

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 details 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 transgression. 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 always 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 acquainted with eternal things without the Gospel; without the gift of the Holy Ghost, the spirit of revelation which proceeds 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 matter 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 revelation 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 disreputable character, a people with whom it would not be considered proper to associate. 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 respecting Him, for he believed that no man could do the things that He did except God were with him. Jesus in explaining the Gospel to him, told him that he, in order to understand His teachings and His works, would have to be born again. Nicodemus could not appreciate 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