priests, elders, and all the officers authorized and empowered to edify and build up the Church of Christ that characterized it in the days of Christ and His ancient Apostles. And these Elders cry unto all men wherever they go, "Have faith in God, who is a God of revelation; repent, for the kingdom of heaven is at hand; be baptized for the remission of your sins by one having authority, and ye shall receive the gift of the Holy Ghost."

There are no men on the earth, other than those who possess this power and authority, who dare make this proclamation. Why? Because if they did, the spurious character of their claims would at once be discovered. How would this discovery be made? Because there is a promise attached to obedience to the message which they deliver. What is that promise? The promise is that if you do as we teach, you shall receive the gift of the Holy Ghost. Therefore, he who has not the power to lay hands upon his fellow creatures and say, "By the authority God has given me and in the name of Jesus Christ, receive ye the Holy Ghost," cannot impart the Holy Ghost. And if it is not imparted, then the claim of him who promises it is necessarily fraudulent.

The Gospel of Jesus Christ throughout is a system of promises, and fortunately for us it is not necessary in order to realize a part of them that we lay aside this mortal tenement of clay and pass into the beyond; for there are many of them that we can possess and enjoy now. One of these was defined by the Savior, when He said, "My doctrine is not mine, but His that sent me. If any man will do His will he shall know of the doctrine, whether it be of God, or whether I speak of myself." This is the position assumed by the Latter-day Saints, because that witness is stamped upon the soul by the Holy Ghost. Hence, when the individual receives the promise of the Holy Ghost that is offered on the condition of obedience, he knows that the doctrine is not of man, but is of God, and that the church with which he has become identified is of divine origin. Here is a most specific and clearly defined test, and who need to be deceived in relation to it? None whatever. Latter-day Saints, what a glorious blessing you enjoy in this regard. You have accepted and acted upon this principle, and when occasion requires you stand before men and women and say that you know that the doctrine you have received is not human, but divine.

There are many conditions connected with the true church that are equally plain. For instance, as has been intimated, the true Church of Christ is an organized body, constituted of officers and members. There are, as Paul defines it in his epistle to the Ephesians, apostles, prophets, evangelists, pastors and teachers. Now it is fashionable throughout the world to say that apostles and prophets are no longer needed. They were necessary to establish the Church in its infancy, but there is no need of them now. It is all very well perhaps to state that things are not necessary because people do not have them, but the fact that these divinely inspired officers have no existence in the various churches abroad is no evi-

dence of their not being needed. Why? Because the Apostle says that they were given "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith." Is it not necessary to have the work of the ministry performed? Is it not necessary for the body of Christ to be edified? Have the people all come to the unity of the faith? Certainly these divinely authorized and inspired officers are necessary. This condition of unity never was more conspicuous by its absence than at the present time in the world.

I have now given some idea of what are termed the first principles of the Gospel of Christ. There are other conditions that are clearly stated in the revelation, a portion of which I have read in your hearing, as being co-existent with the bringing forth of the light or the fullness of the everlasting Gospel in the latter days, which we declare has appeared. There were to be great disturbances among the hosts of men. Without going into details in regard to the war of elements that was to be conspicuous in these times, I will direct your attention to one brief statement in this connection—that "the whole earth shall be in commotion." Are there commotions among men now? The answer comes without any particular reasoning being required. Let an intelligent, thinking person look abroad in this and other nations and he will see that this commotion has already begun, and that there are conditions existing in this age in that regard that have never been heretofore paralleled.

We do not require to go outside of our own nation for a reply to this question. There is a condition of dissatisfaction and unrest among the populace that is most remarkable. There is—and there is no use of people shutting their eyes to the fact—in this nation today a revolution in its incipient stages, and if it continues to grow in intensity and in extent, it follows that its maturity shall come, as sure as the sun rises in the east and sets in the west; for all conditions in the affairs of human beings bring forth of their kind; and all things that are human, whether they be societies or organized nations, are mortal and have an end. Nations and communities, like individuals, have their birth, their infancy, their manhood and the culmination of their perfection, and after the culminating point is reached there is a descent the other way. But there is a promise for our nation, that it shall be perpetuated—a promise that is very gratifying; but, of course, all nations without exception shall eventually be succeeded by the rule and the supervision of the kingdom of our Father and our God. There is an ordeal, however, that confronts the nation in which we live. The Prophet Joseph Smith predicted it, and pointed to the outcome of it. That there is a time of gloom, difficulty and perplexity becomes apparent to all people of this nation that take the trouble to examine this important topic, and the Prophet in his day spoke of it as definitely as he pointed to the civil war twenty-nine years before the conflict burst upon the country. He said that beginning at the rebellion of South Carolina, the Southern States would be divided against the Northern States, and that war should break out between