

coming of the Savior, of his death and resurrection, to the representatives of the various nations assembled at Jerusalem on the feast of Pentecost—a testimony which excited so much interest as to cause an outcry among them of, “Men and brethren, what shall we do?”—the very first lesson was, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” This, the first delivered message to the nations of the earth, after the ascension of the Savior, that we have any record of, was plain and simple—easily comprehended and easily obeyed. But in a few generations after, we find that those plain and simple doctrines—the doctrines of repentance and the remission of sins through the ordinance of baptism, and the doctrines which they continued to preach of the laying on of hands and the ministration and power of the Holy Ghost, which the Savior promised should be a comforter and should teach and instruct and lead those who received it into all truth—we find that those doctrines became unpopular. The Apostles foresaw this, in their warnings to the children of men, and cried out, “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” Look through the writings of these holy men, and you will find them replete with prophecies concerning the degeneracy of mankind in the last days. They declared that, “Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of god-

liness, but denying the power thereof: from such turn away;” and furthermore, “The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.” This is prophecy—history reversed. In the writings of the Apostle Peter, we find these prophetic warnings repeated, and if we search what is called Church History, we find the result in exact conformity with the declarations made. In the year 1830, such was the condition of the world. Take a Bible in your pocket, at that time, and go into any of the large cities in Christendom—the city of London for instance—and inquire, as you enter a large edifice devoted to religious worship, what church is this? “This is St. Paul’s;” and this? “This is St. Peter’s;” and this? “St. Jude’s;” and so on. Have you any apostles here? I find they were set in the Church, according to the Bible I have in my pocket. “Oh, no; they are all done away.” Have you any prophets? “No; they are all done away.” Have you any inspired men here? “No; they are all done away.” Do you baptize in water here for the remission of sins? “Oh dear, no; we sprinkle babies when they are brought here; but baptism for the remission of sins is no longer needed.”

If you had searched through Christendom, you would have found this to be the condition of affairs, religiously, among professing Christians, when God in his abundant mercy sent forth from the heavens an angel “having the everlasting gospel to preach to them that dwell on the earth, and to every nation, kindred, tongue, and people.” When this angel delivered his message to Joseph Smith, to lay the foundation of the