

the likeness of the death and burial of Christ, to be brought forth in the likeness of His resurrection; in that he receives remission of sins. Not that remission of sins comes from the washing of water or from anything that is material. Remission of sins comes from God by Jesus Christ, through His atonement. He dying for our sins, He paying the death penalty for us. But He has only paid the penalty for the actual transgressions of those who will obey His commandments. Christ's atonement is perfect and complete for the transgression of Adam, which is called original sin. "As in Adam all die, even so in Christ shall all be made alive." As through the transgression of one, death has come upon the race, so by the atonement of Christ shall life—the resurrection of the body—come to all the race—the good, the bad, the indifferent, the black and the white, the bond and the free. Every son and daughter of Adam who suffers death because of the sin of Adam, will be raised from the dead by the righteousness and atonement of Jesus Christ. But in regard to actual transgression, the deeds we have ourselves committed, in order to obtain remission of sins, we must obey the commandments of Jesus Christ. He died for the transgression of Adam unconditionally; He died for the personal transgressions of all men conditionally; and the conditions are that we obey His commandments and receive His Gospel. And so when the repentant believer is taken down into the water and buried there by one who has the right to use the name of the Father, and of the Son, and of the Holy Ghost—by one called, appointed and ordained, who so acts on behalf of Deity—when that repentant believer is thus buried in the water in the likeness of Christ's death and burial and is raised up again in the likeness of Christ's resurrection, he receives the remission of sins through his obedience, to that ordinance. The remission comes from God through Jesus Christ, and is given in baptism. That baptism is the one appointed by Jesus Christ. Different baptisms have been appointed by men. But we have one Lord, one faith, and one baptism, that is the baptism of repentance for the remission of sins, and in that baptism the individual who is properly baptized, having faith; and having repented, has a regeneration worked upon him by the power of God. Old things have passed away; all things become new. He is cleansed, he is purified; he comes forth clean from the water, and though his sins were as scarlet, they are washed whiter than snow. He is a newborn babe before his God and his past sins are blotted out. He is then prepared to receive the Holy Ghost, which "Jwelleth not in unclean tabernacles," and by the laying on of the hands of men called and appointed for that purpose the Holy Ghost is imparted to the baptized, repentant believer.

Now what is the effect of this Spirit upon this person? It is this: He is "born of the Spirit." As his body was enveloped in the waters of baptism, so his soul is enveloped in the Holy Ghost, and he is baptized with divine fire; he is filled with light and the power of God rests upon him; he receives a testimony that he is accepted

of God. Doubt flees away; all dubiety concerning his acceptance with God is gone; he is a new creature in Christ Jesus, and henceforth he is expected to walk in newness of life. He is "born of the water and of the Spirit" and made a citizen of the Kingdom of God.

The Holy Spirit is divine light. As the light of the sun reveals the physical objects of creation, so the Holy Ghost reveals spiritual things—the things of God.

They are thus made plain to the soul of man. That is the Spirit which guides unto all truth. It takes of the things of the Father and of the Son and shows them unto him, and also reveals things to come. It makes manifest the past, makes clear the present, rolls up the curtain which hides the future, and he is brought into communication with his Father who dwells in heaven, and he is prepared for the ministrations of the Son, even Jesus Christ.

The Holy Ghost which is received in the Gospel of Christ is not merely an imaginary influence. It is not simply the good feeling created in the soul by the acceptance of Divine truth, as some people try to make out. It is an outpouring of the power of God upon the individual, it is a divine manifestation to him. There may be nothing physical about its effects; he may not see anything wonderful with his natural eyes, or feel any abnormal power resting upon him to affect his body in a supernatural way, but he has within him that "still small voice" which penetrates all the innermost recesses of the heart, which manifests to him that which is right and true, and also that which is untrue, that he may be able to choose between light and darkness, between truth and error. God will give unto him such gifts as he seeks for by faith and prayer. As in the olden times when the saints would meet together, some had the gift of tongues, some prophecy, some visions to relate, some divine dreams, some a relation of the healing power made manifest in their behalf. So "the fruits of the Spirit are today" not only love and joy, the peace which "passeth all understanding," patience, forbearance, brotherly kindness, charity—not only these, but the gifts of prophecy, of tongues, of interpretation, of healings, of visions, of the manifestations of the power of God in various ways, and no gift that was bestowed upon the early Saints is withheld from the Latter-day Saints, according to their faith and their diligence in seeking it. These are additional witnesses to them that they are accepted of God and in His Church.

Now, I repeat this afternoon, from personal knowledge, I know these things are so. This congregation are my witnesses, and they exist throughout all these valleys of the mountains, and they have come here because they have received these things. The Elders of the Church went to them and preached faith, and repentance, baptism, and the laying on of hands, and they saw by reading the Scriptures that these were the old doctrines, that this was "the old path" restored, and they commenced to walk in it, and have found "rest to their souls."

They repented, they were baptized and received the Holy Ghost. They knew they had received it, and that is why they are here. That is my testimony; that is why I am here—because I believed, and repented, and was baptized, and received the Holy Ghost, and knew that I had received it. I know that this is the power of God, that it is the same Spirit which rested upon the people of God of old, by which the scriptures were written, by which holy men of old wrote and spoke. It is the same divine Spirit, and it is free to all who will obey the Gospel.

These are simply the first principles, the foundation of the doctrines of Christ. If any man has this gift of the Holy Ghost he is prepared to receive every principle as it comes to him, that is true and divine. When God speaks, His word will find an echo in the heart of him that has that Spirit. When the light of God comes down from on high there will be something to correspond with it in the soul of that man. The reason why there is so much confusion and strife in the world in regard to religion is because the Holy Ghost in the same degree and measure of power as given in the Gospel of Christ of old, has not been among men for so long. But it has been restored in the day in which we live, and this is our testimony to the world. This is what we are here for, and our mission to mankind is to call upon all people everywhere to repent, to obey the everlasting Gospel, for the hour of God's judgment is at hand.

A great change is about to come over this planet. It is about to prepare for the coming of Him whose right it is to reign. And as one of the signs preceding His advent, "this Gospel of the kingdom is being preached in all the world for a witness unto all nations before the end shall come."—Matt. 24:14. I hear witness of it today to this congregation. I know that it is true. I know that God has spoken again from the heavens, that He has set up His Church again upon the earth, that this Gospel which we have received is His. The truth of it is stamped upon my whole being, in every part of my organism. I know it in my mind and soul, I feel it in my body; every part of me responds to the testimony that I know I have received from God. And this is the testimony of all the faithful Latter-day Saints. This is why we are willing to suffer all things, to endure all things, for the Gospel's sake. As I read to you, "we have endured a great many things, and we hope to be able to endure all things." We are getting along to the time when we can take joyfully the spoiling of our goods. It has been rather a hard thing to bear; but we are beginning to see the hand of God in it, and rejoice in it.

Now, we believe we ought to have the privilege of publishing this Gospel. We do not wish to infringe upon the rights of others. We believe that all people should have that freedom. That is part of our faith. Let me read to you a verse or two from the Book of Doctrine and Covenants. This book that I hold in my hand (the Book of Doctrine and Covenants) we read as we do the Book of Mormon, and as we do the Bible. We believe that the things