

garden are significant on this point: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God." And at the baptism of the Savior we find that the Holy Ghost descended upon him, and that the voice of the Father was heard out of heaven, saying, "This is my beloved Son in whom I am well pleased;" showing that there were three distinct substances—the Son coming up out of the water, the Father speaking from heaven and the Holy Ghost descending.

In regard to this divine Being. The Son is the firstborn in the spirit, the only begotten in the flesh, sent into the world to die for the sins of the world. How can the people of the earth learn anything concerning him? And which is the right way to worship him? Says the Catholic minister, "Here is the way, the only way." "No," says the Episcopal minister, "here is the way." Says the Methodist, "No, you are both wrong, we have the true way." Against these assertions the Baptist minister curers his protest, saying, "All these are wrong, ours is the way." And so with all the various sects and parties that exist upon the earth. Let us bear in mind now that the angel spoken of by John was to come from heaven and call upon every nation and tongue to worship this Being, the true and living God. And not only call upon them to do so, but to bring the everlasting Gospel, by which man can learn of God and walk in his ways. And it is very evident what they would do, from the predictions of other prophets. We read in the writings of Isaiah, also in the writings of Micah, that in the last days there should come a people from all the nations of the earth, who should gather together in the tops of the

mountains to learn of the ways of God and to walk in his paths. It seems, then, that the angel was not to bring his message for nought; there was to be a people among all these nations who would receive the message and who would respond to it; and in consequence of that response they would leave their homes and would come from the East and from the West, and God would "say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." And they would go up to the mountain of the Lord to be taught in his ways and to walk in his paths; that they might be prepared for the day when the "law of God would go forth from Zion, and the word of the Lord from Jerusalem." And the work was to continue; for according to another prophet, the time shall come when "they shall teach no more everyman his neighbor, saying, Know ye the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." How shall this be brought about? "And they shall be all taught of God." The Lord is to teach them; they are not to be taught by the enticing words of man's wisdom, but as God spake to the people in olden times, so he is to speak to them in the latter times. He said he would raise up shepherds after his own heart, who should "feed them with knowledge and understanding;" not with speculative ideas, notions springing from their own minds, but with the truth from the true and living God, sent down from on high. Jesus, when upon the earth, made a remark very pertinent to this point; said he: "And no man knoweth the Son, but the Father; neither knoweth any man the Father, but the Son, and he to whomsoever the Son will