

tures and select passages to substantiate those things that are written in the Book of Mormon. I will now draw the attention of the congregation to a passage that we consider has reference to this subject, which is found in the 10th chapter of the Gospel according to St. John, the 15th and 16th verses: "As the Father knoweth me"—these are the words of the Savior—"even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." What is the necessary conclusion to be arrived at from this remark of the Savior? It is very plain and simple. There were other sheep who were not of the fold at Jerusalem, and it was necessary that they also should hear the voice of the Savior and be brought into the fold of Christ, that there might be one fold and one shepherd.

The Book of Mormon, from page 501 to 540, gives an account of the fulfillment of this inspired utterance of the Redeemer. It tells how, after he was crucified in the flesh, at Jerusalem, and showed himself to many of his disciples, He, in fulfillment of this assertion, that he had "other sheep," that he must visit them, and that they also must hear his voice and be brought into the fold, visited the ancients on this land and established His fold amongst them. He performed that work on this continent, among the people of whom the Book of Mormon is a history or record. What is the fold of Christ? It is the Church of Christ. What is the Church of Christ? It is an organized body, at the head of which stand Apostles, and Prophets. That was the Church of the Redeemer in ancient times, it

was the Church established by himself in Palestine, and it always will be the Church as long as there is a true Church of Christ—not a revelationless, uninspired, dead formula, "having a form of godliness, but denying the power thereof," but an organization wherein there is authority to act in the name of him whose Church it is. Men are reasonable upon most subjects, it appears to me, excepting when it comes to matters of religion. A great many people seem to be willing that anything should do for them in the shape of religion, so long as it does not give them much trouble. But there is nothing by which humanity can be sanctified unless it be the truth; and no church can offer salvation except it be the true Church of Christ, for in it alone is the power of God unto salvation. It is a strange thing that people can read the record of the New Testament, of the sayings of the Apostles, the description of the organization of the Church as it existed in its primitive completeness and power, and then be prepared to accept of a church of a different description entirely. This is a day when revelation is denied, when Prophets and Apostles are stated to be no longer needed. This is the position of the whole of so-called Christendom. But what do the Scriptures say these inspired teachers were given for? Paul says they were given "for the work of the ministry, for the edifying of the body of Christ"—and if we say that such officers are no longer needed, then we must also assume the position that the ministerial work can be safely abolished and that the body of Christ which is the Church, requires no more edification; for this was the means established by Jesus Christ for its edification and instruction. Another