none of the sects were right, that all had
gone out of the way, and commanded him
not to join any of them.

I need not now enter into the de-
tails of his history, as these things are
well known; but I will proceed. The
Gospel that was restored to him was the
same Gospel that Jesus introduced and
taught; the same Gospel that was taught
in part by Abraham, and by Moses—
for we read that the children of Israel
had the Gospel preached to them in the
wilderness, "but the word preached did
not profit them, not being mixed with
faith in those that heard it." Therefore
the law was added because of transgres-
sion. Added to what? To the Gospel.
What difference is there between the
Gospel and the beliefs of other sects and
creeds? The Gospel always did and al-
ways will "bring life and immortality
to light." That is the difference. While
others are groping in the dark, though
their intentions in many instances are
to do good and work righteousness, so
far as they know, yet they cannot come
to a knowledge of God, nor become ac-
quainted with eternal things without the
Gospel; without the gift of the Holy
Ghost, the spirit of revelation which pro-
ceeds from God. And who are to have
this? All who obey. "But I thought," say
some, "that that was confined to some
one or two, or to half a dozen or a dozen,
as the case may be, and that the whole
people had nothing to do with it." This
is a very great mistake, and I will now
show you the difference between that
and the things as they exist in the world;
between the position that we occupy and
the position that the world occupy.

The world, as I have told you,
unaided by the gift of the Holy
Ghost, unaided by the Gospel
and the light of revelation, are left to
grope a good deal in the dark. But
not so with the Saints of God; no mat-
ter in what age of the world they may
have lived, they have been placed under
other circumstances; they have had the
light of truth to guide them, and reve-
lution direct from the Lord. And here
is the difference between one and the
other. When Nicodemus came to Jesus
he went to him by night; he was much
like some men are in this our day, with
respect to their private feelings for the
"Mormons;" they respect the "Mormons,"
they cannot help doing so, but they do
not want it known; for the Latter-day
Saints, like the former-day Saints, are
not popular; in fact, we are considered
by many as they were, to be of disreput-
able character, a people with whom it
would not be considered proper to as-
sociate. This was the character that
the Savior bore among the self-righteous
but hypocritical religionists of His day.
Yet we call Him the Son of God. And
we find Nicodemus, a prominent man, a
man of discernment and ability, creeping
around the back door, not wishing it to
be known that he had called upon the
"Mormons"—oh, no!—Jesus of Nazareth;
yet he wished to find out something re-
specting Him, for he believed that no
man could do the things that He did ex-
cept God were with him. Jesus in ex-
plaining the Gospel to him, told him that
he, in order to understand His teach-
ings and His works, would have to be
born again. Nicodemus could not ap-
preciate this saying, he knew not what
the Savior meant, thinking the saying
referred to a man's natural birth. The
Savior then told him, that unless a
man was born of the water and of the
Spirit, he could not enter the kingdom of