

the Holy Ghost, whereas, in very deed, the persons who want the Holy Ghost, angels, the Son, the Father, and all heaven in their midst, when they have done praying, will straightway tell the people that God does not give the Holy Ghost, and that there is no such thing in these days as revelation; that Joseph Smith was an impostor because he professed to have received new revelation; that the Latter-day Saints are all impostors, and have thrown away the Old and New Testaments; that they are dangerous persons; and advise their hearers to keep away from them, or they are sure to be deluded, and carried away with their false doctrines; that they are the most wicked and dangerous people on the earth, &c.

Well, Mr. B., on this point you and I disagree. We believe the New Testament, and consequently, to be consistent, we must believe in new revelation, visions, angels, in all the gifts of the Holy Ghost, and all the promises contained in these books, and believe it about as it reads. We give great credit to the Apostles, translators, and the fathers that have preserved and handed down the Bible to us, their children, and defended it through blood and fire. In this they have certainly bequeathed a great blessing to the world, if they will be guided by the plain instructions contained in that book.

The Latter-day Saints understand the Bible as it reads, but the generality of modern Christians disagree with us, and say it needs interpreting. They cannot believe our Lord means what he says in the 16th chapter of Mark, when he tells his Apostles 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. And these signs shall follow them that believe," &c. "Now," say they, "we cannot believe that as it is

written, but we have a very pretty interpretation which suits us much better than the plain text. And furthermore we have a sweeping argument that will destroy all your system from beginning to end, and prove there is to be no more revelation." Let us look at the passage here referred to. John, while upon the Isle of Patmos, had a revelation which he wrote, and he concluded the same by saying, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." When this book, the Bible, was compiled, it was selected by the council of Carthage from a pile of books more than this pulpit could hold, which has been printed, and bound in almost all shapes and sizes, and called the Bible. John's revelation was one of the many books destined by that council to form the Bible. And the saying which we have quoted, and which constitutes the sweeping argument of modern Christians against new revelation, only alludes to this particular book, which was to be kept sacred, as the word of the Lord to John, and not to the whole Bible; nor does it prohibit the Saints in his day, or the Saints in any future time, from getting new revelation for themselves. That is not all; if we turn to the writings of Moses, we find the same sentiment, and almost the same language used. Moses says, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." So if such quotations are given with the intent to shut the heavens,