

of God or of man, and will rejoice in it as all good, faithful Latter-day Saints do.

Here is an ordinance which we are now administering, the Sacrament of the Lord's Supper; it is a principle of the Gospel, one as necessary to be observed by all believers, as any other ordinance of the Gospel. What is the object of it? It is that we may keep in mind continually the Son of God who has redeemed us, from eternal death, and brought us to life again through the power of the Gospel. Before the coming of Christ to the earth, this was borne in mind by the inhabitants of the earth to whom the Gospel was preached, by another ordinance, which involved the sacrifice of animal life, an ordinance which was a type of the great sacrifice that should take place in the meridian of time. Hence, Adam, after he was cast out of the Garden, was commanded to offer sacrifices to God; by this act he, and all who participated in the offering of sacrifices, were reminded of the Savior who should come to redeem them from death which, were it not for the atonement wrought out by him, would forever exclude them from dwelling in the presence of God again. But in his coming and death, this commandment was fulfilled; and he instituted the Supper and commanded his followers to partake of this in all time to come, in order that they may remember him, bearing in mind that he had redeemed them, also that they had covenanted to keep his commandments and to walk with him in the regeneration. Hence it is necessary to partake of the sacrament, as a witness to him that we do remember him, are willing to keep the commandments he has given us, that we may have his spirit to be with us always—even to the end, and also that we may continue in the for-

givenness of our sins.

In various dispensations there are various differences in regard to certain requirements of the Gospel. For instance, in the day of Noah, when he preached the Gospel to the antediluvian world, he was given a special commandment, to build an ark, that in case the people would reject him and the message sent unto them, that himself and all who believed on him might be saved from the destruction that awaited them. In this dispensation there is a principle or commandment peculiar to it. What is that? It is the gathering the people unto one place. The gathering of this people is as necessary to be observed by believers, as faith, repentance, baptism, or any other ordinance. It is an essential part of the Gospel of this dispensation, as much so, as the necessity of building an ark by Noah, for his deliverance, was a part of the Gospel of his dispensation. Then the world was destroyed by a flood, now it is to be destroyed by war, pestilence, famine, earthquakes, storms, and tempests, the sea rolling beyond its bounds, malarious vapors, vermin, disease, and by fire and the lightnings of God's wrath poured out for destruction upon Babylon. The cry of the angel unto the righteous of this dispensation is, "Come out of her O my people, that ye partake not of her sins, and that ye receive not of her plagues." We believe also in the principle of direct revelation from God to man. This is a part of the Gospel, but it is not peculiar to this dispensation. It is common in all ages and dispensations of the Gospel. The Gospel cannot be administered, nor the Church of God continue to exist without it. Christ is the head of his Church and not man, and the connection can only be maintained upon the principle of direct and