

necessary. This is their argument almost as one. They seemed to be agreed, however much they may be opposed in other points of doctrine—they all, almost without an exception, seem to be agreed that there is no need of these high gifts of inspiration, and prophecy, and new revelation that accompanied the preaching of the Gospel in ancient times. "The Gospel is established," say they; "we have no need of it." As much as to say that these gifts are no part of the Gospel; that the Gospel is one thing and the gifts are another; that the Gospel was established by the evidence of the gifts, but the gifts are no part of the Gospel. They are as much a part of it as faith; just as much a part of the Gospel as repentance, as baptism for the remission of sins, or as the laying on of hands for the gift of the Holy Ghost; and to undertake to separate the blessings of the Gospel, and then call something else the Gospel, does seem very absurd, very inconsistent, and is something that cannot be proved from the divine record. Now, here is something that is of minor importance, something that is not particularly necessary, that might be called nonessential, but something that lies at the very foundation of Christianity. These gifts are a portion of Christianity. Revelation, inspiration and the gift of prophecy, are part and portion of the Gospel as taught by the ancient apostles and men of God, and by our Savior; and to do away with these gifts destroys the fundamental principles of Christianity.

What does the Book of Mormon advocate? It comes directly in contact with all modern Christendom, and goes back to the old Gospel as it was taught nearly 1,800 years ago, and maintains that there must be in the kingdom and Church of God, in

every age of the world, these gifts as well as outward forms and ceremonies—maintains that these gifts are a part of the ancient Gospel and must exist wherever the Gospel exists—and when they cease the Gospel ceases to be preached, and true believers, in a scriptural sense, cease to exist with them.

Now, it does not seem likely to me, that a young man whose beard had scarcely grown—a youth untutored, untaught in the sectarian notions of the day, brought up to labor hard on his farmer's farm, should be able to make these great distinctions, to come out in opposition to all modern systems of religion, and establish the very fundamental principles that are necessary to the very existence of Christianity in the last days. But God was with that young man. He was not his own teacher, he was not left to his own judgment in regard to what Christianity should be and what it should not be. The angel that came from heaven and revealed himself to the youth understood his mission. He understood what the Gospel was and should be; he understood the revelations of St. John; he understood that these revelations never could be fulfilled unless an angel were sent from heaven in the last days, with the message of the Gospel to be proclaimed unto the inhabitants of the earth, not to a sectional portion of it, not to some corner of it, or to some obscure people, but to commit the everlasting Gospel unto the inhabitants of the earth, to be proclaimed to every nation, kindred, tongue and people. He understood the difference between modern Christianity and ancient Christianity. And when the Urim and Thummim was lighted up by the power of God, and magnified before the eyes of this youth, those ancient characters upon