

as repentance is an essential part of the gospel, that the man who has not put away his sins has deceived himself because this repentance is one of the first principles of salvation. If I have other sins, and then add the sin of neglecting repentance, my case is still worse than it was before.

I have known the gospel, as I remarked, for 25 years, and in that time I have materially altered my views upon some points. I then thought that they came into the church for the purpose of repenting and forsaking their evils, and receiving the gospel with all their hearts and with a resolution to do right. Well, it is true that there is a closeness as far as repentance and faith is concerned to the outward acknowledgment, but do all who do word acknowledge the gospel forsake their sins? We would all like to see such a state of things in the world; we would like to see our neighbors forsaking their sins, even if we could not forsake and overcome our own dear sins. Suppose we happen to repent and leave off our sins, would not that be about right? Would not that answer for us without waiting for others?—or can we have some ceremony performed that will do as well, something besides leaving off our sins and leading a new life?

Perhaps we may not come to the repentance of fear, or feel afraid of doing wrong, but the other part we will come to says one, for instance, the baptism for the remission of sins given by the Savior, in whose name we can receive every good gift, and without whose name we cannot receive any spiritual gift. Then seeing that he with all this power in his hands, and he knowing all things that would be good for man, not only ordered that repentance should be preached in his name, but that the apostles should baptize the people in his name, and to fulfill this mission they did baptize the penitent believer for the remission of sins, and they exhorted the people every one of them to repent and obey this ordinance for the remission of sins, and they also assured them that if they would do so they should have the gift of the Holy Ghost, and the apostles further assured them that this promise was to them that were afar off, to all nations and countries, it extended to every creature!

And now, what objection can a man have to obeying one part more than another part of the gospel? Why should men have such various opinions about the gospel when it is so plainly set forth? One man says: I suppose that baptizing or sprinkling me when I was an infant was sufficient, for that was the custom in those days, and I suppose they called that baptism. Well, have we not shown you that repentance was of God, and therefore that all men must repent? Jesus Christ did not come to call the righteous but sinners to repentance, and he also commanded his servants to go forth testifying to those that were seeking the kingdom of God, and gave them power to heal the sick and cast out devils.

Can little children commit sins? Can they hear the gospel and receive it in their hearts? Can little children reason, think, repent and bring forth fruits meet for the kingdom of God? Can little children be instructed to obey the gospel in their infancy? To all these questions every rational man would answer—no. Well, then, what have we to do with the gospel as it pertains to little children? We are willing to carry out the instruction of the Savior where we are told to bless them, and this we are willing to do wherever we see them, and to pray for them, but to sinners that are sufficiently grown to be free to act for themselves; persons who are sufficiently grown to be accountable before the Almighty, and to be capable of conceiving sin in their hearts, and of bringing forth the fruits of it, to such was repentance and baptism, and therefore the gospel could never be applied to little infants; it was a gospel of voluntary obedience, and therefore it could not apply to the infant in its mother's arms.

Go and "teach" all nations, and baptize the people; not the teaching to "follow" baptism, but teach them to observe all the things spoken by Jesus. Well now, if you baptize a little infant, then remember to tell it all the things; teach it, then baptize, after which you must teach it to observe all things.

But you see it wont require a dead form to carry out the gospel of Christ, but an infant could not ask what is the word. Persons have been used to trust to a dead form and have their children sprinkled, but if any of you were sprinkled, it was at a time when you could not help yourself, and hence you do not know anything about it only that you have been told that somebody sprinkled you when an infant.

Then, notwithstanding your infant sprinkling you never obeyed the gospel because it was a gospel of repentance, and is to be so when carried to all whom the Lord our God shall call. The gospel which we have to preach is a gospel of repentance and of remission of sins to every one that will obey it, including a baptism, a voluntary baptism, which is applicable to all the truly obedient, in every nation, who are determined to lead a new life, and bring forth fruit meet for repentance, and what was it? The apostle, in the New Testament, informs us that it was "to be buried with Christ by baptism into his death, and rise to newness of life in the likeness of his resurrection."

In my travels abroad, I sometimes meet among many others, members of the church of Rome, so called; I believe they call themselves such. I say to them: Are you sure there was such a church as that in the days of the apostles, and that you are members of that church? If there was such a church, says I, it is spoken of in the New Testament. Well, are you sure that you are a member of the church of Rome that is spoken of as having grown and swelled and perpetuated itself? How have you become such? By being baptized is the answer. Then you would think an unbaptized person was not a member of that church? Yes, we would consider all such persons aliens.

Well, then, I will convince you that you are not a legal member in the church of Rome, baptism being the initiatory right into that church. How will you do it, says he? Because the apostle in his epistle gives instructions and directions how every member was initiated into the church that was established by himself at Rome. He says that, "As many of you as have been baptized into Christ have put on Christ, and if ye have put on Christ, then are ye Christ's."

He also says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Romans, chapter 6.

Now, says I, remember that every one of your members of the church of Rome have been buried with Christ by baptism into death, and hence you must have risen to newness of life in the likeness of his resurrection. So writes the apostle to the true church of Rome, and you will find it in the New Testament as before stated.

Now then, says I, you have acknowledged that no man is a member of the church of Rome unless he has been baptized, and the apostle himself says that every member of the church of Rome has been buried with Christ by baptism, and has risen again from that grave into the likeness of his resurrection. Where, sir, were you buried with him, and when did you rise from that grave in the likeness of his death and resurrection? And have you ever led a new life, avoiding this sin and the other which you before were guilty of?

Well, says the professor of Roman religion, you have got us in a curious position, I must acknowledge; I will have to give it up, for that is true; it is the written word of an apostle of God.

I have never become a member of the church of Rome, and am consequently an heathen, according to the views of the Roman Catholic Church. I have conversed with men who have come out as honestly as men could in their positions. Members of the Catholic church have come out as honest as I have stated, and said that they must give up, but the protestants are very tenacious, and will stick to their creed often in spite of reason. I presume they are like all men in reference to tenacity, they would stick to their oath, that, if possible, they might gain converts to their faith.

The question is often asked, are there any honest people among this sect and the other party; I tell you there are honest men in every sect of religionists, and if you try to classify men, you will have a difficult job, for you will find honest men in this class and the other, and, in fact, among all classes and sects of men.

You need not suppose that honesty depends upon our traditions, or upon where a man was born; but there are honest people in every community, and in every sect under heaven, and there are those that hate the truth, and that would not aid in the spread of light and truth, nor lend their influence to any servant of God under the heavens.

Well now, I love a man without regard to his country, or where he was brought up, without reference to color or nation; I love a man that loves the truth, and I do not blame any man under heaven for having been born and brought up in any particular town, city or nation. You might as well blame a man for being brought up under certain traditions in countries where they have not had the opportunity of discoursing with others, no discussions, no free press, where they never could know anything else but tradition through life.

You might as well blame them for their country as for their traditions. Circumstances might come round, and so order the course of a man's mind and his mission as to give him a new channel of thought, and prevent his making any distinction, as it was with the Apostle Peter.

There are whole nations, and generations of them that have lived and died with the same knowledge right before their eyes, and that without the opportunity of thinking of any other degrees of knowledge. Well, what did Peter do with regard to those he was called to visit and preach to? When he preached the gospel under the instructions of a risen Jesus, when he undertook to preach the gospel, repentance, baptism, and the laying on of hands for the gifts of the Holy Ghost, he said the promise is to you, meaning that present generation, and he thought a little more, and then said it is to your children, meaning the next generation, and finally his heart enlarged a little further by the Holy Ghost that was in him, and he uttered its dictation—to all that are afar off, and then he happened to think that they might count those that had been brought up in some other country, with different tradition, and he limited a little, and said even to as many as the Lord our God shall call.

Although the mind of Peter, was liable to be too contracted he knew one thing, viz.—that the Lord their God was in the habit of communicating with the people, and he understood that he always would be, for he knew that God lived, and he also knew that the Lord Jesus Christ was alive for he had seen and talked with him, and had handled him, and he had seen him ascend up on high; and he had heard him testify that he had all power given him in heaven and in earth, and he knew that he would have power to send the gospel to every creature for he had the keys to send the gospel wherever he pleased, to all tribes, nations, and languages in worlds without end, therefore when he made the promise he only limited it, or gave it a certain jurisdiction, recollecting where it belonged.

The promise he gave of the Holy Ghost was to all that are afar off, to those whom the Lord

our God shall call. To express it in language more appropriate than any other perhaps, the promise of the Holy Ghost is to wherever the Lord sends forth a revelation, wherever he makes proclamation of the gospel, wherever he commissions men and sends forth the keys of the kingdom of God, and authorizes men to administer those ordinances in his name; it matters not whether in Judea, or America, or whether it be in Samaria or England, whether to the heathen, the Jew or the refined philosopher; it matters not whether we apply it to ancient days or modern times, wherever the Almighty God or Jesus Christ, his son, sees fit to reveal the fulness of the gospel, and the keys of the eternal priesthood, and the ministration of angels, there the promise contained in the gospel was to hold good, and the nation or people obeying that call should receive remission of sins in his name, in obedience to his gospel and be filled with the Holy Spirit of Promise—the Holy Ghost which is the gift of prophecy and revelation, and also includes many other gifts.

Is that gospel any less true because it was revealed to Mormon, and was preached by him?—Is that truth any less true because it has been hid up in the earth, inscribed upon plates, and has come forth and been translated in this age of the world? Was not that Gospel as good when preached to the Nephites in America, as it was when preached to the Jews in Palestine?

And if as good why not write it? And if good enough to be preached and written, why not have those writings and read them, and rejoice in the spirit and truths they contain?

Rejoice because it swells the heart, expands the mind, gives a more enlarged view of God's dealings and mercies, shows them to be extended to all extent, published in different countries, and upon different continents, revealed to one nation as well as another; in short it gives a man that feeling when he contemplates the bearing and extent of that gospel, it gives a man a feeling which affords joy and satisfaction to the soul, it gives a man that feeling which angels had when they sung in the ears of the shepherds of Judea—'We bring you glad tidings of great joy which shall be in a few countries, and to a few people.' Not that was not the song, though they were singing to those who had a few traditions in their families, which they had received from their forefathers.

The shepherds were astonished, and well they might be, and they brought every body to this text throughout the whole of Judea. Still those angels were honest enough to sing the whole truth, notwithstanding the Jews looked upon all gentiles as dogs, and I think I hear the shepherds saying, that brought glad tidings to every body—to these dogs? Still the angels, a choir of them were bold enough to sing—'We bring you glad tidings of great joy, which shall be to all people.'

What a big saying for Jewish shepherds! Why they must have enlarged their hearts, and wondered at this very strange news! Why, Peter had hardly got his heart sufficiently enlarged to believe these glad tidings many years after they were proclaimed, although he had preached so much.

It swelled by degrees, and contracted again I suppose, and at last he had to have a vision, and a sheet let down from heaven, and things shown him, and explained to him over and over again, to get him to realize the truth of the glad tidings sung by angels at the birth of the Savior.

It was showing so much, it was too broad a platform, such a boundless ocean of mercy! It was making such a provision for the human family that Peter could not comprehend it. If the angels had said it was for the Jews, for the peculiar people of God, those that could receive the new revelation, why then it might have done; but to throw off their traditions, they who were the peculiar few, as they considered themselves, to believe that the glad tidings of the Savior's birth was for those gentle dogs, they could not endure this for a moment. They were of the house of Israel, the seed of promise.

This was indeed a peculiar vision, bringing the glad tidings of the Savior's birth, for that was the peculiar mission of those angels, hence they did not bring the Gospel, they did not say anything about baptism, nor repentance, nor remission of sins, but they simply brought glad tidings of it, they announced the fact that a savior was born at such a date and place, told the birthplace and events of a savior being born at Bethlehem, under the circumstances named at that time, and declared that this news, this glad tidings should go to all people.

What was the result? Why it went through Judea; it was sounded through Samaria, it went to Rome and to Greece; it went to Ethiopia; it went to the utmost parts of the earth; it soon bounded over the sea; the angels of God that sing that song could never contradict their words; if then they had to carry it over the sea to every country and continent where the seed of promise was, they were bound to fulfill that mission, and they swiftly flew to America, and proclaimed the glad tidings there.

They found the people there shut out by a cloud of darkness, from the light of truth. They found a people there called the Nephites and Lamanites who were a branch of the house of Israel that were cast off or rather brought over the great waters from their country, and they bore the glad tidings to them. (You have read it in the Book of Nephi) and they informed them that at such a time and place, the Savior was born.

By and by the Savior himself came over here, and told it to the people. But this was after his resurrection, for the work was too much, and the field too large for his mortal life, for he had but a few years to preach the Gospel to the Jews, and part of that short life of 33 years was he a child, a boy, and hence, he had to be limited to that country where he had a mortal body, and could be borne by the mountain waves that might separate one country from another; but after his resurrection, he was as independent of the waves and mountains as he was of those who crucified him; for then he could rise above their power; he

was able to pass from planet to planet, with perfect ease; he was as able to ascend up and go from continent to continent; he was as able to ascend to his God, and to our God, as he was to appear to his disciples.

I say Jesus could not be held in Palestine, the mountains, nor the rolling seas had not power to stay his progress, for he had told his disciples while he was yet living, that he had other sheep which were not of that fold, and said he, 'They shall hear my voice.'

In fulfillment of this, and according to the nature of his grand commission, the Savior of the whole world, not half of it, in his glorified body showed himself to the Nephites in America, and bestowed upon them the priesthood, with all its gifts and qualifications, that same glorious gospel that he had just before given to his prophets and apostles at Jerusalem; and he told those whom he selected to hold the priesthood upon this continent to go forth and preach the same glad tidings of salvation to all their world, fulfilling in part the words of Peter, 'For the promise is to all that are afar off.'

And Jesus called to those Nephites, when he descended, and they fell at his feet, as many as could get near him, and they bathed his feet in their tears, and they examined his wounds, and heard the gracious words of his mouth, and they saw him ascend, and descend again, and they felt so large in their charity and affections, and the light of truth was so large and extended in its benefits, and benevolence, and the testimony so strong, that they feasted upon the blessings that were bestowed, and he then commanded them to write his sayings, and an account of the miracles he wrought among them.

They did this as he commanded, and they liked the writings so well that they handed them down to each succeeding prophet until Mormon, who was born three or four ages afterwards, and he could not hand those sacred records down any further because of apostasy, and the blasphemy and wickedness of the people, and because of the wars and troubles that spread among the people; so he made a secret deposit of those writings, and put them in the earth, and he also wrote a book and called it the "Book of Mormon," which was an abridgment of the other records, and this was hid up to the Lord, and through the interference of the Almighty, a young man, Joseph Smith, by the gift and power of God, I say, through that young man, and the ministration of holy angels to him, that book came forth to the world, and it has since that time been preached and read in our language, and many others, and we rejoice in it, and have borne testimony of it in the world.

It is through that blessed Book of Mormon, with that blessed Gospel in it, that we have the testimony which we have in reference to the death and resurrection of the Savior of men.

It is true as recorded in the Book of Mormon, and as preached upon this continent, and it is true as written in the New Testament, and as it was preached to the Jews in Jerusalem, and as preached to the Ten Tribes, though we have not got their record yet, but we will have it, and we shall find that the blessed Jesus revealed to them the Gospel, and that they rejoiced in it.

And their record will come so that we will know of a surety and of a truth, that they had the everlasting gospel as well as their brethren in Jerusalem, and upon this continent.

When these things come to pass we will have three ancient records, delivered in three different countries. We have in the Old and New Testaments, and the Book of Mormon, and other good books all we at present require.

We shall eventually have the history of the ten tribes in the north, of the Nephites in America, and of the Jews in Jerusalem, and their written testimony will become one, and their words will become one, and the people of God will be gathered under testimony, into one body, and the testimony of the Latter Day Saints will become one with that of the former day saints, (and it is now so far as it goes) and the testimonies of those shall sweep the earth as with a flood, and by the voice of men and angels, and eventually by the great sound of a trumpet, and none shall escape.

Prior to this great destruction, the everlasting gospel will be taught to them by the servants of God, by the testimony of men and angels, and by the testimony of Jesus Christ, and by the testimony of ancient and modern prophets; by the testimony of Joseph Smith, and of the apostles ordained by him, and by the testimony of ancient and modern saints; by the testimony of the ten tribes; by the testimony of heaven and the testimony of earth; then shall the wicked be sent to their own place, and truth shall be established in the earth; and the voice of joy and gladness shall be heard with the meek of the earth.

Those that forsake their sins shall have abundant cause to rejoice with those that love the truth, and are made pure in heart by it.

Joy and gladness shall be heard, and there shall be glad tidings to all the meek, and to all the pure in heart; to all that love instruction, to all that will not harden their hearts; to all the sinners that will be obedient and refrain from their sins, and live a holy life.

The cry will no longer go forth, "they will not repent and be converted, that I may heal them;" for the Lord God, the blessed Savior, who is full of virtue, power and love, and healing, with his priesthood will bless them, and they will find comfort, for he will heal them.

From the fact that Jesus complains of a people that will not be converted, lest he might heal them, we would conclude from that that conversion was a condition of the healing power. Why, says he, they will not turn from their sins and be converted, that I may heal them. But when they are converted and grown up into one, the day of his power comes, and then says he, they are converted, and I will heal them.

Don't you see that he came to the Nephites (you have read it in the Book of Mormon), and he said, bring forth your halt, and blind, and dumb, and I will heal them, for I see your faith is sufficient; and I will heal them all: and he