

I think I should know, just as well as the ancient Prophets knew when they received a revelation. If I received knowledge by revelation concerning this, that or the other thing or principle, would not that be a testimony to me that I had received the Holy Ghost? Again, if I was sick and afflicted and in great pain, and I sent for the Elders of the Church to come and pray for me and to rebuke the disease which was afflicting me, and, in the name of Jesus, command it to depart, and it was done, would not this be a testimony unto me that the Lord had heard the prayers of his servants, and that he had really and truly verified his promise? Certainly.

To another is given the gift of prophecy, or foretelling future events. Among the ancient Saints this was regarded as a very important gift, much more so than the gift of speaking in tongues. Paul, in addressing the Corinthians, says—"Seek earnestly the best gifts, and forbid not to speak with tongues," &c. And again, he says, "Greater is he that prophecies than he that speaketh with tongues." Again, in the same chapter, he says—"How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets."

Here, then, we see that the Saints in ancient times prophesied by revelation. If persons come together in a religious capacity, as this assembly has done this afternoon, and God should reveal to some present some-

thing pertaining to the future, it is not necessary for them to rise up while any other person is speaking, and make confusion, but let all the Prophets who have any revelation, wait until the person speaking gets through, and then let them rise, one by one, and declare what God has revealed to them. This was the way the ancient Christians worshiped, and these were the gifts by which they were distinguished from those who were not Christians, and those also were the distinguishing characteristics between the general world of mankind and the real, true-hearted Christians in ancient times. Why not have the same distinguishing characteristics now? Has God ever said that these gifts should be unnecessary in the Church?

We find a great many gifts besides those I have mentioned. The gift of tongues, the interpretation of tongues, the discerning of spirits, and the beholding of angels, were all given in ancient times by the Spirit, and the Church possessing them was compared to the body of Christ; and the Apostle Paul, in order to show the necessity of all these gifts, when comparing them to the body of a man, says, the whole system is necessary, the eye cannot say to the hand "I have no need of you" in the body, for it is absolutely necessary there; neither can the head say to the feet "I have no need of you;" no, the feet are necessary; and even the most imperfect, or simplest member of the human system could not be dispensed with without making a schism in the body. Says Paul, speaking to the Church—"You are the body of Christ, and members in particular. God has set in the church, first apostles, second prophets, after that teachers, workers of miracles, speakers with tongues, interpreters of tongues." All these