

new birth, the spiritual birth. But how little they seem to comprehend what is meant by that birth, and the effects that follow it; yet there are some, yea, there are many in the Christian world who profess to believe what Jesus said to Nicodemus in the third chapter of John's Gospel, that a man must be born of the water and of the Spirit in order to enter into the kingdom of heaven, and that that which is born of the flesh is flesh, and that which is born of the spirit is spirit. Yet when we come to read the New Testament and learn of the fruits, the influence and effects of that Spirit upon those who possess it, how wonderful, how strange it appears to those Christians! The Latter-day Saints strive to bring home to the minds of those modern Christians, that the Holy Spirit, when overshadowing the people born of the water and of the Spirit produces certain fruits, certain effects, that are the same today as anciently, and will be the same among all people in all ages and times when people receive that Spirit. But most of the Christian sects of our time ignore those fruits of the Spirit, the spiritual gifts and blessings which followed the outpouring of that Spirit upon the Saints of God in all former ages.

Brother Lyman has well said that it is this Spirit shed abroad upon the Latter-day Saints, bearing witness unto them of the truth—which is the witness of the Holy Ghost of the Father and of the Son—that makes them steadfast and immovable. They cannot be turned away so long as they enjoy this Spirit; they cannot be turned away from the light of the Gospel and the liberties they enjoy in Christ Jesus; they cannot be converted to Catholicism, nor Methodism, nor any other ism; but if they fall into sin, if they violate

their holy covenants, if they grieve the Holy Spirit from them, then they are left in great darkness. As the Savior said to His disciples: "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore that which is in thee be darkness, how great is that darkness!" It may seem to some a wonder how it is, that any man or set of men, after having once tasted of the good word of God, of the heavenly gifts, and the powers of the world to come, and having been made to know and understand the things of God, and been able to bear witness of them, should afterwards fall away, lose their testimony and the light of the truth, fall into darkness and apostatize. It is a marvel and a wonder unto many how this can be, and to some portion of the Christian world it has seemed impossible, and they have affected to espouse the dogma and to make it a part of their religious creed, that once in grace always in grace, and that if they are the elect of God, they cannot fall away. This is a doctrine of men: it is not a doctrine of Christ, and it is not true. The Savior constantly exhorted His disciples to watch and pray, lest they should fall into temptation, and cautioned them that they who once put their hands to the plow and looked back, or turned away, were not fit for the kingdom of heaven, but that they who endured unto the end, the same should have eternal life. He warned them against falling into darkness, and, as I have already quoted. He assured them that the light that was in them might become darkness, and if it did, how great should be that darkness.

Brother Lyman has well said, also,