

they should recover," etc., showing that there was a living, vital, energetic power associated with the Gospel that was enunciated by Jesus Christ and taught by his Apostles. It was not connected alone with the Apostles, as some suppose. It does not read, "these signs shall follow the Apostles who believe, or the disciples who believe," but the signs would follow them that believe wherever the Gospel was preached in all the world. The Gospel and its blessings were not restricted either to time, person or place; but were to be enjoyed in all the world by all who believed.

Paul tells us that Apostles, Prophets, evangelists, pastors, and teachers were placed in the Church, for what? For the establishing of Christianity? No, it does not read in that way. For the benefit of the Apostles and those immediately surrounding them? No. To convince the pagan Gentiles and unbelieving Jews? No, he tells us they were placed in the Church "for the perfecting of the saints," that they who believed in and obeyed the Gospel might go on from strength to strength and be enabled to endure faithful to the end. It was for the perfecting of such persons, that, as immortal beings, they might increase in light, intelligence and truth, and be prepared to dwell with the Gods and the sanctified hosts in the eternal worlds.

These officers were for the perfecting of the Saints then; were they for anything else? Yes, "for the work of the ministry, and for the edifying of the body of Christ." Why? "That they should be no more children, tossed about by divers winds of doctrine, and the craft of cunning men, whereby they lie in wait to deceive;" but that they might "be built on the foundation

of the apostles and prophets, Jesus Christ himself being the chief corner stone:" that they might have a knowledge of the truth of the Gospel for themselves, glowing in characters of living fire written in their hearts, which no man, influence or power could obliterate; but that it might dwell there like a fire upon the altar eternally burning and from thence spread its radiant effulgence glowing, increasing and spreading. This is the kind of Gospel the ancients preached and believed in, and which we, the Latter-day Saints, preach and believe in.

But where is the necessity of a new revelation, some may inquire, to restore this Gospel, seeing that it is the same Gospel that is recorded in the Scriptures? The Catholics would tell us there is no need of it, for they obtained it from God in ancient times, and have retained it, and it has been handed down in regular succession to the present day. I am not going to investigate all these theories today, there would not be time, suffice it to say that they are mere fallacies, neither Catholics, Greeks, or Protestants have retained the Gospel and the power to administer it. When we come to the Protestant world there is a great deal of credit due to them for the course they have taken. But has the Gospel been continued among them in its purity from the time that Jesus lived on the earth? Is there any man who has the hardihood to say so? I do not think you can find one. Whence originated these notions, opinions, theories, principles and dogmas that exist among men in the religious world at the present day? Did they originate with God? We are told that, "he is not the author of confusion, but of order." Did he inspire men with all these various dogmas