DESERET EVENING NEWS: SATURDAY, AUGUST 17, 1901.

REVELATION OF THE HOLY TRINITY

Discourse Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, August 11, 1901, by

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First Article of Faith-Saints' Belief in the Bible-Father and son Two Persons-Manifestation of Deity-A Comprehensible God-The Personality of God-Erroneous Idea of Deity _God Can Reveal Himself Now-The Holy Spirit Everywhere-God Works by Law-The Beginning of the Gospel -Fersonal Testimony.

ing with my brethren and sisters in Tabernacle this afternoon, and for privilege we have of worshiping our Heavenly Father in peace, to molest or to try to make I emphasize this, because has not always been the privilege by the Latter-day Saints, aldough we are living under the flag of which recognizes the princid dvil and religious liberty, and I that the great masses of the of this country desire to mainhat right-the right to be at libworship God, no matter what be our particular opinion concerns Him and His ways and His wishes; we should be at perfect liberty to according to the dictates of sciences. We have this privinsciences. I say, today; and we are here in is house, which has been erected and ated to the service of the Lord, s we can assemble and pray and but religion at perfect freedom. I thankful for this privilege that we

have just been called upon to speak rashort time, and arise without any mearation or any particular subject I desire to touch mind which but I trust that the Spirit of the and will rest upon us all, and that un-e its influence we may be able to tle time in reflection upon use things that pertain to the salvaas of mankind. The Latter-day and family. They believe that they are alled of God to be His Saints for the se of working for the redemption We believe in the he human race. rel Jesus Christ and in His atonebelieve, in common people who are called with most people who are called sestions, that He is the Son of God and that He came into the world predeem the earth and its inhabitants on the dominion of Satan and from influence of sin and its conse-We have some beliefs that ences. in different from those entertained by ple who belong to the various Chris an sects; but we accord to them the ame privilege which we claim for oursives that is, the right to worship low, what and where they may, accord-is to their own deires, so long as they not infringe upon the rights of

FIRST ARTICLE OF FAITH.

The first article of our faith as printed published to the world is, "We be-e in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Gost." All the orthodox Christian ets claim to believe according to that that of our faith, and yet we differ the air opinions largely concerning the maning thereof. We believe in God o created mankind in

1 in thankful for the privilege of forever," as declared in the scriptures, and willing to declare His word in this age of the world as in any former age if the people are willing to receive what He has to say to them. We believe in the scrigtures. We believe that holy men of old were inspired by the Holy Spirit, and their words having been handed down to us, we receive them as the word of the Lord, so far as they have been translated correctly. In scriptures we are told that Jesus was in the express likeness of the Father, and He Himself declared that He did nothing but what Hc had seen the Father do. "Whatsoever the Father doeth, that doeth the Son; and He will show you greater things than these, that ye may marvei." He prayed to the Father.

He told His disciples that He came from the Father, and that He would go back to the Father. FATHER AND SON TWO PERSONS.

So, according to the scriptures, the Father and the Son are two separate and distinct personalities. Is the Fa-

ther a person? Yes. Jesus came to de-clare Him, to manifest Him to the peothe earth, He showed clearly and plain ple; and being in His express image, having received His authority from the Father, and rep-resenting Him fully on the earth. He showed clearly and plainly that the Father was an individual, a personality. We are told in the very begin ning of the Bible that God said, "Let US-speaking no doubt to His beloved Son-let us make man in our image and in our likeness;" and so it says 'God created man; in the image of God created He him, male and female cre-ated He them." We understand that to mean just what it says, that man is made in the image and in the form and likeness of the Eternal Father, Indeed, according to the Scriptures, the spirits of all fiesh are the offspring of God, His sons and daughters, made in His image and in His likeness, because every seed begets of its kind. There varieties in all the different specie of the creations of God, both in the brute creation and in mankind; but the same form, on general principles, exists, and the children of men who in their spiritual nature are the offspring of God, are necessarily in His image likeness, because they are His children.

We are told by our friends who dis-

agree with us, that man in the begin-ning was made in the "moral image" of God. Well, what is a moral image Can anybody understand what that means? Is morality in the image and form and likeness of anything in the heavens above or the earth beneath, or the waters under the earth? It is a mere fanciful expression, signifying nothing in reality. God made man in image an beginn In one likeness: and thousands of years after that, the Apostle Paul, in writing to the Corinthians, teld them that man ought not to cover his head when he prayed, "forasmuch as he is the image and the glory of God; but the woman is the glory of the man." Man should not cover his head when he prays. Why? Because that is the very expression of Deity. He is in the form and likeness and image of His Creator. But Jesus was in the exact image and likeness of the Father.

manifested Himself from the heavens in this age of the world and declared to us that we are His sons and daughters, and we are to worship and serve Him in the name of Jesus Christ. A COMPREHENSIBLE GOD.

Now, when we talk in this way and endeavor to direct the minds of man-kind to their Great Creator, the Source God of their being, we are told that cannot be comprehended; for "God is a spirit, and they that worship Him must worship Him in spirit and in truth," and therefore He cannot have any form or likeness. Why not? Is it so that the spirit is without form, without substance? Why, man is spirit. The intelligent being that dwells in the human ody is sp.rit. The real man, the real woman, is a spiritual being. These bodies of ours, composed of the earthly elements, are garments, coverings, houses to dwell in, where the spirit resides. The spirit came from spirit resides. God. Christ's spirit did, and back to God. We have as Christ's will go scripture for it. In the bool Ecclesiastes, 12th chapter and In the book of 7th verse, the wise man, speaking of the change we call death, says, "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." The spirit of man is the offspring of God. It was not formed out of the dust. It does not descend or ascend, as you please to use the term, from lower forms of creation. The spirit of man is the son of the Almighty spark from the eternal flame of ity. The spirit of man is a personal-Deity. ity, an individual; and it is the indi-vidual, the ego. The body is a covering for that spirit. It is the spirit that thinks, that wills, that performs. The body is merely the medium through which it acts. While the body changes and decays and goes down to the dust, the spirit remains intact; and the in-telligence accumulated by it through the body, the understanding and knowl-edge of this lower world obtained through the senses, remains with the spirit when the body becomes decrepit and when it fails and is only fit to go down into the dust. The immortal spirit, which is a son of God, retains the impressions obtained through the medium of the body, and they will re-main and be with it forever. When the

body goes down into the ground, the will retain the intelligence spirit tained by the experience gained through the body, and will have the benefit of all that knowledge, intelligence, wisdom and experience while eternal ages roll along.

THE PERSONALITY OF GOD.

Now, our Father who dwells in heav en is a person whom we can understand -not fully in our finite condition, in this lower world, "cribbed, cabined and confined" as we are in earthly clay: but the time will come when we will meet Him, when we will stand in His presence, and when we will look upon His face and behold Him as He is. This was the encouragement that was given by the ancient Apostles to the Saints in their day. Read the first epistle of John, 3rd. chapter. Said he: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, w shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." That was the hope of the early Christians.

The idea that spirit is immaterial is a mistake, which has occurred, like many others, in consequence of the abof the inspiration of the Holy sence Ghost and of apostles and prophets and men inspired of God to deliver His word to the peo, le. The people have for hundreds of years had to depend upon the ideas and opinions of men. They have been traching for doctrine the commandments of men. They have been drawing near to God with their mouths and honoring Him with their lips, while ie hoarts far - 0 course, I do not include in that all the good men and women, the good Christian preachers and minister and members of the various Christian sects. 1 an only speaking of those vain professors, who pretend 10 be called of God and have no uuthority whatever from Him. and do not believe in communication with Him, nor that there has been any communication from Him for hundreds of years. The people of the world have been under this influence, which has led to division and strife and contention, and they have been without kowledge They are in the position described by the ancient Apostle-"Ever learning, never able to come to a knowledge of the truth." It is in consequence of this that these notions about God have prevailed. ERRONEOUS IDEA OF DEITY. The orthogox idea of Delty is that there is one living and true God, ever-lasting, eternal; without body, without parts, without passions. And in the unity of this Godhead there are threa persons, of out substance, power and eternity-the Father, and the Son, and the Holy Ghost; and these three are one. Here we are told that God has no body, that He has no parts, and yet they say He has these parts-the Father, th Son, and the Holy Ghost. Three separate and distinct parts of that which has no parts! We are told also that lie no parts! no passions, and that are told that. He is has then we are God of love, and that He is angry with the wicked every day; that He loves righteousness and hates iniquity. These notions, however, I do not inten to dwell upon. I might enlarge upor them to show the folly of the orthodox Christian idea in regard to Deity, but do not wish to do so now. This notion has crept in in consequence of dark-ness that has come upon the world. The Bible idea is of an individual, a personality, called God the Eternal Father, who manifested Himself through His Son Jesus Christ; and that Jesus being in the exact, express likeness and image of the Father, therefore the Father must be a person. When Jesus Christ was baptized we are told. He went up straightway out of the water, and the heavens were opened, and the Spirit of God lighted upon Him in the form of a dove, and a voice from heaven said, "This is My beloved Son, in whom I am well pleased." Here were three distinct substances-the Father declaring from heaven His pleasure at the act of obedience of His Son; the Son arising from the watery grave where He had been buried by baptism; the Holy Ghost descending in the form of a dove. We believe in these three. We believe in the Father. We believe He is our Father. When we worship Him we feel the relation between Him and us. We feel that we are calling upon our Father in very deed, and we worship Him. in spirit and in truth, in the name of His ion Jesus Christ, under the influence and power of the Holy Ghost. We believe that that Spirit is universally diffused; that it is everywhere; that by it He is omnipresent; He is present with us as the sun is present. The light f the sun streams forth to every part of the globe in its turn, and the earth is lit up with its glory; but the sun does not move its place in the heavens. And as the light of the sun streams forth to lighten the world and to enable us through our natural eyesight to behold the visible objects of creation, so the spirit of truth goes forth from the presence of God to fill the immensity of space, and all who will, may be spir-itually enlightened thereby and be inspired by it to comprehend the Eternal Father and His will. We believe in the Deity in this way. GOD CAN REVEAL HIMSELF NOW. We believe that the Holy Ghost has the same properties and powers and influences now as it ever had; and if the Holy Ghost could inspire men in former times, it can inspire them in latter times. If the Holy Spirit could in-spire men that they could bring forth the word of God, verbally or in writing, in former times, so it can in latter times. And the word of God revealed in the latter days must be as good as

that given in former times; in fact, it is more applicable to the people now than what was written aforetime, al-though "what was written aforetime was written for our learning, that we through patience and comfort of the

scriptures might have hope;" yet the revelations of God given in the latter days, in our own time, are "a more sure word of prophecy," just as the words of the Apostles were in former times. The Apostle Peter said to the former-day Saints that "holy men of old spake as they were moved upon by the Holy Ghost;" but, said he, "we have also a more sure word of prophcy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." We say the same today. dark The Old Testament and the New Testament are all good, but the things re-vealed therein were revealed particularly and specially to the people in the limes when they were given. We believe in present revelation. We believe in a present Delty. We believe that He can inspire men today: that He can be approached today: that we can call upon Him and be heard today; that if door will be opened. The Savior said, "Ask, and it shall find; if we knock, the door will be opened. The Savior said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." We believe that we can ask and receive today; and we have proved the truth of it for ourselves by asking and receiving, by seeking and finding, by knocking and having the door of salvation opened We do not have to depend entire to us. ly upon that which was written in past We rejoice in it; we read 1 profit; we thank God for with Good Book; we proclaim it to the word; we prove the truth of our doctrines by it to those who profess to believe in it but our sure word of prophecy, enlight enment and testimony comes down to-day from the Father, "with whom there is no variableness nor even a shadow f turning." He is our God and Father as much as He was the God and Fath er of the ancients who enjoyed Hi word and sometimes the revelation o His He is able today His His presence. He is able today to make Himself manifest just as much as He did to Moses, or as He did in the days of Jesus Christ.

THE HOLY SPIRIT EVERYWHERE.

All people living on the earth may ome to some understanding and know edge of the true and living God, and receive of His spirit; but without that Spirit mankind cannot comprehend God nor His works or His ways. As we cannot see any matter, however good our eyes may be without the light that comes down from above and unless w open our eyes and make an effort to ee, so it is in regard to the things of "Man by searching cannot find lod." No man knoweth the God. God." out things of God, says the Apostle, but the Spirit of God; and "the Spirit searcheth all things, yea the deep things of God' and God reveals them by His Spirit. Now, how can the influence of that Spirit, its inspiration, its light, its gifts its blessings, its manifestations, be ob-tained? The Spirit itself is everywhere throughout the vast domains o It is in and through and round space. about all things. Sometimes we think we have no light here on earth; but we will find that the light is here, it is not made manifest. Nowadays we learn how to bring forth light very easly. We do not comprehend it in al its workings; but we go into a dark house and we touch a button, and the light springs forth. Where did it the light springs forth. come from? Did the light travel from Cottonwood Canyon or from Orden canyon? Not at all. The principle by which light is developed is here; it only needs to be put in operation. When we understand the laws by which it governs itself, or by which it is governed, we can bring it forth for our benefit. We enter a dark room, strike a match, and light comes forth. Where did it come from? The

came and atoned for that sin completely and entirely; and "as in Adam all die, so in Christ shall all be made alive." Whatever mankind may do or leave undone, they have nothing to do with Adam's transgression; nothing to do with its atonement. But they have sinned themselves and come short of the glory of God, and Christ died for them, on certain conditions. He died that they might be redeemed from their sins, if they would receive Him as their Savior, walk in His ways and obey His commandments. One of His com-mandments is that they shall repent. Another is that they shall be baptized, as He was baptized. He set the pat-tern. He was buried by baptism in the Jordan river. And as Christ was baptized, so we must be baptized Christ was baptized by one having au thority to baptize-not somebody that took a notion into his head that he would become a minister of religion, but a man called of God, a prophet of God, John the Baptist. Jesus Christ sent out His Apostles into all the world that they also might baptize. He gav them that authority, having received in himself from the Father. God called Him. He did not glorify Himself to be made a High Priest; but His Father called Him to be a Priest forever, after the order of Melchisedek. He told His "As my Father sent me, disciples: even so send I you. After His resurrection He gave them

this special commission:

"Go ye into all the world, and preach the Gospel to every creature. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

"And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands

on the sick, and they shall recover.' Mark xvi, 15-18. In Matthew xxviii, 19-20, we read:

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Current Time Table.

LEAVE SALT LAKE CITY

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the tions, Holy Ghost

"Teaching them to observe all things whatsoever I have commanded you."

That was their mission. They were not to go out and preach their notions and ideas concerning religion, but to go and teach that which He had commanded them. They were to go to every people "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," because they had authority given them to use those sacred names. And wherever they went, you will find by reading the book of the Acts of the Apostles, they preached this doctrine. All who had faith in Jesus Christ and repented of their sins they doctrine. baptized by immersion in water for the remission of sins, the remission of sins oming through the atonement of Christ to all those who accepted Him, when were baptized by one having au-Then a promise was given thority. that all who received and obeyed this word, and were baptized, believing and repenting, should receive the Holy Ghost. We read that the Apostles, after baptizing the people, laid their hands upon them, and they received the Holy Ghost, and they spake with tongues and prophesied. They were baptized by that Spirit as they were with water. First they were immersed in water, in the name of the Father, and of the Son and of the Holy Ghost, for the remission of sins, and then the received the baptism of fire and the Holy Ghost through the laying on of the hands of the servants of God who were authorized to administer that ordinance.

These, my friends, are the first principles of the Gospel of the Redeemer. They are the principles which God has revealed in these days, according to the faith of the Latter-day Saints. W



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His own image and likeness. ense of the word, our Christian friends faim to believe the same, and yet there ha very wide difference between their mierstanding of this and ours. We shave that Jesus Christ-Jesus of Nazinth who was born of the Virgin Mary, and who lived in Palestine for ler years, and was rejected by the levs, crucified by them on the ross, and who died and was raised igain on the third day and went into beaven-was, as the scriptures declare, in the perfect likeness, the "express of His Father; that He came om the Father and went back to the Father; that He was in the beginning with the Father, and that all things which were made of the Father were sade by and through Him, His Son. Now, we understand that these persons set two separate and distinct individals; that Jesus and His Father are adistinct and separate personalities is any son and father among men. We believe that Jesus Christ was, as dedered in the scriptures, in the express form and likeness of His Father, and e believe that means just what it

We are told sometimes by our friends Christian world that the father has not any form or similitude To use their own term, hey say He is "pure spirit." What hat is they do not understand; but bey declare that He is an immaterial alstance. Now, we cannot understand hat, and we do not believe in it. We not believe that there is any such ting as an immaterial substance. To s all substance is material, in one al, in the same way that the gross mater with which we are familiar is inderstood. In some respects it is esentially different. We believe that God s a spirit; but we believe that spirit something, that it occupies space, but it has extension and limits, that it has form, and that it can be seen and spreciated by beings of the same kind that spirit. We are told that "He maketh His angels spirits and His ministers a flaming fire." If the angels e spirits and are in the likeness of Pather, they behold His face, Jesus clared that there are angels who "altays behold the face of our Father in If the angels who are spirits an have form and figure and can be de manifest, so can the Eternal Father, under proper conditions. In the chapter of the Epistle to the Hebrews, beginning at the 1st verse, we

God, who at sundry times and in vers manners spake in time past unto s fathers by the prophets,

Hath in these last days spoken unto by His Son, whom he hath appointbeir of all things, by whom also He

Who being the brightness of His flory, and the express image of his per-sm, and upholding all things by the erd of His power, when He had by limself purged our sins, sat down on he right hand of the Majesty on high."

SAINTS BELIEF IN THE BIBLE. We are often told that the Latter-day Saints do not believe the Bible. We saints do not believe the Bible, and we not worshipers of the Bible, and war failth is not pinned to any book in mistence. The Bible teaches that God gake by holy men of old, who were in-bind by the Hely Chest, and what the Holy Ghost, and what er said and wrote, under the influence the Holy Ghost, was the word of at Lord. That is how we came to have by scriptures; these men wrote some has that God revealed to them, and these have been handed down to us, havt been translated into our language ism the language in which they were critten in former times. But we be the in these scriptures, although our faith is not confined to them, because to believe in the living oracles-that is say, we believe that if God has a as on the earth today who is inspired, is issiah and Jeremiah and some of the objer prophets were, his word, the spiken under the influence of the Boy Ghost, will be the word of the Lead to us today, just as much as the word of Isalah when he was inwhom he was sent. We believe that God is 'the same yesterday, today and

MANIFESTATION OF DEITY.

When this latter day dispensation was opened; when the young boy, Joseph Smith, went to pray to God, that he might learn which was the true religion, being in doubt concerning the various forms o Christianity existing in the varithe Father and the Son sects, appeared to him. When he looked up towards heaven he saw a light des dending from the skles, and it came down and rested upon him. In the midst of this pillar of light he beheld two persons, and they were in the same

form and likeness. One pointing to the other said: "This is my beloved Son, hear Him." The revelations that have come to us from the Father in this dispensation, as in former times, have come through the Son. He spoke to the boy prophet and told him to go after none of the sects, because they had all gone out of the way, but in due time the truth as it is in the Lord should be manifested unto him, and he should be a witness for the Lord in declaring that truth to the world. I mention this to emphasize the fact that the Father and the Son, as we believe, are persons, one as much as the other-individuals with form and shape Jesus Christ being in the express like ness of the Father, and we being in the same image and likeness, because we are also the children of God. Jesus Christ was "the beginning of the crea-tion of God," the "first-born of every creature." He was above all things and before all things, as you may read in the chapter from the Hebrews that I quoted from just now. We are told in the same epistle that He became just like His brethren in all things, except that He did not sin. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." We are told also, that "in all things it behoved Him to be made like unto His brethren,' only He was without sin. worship God the Eternal Father

and when we do so we do not worship Him as something that cannot be comprehended. We do not worship a myth that is everywhere and yet is nowhere, whose "centre is everywhere and whose circumference is nowhere," as we are told in the Christian world. We do not worship Him as an immaterial non-

We believe that He is an indientity. vidual, and that we are in His likeness and when we pray to Him we pray to Him as the God and Father of our Lord Jesus Christ. We worship Him as our Father and God, and we do so in the name of Jesus Christ. Jesus Instructed His dis ciples not to pray as the heathen did. for they thought to be heard for their "much speaking;" but, said He, "after this manner pray ye, "Our Father which art in heaven, hallowed be Thy name. Thy kingdom come," etc. Whet you address the Delty you pray to your Father. 'We are told in scripture that the Only Begotten, who was in the bos om of the Father, hath declared Him. How did He declare Him? By showing that He was the Father of the human race. When the disciples said unti-"Master, show unto us the Fa He said to Philip, "Hast thou ther. been with me so long, Philip, and hast not seen the Father? He that hath seen me hath seen the Father." He was the express image and likener, of the Father, and learning that, His disci-ples could understand what they wor-shiped. Jesus, talking to the Jews, said, "Ye worship ye know not what: we know what we worship." So it is with the Latter-day Saints. But we do not claim that we know this by any particular intelligence we have above others. It is because the Lord has re-vealed it. Our Father in heaver. has me hath seen the Father.". He wi

principle by which light is manifest is ight there all the time. It is in the earth as much as it is in the sun, only t is not yet developed. We are told by the revelations of Gon that it is in the sun, in the moon, in the stars, and in the earth upon which we live, and by and by it will be fully developed and will sine forth in ail its brightness and glory, and this earth will be a light of itself, and not need the light of the sun, nor the moon, nor the the electric light. The principle is here, the substance is here, but it is not in continual operation in a way to bring forth light So it is in regard to spiritual things. The Holy Spirit itself is universally diffused. It is the light and the life of all things. By it our Father and our Elder Brother, Jesus Christ, can be day. everywhere present. They understand it perfectly. They can see by its power; they can govern by its influence

They stand at the head, and by the power of this Holy Spirit universally diffused they can see and comprehend and govern all things.

GOD WORKS BY LAW.

The Spirit is here, and everybody may receive its influence, if they will take the proper course to obtain its opera-ilons. There are diversities of operations, but the same Spirit. There are different gifts, but the same Spirit. If we are baptized into Christ's Church, we are all baptized into the same Spirit. "For by one Spirit are we all baptized into one body, whether we be Jews of Gentiles, whether we be bond or free." We can all receive that same Spiril; but as God in other things works by law, so He does in spiritual things. As God works by law in the natural uni-verse, so He works by law in the spiritual universe. If we want to raise a crop of wheat, wheat must be planted, and the earth must be prepared; there must be a certain amount of moisture, a certain amount of warmth. Without those conditions the wheat will not gerthose conditions the wheat will not ger-minate and bring forth of its kind. When the conditions are right, the re-sults are always the same. As God works by law in that, so He does in regard to spiritual matters. Here is His law revealed in the Gospel, where-by men can obtain a knowledge con-cerning Him by the power and operaperning Him by the power and operation of the divine eternal Spirit: In the first place, faith must be kindled in the arst place, faith must be kindled in the soul of man-faith in God and in Jesus Christ. That is the first principle of true religion. That faith can be kindled by hearing the word of the Lord. When the word of the Lord is declared and people believe in it, faith springs up in the heart; their souls are turned to God; and when they realize springs up in the neart, their souls are turned to God; and when they really turn to God as their Father and the author of their being, their Ruler, and their King, they have the reflection in heaven. their souls that they have broken His commandments and have done that which is wrong and displeasing to Him. This is the beginning of repentance. They are convinced of sin, and the de-sire springs up in the heart to turn away from sin and to serve God. Repentance is the second principle. It follows faith, it being the first-fruit of

THE BEGINNING OF THE GOSPEL

faith.

Now, repentance and faith are only two of the principles by which we can approach to God and learn of Him. Faith and repentance alone will not ac-Faith and repentance alone will not ac-complish the purpose. A man may re-pent of his past sins and yet not be for-given them. Some people have an idea that repentance always brings forgive-ness. It does not of itself; it is a step invariable the Suppose a man rune una towards it. Suppose a man runs up a big bill at a store filke some of our folks do sometimes, though it is a bad thing to do), and they come to the conclusion that they will run in debt no more. They are sorry they are in debt; they repent of going into bondage, and they will not run up any more scores they will not run up any more scores at the store. Does that pay the old debt? Not at all. Something has to be, done before the debt can be wiped out. The Lord Jesus Christ, our Elder Brother, came here and died for man-kind, that they might be redeemed from their sins. Our father Adam and mother Eve irganstreased the law of mother Eve transgressed the law of God in the garden of Eden, and they were cast out. Through their sin death came upon all mankind, as well as upon themselves. Christ

have a testimony concerning the truth of these things for ourselves. All who in sincerity of heart obey the Gospelbelieve, repent, are baptized and have hands laid upon them by men having authority—receive the Holy Ghost. They receive its inspiration, its light, its divine fire, and its holy gifts—one mendium and the second receiving one gift, another receiving another gift, but the Spirit is the same. It is here today, and it is that divine light and fire by which the old Scrip-Sleepi tures were written; and he who re-ceives it and is inspired by its influence ffice Corner. and power, has the light in him for himself, and that light can grow can grow 'brighter and brighter unto the perfect

This is the beginning of the Gospel of Jesus Christ. It has not been taken out of books; it has come down out of heaven, in the nineteenth century, through the Prophet Joseph Smith, and has been revealed to others who have succeeded him. It has been revealed to these Latter-day Saints, not only those in this city, but the people throughout these mountain valleys and In every part of the globe, where the Gospel has been preached and re-ceived. In all the nations of the earth this spirit has borne witness to the truth of this Cospel. The enemies of the people of God may deride and ridi-cule us because of our faith; they may misrepresent the teachings of our leading men, as they are doing all the time in different publications; but it makes no difference to a Latter-day Saint, be cause he has received a witness direct from his Eternal Father. He knows that God lives; he knows that Jesus Christ is His Son and our Elder Brother; he knows that the Church is in communion with God the Father and Jesus the Christ, and that the power of the Holy Grost is in the midst of the people. The same inspiration, the same light, the same direct manifestation light, the same direct manifestation which the people of God enjoyed in all ages from the dawn of creation, is of fered to all today. It is the same yes-terday, today and forever. And the word of the Lord to all the nations of the earth is, Repent; turn from your sins, your corruptions, and your abominations, and your false redgions, come unto God your Eternal Father. from whom you have sprung; seek Him ask Him, and ye shall receive. No honest soul who has obeyed this Gospel and who has gone to the Eternal Fath-er and asked for a witness, has been turned away. If he asked for bread he did not receive a stone, but received the bread of life that comes down from

PERSONAL TESTIMONY.

I bear my testimony to this congregation that I know these things are true. I bear my witness concerning them. I have done it in many places and for many years, and I know that the Spirit of God will bear witness to the truth of what I have said to honest souls who will listen with a desire to receive the word of eternal life. I thank the Lord today for the privilege of worshiping in the midst of His peo-ple. I rejoice in this Gospel with all my heart. My soul is in it. All I have and all I am are in this work. It is God's work, and I know that it will prevail and overcome every obstacle The kingdoms of this world may fight against it; the powers of the earth and the powers of darkness may make war upon it, but it will gradually grow and increase and spread forth in the earth until the time when He whose right f is to reign shall come, and take por session of the kingdom and reign from pole to pole and from shore to shore The truth will triumph, error will be dispersed, darkness will flee away, and the light of God, by the power of the Holy Ghost, will be kindled and increased on the earth until the earth it self shall become a fit abode for th rightcous and shall shine forth in glory of our Eternal Father. May God hasten the day, through Jesus Christ Amen.

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