

THE HOLY GHOST SPEAKS AGAIN

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SEEKING KNOWLEDGE ABOUT THE HOLY GHOST

Devout Christian people everywhere know the *Bible* teaches that men must be born of the Spirit to gain the great blessing of salvation. Yet their own religious experiences, or the lack of such, cause them to wonder what they should do to gain this spiritual rebirth.

Every religiously inclined person has at some time or other asked himself: Am I on the path to salvation? Have I been born again, born of the Spirit? Have I gained the promised baptism of fire and of the Holy Ghost?

How shall I know if my conduct and course of life is pleasing to the Lord? How can I know for a surety—nothing doubting—where the real truth lies as to religion and salvation? If signs are to follow believers, what signs have I seen? And if all these things are yet ahead of me, what must I do now to assure their ultimate receipt?

As a matter of fact nothing is less understood in the world today than who the Holy Ghost is and how he operates upon the souls of men. Confusion about the personality of God is so prevalent that most people do not even have a clear understanding of what is meant by the Holy Spirit. And as to the gifts of the Spirit—revelation, prophecy, visions, healings, tongues, and all the rest—these are neither sought after nor accepted by most of the Christian world.

The Father and the Son, as the scriptures teach, are Personages of tabernacle, exalted and perfected Beings in whose images men are created. The Holy Ghost—united as one with them in plan, purpose, and perfections—is a Personage of Spirit, a Personage who has power to impress his will and influence upon the righteous everywhere.

Now, what is the truth as to how the Holy Ghost operates? What is the true doctrine of his power and mission as a member of the eternal Godhead?

What is the gift of the Holy Ghost, and how may we obtain it? Are the gifts of the Spirit, those gifts so bounteously showered upon the faithful in ages past, still available for faithful people today? If so, what must men do to see visions, receive revelations, foretell the future, heal the sick, converse with angels, and enjoy all the graces and glories which uplifted the souls of the former-day saints?

Gaining the new birth of the Spirit is a personal matter. Gaining light and truth is a personal matter. Gaining the gifts of the Spirit is a personal matter. Gaining salvation

itself is a personal matter. Yet to gain all of these things, a man must conform to the laws of the Lord which govern them, and an unchangeable God has decreed that these laws are the same for all peoples and all ages.

It is well known that the godfearing and righteous people of Old and New Testament times conformed to the laws of the Lord and gained the gifts of the Spirit. Consequently, we now turn to those ancient scriptures for much of our knowledge about spiritual gifts and the manner in which they can be obtained.

And our search into the realm of spiritual gifts will be of transcendent importance to us, for out of it we will learn how to gain the greatest of all gifts of God--peace in this life, and eternal life in the world to come.

THE HOLY SPIRIT PROMISED THE SAINTS

In the meridian of time many devout persons gave heed to the teachings of John the Baptist, repented, and were baptized by him for the remission of sins. "I indeed baptize you with water unto repentance," he proclaimed to those who brought forth fruits meet for repentance, "but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." (Matthew 3:11.)

Later Christ said: "Except a man be born again, he cannot see the kingdom of God . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:3-5.)

Our search for the truth about the Holy Ghost and his mission, then, begins with this proposition: The baptism of the Holy Ghost, the baptism of fire, the new birth of the Spirit is essential to salvation in the kingdom of God. Those who receive this endowment are on the path leading to eternal life, while those not so blessed must yet find the path before they can gain peace in this world and eternal life in the world to come.

Still later in his mortal ministry, our Lord gave renewed and specific assurance that he would fulfill John's promise of a baptism of fire and the Holy Ghost, and that the faithful would be born of the Spirit.

While Christ ministered personally among his disciples, he taught and comforted them, and, also, promised that they would continue to be taught from on high and receive the comfort afforded by spirituality even after his return to his Father.

I will pray the Father [he said], and he shall give you *another Comforter*, that *he may abide with you for ever*;

Even *the Spirit of truth*; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (John 14:16-17, 26; emphasis added.)

Further: “When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, *he shall testify of me.*” (John 15:26; emphasis added.)

. . . It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, *the Spirit of truth*, is come, *he will guide you into all truth*: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and *he will shew you things to come.*

He shall glorify me: for he shall receive of mine, and shall shew it unto you. (John 16:7, 12-14; emphasis added.)

Now, let us be sure we catch the full vision of these glorious promises:

1. Christ, the Son (one member of the Godhead), would ask the Father (another member), to send to the disciples the Comforter, the Spirit of truth, the Holy Ghost (the third member of the Godhead).
2. The *world* could not receive this Comforter, for he would not come to men except on conditions of righteousness. The disciples were “not of the world,” even as Christ was “not of the world.” (John 15:19; 17:14-16.)
3. But with those who had forsaken the world, the Comforter was to abide forever, not just in the early days of the Christian faith, but *forever*.
4. He was to teach them *all things*, guide them into *all truth*, and bring *all of the Master’s teachings* to their remembrance.
5. Further, he would *reveal the future* to them, show them *things to come*, truths which they were not then prepared to receive.
6. He would testify of Christ and glorify him in the eyes of all who would receive that witness.

That these same blessings of inspiration and revelation from the Holy Spirit had been enjoyed by righteous men of Old Testament times we learn from Peter’s pronouncement “that no prophecy of the scripture is of any private interpretation. For the prophecy came

not in old time by the will of man: but *holy men of God spake as they were moved by the Holy Ghost.*" (2 Peter 1:20-21; emphasis added.)

PENTECOSTAL OUTPOURING OF THE SPIRIT

Our Lord's promise to the disciples that they should receive the Holy Ghost--a promise made first during his mortal ministry and then renewed after his resurrection (John 20:22)—was destined to receive fulfillment only after his Ascension to his Father.

"Behold, I send the promise of my Father upon you," he assured them, "but tarry ye in the city of Jerusalem, until ye be *endued with power from on high.*" (Luke 24:49; emphasis added.) Then the very last recorded sentence spoken by him before his Ascension contained the promise: "*Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me... unto the uttermost part of the earth.*" (Acts 1:8; emphasis added.)

Soon after the apostles, by revelation, had chosen Matthias to fill the vacancy left by Judas in the Twelve, they received the promised endowment from on high in a miraculous manner.

Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Now when this was noised abroad, the multitude came together, and were *confounded*, because that every man heard them speak in his own language.

And they were all amazed and marvelled, saying one to another, Behold are not all these which speak Galilaeans?

And how hear we every man in our own tongue, wherein we were born ? (Acts 2:2-8; emphasis added.)

Here, then, is something marvelous almost beyond belief. The promised gift of the Holy Ghost, the Comforter, the Spirit of truth, the endowment of power from on high now rested with the apostles. As with their Lord before them, now they had power to gain

knowledge of all things, to read the future, to prophesy, to interpret the ancient scriptures. They had the gift of the Holy Ghost, and immediately “many wonders and signs were done by” them. (Acts 2:44.)

Because of this gift, Peter arose before the marvelling multitude on the day of Pentecost, bore testimony to them of Christ, and told them what they must do to be saved. The miraculous manifestations they had just witnessed had come, he explained, because Christ “having received of the Father *the promise of the Holy Ghost*, he hath shed forth this, which ye now see and hear.” (Acts 2:33; emphasis added.)

Fortunately the assembled host consisted of “devout men” who believed the witness of Peter, who manifested faith in Christ, and who desired to be saved. To Peter and the rest of the apostles they cried out: “Men and brethren, what shall we do?”

Peter, speaking as the Spirit gave utterance, replied:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, *and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are a far off, even as many as the Lord our God shall call.* (Acts 2:37-39; emphasis added.)

In this answer we find literal application of the truth that God is no respecter of persons. All have equal power to come unto him and receive his blessings and approbations.

That the apostles had the gift of the Holy Ghost, all will agree. But now we see that the *same gift*, the *same Comforter*, the *same Spirit of truth*, the *same endowment from on high* is promised to *all* who will forsake the world and accept it. “*The promise is unto you, and to your children, and to all that are afar off.*” Wherever there are true disciples, the Comforter will *abide forever*. The enjoyment of the spiritual gifts is the conclusive test of the divinity of any so-called Christian church.

LAYING ON OF HANDS FOR GIFT OF HOLY GHOST

Peter’s teachings on the day of Pentecost, coupled with many other passages of scripture, outline the steps which must be taken to gain salvation. These are:

1. Faith in the Lord Jesus Christ.
2. Repentance.
3. Baptism by immersion under the hands of a legal administrator for the remission of sins.
4. The actual enjoyment of the gift of the Holy Ghost, also given by a legal administrator by the laying on of hands.

5. Continued righteousness and good works by means of which those desiring salvation endure to the end.

Now the actual enjoyment of the gift of the Holy Ghost is conditioned upon the personal worthiness of the individual and upon his compliance with the ordinances of the Lord. Receipt of the gift, accordingly, follows faith, repentance, baptism, and the laying on of hands by a legal administrator, one who has power to authorize the receipt of the gift.

One of the strange things about nearly every modern so-called Christian church is that no ordinance is performed for the *present bestowal* of the gift of the Holy Ghost, and no claim is made for the resultant enjoyment of the spiritual gifts. It is true that some prayers are offered which petition that the Holy Ghost may come, but there are no *authoritative attempts* to make a *present bestowal* of that gift. Further, the evidence of the receipt of the gift, that is the actual manifestations of the spiritual gifts, is not to be found among the various sects.

What did the apostles do to confer this gift following the baptism of the convert? Few answers are recorded with greater plainness in the scriptures than that which pertains to the present bestowal of the gift of the Holy Ghost. For instance:

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

Who, when they were come down, *prayed for them, that they might receive the Holy Ghost:*

(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

Then laid they their hands on them, and they received the Holy Ghost. (Acts 8:14-17; emphasis added.)

Paul had a similar experience with certain disciples at Ephesus. "Have ye received the Holy Ghost since ye believed?" he asked them. They answered: "We have not so much as heard whether there be any Holy Ghost."

"And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ."

These Ephesians had not learned that John was a forerunner who prepared the way for the coming of Christ and the setting up of the Church and kingdom on earth. They had not learned that the preparatory work was past and that now the fulness of the kingdom had come, with the keys thereof centering in the apostles.

But “when they heard this, they were baptized in the name of the Lord Jesus. And *when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.*” (Acts 19:1-6; emphasis added.)

This, then, is the procedure: After a man has gained faith, has repented of his sins, has been baptized in the name of the Lord, he must then receive the laying on of hands for the gift of the Holy Ghost. This gift is the right to receive personal revelation from and have the constant companionship of the Holy Ghost based on faithfulness.

Where is this either taught, attempted, or accomplished among the churches in the world? If there are those who have power to confer the Holy Ghost, a power which he who baptized the Savior did not have, where are the manifestations of the gifts of the Spirit which always followed this holy endowment in days of old?

SIGNS FOLLOW BELIEVERS

After his resurrection, our Lord appeared to the apostles and gave them this command: “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.*” (Mark 16:15-16; emphasis added.)

This command, given specifically to the apostles, has been greatly misconstrued. After their day many who had no direct commission from the Lord assumed the prerogative of preaching what they supposed was the gospel and of then attempting to perform the saving ordinance of baptism. There were to be false apostles, false prophets, false Christs, false teachers, false ministers of religion as well as true ones. And so that the honest in heart might discern between the true and the false, our Lord gave those original apostles the sign whereby the wheat and the chaff might be separated.

“*And these signs shall follow them that believe,*” he continued. “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 16:17-18; emphasis added.)

There is nothing permissive in this. It is an eternal decree of the Almighty. “*Signs shall follow them that believe.*” If there are no signs, there is no belief in the true doctrines of salvation. When men come to a knowledge of the truth, when they believe it with that fervency which was evidenced by the saints of old, signs will follow.

The apostles, so commissioned, “went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.” (Mark 16:20.) What was true anciently, is true today.

These plain *Bible* teachings should be enough to make all Christendom stop, take warning, and seek for the pure Christianity of old. They are the proof conclusive that men

have transgressed the laws, changed the ordinances, broken the gospel covenant. (Isaiah 24.)

These teachings ought to cause sincere truth-seekers to search their own hearts and ask: What signs follow me? Have I really believed the *same gospel* taught by the apostles of old? Or have I followed the false creeds and philosophies of the day? Where can I find the pure truths of primitive Christianity? And where can I find a legal administrator who has power from on high to baptize and lay on hands for the gift of the Holy Ghost?

GIFTS OF THE SPIRIT

Paul sets forth the doctrine of spiritual gifts in great plainness in chapters 12, 13, and 14 of 1st Corinthians. Every truth-seeker should study these and similar scriptures carefully and prayerfully. It will be readily apparent to such investigators that the gospel of Paul is not the gospel of modern Christianity.

Briefly, he teaches that no man can know that “Jesus is the Lord, but by the Holy Ghost,” and that different Church members receive different spiritual gifts.

“The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the *word of wisdom*; to another the *word of knowledge* by the same Spirit; To another *faith* by the same Spirit; to another the *gifts of healing* by the same Spirit; To another the *working of miracles*; to another *prophecy*; to another *discerning of spirits*; to another divers kinds of *tongues*; to another the *interpretation of tongues*: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.”

Here, then, is a partial list, at least, of the gifts of the Spirit. *All* of them are to be found in the true Church of Jesus Christ, but the various members of the Church are to be endowed with various of the gifts according to their talents, faith, and personal righteousness.

Again sincere Christians can use Paul’s measuring rod in determining the divinity of their church and the power of their beliefs, by asking: Are all these gifts manifest in my church? Where are the miracles, hearings, prophecies, tongues? Which of these gifts do I have? Or how can I gain them?

After comparing the Church to the human body, and showing that the various gifts are analogous to the different parts of the body, and after teaching that one part of the body cannot say to another part, “I have no need of thee,” Paul says:

“Now ye are the body of Christ, and members in particular. And *God hath set some in the church*, first *apostles*, secondarily *prophets*, thirdly *teachers*, after that *miracles*, then *gifts of healings*, helps, governments, diversities of *tongues*.

“Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But *covet earnestly the best gifts.*”

Then Paul records his glorious teachings on faith, hope, and charity, and comes up with this conclusion: “*Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.*”

He follows this with a searching comparison of the value of prophecy and tongues indicating that it is better to speak “by *revelation*, or by knowledge, or by *prophesying*, or by doctrine,” than by tongues.

“Forasmuch as ye are zealous of spiritual gifts, *seek that ye may excel* to the edifying of the church.”

“*Let the prophets speak* two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For *ye may all prophesy* one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all the churches of the saints.”

“If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the *commandments of the Lord*. But if any man be ignorant, let him be ignorant. Wherefore, brethren, *covet to prophesy*, and forbid not to speak with tongues. Let all things be done decently and in order.” (1 Corinthians 12; 13; 14; emphasis added.)

Now, which shall we believe, the teachings of the sects of the day which say there is neither revelation, nor prophecy, nor miracles, nor gifts of the spirit, or the word of the Lord as found in the *Bible*?

In seeking out the true Church, shall we find one that has apostles, prophets, miracles, healings and all the gifts which Paul says God hath set in the Church, or shall we follow the traditions of men which deny the *Bible* teachings?

REVELATION FROM THE HOLY GHOST

The Holy Ghost is a revelator. His mission is to bear record of the Father and the Son and of all truth. He teaches the truths of salvation to the righteous until they, eventually, “have the mind of Christ.”

With a power of expression seldom equaled, Paul has left us this record of the teaching power of the Holy Ghost:

My speech and my preaching,” he says, “was not with enticing words of man’s wisdom, but in *demonstration of the Spirit and of power*:

That your faith should not stand in the wisdom of men, but in the power of God.

As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Which things also we speak, not in the words which man’s wisdom teacheth, but which *the Holy Ghost teacheth*; comparing spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

But he that is spiritual judgeth all things, yet he himself is judged of no man.

For who hath known the mind of the Lord, that he may instruct him? But *we have the mind of Christ*. (1 Corinthians 2:4-5, 9-16; emphasis added.)

One whose mind is open, who is willing to prove all things and hold fast that which is good, who really believes these inspired words of Paul mean what they say, will want to know: Where among the churches of the day are there ministers who teach “in demonstration of the Spirit and of power?” Or do the various professors of religion “teach with their learning, and deny the Holy Ghost, which giveth utterance?” (2 Nephi 28:4.)

Where do we find those to whom the Spirit hath revealed the deep things of God, the things which eye hath not seen, nor ear heard, neither have entered into the heart of man?

Where do we find a people who have the mind of Christ? A people who know by the revelations of the Spirit to them what Christ thinks about salvation, about latter-day visions, prophecies, and miracles?

Either an unchangeable God has changed or these things are still revealed to those who believe the *same gospel* that Paul believed.

A NEPHITE PENTECOST

We have seen what the *Bible* teaches about the gift of the Holy Ghost, and the spiritual gifts enjoyed by those who have this gift. Will it be amiss now to see how that God who loves all men of every nation has manifest the same gifts among other peoples?

When the resurrected Lord ministered among the ancient Nephite inhabitants of the American continent, he gave them, also, the fulness of his gospel, organized a Church among them, and called twelve disciples to administer its affairs. Of these twelve the *Book of Mormon* records:

They did pray for that which they most desired; and *they desired that the Holy Ghost should be given unto them.*

And it came to pass when they were all baptized and had come up out of the water, *the Holy Ghost did fall upon them, and they were filled with the Holy Ghost and with fire.*

And behold, they were encircled about as if it were by fire; and it came down from heaven, and the multitude did witness it, and did bear record; and angels did come down out of heaven and did minister unto them. (3 Nephi 19:9, 13-14; emphasis added.)

In gratitude to his Father, Jesus then said:

Father, I thank thee that thou hast given the Holy Ghost unto these whom I have chosen; and it is because of their belief in me that I have chosen them out of the world.

Father, *I pray thee that thou wilt give the Holy Ghost unto all them that shall believe in their words.*

Father, *thou hast given them the Holy Ghost because they believe in me; . . .* (3 Nephi 19:20-22; emphasis added.)

THE PLAN OF SALVATION

We have, also, seen the *Bible* record of what men must do to be saved as Peter himself outlined it. Now let us turn to the Nephite record and in language that surpasses even that of Peter find how our Lord summarized the same truths:

No unclean thing can enter into his [the Father's] kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, *that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.* (3 Nephi 27:19-20; emphasis added.)

After setting up his Church in modern times, after again giving men power to baptize and confer the Holy Ghost, and after decreeing again that signs should follow believers, the Lord said: “Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, *that they may receive the Holy Ghost*, shall be damned, and shall not come into my Father’s kingdom where my Father and I am.” (D&C 84:74; emphasis added.)

TESTIMONY FROM THE HOLY GHOST

Sufficient has now been drawn from the scriptures, ancient and modern, to give a clear picture of the doctrine of the gift and power of the Holy Ghost. There should be no question in any impartial mind as to these things.

We come now to the most important phase of our inquiry—how an individual can get the companionship of the Holy Ghost.

It is true that God has spoken again in latter-days; that the fulness of the gospel has been restored; and that the Church of Jesus Christ, in all its power, glory, and beauty, has been set up on earth for the last time.

It is true that Joseph Smith, Jr., was the mortal agent through whom most of this great restoration took place; that he was the one who translated, by the gift and power of God, the *Book of Mormon*; that this document contains the fulness of the gospel and is a record of the Lord’s dealings with the ancient inhabitants of the American continent.

It is true that holy messengers have been sent as in ancient days to bestow keys and authority upon men so that they might again have power to bind on earth and seal in heaven; that these authorities have been handed down to the present leadership of the Church; and are now being exercised in behalf of devout men in all nations.

It is true that The Church of Jesus Christ of Latter-day Saints is the only true and living Church upon the face of the whole earth; and that its destiny is to grow and increase until it fills the whole earth.

It is true that the gift of the Holy Ghost is poured out upon the members of the Church; that spiritual gifts are manifest in bounteous measure; and that every living soul who will come and abide the law that entitles him to know of the truth of all these things can receive *personal revelation from the Holy Ghost* as to their verity.

Now how can an individual gain a testimony of these things? What must he do to enjoy the spiritual gifts in his own life?

First, let us consider a powerful scriptural explanation given by Nephi of the power of the Holy Ghost. It,

. . . is *the gift of God unto all those who diligently seek him* [he said], as well in times of old as in the time that he should manifest himself unto the children of men.

For he is the *same yesterday, to-day, and forever*; and the way is prepared for all men from the foundation of the world, if it so be that they repent and come unto him.

For *he that diligently seeketh shall find*; and the mysteries of God shall be unfolded unto them, *by the power of the Holy Ghost*, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round. (1 Nephi 10:17-19; emphasis added.)

To gain knowledge from the Holy Ghost, then, one must *diligently seek*. He must *desire to know the truth*. A testimony of the gospel is the assurance one gets in his heart by revelation from the Holy Ghost as to its divinity.

These testimonies are not granted except in accordance with divine law, for part of the very purpose of our mortal existence is to see if we will believe the truths of salvation and exercise faith in God of our own free will.

Following desire, the truth-seeker must study the principles of salvation. He is commanded to “search the scriptures.” (John 5:39; emphasis added.) Testimonies are based on knowledge not on ignorance. Before an individual can gain a testimony of the truth of the *Book of Mormon*, he must study the book and learn about it.

Obedience to revealed truth is a requisite to obtaining revelation from the Holy Ghost. “My doctrine is not mine, but his that sent me,” the Master said. “If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” (John 7:16-17.)

Faith and testimony come by obedience and righteousness. Since the Holy Spirit will not dwell in an unclean tabernacle, for men to gain revelation from that Spirit they must conform their lives to the standards of personal righteousness which the gospel requires.

Finally, to gain a testimony, an investigator must seek it in *prayer* from the Father. “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” (Matthew 7:7.)

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think that he shall receive any thing of the Lord. (James 1:5-7.)

As Moroni closed the *Book of Mormon* account, he left this promise to future readers:

When ye shall receive these things, I would exhort you that ye should *ask God, the Eternal Father, in the name of Christ, if these things are not true*; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, *he will manifest the truth of it unto you by the power of the Holy Ghost*.

And by the power of the Holy Ghost ye may know the truth of all things. (Moroni 10:4-5; emphasis added.)

Any person who will pay the price of honest investigation can learn by personal revelation from the Holy Ghost to him of the divinity of this great latter-day work. Following *desire, study, obedience, and prayer* he can learn that the gospel has been restored; that Joseph Smith was a Prophet of God; that the *Book of Mormon* is true; that the Church of Jesus Christ of Latter-day Saints is the Lord's true Church; that the gift of the Holy Ghost and all the spiritual gifts with which the saints have ever been endowed in past ages are had again; and that in and through this Church and *this Church only* can men in this day gain perfect peace in this life and receive the sure hope of eternal life in the world to come.

Then after coming in at the gate of baptism and receiving the gift of the Holy Ghost, the right to the *constant companionship* of that member of the Godhead, if the seeker of salvation continues to hunger and thirst after righteousness and to live by every word that proceeds from the mouth of God, he can qualify to receive the same visions and revelations that an unchangeable God has always bestowed upon his faithful children on earth.

The course is clearly marked. When we weigh the cost of investigation and personal righteousness against the unsearchable riches of Christ that are promised in return, is it not worth the price?