

tions. Thus we "see," I suppose, any kingdom. By observations, studies, experience, we form our pictures, as it were, of monarchies, republics, etc. So also with the Kingdom of God: It must be studied in its various organizations to be "seen" or perceived; and a true perception of it, its nature, laws, operations no one can have who is not a new man.

This declaration startled Nicodemus. For a Gentile to become "born again," i. e., to become a proselyte and thus fit for the perception of the kingdom Nicodemus could understand, but Christ uses a word that includes everybody. Even the Jews, the Pharisees, nay, Nicodemus himself, would have to be "born again" before they could "see" the kingdom. All their talk about the Kingdom, before they had been born again, was thus much nonsense. It was the talk of blind men concerning colors of deaf men concerning music. To what, then, had the Jews to be "born again?" What could they embrace more than they had? Was not Abraham their father, Moses their lawgiver and Jehovah their God? Had they not the temple and the altar and the sacrifices and the circumcision, and all? What could they be made to embrace more? The idea became so absurd to Nicodemus that he threw it away altogether. Jesus, he thought, could not have used the word "born again" in the usual secondary meaning. He must have used it in its primitive meaning, or in some mystical sense.

Hence the question of Nicodemus, "How can a man be born when he is old?" It was a foregone conclusion that as a Jew it was a moral impossibility to be "born again" in the same meaning as a "sinner" or a Gentile could be "born." It was a physical impossibility "to enter the second time into his mother's womb," and thus be born again. This was the great puzzle.

TO ENTER THE KINGDOM.

But this difficulty Jesus removes by stating that the question is not of entering into the womb to thus be born, but of entering into the Kingdom of Heaven and to be born therefrom. "Except a man be born of water and of the spirit, he cannot enter the Kingdom of God." That which is born of the flesh is flesh, and that which is born of the spirit is spirit."

In the Kingdom of heaven the same rule holds good as that which we daily see applied to the kingdom of nature. In order to see this physical nature we must enter it. As long as we were only spirits we could have no just ideas of this physical nature. We had to enter it, and the entrance was effected through the operations of the same physical nature which we were to enter and to see. We were born in nature and by nature, that we might be able to perceive nature. So here. We must be born in the Kingdom of God, and by that Kingdom in order that we may see it. What is born of flesh is for this physical kingdom of nature. What is born by spirit is for the Kingdom of God.

WATER AND SPIRIT.

Christ further mentions two means, one visible and one invisible, through which we enter the Kingdom of God, the water of baptism and the Spirit of God. Through means of these we enter the kingdom. In this kingdom we are, as the embryo in the womb, prepared through the power of God for the coming day, when as fullgrown men and women we can fill our several places in the great spiritual kingdom of heaven, "see" the kingdom; and the process or several processes by which this is effected, including our trials, sufferings, temptations—all are the regeneration here spoken of.

The teaching of Christ is this: Everybody is, by nature, outside of the Kingdom of God.

Everybody who will perceive this kingdom must be born of it. He must enter it and be born of its life-giving bosom.

The entrance is through water and spirit.

When a man has thus entered the kingdom and is born of it, then can he first perceive it.

REGENERATION.

Regeneration is thus not the act of baptizing, any more than putting the grain into the soil is the same as the ripening of the fruit for the harvest. It is the work of a minute to baptize, to enter the kingdom; but then come the real regenerating powers in operation. These powers are faith in the crucified Savior (John iii:14-15), the Word of God (1 Peter 23), and the Holy Spirit with all His gifts and graces.

Nor is regeneration previous to baptism any more than harvest is previous to sowing, or the birth to conception. It commences at baptism, when we enter the kingdom, and it is completed when we shall be prepared to leave all that belongs only to the earth and live in a higher sphere; for in this sense our Savior used the word *paligenesia*—regeneration: "Verily I say unto you, that ye which have followed Me, in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." By the time here spoken of the twelve would have been "born again" and entered upon the highest duties incumbent upon them in the kingdom of heaven. The act of preparation for such duties is regeneration in the true sense of that word.

J. M. S.

A. P. RICHARDS' FUNERAL.

At ten minutes past six o'clock on the evening of Saturday, June 8th, the body of Elder Alma P. Richards, which has been exhumed in Mississippi and brought home for re-interment, arrived at Morgan, Morgan County, on the U. P. Railway. At the Weber depot a large throng, consisting of about one-half the population of the county, was waiting to receive the remains, and accompany them to the family residence in Littleton. The vehicle in which

the body was placed was supplied by the Third-fifth Quorum of Seventies, of which the deceased was a member. The people formed in order of procession and proceeded to Littleton.

Next day (Sunday) a large concourse met at the Richards' family residence at half-past 12 o'clock and organized into a procession. The hearse was drawn by four black horses, at the head of each of which was a young man leading. Immediately following the body were the mourners—immediate family and relatives of the deceased—followed by the Presidency of Morgan Stake, then the presidency and members of the Thirty-fifth Quorum of Seventies, then all the officers and members of the Mutual Improvement Associations. The line of march was taken up to the Stake meeting house, arriving at which the services began at 2 o'clock.

The stand was adorned with mourning insignia, floral decorations, etc., everything being beautiful and artistic. During the entire services the aged mother sat close to the casket which contained the body of her son.

The speakers on the occasion were Elders Abraham H. Cannon, J. W. Summerhays and Elder Parry, the last named having labored in the missionary field with Elder Richards. The remarks of these brethren were consoling and instructive, being strictly appropriate to the occasion.

In addition, by special request of the father of the deceased, (who is known in Welsh circles as Owlen Canad) Jesse C. Little spoke a short time.

The procession from the meeting-house to the grave was about the same as from the residence to the Stake building, with the exception that the hearse was preceded by the Morgan City brass band, which discoursed funeral music on the march. The earthly remains of Brother Richards were interred in the Littleton cemetery, in the family lot, in which he buried a child only the day previous to his departure to fill the mission to which he had been called and from which he seemed fated never to return alive.

The deceased was a faithful and in every way an exemplary young man. He was a teacher in Milton Ward, and superintendent of the Young Men's Mutual Improvement Association and of the Sunday School of Littleton. Much sympathy is felt for his bereaved wife and children.

Father Richards desires that the thanks of himself and relatives of his deceased son generally be expressed to one and all who have exhibited sympathy in many ways in the trying ordeal through which they have passed.

A dispatch announces that at the War Department it is said there is no fear of a general outbreak of the Chippewa Indians in Minnesota at present. The difficulty appears to be of a personal nature. Whisky is at the bottom of the trouble.