

are spoken of in the Scriptures as "the redeemed of the Lord," whom He hath gathered from the north and the south, from the east and from the west, and brought to Zion, where they may learn of His ways and walk in His paths. If there has been any failure, it has not been His fault. He has given us our individuality and our freedom. He permits us to choose which path we desire. If we desire light and truth, we can obtain it upon the same common principles that have been ordained from the foundation of the earth. "Look unto Me, and be ye saved, all ye ends of the earth," saith the Lord. His ears are open today. His power and matchless love are extended towards His children today, just as much as at any time. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not," is as true today as when spoken by the ancient Apostle. The great difficulty with the present generation is their unfortunate education in spiritual things. Were they properly educated, they would be educated to have faith in God; that from Him proceedeth every good and perfect gift, and that if we wish to enjoy life and happiness, we must obtain them upon correct principles. The promise made by the Savior when He declared that "My doctrine is not mine, but his that sent me," was, "If any man will do His will, he shall know of the doctrine." These are precious words to the seeker after truth. We cannot be sanctified by error; it must be by truth. Have we been educated to believe that God is a revealer of secrets; that He is the same yesterday, today and forever? If we have, then it would be natural for us to believe in God; that He is a Rewarder of those that diligently seek Him; and we will seek Him, knowing that we have an existence today, that that existence is of an eternal nature, and that the character we mold today we will take with us when we present ourselves before the bar of God to answer for the deeds done in the body. The Lord Jesus Christ declared, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

From these quotations a school boy might learn that the Gospel of the Lord Jesus Christ is the science of revelation, and that it appeals to every one in his or her individuality. If we wish to obtain the knowledge of God, whom to know is eternal life, we must accept those conditions that lead to eternal life, and we must put ourselves in harmony with those principles. Why? Because our Heavenly Father is the same yesterday, today and forever. I would ask you who are parents, how can you control your children if they will not listen to you? What benefit is all the intelligence and kindly counsel that you can give unto them if they despise your counsels and harden their hearts against your instructions? So with the human family. We must have a desire in our hearts for righteousness; not merely to say "Thy kingdom come, Thy will be done on earth as it is in heaven," but to feel so, to desire it with all our hearts, and to seek to know the will of God, and then do it. Abraham was justified by faith. How did he mani-

fest his faith? By his works. He proved to all that he believed God; he did as he was told and it was counted unto him for righteousness.

I wish to bear my testimony that the Gospel of the Lord Jesus Christ is the science of revelation; that it comes to me in its plain, simple, eternal propositions, and it comes to all in the same manner. It comes to our children, and to our children's children, down to the latest generation. The conditions are always the same. Who is going to place us in possession of the knowledge of God? Can we attain to it by scholastic attainments? I think not. How can we obtain it? By faith. Do we believe that God lives; that He is the Creator of heaven and earth, the sea and the fountains of waters? Do we believe that He is the Father of the spirits of all flesh, that He is our Father, that we were associated with Him in the heavens before we came here, that we are here in a state of probation, and that we will be associated with Him again in the heavens, provided we accept of his propositions? If we do, would it not be natural that we should desire to know something more? Presuming that we believe all this, do we believe also in the atonement and in the mission of Jesus Christ? Do we believe that His name is the only one given under heaven whereby mankind can be saved? If so, then we are in a position where we can communicate with the heavens.

I wish to refer to a condition that was made by the Lord in the revelations given to Joseph Smith before the organization of the Church, when men, finding there was a seer in the land, went to enquire of him what they were to do. The Lord said, "And no one can assist in this work except he shall be humble and full of love, having faith, hope and charity." That is the condition. If we want to be associated with the work of the Father and the redemption of the human family, if we want to understand the principles of the doctrine of Christ, it is certainly necessary that we should have faith, and that we should possess the attribute of love. We must have love for God, it being the great commandment. "Thou shalt love the Lord thy God with all thy might, with all thy mind, and with all thy strength," was the proposition of the Lord Jesus Christ when He was asked which was the greatest commandment; and the next is, "Thou shalt love thy neighbor as thyself." How would it be possible for a man to be associated with the work of redemption unless he had accepted of these terms, and his soul was filled with the love of God and of His children?

Then if we believe in the Lord Jesus Christ and are willing to accept His atonement, we will certainly believe the principles that He taught. The Mahomedans accept the teachings of Mahommed. The disciples of Confucius accept his code of morals and his instructions; they become his disciples because they believe in him and in the principles that he taught. If we wish to become the disciples of the Lord Jesus Christ we have to believe in the principles He taught, as the men and women who have partaken of this bread and water in remembrance of the body and blood of Christ, have presumably accepted of

the atonement. They have told our Heavenly Father this afternoon that they partake of these emblems in remembrance of the Lord Jesus Christ, and that they are willing to take upon them His name, to keep His commandments, that they may have His Spirit to be with them. But there was something necessary before they could partake of these emblems. And what was that? They had to believe in God and in the Lord Jesus Christ. They had to repent of their sins. They had to stop all their evil doing. They had to turn from their iniquity, and become meek and gentle.

To become the disciples of Christ, we have to become like Him—gentle. He was a gentle man. His disciples are supposed to be gentle men and gentle women. They are likened unto the sheep in the animal creation. Having repented of their sins and demonstrated that they desire to keep the commandments of God, they have then the privilege of presenting themselves before somebody desiring baptism by immersion for the remission of their sins. But who are they going to? "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Again "No man taketh this honor unto himself, but he that is called of God, as was Aaron." These were the sentiments and expressions of the early Apostles. They understood that to be a minister of Christ it was necessary that they should be called of God, because they have to represent Him. What is the formula of baptism? The man having authority of Jesus Christ, taking the repentant sinner down into the water, says: "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost." Then he immerses him. Suppose the minister was not commissioned of Jesus Christ, and that he had not the right to officiate, what benefit would the baptism be? He surely stands in a perilous position if he has not authority, for he is acting fraudulently. If he has authority, then the man who is baptized for the remission of his sins, being buried with Christ in baptism, is prepared for the sanctifying influence and power of the blood of Christ, which follows the water, and for the reception of the Holy Ghost—the Spirit of the Father, and reveals the things of God to His repentant, obedient and willing children.

The Lord Jesus Christ, when He sent His disciples forth, said, "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." Then He went on to enumerate the signs that were to follow the believer, so that His disciples might not be deceived; because there are two opposite principles in existence. Wherever you will find darkness there is also light—light and darkness, sweet and bitter, priesthood and priestcraft. If we were in subjection to priestcraft, which is usurped authority, we would be deceived. The great trouble with the Latter-day Saints, it is alleged, is that