

change, He will surely hold us responsible for accepting any that men have made. Can a church not even bearing the name of the Redeemer, and having neither Apostles nor Prophets, bear the fruits enjoyed by the disciples of our Lord in the days of and subsequent to His ministry? Do any of them ever claim to have such fruits? Who among them have the endowments of the Comforter, whose mission it was and is to bring the teachings of Jesus to the memory, show things to come and lead into all truth? God neither changes nor is he a respecter of persons; the causes, therefore, which lie ordained to produce certain results in one age will produce them in another. What would we think of an earthly father who, having bestowed every care in the education, advancement and exaltation of his firstborn; giving instruction, encouragement, sympathy and love, but to children born later only the history of his doings with their older brother? Quick to hear and answer the prayers of the first, deaf to the supplications of others. A living testimony to one, doubt and despair to the rest. The fruits of knowledge to one, dead forms to the others. Could such a father be considered impartial, generous or just? No. And yet men would have us believe that God deals with His children in just this way. I bear my testimony that it is not true. The Apostle James declared that, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." Men tell us that He has ceased to communicate with His children. Thus Joseph, the unlettered boy, was confused, perplexed and made most miserable. The Methodist, with good intentions no doubt, said to him, "Lo, here is Christ." The

Presbyterian, with equal sincerity, bade him follow them, while the Baptist called on him to seek Jesus, in their way. In the midst of all this confusion and conflict, obeying the injunction of James, he sought wisdom direct from God, and got it; receiving in time authority to organize the Church of Jesus Christ, perfect in all its parts, as it existed anciently. By the knowledge of the things of God revealed to him, and by the authority of the Aaronic Priesthood received from John the Baptist, and of the Melchizedek Priesthood received from Peter, James and John, and not by the learning of man, he did this great work which is genuine—the Gospel of Christ with all its gifts and blessings. And, as Jesus testified, so we testify, if any will do the works of the Father he shall *know* whether the doctrine be of man or of God.

In the things of this world men are on the testimony of their fellow men, adjudged innocent or guilty; and if the inducements of wealth are offered as a reward for testing the statements of men few refuse, but when eternal life through a knowledge of the plan of human redemption is promised on simple conditions, how few are willing to test it. Thus are the words of the Savior verified, "many are called, but few are chosen."

When less than fifteen years of age an humble, unlearned (in the knowledge of the world) Elder promised me in the name of the Lord that if I would obey the first principles of the Gospel as taught and administered in the days of Jesus, I should know whether the doctrine was of God. I obeyed and proved his words true. I received a testimony and the spirit of prophecy. Not from Joseph Smith or