not be otherwise and be what it pro-
fesses 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
what he taught, and what 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 predic-
tions 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, espe-
cially with the prophecies. On that oc-
casion he was called upon to speak; the
Prophet Joseph was not present at the
time. He brought forth from the prophe-
cies of Isaiah, Jeremiah, Ezekiel and
other prophets, abundant proofs con-
cerning 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 concern-
ing 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 re-
member 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 concern-
ing these things. The Prophet Joseph
was inspired of God to teach the doc-
trines of life and salvation, and he did
so without reference to what the ancient
prophets had said. I have heard Presi-
dent 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
doctrices and counsels which he was in-
spired 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 accor-
dance 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 doc-
trices and counsels of those who pre-
ceded 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 organiz-
ing 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 for-
tunate as to be redeemed and sancti-
fied in the presence of our Father and
the Lamb), we shall find that our doc-
trines will precisely agree; our obedi-
ence will be of a similar character, we
shall all discover that the doctrines that
we have received and bowed in submis-
sion to are precisely the same doctrines,
whether we were baptized into Christ