

declared "It is finished" and gave up the ghost, then there was no longer any necessity for these things to be observed; that it was essential for men to receive the principles that I have spoken of before the great work was wrought out on Calvary, but after that had been accomplished it was not necessary for men to obey these principles, Christ having wrought out eternal life for all who would believe in His name. It is true that the scriptures declare that "God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life!" But we are told in the same scriptures, by one of the Apostles, that it is folly for us to profess to have faith in God without works. "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? * * * For as the body without the spirit is dead, so faith without works is dead also." We understand the condition of the body without the spirit; life has vanished. There is no light, no power, no intelligence in the body when the spirit is called away. If faith without works, therefore, is of this character, as the Apostle James has declared it to be, then those who have faith only, not adding works to their faith, are in a very sorry condition. We might also remember, my friends, that the commandment that was given to the Apostles to preach the Gospel among the children of men was given after the Savior had been nailed to the cross and endured all the pain and anguish through which He passed, and had risen from the dead. It was then that He sent His Apostles forth to preach the Gospel in all the world. After He had ascended on high, and while they were gathered together, the Holy Ghost came upon them, we are told, as a rushing, mighty wind, and under the power and inspiration of that Holy Ghost they went out among the people of Jerusalem and commenced to preach Christ and Him crucified. Peter reasoned upon that occasion from the scriptures and demonstrated by the word of God that this man who had been crucified was both Lord and Christ, until the people were converted by the power of the Holy Spirit and pricked in their hearts, and they cried out, "Men and brethren, what shall we do?" The answer given by that man, who was full of the Holy Ghost, was, "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."

Now, we are called a peculiar people. Our religion is called a very peculiar religion. Men believe that there is something about it different to all other sects of Christendom. In fact, we are generally set aside as not belonging to Christendom at all. A great many do not understand that we have a belief in the Savior of the world, and that we worship the God of Abraham, Isaac and Jacob. There is a belief abroad to a surprising extent, that we worship Joseph Smith, that we look upon him as our god, that we expect to obtain salvation through him, and that we do not recognize the Savior of the world. But this is not true. Our peculiarity exists in holding to the doctrines of the Gospel, and in believing that those principles that were essential for the salvation of mankind eighteen hundred years ago are

essential today. We believe this, for one reason, because the scriptures teach that God is the same yesterday, today and forever; that He is without the shadow of turning, that He is the same in the Gospel and in the way of salvation to us who live today as He was to those who lived eighteen hundred years ago. We go further than that: we believe that this Gospel that is taught today was taught by our Savior, and that it was received by Moses and Adam, and that it has been among the children of men from the beginning of time. We do not believe that the Gospel has been preached continuously from the creation of man, but we do declare that whenever the authority of God has been upon the earth, and a Gospel dispensation has been committed to the children of men, its laws and ordinances have been the same. The Apostle Paul testifies that the same doctrines he had received were preached before unto Abraham, and also to the Israel of God under Moses. We believe that our father Adam understood the principles of faith, repentance, baptism and the laying on of hands; that he had a perfect knowledge of the atonement that was to be wrought out by our Savior, that he taught it to his children, and that they, as they spread abroad upon the face of the earth, took this knowledge with them, and thereby was spread the belief that is held by all nations in a Supreme Being and the understanding that they have, to some extent, of the atonement. We believe that this Gospel has been preached from the beginning of time, and that it will be preached until the end of time.

We not only believe that those who live today will hear the doctrines of the Gospel, but that all who have ever lived, though they have died without hearing it, will have the Gospel preached unto them. This is in accordance with the scripture. The promise is made that as in Adam all died, so shall in Christ all be made alive. But we do not believe, as many do who profess to be followers of the Savior, that because we are made alive through the atonement we shall therefore be brought up and exalted in the presence of God. We believe that the bonds of death will be broken, and that every soul, whether good or bad, believer or unbeliever, will be brought from the grave in the due time of the Lord, through the atonement of our Savior. Then we believe that there will come a day of judgment, when the books shall be opened, and every man shall be judged according to the things that are written, whether they be good or evil. We are not to be judged according to the professions that we make; but we are to be judged according to the deeds that we perform in our lives. This is the testimony that we read in the Revelations of John. John was shown the history of the world, it may be said. He saw the time when there would be an apostasy from the things that had been introduced by the Savior and taught by the Apostles; when men would turn away from them, as the Apostles testified, and would be turned unto fables; when they would seek after men who would teach them the doctrines and commandments of men, to tickle their ears, and when their hearts would be removed far from the things of God. John saw these things, and also when death and hell should deliver up the dead that were in them, and the sea give forth the dead that were in it, and the books should be opened, and an-

other book should be opened, called the book of life, and out of the things that were written all the dead should be judged. We believe this. The professions that we make with our mouths are nothing; it is the acts that we perform in our lives that will count in the great day of judgment. If our lives have been righteous, if we have kept our feet in the right path, if we have been valiant for the testimony of Jesus, if we have been willing to be used as God directs in the building up of His kingdom, and worn out our lives in His service, we believe that these things in the great day of judgment will bring eternal life. But if we have been neglectful and careless, and would not listen to the counsel of God, but professed great things with our mouths and did very little, this profession will not aid us, but we shall be placed among those who are spoken of as goats, whom Matthew says were upon the Savior's left hand, when He professed unto them that He never knew them, notwithstanding their professions that they had done many wonderful things in His name, and He commanded them to depart from Him. In this we are peculiar, my brethren and sisters. We believe that every man, great or small, must observe and do the things that God has commanded; that He is willing to give salvation, exaltation and glory to every son and daughter that He has created; but He will give it in the way that He has declared—through obedience to Him, and not through marking out our own path in life.

People ask what necessity should there be for revelation in these days. "Why should God speak from heaven in these latter times? We have Jesus and the Apostles; we have many of the words that they uttered; we have the principles that they advocated; we understand the things that they did and how they expected to obtain eternal life; and what necessity is there for more revelation?" Every missionary, I suppose, has had asked him, "What necessity is there for Joseph Smith? What need for any communication from heaven. We have the scriptures that testify they are able to make us wise unto salvation, and there is no need for any further revelation." We believe, as I have already intimated, that through the apostasy that was spoken of by the Apostles the authority of the Holy Priesthood was lost from among men, and we have very good evidence that this is true. Writers in ages past have borne evidence to this. From the days of our Savior down, it may be said, to our own time, evidence has accumulated mountain high to the fact that men departed from the simplicity of the Gospel as taught by the Savior; that they no longer adhered to the principles advocated by the Apostles; but that they organized societies to suit their own minds. If this is not the case, my brethren and sisters, how is it that religious communities have multiplied to such an extent among men? How is it that there are hundreds of societies, all professing to have Jesus for their guide, and all believing that they are going to obtain salvation through the doctrines that they teach? For the scriptures say that there is one Lord, one faith and one baptism. There can only be one answer to this question. If there had continued among men the doctrine of one Lord, one faith, and one baptism, how different would be the condition of the religious world today