

Satan came to the Savior in the desert, when he was hungry with forty days' fasting," and said, "If you be the Son of God, command these stones to be made bread." "And now," said Joseph, "the children of the devil and his servants have been asking for signs ever since; and when the people in that day continued asking him for signs to prove the truth of the Gospel which he preached, the Savior replied, "It is a wicked and an adulterous generation that seeketh a sign," &c.

But the poor preacher had so much faith in the power of the Prophet that he daren't risk being struck blind, lame, dumb, or having one hand withered, or anything of the kind. We have frequently heard men calling for signs without knowing actually what they did want. Could he not have tested the principles, and thus have ascertained the truth? But this is not the disposition of men of the religious world. To be sure, I have seen those whom would get up and reason that Christ built his Church upon the rock—for say such men, "Jesus promised and said, 'Upon this rock will I build my Church, and the gates of hell shall not prevail against it.'" From this declaration they claim that the Church being built upon a rock would always remain upon the earth in its purity, and the Priesthood and authority be preserved, and this argument would be produced with a degree of triumph. How say they? "If 'Mormonism' be true, and the pure Priesthood had been lost, and the true Church had therefore become extinct upon the earth, the gates of hell would have prevailed against it, or the Savior's words failed." If this conclusion be correct, what was the cause of Mr. Wesley beginning a reformation in his day? The church had got into darkness, and the devil had got such power that it was necessary that a reform should be got up.

Where was the necessity of Waldo beginning a new church in his day? The power of the devil, the great adversary, had entirely overcome the church; and, hence, it was necessary to begin anew. Now suppose we were to read the passage, and see what it was that the Savior did say upon the subject. The Savior said, on a certain occasion, addressing his Apostles, "Whom do men say that I the Son of man am?" His disciples say, "They have different opinions about you—some say thou art John the Baptist, some Elias, and others Jeremias, or one of the old Prophets has risen from the dead." "But," says the Savior, "whom do ye say that I am?" "Why," says Peter, "thou art Christ, the Son of the living God." The Savior replied, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed this unto thee, but my Father who is in heaven. I say unto thee, Thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it."

This argument would be introduced by those who believe that Christ built his Church upon St. Peter, and you then come to read the passage, and what do you learn by it? You simply learn that Peter had made the discovery, by *revelation*, that Jesus was the Son of the living God, and that upon the rock (*revelation*) he (Christ) would build his Church, and upon nothing else, and that the gates of hell should not prevail against it. Not being a linguist, like my brother behind me, I shall say that the common accepted meaning of the word "hell," is a place of miserable departed spirits, and hence the Savior told Peter that the gates of departed miserable spirits should never prevail against his Church. This is the principle here illustrated, and consequently whenever a reformation becomes necessary in the Church of God, it must be