

of which I have spoken—believe that Jesus was the Son of God; we all believe that he was the Anointed, elect and sent of God. And speaking of himself he said—"I and the Father are one," and "he who has seen me has seen the Father." He taught them a great many things pertaining to their present happiness and future exaltation, and he spoke of a time that should come when the Saints should inherit the earth. When he was about to be crucified, to be offered as a sacrifice to do the will of his heavenly Father, and to open up the way of life and salvation, that man might attain to exaltation in the kingdom of God, he told his disciples that it behooved Christ to suffer, and to be raised from the dead on the third day, and that repentance and remission of sins should be preached in his name among all nations.

Now let us examine the position of those disciples. I believe a good deal in first principles. I want to examine things candidly and honestly, and to see what kind of a position they occupied in those days. When Jesus was about to leave his disciples he told them that it was necessary that he should go away; for said he, "If I go not away the Comforter will not come." There was something remarkable about this expression. "If I go not away the Comforter will not come; but if I go away I will send you the Comforter." What was that Comforter? It is important that we should understand this. That Comforter was the Spirit of Truth. What should it do to them? It should "bring things past to their remembrance, lead them into all truth and show them things to come;" in other words it should bring life and immortality to light; it should open the heavens to its possessors, enable

them to understand the designs of God and lead them into all truth, not into one little truth or two little truths; but into all truth. What a privilege, what a blessing, what a rich legacy to impart unto his followers! Only think of men being in possession of a principle which should enable them, under all circumstances, to discriminate between truth and error, virtue and vice; between those principles which would ennoble and elevate, and those which would overthrow and destroy, and which should make them acquainted with God and the principles of eternal life.

I pause here, and ask, will this principle or spirit lead one man to be a Methodist, another to be a Presbyterian, another to be an Episcopalian, another to be a "Mormon," another a Quaker, another something else, passing through all the various phases, notions, theories and ideas that prevail in the Christian world? Is this the spirit that Jesus promised to impart unto his people, or is it confusion and darkness? Scientifically it is not true, philosophically it is not true, religiously it is not true. The spirit that Jesus promised to impart to his disciples was to lead them into all truth, and to enable them to comprehend all correct principles; and it is said—"As many as are led by the Spirit of God are the sons of God," and says one, "Ye have not received the spirit of bondage again unto fear; but ye have received a spirit whereby you are enabled to cry, 'Abba Father, or my Father, my Lord and my God.'" They had received a principle of that kind, and there was nothing uncertain, conflicting or evanescent about it; nothing tending to error, confusion or doubt, but everything tending to certainty, life, light and intelligence; to the