

not be otherwise and be what it professes to be. It made no difference to Joseph Smith whether he read and was familiar with every doctrine taught by the Apostles; he was under no necessity of framing his teachings therewith that there should be no difference between that which he taught, and that which had been taught, because the same spirit that revealed to the ancient Apostles and Prophets, and inspired them to teach the people, and leave on record their predictions and doctrines, taught him also and enabled him to teach exactly the same truths.

I remember hearing related brother Parley P. Pratt's first interview with the Saints at Fayette, Seneca County, where the Church was organized. Those of you who remember brother Parley know his familiarity with the Scriptures, especially with the prophecies. On that occasion he was called upon to speak; the Prophet Joseph was not present at the time. He brought forth from the prophecies of Isaiah, Jeremiah, Ezekiel and other prophets, abundant proofs concerning the work which the Lord had established through his servant Joseph, a great many of the Latter-day Saints were surprised that there were so many evidences existing in the Bible concerning this work. The Church had then been organized some five months, but the members had never heard from any of the Elders these proofs and evidences which existed in the Bible. And, if I remember correctly, he told me that Oliver Cowdery and the Prophet Joseph himself were surprised at the great amount of evidence there was in the Bible concerning these things. The Prophet Joseph was inspired of God to teach the doctrines of life and salvation, and he did so without reference to what the ancient

prophets had said. I have heard President Young make the same remarks. He said that he never consulted the Book of Covenants, he never consulted the Bible or Book of Mormon to see whether the doctrines and counsels which he was inspired to give, corresponded with these books or not. It was a matter that gave him no particular concern, from the fact that he endeavored always to be led by the Spirit of the Lord, to speak in accordance therewith; hence these men have had very little care resting upon their minds as to whether their doctrines and counsels were in harmony with the doctrines and counsels of those who preceded them. It was for them to seek to know the mind and will of the Lord and comprehend his Spirit as it rested upon them, to speak in accordance therewith; and the doctrine that has been taught under the inspiration of that spirit will be found to be in perfect harmony with the doctrines which have been taught by men inspired of God in ancient days.

There are no two modes of baptism, there are no two methods of organizing the Church of Christ; there are no two paths leading into the kingdom of God our heavenly Father; there are no two forms of doctrine. "There is one Lord," as the Apostle Paul says, "one faith, and one baptism." There is one form of doctrine, and when we all meet (those of us who shall be so fortunate as to be redeemed and sanctified in the presence of our Father and the Lamb), we shall find that our doctrines will precisely agree; our obedience will be of a similar character, we shall all discover that the doctrines that we have received and bowed in submission to are precisely the same doctrines, whether we were baptized into Christ