

phesy, whereunto we do well to take heed." There is revelation, a means of direct communication from God to man, a power which can rend the veil between us and God, open the eyes of our understanding, and bring us into proximity to him, so that we may know him as he is, and learn from his own mouth and from the mouths of his holy messengers his laws and will concerning us, as anciently. This is the principle by which Adam knew God in the garden where he was placed in the beginning. God came to him day by day, and conversed with him as one man converses with another, giving him instructions and counsel, for man was pure. And when he was cast out, God did not forsake him, but appeared to him, sent his angels to communicate with him concerning the plan of salvation, and gave him the Holy Ghost to be a light in his path through the world, made dreary to him by being banished from the immediate presence of God.

Men have enjoyed privileges from that day to this, in proportion to their worthiness, through every Gospel dispensation, thereby obtaining a knowledge of God for themselves, not being left to the traditions of the fathers and to reason alone. From time to time the Lord raised up Prophets, to whom he has appeared, either himself or by his messengers, as to Abraham, Jacob, Moses, Samuel, Isaiah, Jeremiah, Ezekiel, and all the Prophets from the beginning, revealing his will and making known his requirements, so that they have had a positive knowledge given to them of God himself.

We claim that in this dispensation this key of knowledge has been restored to man, and we stand upon the same footing with the ancients, and are not left in uncertainty or doubt, the truth of the Gospel being

confirmed upon our understandings by inspiration and revelation from God, "line upon line, and precept upon precept," until we have obtained a knowledge of God, "whom to know is life eternal."

The ordinances of the Gospel have been restored in their purity. We know why the law of sacrifice was given to Adam, and how it is that relics of the Gospel are found among the heathen.

When Jesus came and suffered, "the just for the unjust," he that was without sin for him that had sinned, and was subject to the penalty of the law which the sinner had transgressed, the law of sacrifice was fulfilled, and in the stead thereof he gave another law, which we call the "Sacrament of the Lord's Supper," by which his life and mission, his death and resurrection, the great sacrifice he had offered for the redemption of man, should be kept in everlasting remembrance, for said he, "This do in remembrance of me, for as often as ye eat this bread, and drink of this cup, ye do show the Lord's death till he come." Therefore this law is to us, what the law of sacrifice was to those who lived prior to the first coming of the Son of Man, until he shall come again. Therefore we must honor and keep it sacredly, for there is a penalty attached to its violation, as we shall see by reading the words of Paul: 1 Cor. xi, 27, 30.

"Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

"But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

"For this cause many *are* weak and sickly among you, and many sleep."

And it is even more plainly given in