

not some new theory or principles or dogma; but the everlasting Gospel, as it had existed with the Gods in eternity—the medium through which God conveys intelligence to the human mind; the principle by which Gods are governed and all nations controlled, the everlasting Gospel.

This principle has been referred to as being a personal thing in which everybody that is brought in contact therewith and obeys its requirements is made a participator and becomes one of the vast multitude that has existed, does exist and will exist in seeking to carry out the purposes and designs of God in relation to the welfare, happiness and exaltation of the human family. Therefore, the relevancy of the remarks we read, such as we have heard today, calling upon the people to repent and be baptized in the name of Jesus Christ for the remission of sins and they should receive the Holy Ghost. Who? Those who repent, those who believe, those who obey, those who are governed by the principles contained in the Gospel of the Son of God. And what should that do for them? Take of the things of God and show them to them, and bring them into communion with the Lord Jesus Christ and with the Father and into communion with the holy angels and prophets who lived before, enjoying the same Gospel, the same light, the same intelligence, the same spirit and the same power; that they might be one with each other, one with the ancient apostles, prophets, patriarchs and men of God who have lived in the different ages; one with the Lord Jesus Christ, operating together for the one great purpose of Jehovah pertaining to the welfare, happiness and exaltation of the world and the people thereof.

And hence, say the scriptures, you have all been baptized into one baptism. And what else? You have all partaken of the same spirit, as Jesus says, "that they may be one, even as we are one: I in them, and they in me, that they may be made perfect in one." And hence those who have obeyed the Gospel—although in many instances they do not comprehend it in all its bearing, and very few do, in fact we only see as through a glass darkly, see in part, know in part, prophesy in part, and comprehend in part until that which is perfect shall come and that which is in part shall be done away, that we may all then see as we are seen, and know as we are known. But although we have not arrived at that condition, yet all who have received the Holy Ghost through obedience to the laws of God and the ordinances thereof, administered by men holding authority, know for themselves not only that this is the work of God, that this is the church and kingdom of God and that we are engaged in establishing and bringing to pass the things that have been spoken of by the holy prophets since the world was. They know at least that they have passed from death into life, the Holy Ghost bearing witness thereof. That is the case of every individual who has lived his religion, keeping the commandments of God. They realize this and know it for themselves, and consequently it is, as has been referred to, with every one a personal thing. That principle is not for somebody else; it is for ourselves, and if we follow the leading of that spirit and grieve not the Spirit of God, whereby we are sealed to the day of redemption, that spirit will grow and increase in us, and we shall add to our faith virtue, and to virtue knowledge, and to knowledge