

the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though he be not far from every one of us." The Scripture further says, He has given unto them a portion of his spirit to profit withal. But there is quite a distinction between the position that these people occupy and the one which we occupy. We have something more than that portion of the Spirit of God which is given to every man, and it is called the gift of the Holy Ghost, which is received through obedience to the first principles of the Gospel of Christ, by the laying on of hands of the servants of God. Hence, when the Gospel was preached in former times among the people they were told to repent of their sins; to be baptized in the name of Jesus for the remission of their sins, and then to have hands laid upon them for the reception of the Holy Ghost. They were told, moreover, what this Holy Ghost would do; that it would take of the things of God and shew them unto them; that it would cause their old men to dream dreams and their young men to see visions; and that it would rest upon the servants and handmaids of God, and they should prophesy. These are the operations of that Spirit which dwells with God, the Father, and God, the Son, namely the Holy Ghost. It is this Spirit that brings us into relationship with God, and it differs very materially from the portion of spirit that is given to all men to profit withal. The special gift of the Holy Ghost is obtained as I have said, through obedience to the first principles of the Gospel. Its province is to lead us into all truth, and to bring to our remembrance things past, present and to come. It

contemplates the future and unfolds things we had not thought of heretofore, and these things are very distinctly described in the Bible, in the Book of Mormon, and in the Book of Doctrine and Covenants. Herein lies the difference between us and others, and it was so in former times. One of the ancient Apostles in speaking of our relationship to God, says: "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Again it is said: "And if children, then heirs; heirs of God," that is, rightful inheritors of the things of God, "and joint heirs of Jesus Christ; if so be that we suffer with him, that we may be also glorified together." It is the Gospel of the kingdom that has brought us into this relationship with God. We enjoy the same spirit that the Saints enjoyed anciently in the days of Jesus, in the days of Moses, in the days of Enoch, in the days of Seth, back to the days of Adam. The Gospel which we have received is the everlasting Gospel, which, through the atonement of Jesus Christ, brings men into close relationship to God, their heavenly Father, and makes them heirs of all the promises that God has made unto His people. Hence we occupy this position—God is really and truly our Father and we are His children. He is "the God of the spirits of all flesh," and he has told us to draw near unto Him. He has taught us how to pray, and in what manner to approach Him and to ask for such things as we need. This is the position we occupy if we can comprehend it, and we are called upon by the Almighty to do a great work. He has taken very great pains in introducing the prin-