

you will read that there is a spirit which is called "the light of Christ." That is not Christ Himself in person, but it is the light of Christ; "as also He is in the sun and is the light of the sun and the power by which it was made; and in the moon also, and the light of the moon; and in the stars, and the light of the stars; and in the earth also on which ye stand; and the light which now enlighteneth your eyes is through Him that enlighteneth your understanding, and is the same spirit which enlighteneth the mind and the soul and spirit of man; the light which is in all things, which is through all things, which is round about all things and which is the law by which all things are governed." In other revelations of God to us, particularly in the 29th section of the Doctrine and Covenants, you will read there that God says, "I created all things by the power of my Spirit, firstly, spiritual, and afterwards temporal." All things that have life in the world, in the great universe of God, throughout boundless space, all things that have life are quickened by that spirit, and that is under the direction of the Father and the Son and the personage called the Holy Ghost, and it proceeds from the presence of God throughout the immensity of space. So we are told by the Lord Himself. There are three that bear record in heaven, John declares in the first epistle that he wrote after he wrote his "gospel," as it is called, "There are three that bear record in heaven—the Father and the Word and the Holy Ghost, and these three are one; and there are three that bear witness on the earth, the spirit and the water and the blood, and these three agree in one" (I John); and as these three are differ-

ent and separate and distinct, so are the other three—the Father and the Son and the Holy Ghost—three individuals, not one person, not one substance, but different individuals. They three are the great, matchless, powerful, mighty rulers and governors of the universe, and all things are under their direction, and they three are one, just as Christ prayed that His disciples might all be one.

There need not be any confusion in our minds regarding these important things. It is important that we should know something about the Being whom we worship—the Father, for it is the Father whom we worship. We do not pray to the Son nor to the Holy Ghost; we pray to the Father, in the name of Jesus Christ, the Son, under the influence and guidance of the Holy Ghost. When we do that we are in accord with the Lord, and we are doing that which we are commanded to do. If we want to come unto the Father, we have to come unto Him by the Son. "No man cometh to the Father but by Me," Jesus said. He is the Mediator. He was so appointed; He is the greatest; He is the mightiest of all the sons of God. He was the first-born. How many ages, millions of ages ago it was, when He was the first-born we do not know, but that He had a mighty and long experience is evident by what He declared, that "the Father loveth the Son and showeth Him all things that He, Himself, doeth." That is why He was "in the beginning," in the creation. The Father told Him to go down and do certain things. He knew how to do them because He had seen the Father do them. He is the great eternal Christ, the Word of the living God, the Son of the Father, the first-born of all the children of God that after-

wards tabernacled here on the earth. He was not Adam; Adam was not He: He gave commandments to Adam in the Garden. Adam worshiped the Father, and we worship the Father; we do not worship Adam. Adam is the head of the race, so far as the temporal body is concerned. He is placed at the head, as you will read in the Doctrine and Covenants in section 107. When Adam gathered with his posterity, before his departure, in the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing: "the Lord appeared unto them and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel." That is who Adam was before he came to the earth in his temporal and mortal body:

"And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head—a multitude of nations shall come of thee and thou art a prince over them forever."

But we are not to worship Adam; we worship the same being whom Adam worshiped. Adam worshiped the Father in the name of the Son, as you will see if you will take the Pearl of Great Price and read the writings of Moses about him and about Enoch. Now, my brethren and sisters, we adore Jesus of Nazareth; we adore Him as the Messiah; we adore Him as the Christ; we adore Him as the only begotten Son of God in the flesh, literally, actually. We can understand that. We adore Him as the first-born of all the creation of God—that pertains to this earth at any rate. But He is the revelation of the Father. Sometimes He is called both the Father and the Son. It does not mean that He is actually His own father or His own son. He repre-

sents the Father; "in Him dwelleth the fulness of the Godhead, bodily;" He looks just exactly like the Father, as the Prophet Joseph saw, in the vision. He is the express image of the Father. God is manifest in the flesh in Jesus of Nazareth, and we adore Him and venerate Him, and He is our Savior; but we worship and pray to and obey the great Eternal Father of the spirits of all men. He is our Father and is our God and is Christ's Father and Christ's God just as well.

Jesus Christ died for us. Death came into the world through the transgression of man. We have the revelation of God for that. We need not speculate on what there was before Adam was on the earth; it does not matter. Death came through the fall of Adam and it is called "the fall," in the revelations of God. Life came through Jesus Christ. "As in Adam all die, so in Christ shall all be made alive." Christ is risen! Hallelujah! Glory to God in the Highest! The Redeemer, the Savior of the world, was raised from the dead, and in Him there is life. In the beginning He was with God and He had life in Him, and that life is the light of man and the light of the world, and it is His light that shines from the sun, and from the moon, and from the stars, and is in all things and, under the word of God, the direction of the Holy One, without even touching a button the light will shine forth, and those who obey the laws given to obtain them, can receive the blessings and be enlightened by the power of that Holy Spirit as directed either by the Father or the Son, or by that personage that is called the Holy Ghost, who came in power on the Day of Pentecost, and came in power on the day when the Kirtland Temple was