

to be like Christ. As Christ was the express image of our Heavenly Father, so we must become the express image of Christ, our Brother. The production of this image in our nature in our character, is the work accomplished through regeneration.

A regenerated man has rejected not only those works of the flesh which are so easily seen to be abominable: adultery, idolatry, witchcraft, murders, drunkenness, and such like; these are comparatively easy to put away, checked as they are even by social and civil laws. A man truly "born again" has also put away hatred, variance, wrath, strife, seditions, heresies, envyings, and all those sins of selfishness which people do not even notice as sin. A man in this new state is searching his very feelings and thoughts and emotions and is anxious that all should be kept blameless on the day of our Lord. In the words of David he prays: "Search thou me, O, Lord, and make known to me my secret trespasses," such as he was not aware of himself. A man who stands under the regenerative influence of the Spirit, received on entering the Kingdom of God, gradually becomes a nature the characteristics of which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (Gal. iv.) Even these are of a different nature to the love, joy, peace, etc., enjoyed before the reception of the Spirit. What was formerly of only human origin, stained or affected by sin, is now sanctified through the Spirit.

It may assist us to a correct appreciation of human nature, and to understand the necessity of a new birth, when we consider how the righteous Judge is going to pronounce sentence in his final decision of the deeds of men. In Matthew xxv, 41, and following we read: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Why? For murder? Not exactly. For adultery? No. For theft? No. "For I was hungry, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and in prison, and ye visited Me not. These shall go away into everlasting punishment."

The office of these individuals is seemingly very slight. It is so slight, apparently, that no earthly court can deal with it. Yet when the motives are considered, and the acts, or, rather, non-acts are traced to their source, how different they look! The man who slays a fellow-man for the sake of, say, \$20 or \$1000 is indeed very wicked, and his condemnation is just; the thief who takes advantage of circumstances and gets away with his brother's property is, indeed, a criminal. But shall we say that a man who refuses a cent's worth to a hungry man, thus helping to lay a foundation for sickness that may terminate in death, is a baser criminal than the murderer? Or is the selfishness of the man who could not spare one moment in order to comfort a suf-

ferer less than the selfishness of a petty thief? I think not. If anything, it is greater. The educated man of the world whose whole time is occupied with himself and his own comfort, to the neglect of the poor Lazarus at his door, needs to be "born again" just as much as the ruffian in a drunken row shoots his fellow man. The young lady who could not sacrifice an hour, taken from her dancing party or the theatre, in order to keep an aged mother company, and while away a tedious hour, shows thereby that her nature is just as corrupt as that of her poor sisters who are not able to adorn that corruption with silk and beads. A regeneration is needed.

No wonder then that God in His infinite mercy has laid such a perfect plan of salvation, a plan whereby this renewal will be effected if we follow it. Must we even with Paul confess: "Not as though I had already attended, neither were already perfect" (Philippians iii, 12); yet we have the assurance that by using the means provided for us by the gospel we shall surely attain the promises of a glorious resurrection from the dead and life eternal. Our assurance is founded not on our merit, for that will always be more or less doubtful, but on God's promise. God will give it to us as a free gift. "If thou wilt be good and hold out faithful to the end thou shalt be saved in the Kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation." (Doc. and Cov. sec. vi., 13). God being willing to give, every one can obtain this the greatest of all gifts.

J. M. S.

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle Sunday, August 11, 1889, President Angus M. Cannon presiding.

The choir and congregation sang: We thank Thee, O God, for a Prophet, To guide us in these latter days.

Prayer by Bishop Alexander McRae.

The choir sang:

O God, th' Eternal Father,
Who dwells amid the sky!

The Priesthood of the Second Ward officiated in the administration of the Sacrament.

BISHOP O. F. WHITNEY

addressed the congregation. He read from Section 122 Doctrine and Covenants, being the word of the Lord delivered to Joseph the Prophet while in Liberty jail, Clay County, Missouri, in March, 1839. These words, said the speaker, are just as applicable today to each Latter-day Saint, at least in most respects, as they were at the time they were uttered to the captive Prophet of God, who was confined in prison for the sake of the testimony of Jesus Christ and the message of peace and salvation of which he was made the bearer to mankind. The grand principle enunciated in the words I have just read is this,—that all the changes, trials, vicissitudes,

all the ups and downs, the tribulations and afflictions through which we are called to pass as the children of God, are ordained to give us experience that shall be for our best good.

There is a spiritual way of looking at things and an earthly way. To be spiritually minded is life and peace, but to be carnally minded is death. We live in a land of mountains and valleys, in the very land where the Lord, speaking through the Prophet Isaiah, in ancient times, said He would establish His people in the last days: "Come ye," says the Prophet, "and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem." We Latter-day Saints believe that we are the people who were thus spoken of by the Prophet Isaiah.

Now, if we hug the earth, if we are always grovelling in the mire of the things of this world, if we worship Mammon and are lovers of pleasure more than lovers of God, if we make earth our throne instead of our footstool, then we are down in the valley, and if we gaze upward at all, it will be at the mists, clouds, and smoke that overhang us and which intercept and obscure the vision which faith would penetrate to things beyond. But if we are spiritually minded, if we take the higher view of things, keep our hearts pure and our spirits humble, if we seek first the Kingdom of God and His righteousness, then we will stand upon the mountain-top and not only see far away the things of this earth more clearly than they who stand below, but we will gaze upward and behold the great sun of heaven, because we shall be above the clouds and the storm; and although the sunlight of hope, of peace and salvation may be hidden from the view of those below, it will be plainly visible to those who have in their hearts the love of God and His kingdom.

There was a time when we all, as members of the human family, saw these things clearly, seeing as we are seen, knowing as we are known, and not, as at present, in the words of the Apostle Paul, gazing "through a glass darkly"—seeing only in part, able only to prophecy in part, speaking in the childhood of our ignorance, not having yet "put away childish things, and looking with the eyes of manhood and womanhood in Christ Jesus at the things by which we are surrounded. There was a time, when we stood in the immediate presence of God, when we were so near to Him that we could see Him and rejoice in His society. The religion of the Latter-day Saints teaches this, not only as to themselves, but as to the whole human race, who are the children of God, the offspring of one common parentage.

This doctrine of the pre-existence is no new thing—not so new nor so strange as it was sixty years ago; for although it has been taught by