

taught was widely different to the baptism taught by the Christian world to-day. Said he, "Repent and be baptized, every one of you." What for? "For the remission of sins." To-day baptism is not practiced with that object in view, by any means, by those who profess to have the Gospel of Christ. They baptize for a form, for the answering of a good conscience. I find that the baptism that Peter taught, that John taught, had for its object the remission of sin, and another very important principle was to follow this baptism, for said Peter emphatically, "Ye shall receive the gift of the Holy Ghost." And for fear that there would be those who would pervert and change and turn away from this principle, he told the thousands of Judea that were listening to him, that "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." The promise was unto those that were afar off. It makes no difference in regard to nationality, kindred, or race, and to-day if God calls any man to obey him and keep his commandments by going into the waters of baptism, this promise is just as good as it was on the day of Pentecost when the Holy Ghost was poured out so mightily upon the apostles. We find an instance in connection with this ordinance in the Acts of the Apostles. The apostles, when at Jerusalem, heard that Samaria had received the word of God, and that Philip had been attending to the ordinance of baptism, after the people had repented—but by repentance they did not receive the Holy Ghost. You know repentance in the Christian world to-day brings the gift of the Holy Ghost. Peter and John went down to Samaria and prayed that they might receive the Holy Ghost. But did praying bring it? No. "Then laid they their hands on them, and they received the Holy Ghost." This was an ordinance instituted by our Lord and Master, taught and preached by him and his apostles, for the reception of the Holy Ghost. But that ordinance to-day, in the midst of the Christian world, is obsolete; it is no longer considered necessary. I suppose that in this day of enlightenment of the nineteenth century, with their wisdom in regard to mechanism, in regard to discovery, in regard to invention, they have found out some short-cut method whereby they can work out their salvation without the help of the Lord, and consequently have taken upon themselves to do away with this principle of the Gospel.

We find that one of the blessings that should be given to those who received this great and glorious gift should be the gift of wisdom. If, however, we are to judge the so-called wise men of the present day, we can only conclude that they are certainly not in possession of it; they certainly cannot be in possession of it, or they would not take the course that many of them do. It should give unto them wisdom, but you do not find wisdom in their midst, and no faith in this ordinance of the Gospel. What is the reason to-day that this nation, for instance, does not go into the waters of baptism? Because they have no faith that God will keep his promise and remit their sins by that ordinance. What is the reason that the sects of the day omit the ordinance of the laying on of hands for the reception of the Holy Ghost? Because they do not believe that the God of Israel will keep his promise; they have got no faith in him. What is the reason that, in the midst of the want and misery that is brought about by sickness, they do not administer to the sick by the laying on of hands as commanded? Because they have no faith to believe that God will keep his promise. Consequently, I am led to believe that in all this there is a lack of wisdom on the part of the people; they have not received the gift of the Holy Ghost, which leads, guides and directs them into all truth. That it does not do this to the wise men of this nation, and to all the nations of the earth, is an evident fact from the many blunders they make in their political work, in their financial schemes, for to-day one scheme is raised up whereby the national debts to be paid; to-morrow another man comes forth with his ideas; next day something else turns up, and so they are tossed to and fro by every wind of financial doctrine; consequently I am led to believe that they have not received this gift.

I also find that this gift will

show unto us things that are to come. Well, it is true we do find people talking about things that are to come. We had a man recently who published a little book in regard to great calamities that are coming. By what authority did he speak? By what privilege did he enunciate these ideas, and where did he obtain them? Did he get credit for them? Yes; the world gives him credit. But did God speak through that man? I should judge not, if we are to take as evidence all the sayings and the belief and the doctrines of the man. Again, when we go abroad in the midst of this nation and the nations of the earth we ask, "Have you wise men in your midst who can foresee and foretell events that are to come?" "No," say they, "we have nothing of that kind; we do not believe to-day in any man having that gift," and I well remember the startled look a gentleman gave me when, in conversation on this principle, I told him that the gift of the Holy Ghost revealed unto man things that were to come. He at first seemed very pleasantly struck with the idea. He was a member of a Church and lived in a Christian community in which there were thousands of good Christian people. While talking I asked him, what would be the result if he professed such a thing. "Why," said he, "I certainly think they would kill me. They would not let me live here a week if I were to profess anything of the kind." "What?" said I, "in the midst of this Christian community, with Bibles all around, with Bible associations, with ministers of the Gospel calling upon people to be saved, and with the fact that the Savior preached this doctrine, and yet when you follow his instructions they would take your life?" "Yes," said he, "I verily believe they would." Well, I can also believe they would, too, from what little experience I have had in the Christian world, consequently I am led to believe that they lack the possession of this principle, that they have not received this gift. And I sometimes liken it in this way in my meditations in regard to it; said John, "That was true light which lighteth every man that cometh into the world." I understand every person on the face of earth has this lamp in their possession, but I ask you as reasonable beings what benefit is this lamp to them unless it is lit up? Would a lamp, in a dark room be of any benefit to a man if he had no means of lighting it, or any means whereby to touch the light to cause it to shine? None whatever, he would be just as well without the lamp. It must be lit up, and the difficulty with the world to-day is they may be in possession of that lamp but it has not been lit up, where as it was lit up within the prophet and prophetess of the living God in days gone by, and as Peter could tell these people, comforting them in regard to these matters, "Whom heaven must receive until the time of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." It was by the lighting up of that lamp within Peter that taught him in regard to this great event that was to come at the restitution of all things. Well, when the day of restitution come what was the result? When the morning sun of the day of restitution arose and began to make its influence felt on the earth what was the result? History but repeats itself. As it was in the days of Noah so shall it be in the coming of the Son of Man, in the days of the restitution of all things. And when it came to pass that God raised up his prophet on the face of the earth and sent his angels from the courts of heaven to restore these things to the children of men, these great and glorious principles that had been lost, the same opposition, the same character of opposition came forth. The principle of faith, to a great extent, had been lost from the face of the earth, and when it was restored back it had to be a restoration of the same faith precisely that was had in times of old, the faith that would cause men to obey the principles of the everlasting Gospel despite all the opposition of the powers of darkness, of earth and hell combined, that might be arrayed against them. There was restored back to the earth the correct principle of repentance, of turning away from wrong-doing. There was restored back to the earth the correct principle of baptism for the remission of sins. There was

restored back to the earth the ordinance of the laying on of hands for the reception of the Holy Ghost. There was restored back to the earth the authority to act in these different offices, and as John the Baptist held the keys of the office of baptism for the remission of sins he was sent back to the earth in this day and age of the world as a messenger of God to restore this principle to the earth. But says the Christian world, "We don't believe it." I wonder what difference that makes. I wonder if it makes any difference. I wonder if that will have any influence upon the fact. If John did really come, though every man and every woman, every soul that exists upon face of the whole earth, should refuse to believe save the one to whom it was sent, yet it is binding upon them so far as the proclamation reaches them. Believe it or not, it still remains a fact, a principle of truth; and when man, vain man, stands up and tells what he believes, what difference does that make? None whatever, with all due respect to their belief whatever that may be; we as a people to-day know for ourselves that the authority to baptize for the remission of sins has been restored to the earth by the return of the proper personage, and the Latter-day Saints are well versed in regard to these matters. "How do you know these things; how do you obtain this knowledge?" I have had men ask me in coming in contact with strangers to our belief. In replying to that question let us turn back to the sayings of the Saviour. Said he "if any man," (he did not bind it to a dozen, a hundred, a thousand, or ten million) "will do his (the father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The Latter-day Saints have gone into the waters of baptism, have received the laying on of hands, and they know for themselves that these principles that I have been speaking to you this afternoon are true, and I have often looked on the matter in this way: would it not be a very unheard-of and peculiar proceeding for say 50, or 100, or 500 wise men from the east to come here and try and convince as there was no Lake out there, never had been, that it was all a mistake and a myth, that we were deceived in regard to it, and when they had pushed their argument, to such a length as almost to be offensive, unpleasant, and disagreeable, without convincing us; it would be an unheard of proceeding if they were to say "well we will put you in prison and fine you if you do not acknowledge that there is no lake." But just as unheard of is the proceeding made against us to-day, and for years gone by, in regard to these principles we advocate; we know as a people, as well as we know that Salt Lake exists, that God has spoken from the heavens in these the last days. Talk about convincing men to the contrary in regard to these matters! I am sometimes led to marvel at the folly of men in regard to these things, and it looks like presumption on their part to talk and act as they do. I am willing to talk kindly, courteously, and agreeably with any man in regard to these principles, and when he tells me there is such a place as Omaha, and says "I have passed through it, I know there is such a place, or that there are certain stations on the railroad here." I am willing to believe him; I do not contradict him and when I tell him that I know for myself of the truth of my religion I expect he will treat me courteously in regard to that matter. But our expectations in that respect are not always realized. We are often answered very peculiarly; we are often met with very peculiar arguments. I take it for granted, however, that it is no argument to disprove a principle to libel the character of believers in that principle. The after character of Judas did not prove that his evidence of Christ was incorrect. The denial of Peter did not prove that Jesus was not the Christ. The character of a man has nothing to do with the principle that may be advanced. I do not care where truth comes from; I do not care who preaches it, I do not care if the devil himself enunciated a principle of truth, it is truth all the same and you cannot change or alter it. I do not care how wise the man is, how long the prayer he may make, or how reverent he may look, if he tells a lie, it is a lie and you cannot change or alter it. Thus it is we as a people look upon

the principles of truth, those principles that led to light and knowledge, and it is time that people laid down the foolish idea of striving against such things. Let us sit down for a moment and examine in detail principle after principle, and I will say to you that if any man on the face of the earth will show me that I am in error on any principle I will leave it that very hour and no longer claim it as a principle. Will every man do as much to me? Many will, and many will not. I remember the case of a minister who came to visit me, I wished to be fair with him, and I desired that he should be equally so with me. I said "Now we are alone in the room, there are no witnesses here; but I will make a contract with you. Here is the Bible; we will hunt for truth, and wherever I find truth you are to acknowledge it, and wherever you find truth I shall do the same." "No," said he, "I won't," "why not?" said I? "Oh," said he "you might spring some trap. We have a certain discipline to go by; we have got a creed, of faith; and you may try to catch me in some trap." "But," said I "if you are wrong in your creed or faith don't you want to be put right?" "Oh," said he "it is the faith of my fathers, it is the faith they died by, it is the faith of my grandfather; my great-grandfather; for generations back they have lived and died by it, and I cannot afford to make a change." "Well," said I "there is no use you and I talking if that is the case; that ends the conversation." Now, I consider such reasoning as that the height of foolishness. Let us as honest men and honest women lay down all prejudice and malice and examine the principles of truth and righteousness as they are placed before us, and as the light and intelligence of the Holy Spirit will show them unto us, for they will lead and guide us back to the presence of our father and God. The truth will hurt no man. The principles of truth the Latter-day Saints preach to the nations of the earth, the principles that the Elders have carried to the nations, are the principles whereby the human family can be saved if they will but hearken to them. These principles are not for a few, the plan God has revealed is for all. These principles are revealed that God's Kingdom may be established on the earth in righteousness, and they shall lead, guide, and control untold millions of the human family that have dwelt and shall yet dwell upon the earth. We as Latter-day Saints should have broad and philanthropic views in regard to these things. What if our names are cast out as evil? what if they do strike us, or contend in regard to these matters? Read the history of the past and what has been the result? Take individuals, take the men who have contended against the kingdom of God in the last half century and what has been the result? Take the plans, and the untold thousands of plots and projects that have been brought forth for the overthrow of the Church of Christ, and where are they to-day?

"Gone glimmering among the things that were
A school boy's tale of other days
The wonder of but an hour."
Gone, no longer to be remembered; forgotten from the face of the earth and their projectors with them. How long will men continue in their foolishness, striving against the bucklers of Jehovah? Why, just so long as the Lord lets them, no longer. We as the people of God recognize the hand of God in relation to these things, and we want to prepare and fit our minds for an exalted view in relation to the workings of the kingdom of God. We want to put away "the penny wise and pound foolish" ideas that many of us have in regard to these things as not becoming us as Latter-day Saints. I am not finding fault; but we want to look upon these principles with great and noble minds; "we want to shape our lives in connection with these things, and as was said in times of old let us seek first the kingdom of God and his righteousness and all these things shall be added unto you." We want to set our faces to the building up of the kingdom of God. To the spreading and promulgation of the principles thereof not only throughout these valleys of the mountains, but throughout the nations of the earth. And will the oppositions we have met stop it? Not by any means. It will but add fuel to the fire, until the blaze will

grow higher and higher until all the nations of the earth shall see it, and Zion shall be set upon a hill, which may God grant in the name of Jesus Amen.

"Ma," said a little girl, "do men want to get married as much as women do?" "Pshaw! what are you talking about?" "Why, ma, the ladies who come here are always talking about getting married; the men don't."

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