but to think that an angel came, shocks
me, and it is more than I can believe. It is
fanatical, and none but fanatics believe
angels come to earth; there is deception
in the idea."

Oh, foolish generation! How could the
power of God be restored from heaven,
how could the world be united again,
how could men be brought into one fold,
and how could these dissensions and di-
visions be healed and removed unless
God exerted his power? When the Lord
does exercise power it is in his own way.
If he chooses to send an angel, he will do
so, and will not ask you or me whether
we will accept and are suited with it or
not. He sent an angel on this occasion
to restore to earth the authority to bap-
tize for the remission of sins, and that
messenger laid his hands on the heads of
Joseph and Oliver and gave them that
authority, and they commenced to bap-
tize.

But there was the authority to bap-
tize with the Holy Ghost, or laying on of
the hands for the reception of the Holy
Ghost, yet remaining to be restored. All
of you who are familiar with the expe-
rience of Philip who baptized the eu-
nuch, and who went to Samaria and
preached the Gospel, know that we have
no account of him laying on hands for
the Holy Ghost. When the Apostles at
Jerusalem heard that the Samaritans
had been baptized by Philip, they sent
two of their number to lay on hands
for the reception of the Holy Ghost.
These two had authority to baptize, and
they also had authority to lay on hands;
and when they came to Samaria they
laid hands on the baptized believers,
and they received the Holy Ghost, and
they spake with tongues and prophes-
sied. Philip had the same authority as
John had—namely, the authority to bap-
tize; but it appears from the record that
he had not authority to lay on hands.

This was the position of Joseph Smith
and Oliver Cowdery after having been
ordained to this priesthood. They had
authority to baptize, but there was some-
thing still lacking. They were men who
would not run before they were sent;
they would not claim authority that had
not been bestowed upon them. They
waited the good pleasure of the Lord and
he sent to them Peter, James and John.
You recollect that Jesus, on one occa-
sion, asked Peter whom men said he,
the Son of Man, was. They said some
said one thing and some another. Then
said Jesus to them, "But whom say ye
that I am?" and Peter said, "Thou art the
Christ, the Son of the living God." Je-
sus replied, "Flesh and blood hath not re-
vealed it unto thee, but my Father which
is in heaven." That is, he had not re-
ceived that knowledge from man, but
from God; and said Jesus, "Thou art
Peter, and upon this rock I will build
my church." What rock? "Oh," says the
Catholic, "upon Peter, he was a rock,
and the Church was built upon him."
"No," Say the Protestants, "not upon Pe-
ter, but upon Jesus." "Now," says Jesus,
"upon this rock." What rock? The rock of
revelation—the principle upon which he
was talking. He had spoken to Peter and
told him that flesh and blood had not im-
parted to him certain knowledge which
he possessed, but "my Father which is in
heaven; and upon this rock will I build
my church; and the gates of hell shall not
prevail against it." They never can pre-
vail against a Church built on the rock of
revelation. "Upon this rock will I build
my church; and I will give unto thee, Pe-
ter, the keys of the kingdom of heaven:
and whatsoever thou shalt bind on earth
shall be bound in heaven: and whatso-
ever thou shalt loose on earth shall be
loosed in heaven."