

another faith; to another the gift of healing; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues, etc. It was to them the fountain of divine intelligence and power. And these manifestations followed the believer everywhere. It harmonized all the conflicting thoughts and ideas that they might have had in regard to God, in regard to the institutions with which they were surrounded, in regard to the duties devolving upon them, in regard to their destiny in the future. It made them one in Christ Jesus. They were baptized by one baptism, and they enjoyed one spirit. They were rich in the unity of the faith. And when men were thus baptized and received this spirit it was not expected that they should stand strictly upon their own individuality. They were not left to wander abroad to the right and to the left, but there appeared to have been in the primitive times a good deal of what we see in our own day. An organization grew up. They formed what was called a church. It is called in the New Testament, in some places "the Church of God," in other places it is called "the Church of Christ." It was a church composed of those who had thus been baptized, and thus received of the Holy Ghost. They were united together for self-defense. They were united in order that they might be taught by the authorities of that church. They were not taught by strangers or by men who had never passed through the same gateway and received the same spirit as themselves, but according to the New Testament they were taught by Apostles, Prophets, Pastors, Teachers and Evangelists, men who were engaged in the ministry of the Lord Jesus Christ. These officers

were "set in the church," according to the New Testament, for the edifying of the body, for the training of the members, until they all came to the unity of the faith and to the full stature of men and women in Christ. Now, that was a glorious age. I have heard good men and women, ever since I heard anything, wish that they had lived in those primitive times. They have said how glad they would have been to have the privilege of even touching the hem of the Savior's garment, witnessing his miracles, hearing his teachings, and to have been obedient to the principles which he taught. Men and women have said that they would have been glad to have lived in the Apostolic age; that they would have belonged to the primitive church; that they would have been in their glory to share in its trials and persecutions, to have enjoyed its spirit, to have received of its blessings, and to have acquired the knowledge and intelligence which accompanied the Priesthood that had control of that special church. I believe there are thousands everywhere today—men who are Elders, Deacons, Superintendents of Sunday Schools, teachers in Sunday Schools—who, on reading the history of the past feel that they would have been glad to have lived in the primitive times and seen the leaders and apostles of that church. Well, now, these feelings are natural. We realize the glory and blessing which belong to that ancient order. But it appears that this order in a great measure has become obsolete; it has passed away, it is not to be found anywhere in the form in which it existed anciently. There may be a church that has faith in God; there may be many churches that include repentance, that practice baptism; some