

corded in the New Testament. He preached faith in the Lord Jesus Christ, just as the ancients did, also repentance of all sins, as the ancients did; be baptized by immersion in water for the remission of sins in the name of Jesus Christ, just as the ancients did; God commanded him to lay hands upon those who believed, repented and were baptized for the remission of their sins, that the baptism of the Holy Ghost might be given to them, just as the ancients did. God promised, in this last dispensation, that the Saints should enjoy all the gifts enjoyed by his people in ancient days—that they should lay hands upon the sick and they should recover; that in the name of Jesus they should cast out devils, open the eyes of the blind, unstop deaf ears, cause the lame to walk, and that through them, God would show forth his power in this latter-day Church and kingdom as he did in the former-day Church and kingdom. These promises were made to the believers in our day; and moreover Joseph Smith declared that when he obtained the plates of the Book of Mormon, it was by an angel flying through the midst of heaven, who directed him by vision to the place where these plates were deposited—the hill Cumorah in the State of New York. He was also commanded of the Almighty to translate the contents of these plates by the aid of the Urim and Thummim, which were found deposited with the plates, and he translated them according to God's command.

God raised up, before this Church was organized, three other witnesses and they beheld an angel in his glory and power; they saw him descend from the heavens, and heard his voice, and they heard

the voice of the Lord testify unto them that the translation by this young man, from these plates, had been given by the inspiration of the Holy Ghost, and they were commanded to bear record to all people, nations and tongues to whom this work should be sent. In all of these respects, there is a perfect correspondence between this latter-day work of God and the Bible.

Now let us come to those passages of Scripture which I read at the commencement of my discourse. The thirty-seventh chapter of Ezekiel informs us that before God should restore the House of Israel to their own lands he would bring forth the stick of Joseph, written upon for Joseph, and put it with the stick of Judah, written upon for Judah, and that he would make these two records one in his own hands; and then, for fear the children of Israel would not understand what Ezekiel meant by writing upon one stick for Joseph, the stick of Ephraim, and then writing upon the second stick for Judah, he was required to hold up these two sticks, after having joined them in one before the children of Israel, and then says the Lord—"When the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these two sticks, written upon for these two tribes, say unto them, thus saith the Lord God, Behold I will take the stick of Ephraim, the stick of Joseph, and I will put it with the stick of Judah, and they shall become one in mine hands; but the sticks whereon thou writest shall be in thine hands before their eyes;" showing that that which was in Ezekiel's hands was to typify that which the Lord said should be in his own hands.

Now you see that this record of the tribe of Joseph, called the Book of