

in the prophecies of God, in the latter-day work, and in the administration of individuals that now live and have lived on the earth in our day. Be it so, no matter to me. I am here to testify in the name of the God of Israel that for many years past there have been men traveling through the length and breadth of the earth who possess the same power and authority as that with which Jesus endowed his Apostles when he told them to go into all the world and "preach the Gospel to every creature, and 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. In my name they shall cast out devils, heal the sick, speak with new tongues," &c.

I am a witness here, today, that these sayings and promises have been fulfilled in these latter days as much as they were in the days of the Savior. Have the dead been brought to life? Yes, or those who, to all appearance, were dead, and this is so to my certain knowledge. But were they dead? No, they were not. What did Jesus say to his disciples and those who followed him to the grave of Lazarus, when they were mourning and bewailing, and beseeching him to say the word only and it should be done? Jesus said, "He is not dead, but sleepeth." So it has been in these latter days. To all appearance life and breath had departed, but they yet lived, and some who, under such circumstances, were restored by the power of God, are still living. The eyes of the blind have been opened and the ears of the deaf unstopped; the lame have been made to leap, and foul spirits have been cast out. Has this been the case in every instance? Not by any means, neither was it in the days of the Savior. They who have faith receive these blessings if

they live according to the spirit of the holy Gospel.

Is there any harm in preaching and believing in such doctrines, and realizing the blessings? I often ask myself this question, but I fail to see harm or impropriety therein. I know that some say we can be saved without a Savior. If parties like to believe this, all right; but if we can be saved without, we certainly can with. Some will say we can be saved without believing in baptism; very well, we surely can be then if we do believe in it. Some say we can be saved just as well without having hands laid on for the reception of the Holy Ghost as with; if we can be saved without we certainly can be with. If an Elder of Israel lay his hands upon us and say, "Receive ye the Holy Ghost," there is not the least harm in it; it is conferring a blessing. "I desire to bless you," says the Elder, "and if I had power I would bless you; and according to the faith in me I do dispense the Holy Spirit to you." It is a blessing pure as the angels in heaven. If I say to the sick, "Be healed and blessed," or bid foul spirits, pain, fever or any disease whatever, "Depart," it is a blessing to the patient, and there is not the least harm in it in the world. And now, suppose the Elders of this Church have power to say, "Receive ye the Holy Ghost," and the Holy Ghost is given, is there any harm in it? Not the least in the world; and if we can be saved without these things we certainly can with, so we are on sure ground. Suppose that we can be saved without doing precisely as the Savior has told us, we most certainly shall be by observing what he has left on record for our salvation. But he has said that not one jot or tittle of his word or of the law shall pass without being fulfilled; and it is no matter whether he speaks by his own