ty given by him, and that He had commanded the reestablishment of his Church, or of laying the foundation of his Church upon its primitive or original foundation, they all exclaimed, "There is to be no more revelation, there is to be no more prophesying, no more visions, no more ministering of angels." Hard as it is to believe, and strange as it may appear, these religionists who had read and professed to believe the New Testament, and knew that John did declare, more than sixty years after Christ, that he saw another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, to every nation, kindred, tongue, and people, see Rev. xiv. 6—these same men would rise up and declare that such a thing never was to take place; and although John plainly declares that what he saw was to come to pass *hereafter*, yet they believed it not, and said all such manifestations had an end when the Apostles, or fathers, fell asleep.

Thus they commenced a persecution, an untiring crusade, against the Latter-day Saints, and by every means in their power endeavored to stop the progress of the work.

"Why," said they, "we have authority direct from Jesus Christ." I remember a circumstance of a certain learned Baptist preacher, rising in a congregation where I had been preaching, and stating that the Baptists had all the authority of the Gospel Priesthood that was required in the Baptist church, and that it had come to them from the Apostles, pure and unadulterated, by way of the Waldenses, and that he was prepared to prove the channel through which it had come. I do not know but his congregation believed what he said; but at any rate, the gentlemen declined to produce his evidence when I called upon him to do so, and all the evidence that he could have adduced was, that about the year 1160, in Lyons, a man named Peter Waldo, hired a catholic priest to translate the gospels of Matthew, Mark, Luke, and John; and they formed a church, which took the name of its mercantile founder. And this is as far as the authority can be traced by the Baptists; this method of tracing authority is of no use, unless they adopt the authority of the pope; and if the Catholic church be taken as authority, then when the Catholic church brings out the edict of expulsion, it certainly deprives those whom it expels of all their authority, for it is impossible for a stream to rise higher than its fountain.

If the pope and his church be corrupt, the authority of no other church can be of any value that has descended from it, and is built upon the validity of its Priesthood.

The Presbyterians consider that they can trace the matter a little further back. They consider that their authority originated somewhere else, but after spending their time and toil they can only get back to the Catholic church, for they renounced its principles and came out from it, set up a new set of doctrines, part of them borrowed and part of their own manufacture. They denied the spirit of revelation, and consequently had no knowledge from the eternal world, and with the exception of those doctrines which they had picked up, they had no priesthood but that which they had borrowed from the mother church; and the mother church having pronounced an edict of expulsion against them, which must have been valid if she had possessed any authority to confer.

Perhaps a Wesleyan might tell us that in their church they had authority from God. Then we ask, where did it come from? "From Mr. John Wesley," they will reply. And where did he get it ? "Why he was a minister of the Church of England." And where did the Church of England get the