times, Jesus gave his disciples to under-
stand that there was but one Gospel.
He told them what it was. He declared
unto them its ordinances. He commis-
sioned them to preach the Gospel to ev-
ery creature. In the first place they were
to preach faith in the Lord Jesus Christ;
next, repentance of sins; next, baptism
for the remission of sins. Baptism was
an ordinance taught by the Savior him-
self. We find, too, that He obeyed this
ordinance, being baptized in the river
Jordan by John the Baptist. Why? To
fulfill all righteousness. It was a righ-
teous law and it was a type of baptism
to be followed by the whole human fam-
ily. "He that believeth and is baptized
shall be saved; but he that believeth not
shall be damned." Such was the declara-
tion of the Savior to the twelve Apostles.
People were to be "buried with him by
baptism unto death: that like as Christ
was raised from the dead by the glory of
the Father, even so we also should walk
in newness of life." What next? Men
bearing the Melchizedek Priesthood—
Apostles and Elders—had the author-
ity to lay hands upon baptized believ-
ers for the reception of the Holy Ghost,
which they received and which led them
to prophesy of the things of the king-
dom of God; and the signs followed those
that believed. These were the first prin-
ciples of the Gospel. And Paul the Apos-
tle, makes this declaration: "But though
we, or an angel from heaven, preach
any other gospel than that which we
have preached unto you, let him be ac-
cursed." He repeats this, and goes on to
tell us what the Gospel is, and what the
Church of Christ is, and what it always
has been. In the Church were Apos-
tles, Prophets, Pastors, Teachers, Evan-
gelists, etc., and these were "For the
perfecting of the saints, for the work of
the ministry, for the edifying of the body
of Christ: Till we all come in the unity
of the faith, and of the knowledge of the
Son of God, unto a perfect man, unto
the measure of the stature of the ful-
ness of Christ." The Lord never had—
and never will have to the end of time—
a Church on the earth without Prophets,
Apostles, and inspired men. Whenever
the Lord had a people on the earth that
He acknowledged as such, that people
were led by revelation. No man can find
anything contrary to this. When the
Gospel was given to the Jews, all the
gifts and graces and powers thereof, ac-
accompanied it. It was accompanied by the
Eternal Priesthood—which is after the
order of the Son of God, without which
no man can administer in the ordinances
of life and salvation. The Savior was a
Jew himself. He came to His own fa-
there's house, but they rejected him and
put him to death. The Gospel was then
taken from the Jews and carried to the
Gentiles. Paul warned the Gentiles to
take heed lest they too fell into unbelief.
But the Gospel was delivered to them
with all its blessings and powers, and re-
mained with them as long as there was a
man upon the earth that had the power
to administer in its ordinances.
Now, have the Gentiles had that
church and kingdom of God in their
midst since the ancient Apostles were
put to death? I think not. At the
present time there are some six hundred
three score and six different religions—
different roads to heaven and to hell—
in the world; but none of these bear
much resemblance to the Gospel as
taught by Jesus Christ and His Apos-
tles. The whole Christian world to-
day rises up against these Latter-day