

VOL. XIV.

*In the Tabernacle, Salt Lake City,
Sunday Afternoon, May
1st, 1880.*

We have met this afternoon, my brethren and sisters and friends, to worship God the Eternal Father in the name of His Son Jesus Christ, I trust under the influence of His Holy Spirit, and I pray that that influence will be upon the entire congregation and that it may be lightened by this influence so as to be able to say something this afternoon which will edify and instruct the entire congregation. Having been called upon to speak to you, I shall have your attention and the benefit of your faith and your prayers so that such subjects may be presented to you and as will be profitable for us to ponder upon this occasion.

We are partaking of the emblems of the body and blood of Jesus Christ the Redeemer of the world. We do this in remembrance of His precious sacrifice and of the atonement which He wrought for us and for all mankind who will listen to His voice and obey His commandments, and we do this to direct our minds to the future. We take this sacrament this afternoon not only in remembrance of the past but to direct our minds to the future. We partake of it to witness to the angels and to the angels wrought out by the Lord Jesus on the Mount of Calvary, and also that we expect His reappearance on the clouds of heaven. We take it to gain, not the next time as the babe of Bethlehem, not the next time to be despised and rejected of men, but to be glorified and glorified with grief, but as the Lord of life and glory, as the King of Israel to sit upon the throne of his father David, to rule from the river to the ends of the earth, not to be brought unto the subjection of men, but to have all things made subject to Him; not to bear His cross up the side of Calvary, but to be crowned with glory as a ruler of men, as the rightful Lord and King of this earth upon which we live. In partaking of the emblems of His atonement, then, our minds are carried back to the past, and carried forward to the future, and when we hold a piece of bread, blessed by Jesus Christ, we are reminded of what we take it in token and witness to God that we believe in Him of whom this piece of bread is a representation of the body of Christ broken for us. When we drink of the cup we do so in remembrance of His precious blood shed for us, and to each other that we believe in Jesus Christ. Not only that, but we also bear testimony before the heavens and the earth that we are willing to take upon us the name of Jesus Christ and remember Him and keep His commandments which he has given us. So in our church assemblies on Sunday afternoon or on the sabbath day if you please to call so—we come together to renew our friendship, to share our griefs and to God and one another our feelings and desires in relation to these matters, to witness to the heavens and the earth that we are willing to believe that we have come out of the world, that we have separated ourselves from that which is evil, and dedicated and consecrated ourselves to God in order that we may carry out His purposes on the earth, to be guided by His Spirit, to be prompted by the same motives that actuated our Lord and our Father, that we may have a mark among men, to renew our covenants before God that we will serve Him in all things, and that we will prefer His Kingdom to the things of the world that we will prefer the Kingdom of God as He has set it up on the earth in the many days above us, other than that which is in our estimation first the Kingdom of God and His righteousness with the hope and b-less that if we do this all other things will be added unto us as we need them.

This, then, is a solemn occasion and although we have the privilege of meeting as we do this afternoon every Lord's Day, yet it is none the less a privilege to have a day less solemn to us, and we should endeavour on this occasion to call in our scattered thoughts, to refrain from all worldly cares, and to turn to this world, our cares, our business, the affairs that belong outside of the Tabernacle, and concentrate our thoughts and our feelings and our desires upon the Father, the Father of God, so that His Spirit may brood over us, and that we may be refreshed thereby; that we may be spiritually nourished; and feel, that when we leave our meeting, we will go away strengthened and prepared to battle with theills of life and with the evils of this world. I sometimes think that if we were here for a little season of the privilege of meeting together and partaking of these sacred emblems we would attach more importance to our meeting than we do. If we were in Lord's House. If we were deprived of the privilege of listening to the voice of the living God, we would, as in our duties for a time, perhaps we would value their teachings more than we do. The absence of the living God, the Father of our Lord, Morgan put me in mind of this. I am sorry we cannot have music from the organ to-day. I like to hear the tones that come from that fine old organ, and I like to hear the handwork of the people of God, of this community, when played upon by a good musician. Perhaps if we are deprived of the voice of the living God, we will while we will value it the more after the repairs are completed. So it is with our public gatherings; so it is with the various means of grace that we have at our disposal. So it is as the children of God, God has been very merciful to us in affording us so many privileges of instruction. And this time there is a voice saying, "This is the day of the Lord." There is no need for any man or any woman among the Latter-day Saints to go astray for the lack of instruction. We have our public meetings in our Tabernacle every Sabbath day, where the people come together to worship the Father. In the name of the Son, where they are sanctified by the blood of the Spirit in a collective capacity, in congregation. We have our Sunday Schools to which we can send our little children that they may be taught in the way of the Lord, and a path of holiness and virtue before the Lord. We have our Ward Meetings

on Sunday evenings, where we can meet together as a warring assembly, and bear our testimony to the truth, or receive instructions from our Bishops and from the missionaries who may visit us from time to time.

And during the week we have many opportunities of coming together to hear the word of life, to talk to one another of the things of God and be instructed in our various duties, both temporal and spiritual. Then we have the great privilege given us of God that we may be permitted to draw near unto the throne of grace and receive for ourselves, individually as well as collectively, the power of the Holy Spirit to enlighten us in regard to the purposes of God, to enable us to know His will, and to us cultivate the good that is in us and grow up into Him who is our living head in all things, even the Lord

ness, and the greatest boon that could be conferred upon mortals while dwelling in the flesh, the gift of eternal life. The Comforter, the Spirit of truth, is sent down unto men the things of the Father and of the Son, which is a spiritual light to the inward being, which is the life of the soul. The Son of man as the light that streams from the sun is to the physical nature of man. As we are able to see the various objects of creation by the light of the sun, so by the light of the natural light, so by the aid of this spiritual light we can discern the things of God, and they can be made manifest to the soul. The light is brought by the power of the Holy Spirit, as the things of the earth are made plain to our natural eyes by the light of the sun. The light comes from the sun, or any artificial means which we may use or discover. The light which comes from the sun is not confined to any one, to some degree is universally diffused like the light of the glorious sun. It is the light that lighteth every man that cometh into this world. There is no person born into this world who breathes the breath of life but who at the same time receives the light of the divine spirit, this divine illumination. This light is not confined to people who are called "Christian." It is not confined to any particular branch of religion. It is the light of truth that moves and have a being on the face of the earth are enlightened measurably, by this Spirit of truth which is the light of the Father, the light and the life of the world at the same time. Just as we read in the first chapter of the Gospel according to St. John. Speaking in regard to the Word, it is said in the first verse we read: "In the beginning was the Word, and the Word was with God; and the Word was God. The same was with Him beginning with Him. And all things were made by Him, and without Him was not anything made that was made. In Him was the life, and the life was the light of men. That was the true

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We are placed here in a world of opposites. Just as it was symbolized in the Garden of Eden with regard to the tree of life and the tree of the knowledge of good and evil. So it is here. All through the ages that are past, God has placed before His children good and evil, light and darkness, and on the other, and it is the privilege of man to choose the good or the evil, which will be his state of mind and free. God will force no man to heaven; he will allow no man to be forced to hell. We are placed here where we can choose between light and darkness, or truth and error, of sorrow and joy, of bitter and sweet, of life and death; life spiritual and death spiritual, and death eternal. We are placed here in a world of death, in a world of opposites. That we may be tested; that we may be tried, and that we may be able to stand against the devil and the heavenly hosts, and to one another what we are fit for in the world to which we are hastening. We are all hastening to the same goal, and all will be judged for the deeds we have done while we have dwelt in this sphere. All will be judged according to their merits or opposites for, whether they have received the light, they have received or the light that they might have received if it had pleased them to open their eyes to it, and to be able to see the light. All will be placed where he or she is fit to be. We will find our own level. Just as water finds its natural level. The time will come when we will find its own level. We will be gravitational, and we will be placed where we are placed, and that place will be determined by the law of the universe. The correct order of the universe.

garding to the manner he have applied ourselves to them either in cultivating the good and rejecting the evil, or in rejecting the good and cultivating the evil. We are all responsible individuals. Every person who is able to reason and to act, his ability becomes a responsible being. He is responsible to the Being who created him, to God who is the Father of his spiritual nature; for God is the Father of all men, in all various circumstances here upon the earth, although mankind is made up of different races, yet, so far as our spiritual nature the real individual is concerned, we are the sons and daughters of God, who is the Father of the spirits of all men, and He that hath determined the times beforehand, hath also appointed the bounds of their habitation," has sent us His sons and daughters to dwell upon the earth in earthly bodies, some of us in one part of the world and some in another, all of us the children of one Father, and therefore we are all brethren and sisters. And He who has come when our Father, who has sent us, has sent Him in experience, for a schooling, for an education, that we might understand the things that pertain to this lower world, that we grow with Him and overcome it will judge us with a righteous judgment, and we will all go to the place which we have fitted:

ourselves for by our earthly acts.
 But, if we are to have the blessing
 of our temporal existence on the earth,
 placed within us this spirit of life
 and light, and if we would be actu-
 ally in this spirit and walk in the
 brightness, that Jesus came to bring
 forth, we would get so near to Him
 that we would learn of Him personally.
 But all have gone astray, and
 have been so long in the darkness
 and view it in the various ages
 and among the various races of men,
 and that they have all been
 so long in the darkness, that they
 of the human family, at any rate,
 have loved darkness rather than
 light; that they have loved error
 rather than truth, and that they have
 loved to be led into darkness rather
 by the spirit which comes from the
 Father. When Jesus Christ came
 upon the earth, He told the peo-
 ple that they had come into the
 world, and that they had not come
 into sin, but now that He had come
 among them, they had not come for
 their sin. Why? Because," said
 He, "the light which is in the
 world, and men love darkness rather
 than light, because their deeds were
 evil." And as Christ came in the
 plenitude of time to reveal the Fa-
 ther to the Fatherless, He said that
 as they could understand Him, so at
 different times during the world's
 history God has sent holy men, in-
 spired of the Holy Spirit, men who
 have been able to reveal the Father
 to the people that they might have
 life, that they might, if they pleas-
 ed, choose the light and walk there-
 in, or choose the darkness and walk
 therein.

But how has it been with those Holy men? Have the people of the world generally recognized them? Have the nations loved them and their testimony? Have they hailed with joy the messengers from the Holy One, the King of kings, and the Lord of lords, the great Joy? No. We find when we come to investigate the matter, that in all ages of the world the prophets of God have been despised and persecuted. And so it had to say to the people in His day, "which of the prophets have I not your fathers slain?" And He told them that the blood of all the prophets whom they would come "all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom they slew between the temple and the altar. Verily, I say unto you, all these things shall come upon this generation." Because they had the testimony of those previous prophets, they had the testimony of those holy men whom they had despised and whom they could see, by reading the history of the past, how wickedly mankind had rejected the servants of the Lord; and yet, when the Lord would send them, they would turn right into their own midst they rejected Him, and in rejecting Him they were rejecting the Father who had sent Him before Him, who predicted His coming, and the blood of all was to come upon that generation. This is how it has been in all ages of the world. The people have not recognized them. If a man came who flattered the people, who spoke the enticing words of man's wisdom, or science, or of the new learning, or science of the age in which he came, they would receive him with open arms; they would welcome him to their homes; they would give him the best of everything, they would feast and applaud him, they would clothe and feed him, and make him rich. But if a man came who said that he was the Lord, with authority from the Holy One, to minister in the name of the Most High, they would reject him. Take up the Bible and read the history of the old prophets. What was their fate? Why, just as we have told you, they were persecuted. They were stoned, sawn, burned, beheaded, persecuted,

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Isaacs, those doctors, those lawyers, the expounders of the Mosiac law, the teachers of the Jews, who by the Jews as lights of learning, men that had studied the holy Scriptures and made the teaching of them a profession, men that prayed long prayers on the corners of the street and had their garments bespattered with the hem of their garments—but Jesus was the Christ, the Son of the Living God, and the rest of the people that had scribbled and Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." What rock? "Peter," some-

Peter will say. The name of Peter
 Cephas, signifies a stone, and people
 will build upon it. He said, I will build
 my church upon Peter. Well, if He
 did He built it on a poor foundation;
 for it was only a little while after
 he died. In accord with the prediction
 of the Lord, that Peter was put
 under a severe trial which caused
 him to deny the Lord that bought
 him. In accord with the revelation
 was along with those that were with
 Jesus and he denied the accusation
 and swore that he never knew Him.
 But you know the power of retri-
 bution that the Lord would bring
 His church. It was by revelation that
 Peter knew that Jesus was the
 Christ, and that he was not of men,
 Jesus is the Christ except by that
 many spirits no man can know that
 He is the Lord but by the Holy
 Ghost. How can you say that
 most people say that Jesus is the
 Christ. How do you know? "Well,"
 I believe it. Why? Because
 I have been brought into the church,
 and therefore I believe it. But do
 you know that Jesus is the Christ?
 No, you cannot unless you get
 the Holy Ghost into you. I effect
 that you may believe that Jesus is
 the Christ, you may have been trained
 up in that belief, but you cannot
 know unless you have the Holy
 Ghost in you. It only by the power of
 the Holy Ghost that this knowledge can
 come to the children of men, neither
 can knowledge come to any one con-
 sidering the things of God except by
 the same spirit.
 Now this gift of the Holy Ghost,
 I will before remarking is the greatest
 gift that God can give to any mortal
 man, because by it they can
 discern and comprehend the things
 of God and without it they cannot.
 They may seek upon them, pour-
 out their hearts upon them, but
 unless they come to certain con-
 clusions in their own mind by rea-
 son and logic, but they cannot ob-
 tain it. It is only by the power and gift
 of the Holy Ghost, which is a spirit of
 revelation. How can this gift be
 obtained? It can be obtained in
 the way that the Father has

[illegible]

every man and woman will find an echo in their hearts, the truth he presents will be made plain to their understanding and they will see as God lives. Why? Because he knows it. He knows it by communion with Him through prayer, gifts and anointing, the Holy Ghost, and this is his bare testimony to the people that God lives and that he is sent to bear witness to the truth and to begin to believe. But if men believe in God they must also believe in Jesus Christ as the Savior of the world. How can they believe in God, because all men come to God by Jesus Christ. His name is the key word of salvation. By Him we have life and grace. He is the only way to come to the Father but by the Son. The servant of God also bears testimony that he knows that Jesus who died and was buried is the Redeemer of the world and that he is sent as a witness of this, to bear his testimony concerning these things. Then, having accepted of Jesus Christ as the Son of God, a natural desire springs up to obey the commandments of God and of Jesus Christ. Those who believe in Jesus Christ will desire that they have been slain and come short of the glory of God, and desire to put away their sin and cease to do evil. This is repentance. Wanting to be free from sin and to do all things must spring from faith, repentance and a new heart. It is not by repenting, a washing, or not mean throwing one's self into paroxysms of grief and anxiety of grief; I mean a fixed determination to be free from sin and to do what is right and try to do what is right.

That is the next principle. The first is to get remission of past sins. "Repent," some will say; "if a man repents he can be forgiven." Not at all. A man may contract a heavy debt at a store, but his being sorry for having contracted the debt would not pay off the old score. Repentance and penitence, then, are the first steps towards the forgiveness of the Gospel of Jesus Christ. The first and second steps towards the attaining of that great boon, the Holy Ghost, are Repentance and Penitence. What is the next step? To be buried in water in the likeness of Jesus Christ's death by a man holding authority from God to administer that ordinance, and to be raised up from the water by that authority. To be baptized in the name of the Father, Son, and of the Holy Ghost. This ordinance is for the remission of sins—not that water

cleanses the man spiritually, not
 that the water washes away any
 dirt, but that the blood of Christ
 The blood of Christ alone cleanseth
 from all sin. That blood was shed
 for all humanity, but all humanity
 does not receive the blood of Christ
 therefrom by obedience to the fixed
 laws that relate to the matter and
 certain to salvation. We must obey
 the laws of the Kingdom of God to
 obtain the blessings of the Lord.
 "Not every one that saith unto me
 Lord, Lord, shall enter into the
 Kingdom of my Father, but he that
 doeth the will of my Father, who is
 in heaven." Jesus Christ set the
 pattern. He went down into the
 Jordan to be baptized by John; He
 was raised up from the dead, and
 then the Father testified
 that He was well pleased with the
 Son. He was then considered in the
 sign of a dove, and the Father spoke
 from the heavens saying that He
 was well pleased. Now, here are
 the elements of baptism: the Father
 to this ordinance—the Son in the
 water, the Holy Ghost descending,
 and the Father in the heavens ut-
 tering His voice saying, "I am
 well pleased." In I am well
 pleased." Christ set us an example
 that we should follow in His
 baptism. The man that baptizes
 Christ had right to baptize Him,
 as He had authority from God, and
 if He had not that authority the
 baptism would have been void, just like
 the baptism in the so-called Church
 of Christ. If a man is pretending
 to be an official who is not
 a bona fide official, cannot perform a
 baptism, and yet he baptizes, and
 any man who baptizes another
 —even if he uses the form, the for-
 mulas, all exactly right according to
 the pattern—he has no authority
 from the Father and the Son and
 the Holy Ghost to baptize, he
 is performing a baptism that is not
 a baptism, but a bath. Why should
 the man that baptizes have the au-
 thority of the Father and the Son
 and of the Holy Ghost? Does he
 not imply that he has authority
 from the Trinity? And if he has
 not authority from the Trinity, he
 is baptizing without authority. It is

though it never was. Christ was baptised by John, a man called of God, a prophet of God, a man of God, a man of the bazaar. Jesus Christ also received His authority from God. We read that His "glorious throne" was made of "many precious stones." He that made the high seas, He that made the world, Him, Thou art my Son, to-day have I forgotten Thee.

Thou art a priest forever after the order of Melchisedech. Christ received His priesthood from the Father. Christ bestowed that same authority upon His apostles, saying to them, "Whosoever shall bind on earth, even so send I you." Now here is the pattern: Those who believe and repent must be taken down into the water, and there, as if they were old lives, must put off the old man with his deeds, must be buried in the likeness of Christ's burial and must rise again in the likeness of Christ's resurrection. Then, when they come forth from the water, if they have believed, repented, and been baptised, they have been brought to baptism—then, "though their sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as white as snow." Then, when they come forth as a new birth, they are born of the water, and every time they partake of the Eucharist, they are brought to God that they will continue in His ways, walk in His paths, that they have put on Christ; and that they may keep His commandments and His commandments in all things.

Now when people are thus properly cleansed and purified and made white, and when they are brought into the world, without blemish or spot, then their tabernacles are fit to receive the Holy Ghost. How does it come? Like the remission of sins, it comes through the laying on of hands of men appointed by the Almighty to administer. They lay their hands upon the baptized believer and they confirm upon him the Holy Ghost? Can a man confer the gift of the Holy Ghost? No man can. It is the Minister, the Holy Ghost comes from God; but this is the plan set and fixed in the economy of the heavens and earth, that the baptized man shall receive this gift. Faith, repentance and baptism, then the

Now, if you will take up the New Testament you will find that this is the plan the Apostles followed in their preaching. They came to preach the word of the Lord. They called upon people to believe in Jesus whom the Jews crucified, and to be baptized in His name for their sins, then have hands laid upon them for the reception of the Holy Ghost. They had authority to give the Holy Ghost, and they could have authority to confer the gift of the Holy Ghost. Philip went down to Samaria and preached the word of the Lord, and many were baptized, but they did not receive the Holy Ghost, although they believed in Jesus and were baptized. They were told to go to Jerusalem and receive authority, but when Peter and John came down and laid their hands upon them, then did the Holy Ghost come upon them. When people received the Holy Spirit in olden times what were its effects upon them? We read here in the New Testament that they were accepted of God. That was the blessing every man and woman in the Church enjoyed in those days. The master of speculation, they had the Comforter, the Holy Ghost, the Spirit of the Lord, which revealed the things of the Kingdom of God. They could say like Peter, "Thou art the Christ the Son of the living God." "God has revealed it to me." They were no longer in doubt. My faith has grown to knowledge. I know that Christ is thy Son, and I know that I am one of the elect. All that you who received this spirit re-

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also in regard to any of the principles of the Kingdom. Now if we can agree in regard to these things, why not in regard to spiritual things? If we are to be united by the Kingdom, why should we not see eyes to eyes? There is a day to come when "the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea, and when no one shall need say to his neighbor, 'Know ye the word,' for all shall know him from the least to the greatest." We are all competent alike, being baptized by one spirit and having the glorious boon of the Holy Ghost, the Comforter, which reveals to our mind the human mind. The gifts of the spirit are enumerated by St. Paul in the 12th chapter of Corinthians. The word of wisdom; to another the word of knowledge; to another faith; to another the working of miracles, etc.—different gifts to different people—all by the same spirit. What does Paul say? He says the Apostle Paul, "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, meekness, faith, meekness, temperance." These are some of the fruits of the Spirit. These are the fruits of the outpouring of that spirit upon the different individuals, and will be their possession of these various gifts internally and externally. The Holy Ghost prays that he might have the gift of tongues, and sets his hands upon it, he will get it. Why not this? Why not? Why certainly, if the Holy Ghost is not a good one."

"Oh, no," says one. "Do not believe that. I am sure there is no revelation now-a-days. There is no administration of angels; that is all visionary, all nonsense. There is no more of that sort of things by the Holy Ghost."

There is communion with the Father now. Jesus Christ has been shut out from the Father's presence and the Father will not see His face again? Why

people talk in that way? Because the Holy Spirit has ceased to be the ruling chief power in the thousands of sects and thousands of teachers, but no Holy Ghost. How can men claiming to be sent, but not sent, be called preachers? They are not. Trained to be preachers, and called to be preachers, desiring to be preachers, but no communion with the Holy Spirit, they are not preachers from God. In fact they have repudiated the very idea of such a thing, and a man who declares that he has authority from God simply gets laughed at, and the cry is "Away with him, he is an impostor, let him go." But Jesus said, "I will be with you forty days of Jesus and in the days of the old Prophets."

Now in our own time, in the generation in which we live, a young man has been baptizing his disciples, and he had a vision in which he beheld the Father and the Son; and he said, "I will be with you in the world, had gone astray and that the same was near at hand when the Gospel should be restored in all its fullness, attended by all its ancient truths." He testified that divine beings came down from on high, and that he was held when they were men in the flesh. He testified that John the Baptist, the same who baptized Jesus, came and ordained him to the Priesthood, and he testified that he would be with him as second forerunner to prepare the way before the second coming of the Redeemer. And he testified that Jesus, the same as John, who held the keys of the Kingdom in early times, came and ordained him to the same Apostleship, and he testified that he was authorized to administer in the same way that they were authorized to administer when they were in the flesh. And he testified that the world was turned against him, and that he was particularly men professing to be ministers of the Gospel. "All such men are lying to you," said he, "and do not listen to him, he is an impostor." But in spite of this he bore his testimony, and people were coming to him to be baptized in the name of the everlasting Gospel, received his ministry. His words penetrated their hearts; they repented,

[illegible]

those that know not God, and obey not the gospel, to cleanse the earth with the besom of destruction, and to subdue all things to Himself. Well, what did they do with this young man who bore this testimony against the Jews and Pharisees? They did not kill him. He had been restored to the earth? What did they do with him? They hunted him from place to place, from city to city, persecuting him on the right hand and on the left. What manner of gospel preached all manner of falsehoods against him. They stirred up the populace against him, day after day and time again he was taken by wicked hands and cast into prison, because he testified that they were accused of various crimes, but that their conviction could be had. At last they got him into Carthage jail. The guard was placed around the pri-

as soon as this man
as established, the mob with the
blackened, pure into the prison
and slew the prophet and his brother
Syrum, who died for the truth and
the testimony of Jesus, the last
of the Prophet were heard to say
Joseph Smith, a prophet of God,
a prophet of men like unto the
prophets of the same generation. He
came to a people who had turned
away from God and followed
after the ways of men. He
came to a people who worshiped
with their lips, while their
hearts were far from Him. He came
to a people who loved darkness
rather than light, who worshiped
the dead rather than the living.
He came to others who were in
the same position in previous ages.
He saw the prophet of God, His
name was John the Baptist, of the
United States. His blood
beheld up to God with the blood of
Abraham with the blood of all the
righteous men of old time, and
a wicked and corrupt generation;
and although all did not imbue
their hearts in His blood, yet were
ready to say "I served might, and
I am glad he is out of the way." The
new spirit is manifested toward our
days to-day. The world would
not have the prophet of God, the
man that harm did Joseph Smith ever
do to the world. He bore testimony of
new things to those who professed
to be Christians, and he was crucified
and hung to their bosoms and
legs.

"Holy Bible, book divine,
Precious treasure thou art mine,"
and they rejected the very truths
contained in that book; that this
man, a prophet of the Lord, pro-
phesied by the power of the Holy
Spirit.

We Latter-day Saints have gather-
ed from all parts of the world to
the valleys of the mountains, oc-
cupying a tract of land of about 500 mil-

He said that one of the signs of the coming of the King would be the gathering of the Kingdom all to be present at all the world for a witness unto nations; and then shall the end come." This Gospel is being preached, and the Kingdom is being prepared. I know it is approaching. What else can he say in connection with this? And he shall send his angels with him, and they shall gather together his elect from all four winds, from one end of the earth to the other. "I shall send my angels to raise up the elect as the sheep to their wolves;" and through him the Lord has said, "I will say to the thorn, give up thy fruit; and to the fig-tree, give up thy figs; and my sons from afar, and my daughters from the ends of the earth." We have come from the ends of the earth, and we are the witnesses to the promises to erect a house to the God of Jacob, that we may praise His ways and walk in his path. And our mission is to tell the world that Jesus Christ has revealed himself, and the Holy Ghost, the Comforter, the spirit of truth, makes manifest the things of the Father which no man hath known, until He suddenly come to His temple," and a partake of this sacrament to us, and we are to be witnesses to prepare ourselves, for the day is near at hand.

I bear my testimony to you, my brethren, sisters and friends, in the name of the Father, and of the Son, and of the angels, the heavens and the earth, that I know this work is mine. I am not a hypocrite, and I am not a liar, for this knowledge. I know for myself. I have received this Gospel in my heart; I have obeyed its ordinances; I have received its promises; and I know the truth. I know that this work will prevail. I know that the Gospel will be preached to every nation, and truth will be known to every nation and truthfulness, who dare meet the frowns of men, who dare face popular opinion, who will come out from the sects and from the traditions of men, and from all nations and countries, and be gathered into this Church and receive the Holy Ghost, and thus be witnesses to the coming of the Son of Man, the advent of the Lord. They will come from all parts of the earth. This work will roll on. No govern-

dictator, or ruler, or monarch, can stop its progress. It is not the work of man. It is the work of the great God, who has created the world, and the human race. He has brought together in hundreds and thousands, and he so united. They think they are under the influence of some solitary men, and that we are in a state of bondage. It is in a monarch, and folly. The power of the Church is the power of the Holy Ghost, the power of the Comforter, the power of the spirit of revelation. This power is brought together by the Holy Ghost together is brought about by the same power that binds together the waters of the great sea. This is the power of humanity, composed of people of all nations, acting upon the same power and gift of the Holy Ghost. That is where our unity comes from. We are not bound to truth, not to man. People rarely make mistake the character of the Latter-day Saints if they think we are a lot of error. We are not against the opinions of the various nations against the opposition of our lands and kindred and stood up for our right. We have come to the land of our inheritance, and the broad plains for our religion. When I crossed the ocean, it took thirty days to accomplish the voyage and thirteen days to reach the land. When I came to the land, I found a great many of my family who remained the gospel. I came here because I knew it was true and that I might learn many new ways. I came to throw in my lot with the people of God for life or for death, for time and for eternity, with all my powers bodily, mental, physical and spiritual. I have seen the testimony of hundreds and tens of millions that

well, now we are here, what do intend to do? We will find out the law of God as fast as we can and the help of God we will live it. We will try to carry this gospel to the uttermost parts of the earth, west, east, north and south. We're willing to go any number of miles any nation, bearing our own expenses generally. What for? To preach this gospel and bear testimony that God has spoken from the clouds. But some may say, "You're a very bad people. You marry your wives and are raising up a lot of children." Well, we are no more than the father of the faithful. Abraham, the friend of God, had twelve wives and some of them have more wives than one. I am very much afraid that when you get to the gates of the holy city, Jerusalem, on which will be

those men—and if you would pass
 through the gates into the celestial
 and find the Kingdom of God and
 live in the kingdom of God, with
 our wives and children as the be-
 coming of their everlasting glory
 dominating the Kingdom of God,
 if I want to go somewhere else: let me
 out of this city, it is inhabited
 by polygamists?

Now I shall let me say; my
 words that those in this communi-
 who have married more wives
 in one have done so from pure
 motives. But some people cannot
 comprehend that. This generation
 is corrupt and so licentious that
 we cannot understand how a man
 marry *one* wife from pure mo-
 tives. Now we can see the
 feelings and motives with which
 virtuous man marries the wife of
 youth, "for better or worse,"
 and the wife of the Latter-day
 Saints when they marry more wives, for
 the same promptings that actuated
 the first man to marry the first
 the next. God Almighty has
 given us a revelation concerning
 this matter. We marry our
 under that same direction and the
 sanction and under the same
 priesthood that has power to
 administer baptism for the remis-
 sion of sins and the laying on of
 hands for the gift of the Holy
 Ghost, "whosoever it shall find on
 earth shall be bound in heaven; and
 whatsoever it shall loose on earth
 shall be loosed in heaven." At the
 time, however, to dwell on this
 subject, but I will just say that our
 marriage is celestial marriage for
 all that all men are created in the
 which Adam was married to Eve in
 the Garden of Eden when they
 were immortal beings, and when
 there was no one to unite them but
 Christ himself, and they were
 and though they were divided by death
 they will come forth and be united
 in glorious resurrected bodies.
 By Adam's fall, however, we have
 come to men; here are Adam and Eve at the
 head.

[illegible]

may God bless this congregation and all His Saints with His Holy Spirit continually, that we may roll the glorious work of God, and that we may live for the truth, and if necessary die in His defence. May grace and blessing be multiplied upon you, through Jesus Christ, Amen.

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