

this; you believe in the Word of Wisdom, but I don't." As I looked upon him, clutching the cigar in his enfeebled grasp, he was a study. Here is a man, I thought, that the angels of God have visited and ministered to. They told him that Joseph Smith was the instrument in translating that book for the salvation of the human family, by the power of God. He believed it. He testifies of it now, though he quarreled with Joseph Smith and apostatized from the Church. How is it that this man can ridicule a revelation received through the same source that God had pointed out as His divinely appointed power to communicate with the children of men? How can he speak lightly of a sacred communication of this kind? Suppose Cornelius had rejected Peter upon receiving that communication concerning baptism, and said, "Peter, I have received your testimony, because the angel told me to; but in the future I want the angel to come and tell me every time that a revelation is true before I will receive it." Before me I looked upon a man that occupied such a position of inconsistency. God raised up David Whitmer, Oliver Cowdery, and Martin Harris to be especial witnesses to the Prophet's divine mission. Joseph Smith communicated unto them the mind and will of God. When the apostasy took place in the town of Kirtland, Ohio, and the Apostles stood forth and withstood the Prophet of the Lord, Elder John Taylor, young in the Church, said unto them, as he took the Book of Mormon in his hand, "Who revealed this work to us? Who communicated the mind and will of God and made plain the translation of this sacred record? If Joseph Smith has been the instrument in the hands of God of doing this and in communicating the mind and will of God to the inhabitants of the earth, how can we reject him?" God justified his servant John Taylor on that occasion, and today his body sleeps beneath the sods of the valley while his spirit basks in the sunshine of the paradise of God, for he was true to his integrity and maintained the authority of God, sustaining His Prophet. Jesus said that "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

What was the Gospel that Joseph taught? It was faith in Jesus Christ, repentance of sin, and baptism for the remission of sin, the laying on of hands for the gift of the Holy Ghost. Paul said, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Joseph Smith said the same. Hence he was not only commissioned to baptize Oliver Cowdery, having received that authority from John the Baptist but he was commissioned by the authority of Jesus Christ, through the ministrations of Peter, James and John, to confer upon him the Holy Ghost and to minister the ordinances of the higher Priesthood unto the inhabitants of the earth as fast as they complied with the conditions that Jesus had imposed upon the truly repentant sinner. What else? A temple was built in Kirtland. Angels visited it. Elijah visited Joseph there. He told him it was necessary that the hearts of the fathers should be turned to their children, and the hearts of the children should be turned to their fathers, lest God come and smite the earth with a curse. Brother Parley P. Pratt, when we sojourned together at Philadelphia,

a few weeks before his martyrdom, said to me, "Brother Cannon, when Brother Joseph communicated unto me the knowledge that Elijah the Prophet had communicated to him—that it was my right to be sealed to my father, and that it was my duty to seek unto my father that he might be sealed unto his father; that the wife of my bosom should be united with me in marriage for eternity, with our offspring who belongs to us, and that we could only be made perfect in the society of wives and children, and wives could only be made perfect in the society of husbands and children—when I thought that I would have the privilege of enjoying the society of my father, my mother, my wife and my children in the family association, dwelling together eternally, enjoying the fellowship of God, my joy knew no bounds." This Apostle thrilled my entire being as he was wrought upon to bear testimony to me of how Joseph's testimony had affected him. When I heard David Whitmer bear testimony that the angel had spoken to him, I felt the power of God accompanied that man. Then I believed what I had heard of his brother-in-law, Oliver Cowdery, whom they prevailed upon to get drunk in Washington, thinking they would make him go back upon his testimony of the Book of Mormon, in that he had differed with Joseph and had been cut off from the Church. What was his testimony? I could imagine the power that would make a man when drunk refuse to go back upon that testimony. Said he, "Though I burn in hell, or shine in heaven, the testimony that I have given is true regarding the Book of Mormon." With humility he came back to the Church at Council Bluffs, seeking to gain an entrance by baptism, doing his first works over again, like a little child, saying, "I only ask a standing and a fellowship with the people of God; I ask no prominence in the Church, but the privilege of being baptized, that I may enter into communion with the people of God and receive the fellowship from on high;" and he went down into Missouri, seeking to influence his brother-in-law, David Whitmer, to return to the Church, and died before he could gather with the Saints. Martin Harris came back to the Church, and is buried in one of the settlements north, having renewed his covenants and borne testimony that Jesus revealed unto him, through a heavenly messenger, the divine truth of the translation of the record known as the Book of Mormon.

In what particular does the Gospel which that angel bore from on high differ from the Gospel that Jesus and His Apostles taught in the meridian of time? There is no difference. Jesus likened the Kingdom of heaven unto ten virgins, five of whom were wise and five foolish. Five had oil in their lamps and were prepared for the coming of the bridegroom, and five had no oil in their lamps. What does this bespeak to us, my brethren and sisters? It bespeaks that we should see that we have not only the lamps, but that we have them trimmed and burning; that if we sleep and we are awakened, we will be prepared to go forth to meet the bridegroom. It bespeaks that we should profit by the seed that has been sown in our hearts, nourishing it by virtuous and godly conduct, that we may be wise unto salvation. Jesus also likened the Kingdom of heaven to a sower that went forth to sow. Some of the seed fell on stony ground, and it was choked with

thorns and noxious weeds. How many there are of us who have received the truth, and have profited by it in the commencement; but when the sun of prosperity came upon us we began to forget the testimony of Jesus and to barter our heavenly glory for the transitory things of earth. Today our newspaper columns are filled with society notes, bespeaking that we have come out from Babylon, but that we are not separated from Babylon. We are going, as Jesus said many would do, like the sow that is washed, to its wallowing in the mire. Our fathers and mothers forsook their early homes, the lands of their nativity, the graves of their ancestors, and crossed these trackless wastes, encountering hardship and trial, to which many succumbed, inspired by the hope that they might plant their children in these mountains, isolated from the world, secure upon an inheritance that God should give them, that they might be prepared to meet the Lord Jesus Christ, and not be under condemnation as the people of Noah had been; and can we fulfil their expectations if we do not remember with a sacred recollection the things that they endured, the sacrifices that they made, and the admonitions with which they sought to impress us that we might indeed be separated from Babylon, exhibiting the beauty, the glory, the strength and the power that accompany the testimony of the Lord Jesus Christ? How many are there of us with lamps? Our Priesthood meeting is thronged, month after month, with men who bear the Priesthood of God. Members come forth every month and ask to be privileged with advancement, that they may receive the Priesthood, and it is conferred upon them. In every ward you will find men with this Priesthood. Ask them if they have any means of light, and they will say, "Yes, we have the Priesthood." One man will hold up his signal and say, "I am a High Priest;" another will hold up his lamp and say, "I have got the light of a Seventy," etc. What does this bespeak? It bespeaks just what Jesus said it would. But it we are Seventies, High Priests, Elders, Priests, Teachers, or Deacons, have we oil in our lamps, and are our lamps burning? Are we in fellowship with the ungodly to that extent that we have forgotten the holy calling whereunto God has called us, to come out from the world and be separate from it? Or does the power of God accompany us, and are we true to our callings? Do we stand and say, "As for me and my household, we will serve the Lord," or do we open our doors wide to the ungodly? Do we join with men who have fallen away from the truth? Do we drink, chew, smoke, and indulge in other vices, lest we may be considered more holy than our associates? I tell you this is a day of warning and not of many words. I do not care how much we profess to be High Priests, or Seventies, or Elders, if we have not the Holy Ghost to be our guide, we are disqualified from preaching the Gospel and from rebuking iniquity. For can the man that practices iniquity turn and rebuke his neighbor? No. God has said that the Holy Ghost will not dwell in an unholy tabernacle, and that those who bear the vessels of the Lord must be clean. Is there one of us that has received a communication from on high, telling us that our father desired to be united with us in the everlasting covenant, that can feel justified in ignor-