

## SERMON BY ELDER F. G. PITT,

At Lamoni, Iowa, April 17, 1894.

Subject, **WORKING OUT OUR SALVATION.**

THE words that seem most to impress my mind this morning you will find in the second chapter of Philippians and the twelfth verse: "Work out your own salvation with fear and trembling." It is just possible that this text as announced will make some feel that the subject matter has been well-nigh exhausted, and nothing especially new can be presented from it. However this may be, my only excuse for attempting to speak on this subject this morning is, because I know of no other theme of so much importance to mankind as that of salvation; and while it might be pleasant to you and me to talk to you about the glory of the redeemed, or to tell you what is about to take place in the near future, or to delve in some of those mysteries that are so hard to understand, I don't believe that these things are to be compared to those things that pertain to our salvation. I know that every time—I think without any exception—that I attempt to speak as I do this morning, I feel the weight of responsibility resting upon me as God's servant, to teach the people the way of life, the way of salvation. If I could persuade myself that all we had to do was to give the assent of the mind that Jesus was the Christ or that all one had to do was to be sorry for sins committed, or that being baptized for the remission of sins would of itself secure us our salvation, then I would not feel the responsibility that I do this morning. But as a brother said near the close of our prayer meeting this morning, there is a work for us to do, and the exhortation of God's Spirit seems to be especially directed to his Saints to be active and earnest, to be workers. Our

cause is peculiarly recognized as a work. We have many faiths in the world, such as the Catholic faith, the Methodist faith, the Baptist faith, etc.; but ours is known almost universally wherever it is known as the latter-day work, and it is well named. Not simply by God's people either, for God recognizes it as "a work;" he says, "I will work a work in your times;" and again, through the Prophet Isaiah it is called a "marvelous work and a wonder."

One reason why we as a people recognize this as a work is because we believe that men will be rewarded according to their works rather than according to their faith, or according to their desires; and I have sometimes wondered how people in this great world of ours, this great religious world, with the Bible in their hands, can teach, as they do, that works are not saving. I do not know of a single instance where the judgment is referred to but what it is plainly indicated that men will be judged according to their works. Hence we cannot believe that when the great Master shall sit upon the judgment throne and we are brought before him, the questions will ever be asked of us, "Did you believe in the Book of Mormon? Did you believe in the Bible?" But rather, "Did you do the things commanded in these books? And did you obey the commandments that I have given you?" And in proportion as we shall be able to answer that question in the affirmative, in that proportion shall our rewards be. But no matter how firmly we may have believed, or how urgent our desires may have been, unless these desires and our faith have been brought to that degree of perfection that

our works shall be in harmony therewith, our reward will not be great; but I firmly believe that those who have the greatest faith need to have the greatest works, because where much is given much will be required; and better would it have been for us never to have known the way of righteousness than after we have known it not to have walked therein.

Sometimes when we preach this doctrine of works we are met with those who declare that we are wrong because the Scriptures teach that "by grace are ye saved; . . . not of works, lest any man should boast." Many times in my ministry I have been met with this opposition by those who profess to teach the way of life, and I have simply called their attention to the text that they quoted, and asked them to read it carefully with its connections and see that there is no contradiction in the word of God, neither with our words when compared with that word. Now it does state in Ephesians 2: 8, 9, as they state: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." "There," say they, "that of itself is sufficient argument against your position; it is not of works, lest any man should boast." I have often wondered why those who teach the Scriptures stop where they do instead of taking in connection with that which they quote, the context. Now the very next verse explains the matter in this wise: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Then the works that are here referred to as having no saving power are works that are not good, works that men invent in place of God's works. God has ordained that we should walk in good works, and only those works that men invent or that will prevent us from doing God's works are the ones forbidden.

It is true, however, that we are saved by grace. None of us could have saved ourselves without the plan that God had ordained for our salvation. It presents itself to me in this form: Suppose a man should fall into a well; the sides are smooth, he is unable to obtain a release from this condition, and so a rope is thrown to him, and the man taking hold

of that rope works his way out. What is it that saves him? Some will say it is the rope. True, but he would never have obtained the rope unless the man at the top had thrown it to him, and then he never would have obtained his salvation had he not taken hold of the rope and worked his way out. So there were three agencies employed. First, the man at the top, second the rope, and then the man's efforts. So I understand this gospel to be. Christ is the man at the top; the rope is the gospel; then by obedience to the gospel, or by taking hold of that rope, we work out our salvation in the way our text declares.

No doubt if man had been left to himself without any adulterated religion, it would be comparatively easy for him to receive the word of life; but nearly every principle of the gospel has been perverted by men, and we have so been educated in this perverted religion that whenever we touch any principle that pertains to life and salvation, there is a tendency to receive it in a perverted form. Now take for instance this subject of salvation. What is salvation? I know that many regard salvation as simply being saved from punishment. The thought is in the world that God has provided two places for man in the future, one the place of everlasting, eternal damnation, and the other a place of happiness, eternal life, and those that escape the one enter the other; those that fail to enter the one are consigned to the other; and salvation is thought to be that which will prevent man from going into this everlasting punishment. Now if this is salvation, I fail to understand God's work or God's word. I know there is such a thing as saving a man from hell, but salvation in its broad sense includes much more than this.

I turn to the gospel according to Matthew and I read concerning Christ, "He shall save his people from their sins"—nothing said here about punishment, nothing said about hell, nothing about that terrible condition of the wicked; but he came to "save his people from their sins." What is sin? The Scriptures declare that "sin is the transgression of the law," and we are also told that "the soul that sinneth, it shall die." Christ, then, came to save man from that which produced death, and in

that way save him from death itself. Now can you not see the difference between saving one from that which produced death and thus saving him from death, rather than saving him in sin, and from its natural consequences?

The theory obtains largely in the world to-day that mankind will be saved in their sins and from the punishment which they deserve; and the people are taught to give their hearts to Christ, to believe on Christ, and to pray to Christ that God will forgive them and thus save them from hell, from that punishment which they deserve because of their wickedness. It is this thought that actuates those who teach the doctrine that man can commit all manner of crime, can even take the life of his fellow, and because the life of his fellow is taken without a moment's warning when he is unprepared he is sent to hell, there to suffer the wrath of God throughout all eternity, while the one who has caused this one to go to this place of punishment has time for repentance, he is taken up to God, and there abides in the presence of God with all the holy angels while his victim is writhing in eternal torment. I remember reading some time ago a statement concerning one who was about to be hanged. Just before the trap was sprung that should send him into eternity he was asked if he had a word to say before he died. He said, "Yes, I would like to make just this statement: Friends, beware of drink; drink has brought me where you find me to-day, and I would urge you not to be overcome with this tempter; but if you are, and you are brought where I am to-day, give your heart to Jesus and he will save you."

Now it was this thought that actuated a friend of mine who learned his trade with me in the city of Brooklyn—we were talking about the future. He said to me, "I would like to know just one thing concerning the future, and that is, when I am going to die." I said, "If you knew that, you would be a miserable man because you would always be thinking about it." He said, "No, I wouldn't, but I'd get all the pleasure there is in this life out of it, and when I had satisfied every passion and every desire of my heart to the full extent, just before I died I'd give my heart to Jesus, and

then I'd have a good time in the world to come." That is the thought that actuates people largely in this world, that no matter what they may do, what their heart's desire may be, no matter how bad they live here, if they can only have a few minutes' time to give their hearts to Jesus at the last moment he will save them. But I do not so understand Christ. He did not come to save the murderer after he had committed murder from being hung. He did not come to save the thief from serving his time in the penitentiary any more than he came to save the man who drinks whiskey from getting drunk; but Christ's mission was to save man from committing murder, from committing the theft, from drinking the whiskey, and thus save him from their effects. As long as man continues in sin he must suffer its effects. Sin is the cause, punishment the effect. Not until the cause is removed will the effect cease. "The wages of sin is death." As literally, therefore, as death follows the taking of poison in our system, even so is the result of sin, death. The only way to escape death, therefore, is to stop sinning.

But you ask me, "Do you mean to say that anyone can live without sin? Isn't it true that we sin every day of our lives? Is it possible that anyone can live without sin?" I read in God's word there is a test given by which may be known the children of God from the children of the wicked one, "Whosoever is born of God doth not continue in sin; for the Spirit of God remaineth in him; and he cannot continue in sin, because he is born of God, having received that holy Spirit of promise. In this the children of God are manifest, and the children of the devil."—1 John 3: 9, 10. Therefore I do not believe it is necessary for us to live in sin every day, but if we receive the influence of God's Spirit, we have power given us of God to overcome our sins, because the statement is made for our encouragement, that as he overcame so we may overcome. Unless this is the effect of our religion it amounts to nothing, for religion is only good for what it does for man, and unless it does this for us, unless it gives to us power to overcome our evil propensities, our evil nature, our selfishness, our evil passions, unless it shall have this effect upon us, our re-

ligion is vain. It is for this cause that I love this doctrine of ours. It touches man's heart, it touches his soul, his whole nature, and recreates him, so to speak, making him from a bad man into a good man; not saving man in his sin, but saving him from his sin.

It is for this reason that I love to talk to Latter Day Saints. There are some of our elders who say they always dislike to talk to Saints because it is so hard to talk with them, they would rather talk to the world. It isn't so with me. Somehow I love to talk to the Saints because I am more in sympathy with them than I am with those of the world, and I believe if there are any people that will be disappointed above any other people if they fail of salvation, it will be the Latter Day Saints. Why? Because they have tasted something of the life to come. They have made sacrifices that others have not made. They have borne the heat and the burden of the day, and if after their trials and bitter experiences, after all that God has done to save them, they shall let go their hold on life, oh! what a bitter disappointment will be theirs that God will have to say to those who have been his children, "Depart from me, ye workers of iniquity." Man to-day is as liable to be influenced by the leaven of the Pharisees as he ever was in the past, and our early traditions are as apt to lead us astray; we are liable to be overcome with that thought, "Well, because we have been baptized and received the remission of our sins, because we believe so firmly that Jesus is the Christ, because we believe so firmly in the Book of Mormon or in the revelations of Joseph Smith—because we believe so firmly in these things our salvation is secured."

Brethren and sisters, don't be deceived. Unless your faith shall result in your obedience to what God has demanded you are not in the way of life, however strong your faith. I could not help but wonder the other day, when I saw those who recently went down into the waters of baptism, if they really comprehended the step they were taking; whether they thought as I thought at one time, that all I had to do was to simply obey the ordinances and then my salvation was secure. I hope they have sufficient understanding in God's word to know that they have simply taken the first step in the way of

life, and that their salvation will not be secured unto them until then. To those who overcome and endure to the end is life eternal promised. And I have wondered many times when I have heard men, earnest, honest, sincere men and women declare, "I know that I am saved;" how they could say so when the promise was based upon the conditions that they must endure to the end. We have not salvation in its completeness until the end is reached. I may be in a comparatively saved condition to-day, and to-morrow I may be out of the way of life. It depends upon our willingness and ability to endure to the end, hence the necessity of us being wise in these things.

What must the Saints do in order for them to secure salvation? There are a great many things commanded in God's word, but I wish to call your attention now to an admonition given by the Apostle Peter in the first chapter of his second Epistle. He says, "Giving all diligence, add to your faith virtue." I wonder if we all realize the importance of this statement. The gospel is sometimes referred to as seed, and when an individual receives the principles of the gospel it is very much like a good seed being placed in the soil. Now you know there is an element that is absolutely necessary for that soil to contain in order for this seed to sprout and bring forth fruit. Unless there is what is called virtue in the soil, the seed will remain there and become useless, decaying and dying; but if there be virtue in the soil and sunlight, and heat and moisture are given to it in its proper proportions, then that seed will spring up and bring forth fruit. So it is with those who hear the preaching of God's word. Unless there is that which is referred to as virtue in the heart, the seed will remain there dormant and will die, not because the seed is not good, but because there is not virtue to sustain the seed, and no matter how many times that individual may be baptized, no matter how many prayers may be offered, no matter how much desire there may be in the individual, if there is not that goodness, that element of purity in the heart shall enable that seed to grow up, it will accomplish nothing. Therefore the necessity of adding to our faith virtue.

Have you not wondered sometimes how it is that the preaching of the gospel has

such different effects upon different individuals? Some people will hear it year after year, will sit and listen to it, and they will go away seemingly no more instructed and enlightened than they were before. Others will come and the very first sermon they hear they say, "It is God's word," and they hasten to obey. And then, too, there are differences in the effect of the gospel. Some people, as soon as they hear it, are willing to obey, and they move right forward, obey, and continue faithful until they bring forth an abundance of fruit, but others bring forth but little fruit, and some none at all; and so the Master said it would be. He said some would bring forth twenty, others sixty, and some an hundred fold; others, because they had "no root," would bring forth no fruit to perfection. Hence the necessity of adding virtue.

You say, "Now I am not responsible for the amount of virtue that is within me. How can I help myself?" Some of you people may be farmers, and if you have a field that is not very rich, whose soil is poor, you know what you have to do to enrich that soil. In the first place, if it is bringing forth weeds and thistles, you will try and get rid of these things that are robbing the soil of its virtue. And by the way, it doesn't always prove that a field is poor or that it has no virtue because it brings forth weeds, and thistles, and those things that are not good; but sometimes the richest field will be the most productive of these things because it has remained uncultivated. And so it is with the human soil; it doesn't always prove that because a man or woman has been bad that there is no virtue in that soil, because the very elements that produce these things, if they are rightly cultivated, will cause the wheat and the good fruit to bring forth in as much abundance as it produced the evil. And not unfrequently have we seen those who have been bad, seemingly having no good in them, when the gospel has reached them and the Spirit of God enlightened their minds and filled their souls, they have accomplished much more than those people who were considered naturally good.

You know the Master said, "Herein is my Father glorified." How? That you pray a good deal? That you go to meeting? No, that was not how they glori-

fied God. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." The object of preaching the word, the object of prayer, and singing, and attending meetings and all these services is that we may produce fruit; and that man or woman that fails in that regard, fails so far as his salvation is concerned, because the Master has declared, "So shall you be my disciples," by bearing much fruit.

Even, then, as we would get rid of those things that take the elements of virtue from the soil, so we should, when we obey the gospel, say to-day that no evil habit, no evil communication, no evil thing shall be allowed to rob us of virtue within us. One of the reasons why this world is as wicked as it is to-day, it seems to me, is because there is such an opportunity of developing the evil, the filthy literature that is placed in our hands without money and without price, and the many things that tempt the young, that lead their minds astray, these are the things that are robbing the soil of its virtue. And I have wondered so many times why it is, when there is so much beauty in the world, so many good things to enjoy, when there is so much that will make the soul happy, why it will be content to engage in those things that will make us miserable, that will rob us of our happiness, and keep us from enjoying those things that God has provided for us. There is no limit to a Christian's happiness. Everything that earth or heaven can produce is for God's people, and only those things denied them that will bring evil and distress upon them. All other things are for them to enjoy, and therefore if we would enjoy them let us keep from those things that shall rob us of purity or rob the soil of its virtue; and every appetite, and passion, and everything that will lead the soul into bondage, that will corrupt the mind and debase our thoughts—let us avoid it.

I am strongly impressed that evil thoughts precede an evil act. If men did not think evil they would not do evil, and as man can control his actions he can largely control his thoughts, and unless a man can control his thoughts he is not a free man. I know we are not entirely free now, but the gospel is intended to make us free. As long as we are con-

trolled by passions, by appetite, by surroundings, by influences, we are not altogether free; but the gospel comes to us as a means of life and salvation to liberate us from all these influences, so that man doesn't have to destroy his passions, but he can control them instead of his passions controlling him. Instead of any influence controlling him, he controls the influence and brings it in subjection to his will, his will being subject to God's will. That is the object of the gospel.

But we do not stop here; we are told to add to virtue knowledge. Right here I think there is danger of even the Saints being deceived. I know I was mistaken when I first came into the work. I supposed when I was to have a knowledge of God that I would have to receive some wonderful manifestation such as a visitation of an angel or something of that kind before I could say that I knew the work was of God. And I remember how earnestly I prayed that I might have a knowledge of the work. I think it was nearly a year after I came in the church before I could say I knew the work was of God. I heard others testify of their knowledge, but I made up my mind so far as I was concerned that I never would testify that I knew this work was of God until I did know it, and finally the Lord spoke to me through his servant and told me that the time would come when my knowledge would be of that character that I would be willing if necessary to lay down my life for the cause. I rejoiced in that promise and I began to ask God to give me that knowledge, and when I began to pray I seemed to have access to God in prayer, and I frequently would look around to see if an angel was not near me, or that I could witness some great manifestation that I could always after look back to as evidence that this work was of God. But I did not receive that kind of evidence; and to my astonishment it seemed as though my prayers ceased to ascend to God, and they grew lower and lower until it seemed that they reached no higher than the ceiling of the room in which I was kneeling, and then it seemed as though I was cut off from God's presence and I could not understand what I had done to merit this. But I struggled on. When I went to meeting I would ask the Saints to pray for me, and I could not understand what was the

matter with me. One day I was working at my bench and I said to myself, "I wonder what is the matter with me? I am not crazy; I am not sick; but what is the matter?" And I went to my chest where I kept a little Bible. I opened it and the first verse that struck my vision was this: "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." That was a revelation to me, that I was being tried, and it was shown to me later on, that in proportion as I was able to endure that trial, being weighed in the balance, so to speak, in that proportion should my future work be a success; and after I had stood all that it seemed possible for me to endure, light came and I was relieved, and then I was made to know that if I would have a knowledge of God's word, I must read and study his word and see what it contained; if I would have a knowledge of the Book of Mormon, I must read it and see what that contained; if I would have a knowledge of the Doctrine and Covenants I must read that and see what it contained. Then God by his Spirit would enlighten my mind so as to give me an understanding of what was written, and by comprehending it or perceiving its truth I could know it to be true, and that is the way knowledge was given me. My experience may be different from some who base their knowledge on visions and remarkable manifestations, but to me it is more satisfactory after all; for although I have seen these to some degree, but being naturally a little skeptical, I doubt whether I would be in the faith today if I had to depend solely upon those outward manifestations, because so many others who are outside of the faith have received remarkable manifestations and have been deceived by them; for many false spirits are in the world to deceive. But if I can receive a knowledge of the work, and then God chooses to give me those outward manifestations, they will be a benefit to me; but unless he gives me with these manifestations the ability to comprehend, and perceive, and discern, I cannot understand how they will benefit me.

Thus I can understand, then, what the Scripture means when it says, "Add to your faith virtue; and to virtue knowledge." We have to add that, you see.

It isn't in the hands of God to give it to us only as he gives us the means of obtaining this knowledge. Now we are told that as by the spirit of man we understand the things of man, so by the Spirit of God we understand the things of God. Unless, then, we have this Spirit of understanding of spiritual things, we cannot understand these spiritual things. But we must use this intelligence, this spiritual intelligence that God gives us, else we cannot understand them any more than we can understand natural things without the use of our natural intelligence. You see it is the exercise of what God has given us that makes us wise in these things, and we are deceived if we suppose that we can sit down and pray God to give us a knowledge of these mysteries and make no effort of ourselves to obtain them.

Latter Day Saints believe that God helps those who help themselves; at least that is my faith, and when we have exhausted all our strength, if we need more, God will give it to us, but he will throw nothing to waste, but demands of us the exercise of all our natural powers, as well as all our spiritual powers, and then what we lack God will give to us.

I remember only a short time ago talking to a brother in regard to his condition. He said, "I used to be alive in this work, but some way I don't feel like I used to. I don't feel that zeal, that love of Christ that I used to feel when I first came in the church." I said, "Brother, there is perhaps a cause for that." He said, "Perhaps there is." "Perhaps it is because you are not doing as much now as then." He said, "Then I was in a small branch and I had plenty of work to do, but now I am in a larger one and there is not so much required of me." I said, "That is the secret of it. God will not give you more than you are required to use." And so it is with men and women throughout this church. You will find that those who are active, those who are in sincerity doing their duty, are the ones that are being blessed, and no matter how much natural talent they have, if they don't put it into exercise it remains dormant and will finally die unless they keep it in active exercise. The happiest men and women in this work are those who are active and earnest in what they are doing. It is far more

blessed to give than it is to receive. Not the man or woman who sits and listens to the preaching of the word and makes no use of what he hears, is blessed, but he who is giving to the world those things that God gives to him is the one that is the most blessed. See to it then, brethren, that we are earnest and active workers in this glorious cause, and continue to add to "knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Now the Lord says, "If these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." "If these things be in you and abound"—there is the secret. Are we bringing forth fruit to-day? If we are it is because we are adding these things.

He says further, "But he that lacketh these things is blind." I think the worst kind of blindness is spiritual blindness, because then a man deceives himself. Here is one peculiarity about spiritual blindness: a man who is spiritually blind hardly ever knows it, and he always feels it is the other fellow that is blind, that he is the only one that can see, and he sees everybody in darkness, and he himself is the only one that is in the light. Brethren, if we ever get in that condition, let us make up our minds that it is we that are blind and not somebody else. I want to apply that to myself as well as to others. If I ever get into a condition that I think the branch is going wrong or the church is all at sea and everybody is out of joint but myself, if I can remember what I am saying to-day I will remember that I am the one that is blind. One of the best evidences of one's own blindness is believing that every one else is blind. You see he is deceived himself hence thinks others are wrong. "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure." You see by this we may be elected to-day; we become the elect by obedience to the gospel, and we make our election sure by continuing to live in obedience; otherwise we are not saved. "If ye do these things, ye shall never

fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

Now I love that thought: that however poor we may be, however ignorant, in worldly things, to us there is given the power to have ministered unto us an abundant entrance into God's eternal kingdom. It isn't because we are unworthy, though, that we enter there—I never liked the thought that God would, because he was merciful and we unfit for his kingdom, allow us to go there in our unfitted condition: but I always loved the thought that to me there will be given power to overcome my base nature and evil disposition and make me worthy to enter there, so that I will find an abundant entrance ministered unto me. This is what is given to us through the gospel, and we have the power if we will so work that when we enter there we shall feel at home in God's presence. We become like him by doing as he did, by overcoming as he overcame; by these means there shall be developed within us a nature that shall be like Christ.

I trust, brethren, especially we of the ministry, that we shall ever keep before

us the salvation of souls, and remember that it isn't so much what a person may say, but it is the spirit that goes with the words that are uttered, and however eloquent our words may be, unless they are supported by God's word and permeated with God's Spirit there is little life in them, and though we may speak ever so eloquently, unless our words are associated by a life of purity they fall as idle tales among those unto whom they are directed.

See to it then, brethren, that when we tell other people to be sober, that we be sober; that when we tell others to live godly lives, that we live godly lives; when we tell others to be chaste in their expressions, see that we be chaste in ours. Example is better than precept, and when we have example as well as precept to offer, then we can exert an influence and power among men.

I thank God that he has given us a means of overcoming, a means that shall enable us to be worthy of salvation, and something that is adapted to all of our conditions. And that one day we may stand clean and pure in the sight of God is my prayer, in Jesus' name. Amen.

(Reported for the *Herald* by Belle Robinson.)

## SYNOPSIS OF SERMON

Delivered at Southern California Reunion, Downey, California, July, 1894.

ELDER J. F. BURTON:—

He spoke from 1 Corinthians 12; Ephesians 1:22, 23: Christ broke the bands of death and hell and thus became the author of freedom from death for the human race. It is stated that the church is his body, and we must be baptized into his body to be saved. What is the body of Christ? This must be answered by appealing to the word. Christ said, "I will build my church." He commenced to preach the gospel and called twelve apostles, and qualified and authorized them to administer in all the ordinances. As proof that it was not of man Christ endowed them with a power that could not come from man. He also chose seventy others and sent them with the same power.

God's words are unchanged, and we

still must come under the injunction, "Hear ye him." All that have authority have so only within the bounds of that authority. The body is named after its head; viz., Jesus Christ: The body was perfected by its Master over eighteen hundred years ago. In this perfected state it contained all the inspired officers. None in that day would have been at a loss to find the body of Christ. We would have found a body of people called saints, and most likely one governing them called an apostle, with some one in the audience rising and saying, "Thus saith the Lord;" or some one rising and speaking in an unknown tongue, etc. In 1830 a young man came forward and stated that this same body was to be established with all its blessings.