

in the regeneration, keep his commandments, build up his kingdom, revere his name and serve him with an undivided heart, that they may be worthy to eat and drink with him in his Father's kingdom. This is why the Latter-day Saints partake of the ordinance of the Lord's Supper.

I know that in the Christian world sermon after sermon is preached on this subject; yet people there differ in their belief concerning these emblems. The Mother Church of the Christian world believes that the bread becomes the actual flesh of Jesus, and that the wine becomes his blood; this is preposterous to me. It is bread, and it is wine; but both are blessed to the souls of those who partake thereof. But to be followers of the Lord Jesus more is required than merely to partake of the bread and wine—the emblems of his death and suffering—it is necessary that strict obedience be rendered to his requirements.

On one occasion when the Savior was speaking to his disciples he gave them a mission, saying, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick, and they shall recover." These are the words spoken by Jesus when he sent his disciples forth to preach the Gospel.

In the search after truth, those who are unconverted might say with propriety that where the signs follow believer's there is the Gospel. Yet, in the Christian world, it is generally conceded that signs are no longer

necessary, and that miracles are not needed now, and were given in the days of Jesus merely to establish the validity of the Gospel he preached and the authenticity of his mission from heaven to earth. I do not so understand it. I think if I had lived in the days of Jesus my mind would have been led very much as it is now. I do not want to see a miracle to confirm the truth of any doctrine or saying that is revealed to me. If I can see that it is calculated to purify the hearts of the people and to sanctify their affections, and to reconcile them to God and to His law and government, it satisfies me; and so far as this goes I might say that I am like the Christian world, in the belief that miracles are no longer needed. But I believe that miracles are as absolutely necessary now as they ever were. Yet I will say with regard to miracles, there is no such thing save to the ignorant—that is, there never was a result wrought out by God or by any of His creatures without there being a cause for it. There may be results, the causes of which we do not see or understand, and what we call miracles are no more than this—they are the results or effects of causes hidden from our understandings.

This, in my own mind, is argued out perfectly, upon natural principles. It is natural for me to believe that, if I plough the ground and sow wheat, in the proper season I shall reap a crop of wheat; this is the natural result. It was precisely so with the miracles that Jesus wrought upon the earth. At the wedding in Cana of Galilee, when they had drunk all the wine they went to the Savior and asked him what they should do. He ordered them to fill up their pots with water, and after having done so they drew forth of that water and found that it was wine.