go to the Greek Church, that has ex-
isted contemporary with the Catholics
for many centuries, and inquire of them
what their understanding is concerning
Zion, they will tell us that it is the
Greek Church. You go to all the Protes-
tant denominations that have dissented
from the Catholics and from the Greek
Church and inquire of them what Zion
is, and the answer of the greater por-
tion of them will be, it is the various
Christian denominations, such as the
Lutherans, the Church of England, the
Methodists, the various order of Bap-
tists, and the various Christian denomi-
 nations that have arisen during the last
three or four centuries. Go to the Latter-
day Saints and inquire of them what
Zion is, and they will tell you it is the
Church of the living God wherever it
can be found. Consequently in order to
ascertain what Zion is it is necessary
for us to understand what the Church
of the living God is, and try to distin-
guish between that Church and all other
Churches. I shall endeavor, in a very
few words, to mark out some of the dis-
tinguishing features between the true
Church of the living God and Churches
built up by human wisdom; and when we
have ascertained what the true Church
is we shall then have learned what the
ture Zion is.

I will begin with some of the first
principles which God has revealed, and
which it is necessary for mankind to
obey before they can constitute a part
and portion of Zion. Before Zion, or
the Church of the living God, can have
any existence on the earth it is very im-
portant and necessary that there should
be divine administrators. What I mean
by this is, men having a divine mis-
sion, a divine call—being called of the
Lord by the spirit of revelation to build
up Zion on the earth. And when I
speak of men having a divine call I
do not mean those who have merely an
impression, as a great many ministers
among all religious denominations say
that they are called of God because they
have an impression that God has sent
them, and they go forth and preach their
peculiar doctrines, as a mission which
they have to deliver to the people. One
man who says he is sent of God preaches
baptism by sprinkling; another man sent
by the same God, or who professes to
be, teaches baptism by pouring water on
people. A third man, who says he is sent
of God, and has an impression to preach,
preaches that baptism by immersion is
the only true mode, and is to be adminis-
tered to those who have experienced re-
ligion, and have obtained forgiveness of
sins. A fourth man comes forth and says
he is called of God, and has a divine mis-
ion, and the way that God has taught
him is to be baptized by immersion for
the remission of sins.

Now we must not undertake to sup-
pose that God is the author of all these
different methods, and that he sent all
these different ministers. If he sent any
one man to baptize by sprinkling, then
those who baptize by immersion are false
teachers, running of their own accord. If
he sent any one man to pour water on
those who are candidates to be baptized,
he has never sent any persons to sprin-
kle, neither to baptize by immersion; and
if we can ascertain who it is that is is
sent, and what the form of ordinances
is that are to be administered, then we
shall understand something towards the
first principles of the building up of Zion
on the earth, or, to come more directly
to the point, concerning these divinely
authorized messengers. How should
true messengers of heaven be sent? In
what way has God always sent them?
By divine revelation. Now there never
was a dispensation since God made