

He has revealed anew in these latter times. God the Infinite, the Eternal, the All-Wise would not make a dozen, or a hundred different religions to confuse and bewilder poor humanity. There can be but one true religion, because there is but one true God to worship. At the same time, all people on the earth are at liberty to receive that religion or to reject it, or, if they so desire, to make other religions. But for this they will have to answer to Him when every man is judged according to his works. Neither can they receive those blessings either in this world or the world to come that they would have received had they obeyed the true Gospel. But we believe that there will be a period in the history of all men and women when they will come to an understanding of the true gospel, either in this world or in the world to come. For we believe that man is immortal, that the spirit of man will endure when the body goes into the grave, that the body will be raised again from the dead, and that in the resurrected body each individual will stand before God and "give an account for the deeds done in the body." We do not believe that this mortal sphere in which we dwell is all there is of life, nor the only place where the mercy of God can reach His creatures. We believe that the tender mercies of God are over all His works, that throughout all His universe His power reaches, the light of His truth can penetrate, and His salvation can be extended, and that those who do not have the privilege of learning and understanding the one true way of life while they dwell in mortality, will find the opportunity hereafter in the various mansions prepared for the children of men when they depart hence.

We believe that all people will at some time hear the Gospel—the Gospel of Jesus Christ—the true plan of salvation. We believe in a "defined plan of salvation;" that it was prepared by God; that true religion originates with God—that it comes from God downward to man, and not from man upward to God. Though men may seek out many inventions and make many religions, yet the true religion of God must come from God; the religion of Jesus Christ must come from Jesus Christ. Christ and the Father are one, not one in person, but one in mind, one in spirit, one in doctrine, one in principle, one in all things in which two or more individuals can be perfectly and entirely united.

When Jesus was baptized in Jordan, in coming out of the water the Father spoke from heaven saying "This is My Beloved Son in whom I am well pleased," and the Holy Ghost descended upon him in the form or sign of the dove. This shows that they are separate and distinct as to personality, to substance and get one in essence, in principle, in faith, in doctrine and in all things in which different persons can possibly be united. Well, then, the religion of God is the religion of Jesus Christ, and the religion of Jesus Christ is the religion of the Father. It is said He declared: "My doctrine is not Mine, but His that sent Me;" and if any man shall do His will he shall know of the doctrine whether it be of God or whether I speak of My-

self." True religion, then, comes from God, through Jesus Christ, and all mankind may be saved by obeying its principles. All mankind, except those who are unsavable, will at some time be saved by the one Gospel. As Christ preached it to men in the flesh, when He dwelt on the earth before His crucifixion, so after He was slain and His body lay in the tomb, "He went," as Peter says, and "preached to the spirits in prison" who were "disobedient in the days of Noah, while the ark was preparing." He went and preached to them the same Gospel which He preached to men in the flesh, as we are told by the same Apostle. What I have just quoted you will find in the 3rd chapter of the first Epistle of Peter, 19th and 20th verses. In the next chapter and the 6th verse we are told: "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." They were not men in the flesh; they were men in the spirit. Christ went and preached to them while His body lay in the tomb. "Being put to death in the flesh, but quickened by the spirit." * * * He went and preached unto the spirits in prison." He descended into Hades. He said to them in darkness "show yourselves." "He led captivity captive."

This is one of the principles of our faith, and we expect that the time will come when the heathen nations that have not heard of Jesus Christ will have the gospel preached to them in the spirit, as those people did who dwelt on the earth before the days of Jesus. There are the millions of Jews who have departed from this life in unbelief—very much through no fault of their own, but through the errors of their ancestors. Every soul of them, according to our faith, will hear the Gospel. All men, in order to be judged by it, must hear it. But "How can they hear without a preacher, and how can he preach except he be sent?" He must be sent of God, not of man. Men have a right to preach; they have a right to lecture, to publish, to spread abroad their opinions and views; but to preach the Gospel and administer in the ordinances of it with authority as the Lord has appointed, man has to be called of God, to be appointed, to be ordained, to receive authority, or his ministrations will not be effectual. And the time will come when, as Jesus preached to the spirits in prison, so His servants, called, ordained and appointed of Him will go to the thousands and millions of those who are dead and publish the Gospel of peace. And it shall come to pass, as Isaiah said, that God shall "Punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days they shall be visited." Isaiah xxiv, 21, 22. They also will hear the word of the Lord. As Christ went to preach deliverance to the captives, the opening of the prison to them that were bound to declare the acceptable year of the Lord, as Isaiah predicted (lxi, chap. 1, 2 verse), so His servants, clothed with His authority will preach

the Gospel to "every creature," until "every knee shall bow and every tongue confess that Jesus is the Christ to the glory of God the Father."

That is the kind of Gospel the Latter-day Saints believe in. They are not so narrow and contracted in their ideas as some people imagine. The Gospel that we have received takes in all humanity. Those who have lived upon the earth in former days—those that dwell among the nations today—heathens, Christians, Mahomedans, Jews, all people everywhere, at some time, whether in this world or in the world to which we are all hastening will hear the sound of the one Gospel and have an opportunity of receiving it or rejecting it for themselves, of their own volition and through their individual age oy.

We also believe that in this one Gospel of the Lord Jesus Christ there are laws and ordinances and precepts which must be observed, or the blessings cannot come. We believe that all blessings are predicated upon law. To every law there is a blessing; and also a penalty. He that obeys the law will receive the blessing; he that does not obey it will not receive the blessing. There is no favoritism in this but the principle of law, and obedience thereto is required. He that wilfully rejects the law of God, that closes his eyes to the light, will not look upon it nor try to receive it and comprehend it, is under condemnation and will be punished for his transgressions.

As I have read to you, the fundamental principles of this Gospel, its beginnings, are faith in God and in Jesus Christ. Next, repentance; then baptism for the remission of sins; then the laying on of hands for the giving or imparting of the Holy Ghost; and to him who receives these fundamental principles will be added line upon line, precept upon precept, here a little and there a little until he is thoroughly furnished unto all good works.

Faith is the first principle of the Gospel of Jesus Christ. Without faith it is impossible to please God; without faith no one can approach God properly. It is by faith that the blessings of God are drawn down upon us. It is by faith that every blessing pertaining to the Gospel of Jesus Christ is imparted, and without faith there is no true religion. This faith must be not simply an assent of the mind to the fact that God lives, that Jesus of Nazareth was His son, but a living principle in the soul which is quickened and aroused by the preaching of the word. Faith cometh by hearing the word of God. When that word is preached by authority, under the influence and power of the Holy Ghost, faith is aroused or quickened, or brought forth in the soul of man and he is led to God his Father, and to believe in the Lord Jesus Christ. Acting upon that living faith—for "faith without works is dead"—he goes on to the next principle, which is repentance, and that means not simply a sorrow for sin, mourning over past follies, but a fixed and firm determination to do right in the future by the help of God; to turn from evil, to put away error, to depart from all that is foolish and vain, and lay hold upon that which is right, and true. This is real repentance.

When a person believes and thus repents he is a fit subject for baptism, that is, to be buried in water in