

bestowed upon others, enabling them to go forth and give promises unto the people concerning these precious gifts of the Holy Ghost and have those promises literally fulfilled.

Now, Paul says that "if any man preach any other gospel unto you than ye have received, let him be accursed." It seems that they had in those days men who preached different doctrines and who endeavored to weaken the faith of the converts to the true Gospel by teaching false doctrines, and therefore he speaks in this emphatic manner concerning the principles and ordinances that he had taught. Do these principles of faith, repentance and baptism constitute the entire Gospel of the Son of God? Do they comprise the full plan of salvation which God has revealed and will reveal for the redemption of the human family? Certainly not.

All truth, no matter what it may be, is a part of the Gospel of the Son of God. These principles and ordinances are essential. They must be obeyed by the inhabitants of the earth. There is no way to obtain full and complete salvation without obedience to them. And that which is important, too, is that these ordinances must be administered by men having authority. For a man to believe in Jesus, repent of his sins, and then to be baptized by a man that has not the authority would not bring complete salvation. To have hands laid upon one by a man not having authority would not bring the gift that the Lord has said shall follow the administration of this ordinance by His servants. Repentance will always bring a blessing. Faith in the Lord Jesus Christ will always bring a blessing. I do not care what nation a man may belong to, nor what church he may enter, if he will only repent of his sins it will bring a blessing to him. He can do that if he is a Mohammedan, or if he is not a believer in the Lord Jesus Christ; he can repent of his sins and he can receive a blessing from God for doing so. For God will accept the repentance of His children. No matter what a man's standing or what his connections may be; he may propose to become a member of the Church of Jesus Christ of Latter-day Saints, or a member of the Catholic Church, or of the Episcopal Church, or of a pagan organization, so called, and if he truly and sincerely repents of his sins, the blessing of repentance will rest down upon him. This may seem strange to you; it is nevertheless true. Of course, if he were a Mohammedan, he would not believe in the Son of God as the Redeemer of the world; but so far as repentance goes and turning away from sin with a determination to live a purer and better life, the blessing of God would rest upon that individual. If he believed in Jesus, then the blessing of that belief would rest upon him; and the man who is in that condition of faith has the advantage, so far as that goes, over the unbeliever. But will repentance save people? Is that all that is necessary for salvation? No. That is only one of the requirements which the Lord makes of us. He requires of us that when we hear the name of Jesus and are taught the mission of Jesus we shall accept Him as our Savior, as the Son of God, as our Redeemer, and have faith in Him. Then we are required to repent of all our wrongdoing. How shall we know that which is wrong? Do

we derive the knowledge of it from books alone? No. God has given to every human being who possesses the powers of his mind a knowledge, to a certain extent, concerning sin. It is born with us; it is the direct gift of the Father. We have that portion of His Spirit within us that tells us that which is wrong. We may have it in different forms, because of the difference in our education. That which our consciences, so to speak, may tell us is right under one set of circumstances, may be considered in a different light under other circumstances. But there is a certain amount of light, of intelligence, of spirit that comes from God, that causes the truth and the right to appeal instantly to an honest-hearted man when he hears it, and he has a testimony within himself concerning this truth. This is not, as I say, confined to one class, nor to one nation, nor to one creed; it is as extensive as the human family. Wherever the human family live they have that spirit with them. Hence it is that when the Gospel is preached, when the Elders bear testimony to the truth of the Gospel, and men and women hear it, they will be judged by that testimony; that is, that testimony will stand against them unless they listen to it and obey the Gospel. Therefore the servants of God in ancient days, as in our day, could go to the various nations of the earth and proclaim the truth and warn the people, and the people would be under condemnation if they did not receive the testimony of the servants of God; for the witness of the Spirit would be in their own hearts and it would testify to them. God has not left any of us without a witness. He may withdraw it from us through our hardening our hearts and committing sin, and we may be left in the dark; but otherwise there is in every human breast a witness of the truth.

As I have said, not only is faith necessary, but repentance also. These are two principles of the Gospel which we are required to obey. Then comes baptism. And baptism, as I have remarked, must be administered by a man having authority—for this reason, if for no other: there are sins to be forgiven, and who can forgive sin but God, or some one whom He authorizes? For He does give that power to man sometimes, that "whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." But speaking generally, no man has this authority. It is God alone that can remit sins. For a man to immerse another in water without having the authority from God amounts to nothing, except to the wetting of the man that is immersed. It does not bring the remission of sins. The Lord must wash away the sins of the individual, or the ordinance is of no effect. Therefore, though men may have faith and may repent, they must do something more than this to obtain the washing away of their sins and the blessings of salvation that attend the remission of sins. And so with the reception of the Holy Ghost. That is a gift from God. Man in and of himself does not possess the power either to receive or bestow it; it must come from the Lord. Hence the importance that the Lord has always attached to the sending of men forth to preach the Gospel who are authorized. It is a trite theme in this Tabernacle that the cause of all the confusion, dissension and contention that exist in the

religious world is that there is no authority which God recognizes and whose actions God confirms by bestowing the blessings that the people need. Paul understood this when he wrote this epistle to the Galatians. Somebody had come in doubtless and taught false doctrine, and called it the Gospel; but he said it was not the Gospel, and that they must have the legitimate authority. Hence it is that the Catholic Church is so strenuous on this point. That church recognizes the importance of there being a priesthood. It is the most strenuous probably of any Christian denomination on this point. They claim to have a continued descent of priesthood from the days of Peter down, and that the Pope of Rome stands in the place and occupies the position that Peter did as the head of the church. The church of England has somewhat similar claims; but they cannot claim the priesthood with the same propriety and as much force as the church of Rome. But the great mass of the Protestant denominations, realizing how defective they are in this respect, discard all authority as coming directly from the Apostles. In the most of instances they claim their authority under the commission which was given to the Apostles by the Son of God when He told them to go "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." By looking at this carefully you can see how destitute of foundation such a claim is, because if every man on the face of the earth has the right to administer the ordinances of the Gospel, then every man must have been commissioned by the Lord to do so. Such a claim is entirely baseless. Paul distinctly says that men must be called of God as was Aaron, and we know how Aaron was called. He was called by direct revelation from God to Moses. So that today there are thousands of well-meaning men who are devoted in their feelings to the work of God, who would like to benefit their fellow men, and who are educated for the ministry, going around among the people, from one end of Christendom to the other, endeavoring to convert the inhabitants of the earth to their way of thinking and administering to them ordinances without having any authority whatever. When you contemplate this condition of affairs you can see the reasons there are for so much confusion in the earth, there being no regular channel of authority, no way of obtaining revelation direct from God; because if there were, it would come through one channel, and there would not be any diversity of views concerning points of doctrine. One man would not say, "This is the proper mode of administering baptism," and another contradict him and say "That is not right;" but they would all be alike, as Paul and the Apostles were when they met. When Paul went up to Jerusalem, they found that he was teaching exactly the same principles that they themselves taught, and with the same authority. As I have said, the Church of Rome claims to have a descent of priesthood from the days of Peter; but those who are familiar with the history of that church must have an immense amount of faith and confidence to believe that the Priesthood of the Son of God could have come down through that channel, in the midst of the impurities, the wickedness and the wrongs that have