

design and meaning. And though we may not know the origin of the necessity of being baptized for the remission of sins, it answers that portion of the law we are now under to teach the people in their ignorance that water is designed for purification, and to instruct them to be baptized therein for the remission of their sins. If the people could fully understand this matter, they would perceive that it is perfectly reasonable and has been the law to all worlds. And this world, so benighted at present, and so lightly esteemed by infidels, as observed by brother Clements, when it becomes celestialized, it will be like the sun, and be prepared for the habitation of the Saints, and be brought back into the presence of the Father and the Son. It will not then be an opaque body as it now is, but it will be like the stars of the firmament, full of light and glory: it will be a body of light. John compared it, in its celestialized state, to a sea of glass.

Brother Clements inquired why we used bread and wine in the ordinance of the Lord's supper. I will not teach a doctrine not found in the Old and New Testaments. Bread is the staff of life: it answers to the nourishment necessary to sustain the body of man and preserve its organization. When Jesus took the bread and blessed it, he gave it to his disciples and said, "This is my body." You eat the sacramental bread—what for? What good does it do? What is it? Nothing but bread. You bless it and partake of it as the staff of life that Jesus Christ has given you, and emblematical of his broken body. He is the organizer of your bodies; he is the author of this earth—the heir of it from his Father, and has purchased it with his blood, which the juice of the grape was instituted by him to represent. He poured out his blood freely to redeem

a fallen world—the wine answering to the blood which Jesus spilled, if you partake of it in faith; for it is the faith that brings the blessing of life to you. It is through obedience to the ordinance that God bestows renewed life upon you. By this means the children of God have life within them to live and not die.

The wine answers to the blood of Christ, and the bread to his body. His blood was poured out as we pour out wine, and his body was broken as we break bread, to redeem a fallen world and all things pertaining to it, so far as the curse had fallen.

The blood he spilled upon Mount Calvary he did not receive again into his veins. That was poured out, and when he was resurrected, another element took the place of the blood. It will be so with every person who receives a resurrection: the blood will not be resurrected with the body, being designed only to sustain the life of the present organization. When this is dissolved, and we again obtain our bodies by the power of the resurrection, that which we now call the life of the body, and which is formed from the food we eat and the water we drink, will be supplanted by another element; for flesh and blood cannot inherit the kingdom of God.

In his remarks, brother Clements reasoned, touching persons forsaking the faith, and urged the necessity of man studying himself. If we could comprehend ourselves—could fully comprehend what our organization is, and understand the power, wisdom, and magnitude of intelligence it is capable of attaining, we should entertain many ideas very different from what we now do. To make a nice distinction, there is but a hair's breadth between the vulgar and sublime. There is but a hair's breadth between the depths of infidelity and the heights of the faith of the Gods. Man is here like a feather trembling