

they were Apostles their power fell from them. If a man wishes to keep faithful, he has got to live near unto the Lord, remember his prayers, and realize that he is at work for the Lord and for His Kingdom.

I thank God that you are united here. I hope you will continue to be so. Do not quarrel over anything. It makes me sorrowful when I hear of men holding the Priesthood wanting to go to law because they have not got sufficient water. This is wrong. It is against the law of God. When we are united we have power with God and with each other. I hope and pray that we may so live in these valleys of the mountains that every operation against us may come to naught, and it will if we do our duty. I do not pretend to know how many tribulations or how much suffering we shall yet have to endure before Zion is established in her beauty and glory; but I do know that Zion is not going to be moved out of her place. The Lord, however, will chastise us until we become purified before Him. He will plead with His strong ones, and what He has said concerning Zion will come to pass. I hope that we may exercise wisdom in all things, that we may escape these afflictions.

Let us try to live our religion and to do right the few days we have to spend on the earth. Some of us have not got a great deal of time to spend here. We shall soon pass away. Therefore, let us be united together and all will be well. Then when we get through here we may associate on the other side of the veil with those that we have associated with here on the earth and with the Patriarchs and Prophets that have gone before. The blessings of God will attend Zion, and His judgments will rest upon the wicked.

I pray God that the union you have here may increase, and that our young men will rise up and magnify their callings before the Lord, and treasure up wisdom, knowledge and understanding, and learn those things that will assist them in their duties; for, as I said before, this Kingdom has got to rest upon the shoulders of the rising generation of the Latter-day Saints. This is the destiny to which they are approaching. I feel thankful that I have had this privilege of meeting with you and of listening to what has been said. I pray God to bless you, and those who preside over you, that you may be of one heart and one mind, and be prepared to inherit eternal life. Amen.

REGENERATION.

We have seen in a previous paper on regeneration that our Lord taught the necessity of being "born again" as an indispensable condition to enjoying the privileges of the Kingdom of God; but in order to understand this doctrine more fully we must learn from holy writ what human nature is in its fallen state, and what it must become in order to find a place in that Kingdom.

Several portraits, taken at differ-

ent times by different inspired men, have been presented to us, and they all agree in their delineations of human nature.

One is taken before the deluge, (Genesis vi. 5) "And Jehovah saw that the wickedness of man on earth was great, and that the thoughts of his heart were wicked all the day." The same picture is presented to us after the deluge (Genesis viii. 21). Eight hundred years later, we are told (Job xv. 16) that "man drinks unrighteousness as water." Five hundred years later, David (Psalm xiv.) draws the same picture, as does Paul about 1000 years after David (Romans i. 19): "When they knew God, they glorified Him not as God, neither were they thankful, but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds and to fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." Nor is it the Gentiles alone who have thus fallen. The Apostle proves that all, both Jew and Gentile, are under sin. (Romans iii. 10-18.) "There is none righteous, no not one. There is none that understandeth; there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursings and bitterness; their feet are swift to shed blood. Destruction and misery are in their way, and the way of peace have they not known. There is no fear of God before their eyes." Thus is human nature truly depicted by ancient inspired writers; and when God again, after a period of centuries, in these latter days, spoke to men through Joseph the Prophet, we find the same truth plainly stated. "All men must repent and be baptized, and not only men, but women and children" (Doc. and Cov., Sec. 18: 42). "And surely every man must repent or suffer" (Ibid, Lec. 19: 4). "By transgression of these holy laws man became sensual and devilish, and became fallen man" (Ibid, 20: 20). "And My vineyard has become corrupted every whit; and there is none which doeth good save it be a few, and they err in many instances, because of priestcraft, all having corrupt minds" (Ibid, 33: 4). All inspired writers who touch this subject are unanimous in their testimony. All men are sinners, and even their best acts come short of the requirements of the Divine law.

This depravity of human nature is illustrated by the fact that already in the second generation after Adam

all flesh had so corrupted its way that it repented the Lord that He had made man. Noah had not been dead a hundred years when his descendants in Sodom were sunk in corruption; and now, when men have had the best chance of showing their true character or nature, having had "Christianity" flourishing with all its splendid buildings, learning, priests, and upheld by the kings and emperors for centuries, men have advanced no farther than into a pit of corruption and lies, and must either "repent or suffer."

Everyone who knows himself at all, or anything of the mysteries of human nature, must be aware that all this is true—true as God. Such is man by nature in his fallen state; and if anyone should feel inclined to think that holy men, Moses, David, Paul, Joseph Smith, have overdone the picture they have given of human nature, let him consider that these men spoke through the Spirit of God, who knows us infinitely better than we do ourselves. Let him seek to know himself better, and he will find every feature to be correct. If this is the case, how can man become a citizen of the Kingdom of God? His sins must be forgiven. This God says out of His free mercy when a man through Jesus asks for forgiveness, "I, the Lord, forgive sins unto those who confess their sins before Me and ask forgiveness, who have not sinned unto death." "I, the Lord, will forgive whom I will forgive." (Doc. and Cov. Sec. 64: 7, 10.) But the sins must also be put away. This is the surest sign that they are forgiven by God; for as long as they are continued in, they are not forgiven by God.

Here, then, is a covenant between God and man. The sins must be put away by God, so that He no more remembers them against us, and by us so that we no longer commit them. Both these parts of the covenant are signified by baptism. In that water we are buried and resurrected. The old man is dead, a new man pardoned, justified, comes forth. We are baptized for the remission (which means putting away) of sins.

But this is not all that is necessary. A man may be pardoned and yet have no real power in him to spiritual development. This power is imparted by the Holy Spirit which is received after baptism; and this is a necessary power for our growth. Without the Spirit there can be no spiritual life. Where that Spirit is not there is death, even when the outward form of godliness is there. Hence the necessity of receiving and continually keeping the Spirit.

When a man has once had his sins "put away," and received the Spirit, that is, when he has been born by water and spirit, then he has "entered" the Kingdom of God. From that moment his development commences. It goes on gradually until he becomes regenerated, born of the kingdom he has entered, fit for all the duties and privileges of this kingdom.

To be thus fully developed means