

thing like these:—If you, a pure sinless being—my only begotten son—are willing to go and take upon you the same kind of body that the fallen sons of men have taken upon themselves—a fallen body of flesh and bones, subject to pain, disease, sickness, temptation and finally death, and offer yourself as a sacrifice (alho' it is not required of you, for you have committed no sin, that I should cause death to come on your body, yet if you do this voluntarily, and keep my commandments in all things, and not sin against me), I will accept the sacrifice which you make in behalf of your younger brethren, and I will have mercy on them, otherwise no mercy can be shown to them, justice must have its full effect, and they must suffer eternal misery, being captive to that being whom they have consented to obey.

Here then was the principle in which mercy could be made manifest in behalf of the fallen sons and daughters of men. When could this principle of mercy begin to be exercised? Could it be exercised before the blood of the atonement was shed? Yes. There was the free voluntary offer of the Son of God to do all this work, and suffer and die for his brethren before man was placed in the garden; hence, in the mind of God, it was just the same as tho' it had actually been fulfilled; therefore he is called a lamb slain, as it were, before the foundation of the world; hence he could have mercy on Adam, on Enoch, on Noah, on Abraham, on the prophets, and on the children of man while the earth should stand, because of that atonement that was to be made in the meridian of time.

But the great question for us to consider, on this occasion, is, in what way the fallen sons and daughters of men can be made partakers of the benefits of this atonement? Are they to be unconditionally redeemed by the blood of Christ? Is it to be done by free grace alone without any works on the part of the creature? or are there required on the part of the man certain conditions by which the atoning blood of Christ can have effect upon him? I will answer this question. The atonement of Jesus Christ redeems mankind, so far as the fall is concerned, unconditionally. Now I want you all to understand this clearly. There is no faith, repentance, baptism or works of any kind required on the part of man to be redeemed from the fall, or from the sins committed by our first parents. Not one of you are guilty because Adam and Eve sinned. Did you eat the forbidden fruit? Were you there, on that occasion, to put forth your hand, and take of that fruit, and eat of it? The united response of all the world in this and all generations of man would be, "We were not there." You are not condemned for a sin you did not commit. Can you repent of something you never have done? I defy the whole world to repent of Adam's sin, for they never committed it. You did not exercise your agency on that occasion, why, then, not be redeemed from it without exercising your agency? Why not be redeemed by free grace alone, without works? Why be required to believe, repent and be baptised for Adam's sin? It would be foolishness. The atonement of Jesus Christ will redeem every son and daughter of Adam from his day down to the end of the earth, so far as that sin is concerned; hence, all little children have been redeemed from the fall, and are perfectly innocent and pure before God; the original sin is not imputed to them; why? because of the atonement. The atonement is just as broad as the original sin and the effects of it. If the original sin extends its effects to the latest generations of Adam, so the atonement will extend its effects to all his posterity, and redeem them from these consequences. But you may inquire, if we are to be redeemed from Adam's sin and its consequences, unconditionally, by the atonement, shall we not be restored into the condition Adam was in before he fell? I answer, you will be. What condition was he in? He was an immortal being, and you will be restored to immortality whether you be Saints or sinners. The decree has gone forth that every man is to be raised to immortality. Then you will be as Adam was in the garden of Eden before he fell.

Furthermore, Adam, before he fell, was in the presence of God, and could behold the face of his Maker, hear his voice, look upon his glory, behold his angels, and associate with those pure and holy beings. Will you be restored back to the presence of God? Yes, after the resurrection. For Jesus says, "If I be lifted up I will draw all men unto me," that is, lift them up from their graves, and bring them into his presence, to stand before the bar of his judgment. What for? To be judged. For Adam's sin? No; we have nothing to do with that sin in the day of judgment; but we will be brought before the bar of God, and be restored from the fall, with flesh and bones, but not blood, and be capable of enduring forever and ever, and there we will behold the face of our God and of Jesus Christ, and the face of his angels, and be able to converse with them, and hear them converse, as Adam did before the fall. Is not this a complete restoration? Yes.

Now I want to tell you of something that will come a little closer home, than Adam's sin. Every man and woman upon the face of this globe, that has come to the years of understanding and accountability has committed sin himself or herself. You have had commandments given to you as well as our first parents had. The holy law has issued from heaven to us, and penalties have been affixed. And when we come up to years of understanding and accountability we transgress the holy law and commandment given us from heaven, even as Adam transgressed the first law in the garden of Eden.

Now let us consider the consequence of this second transgression. God has given a law to

the posterity of Adam, after coming to a knowledge of good and evil by the fall, that they should not do evil. If he has given a strict law that we shall not do evil, you may depend upon it, he has affixed a strict penalty to it. For what would a law be good for without a penalty? What is the penalty? It is, that if the posterity of Adam shall do evil, they shall, after the resurrection, be banished again from the presence of God, and from the glory of his power; they shall endure the pains of the second death. The violation of the first law given to Adam brought the first death; and the violation of the second law given to the posterity of Adam, will bring the second death, which is the penalty attached to it. How are we going to help ourselves? We have all sinned after we came to the years of accountability. When we were little children, we were perfectly pure, even as the angels of God, and of such, said Jesus, is the kingdom of heaven, being redeemed from the fall by the atonement. But, are we redeemed from our own actual sins? We have used our agency in committing these actual sins, and we have no excuse to plead. We could justly excuse ourselves in relation to the sin committed by Adam, but there is no excuse in relation to breaking these second commandments. We have violated them with our eyes open; can we escape the penalty? Says one, there is the atonement. Yes, that is true, but will that have effect to redeem us from this second death and banishment unconditionally on our part? No. If we are redeemed from this second penalty, it will be by exercising our agency—by complying with certain conditions, and these conditions I intend to lay before you, which are called the gospel.

I think I have pointed out as clearly as my feeble language will permit, the condition of the whole human family, so far as it regards their fallen state, and so far as it regards their own individual transgressions. I have tried to be simple in my explanations.

What are the conditions by which we are to be redeemed from our own actual sins and escape this second penalty? After being redeemed from the grave, and brought back into the presence of God and angels, what would be more terrifying than to hear the words, "depart ye cursed into everlasting fire prepared for the devil and his angels?" Unpleasant as this would be, it must be pronounced if God is a God of truth and holiness; his justice must take effect; and, notwithstanding the atonement, there is no way for him to exercise his mercy in behalf of the children of men, only through their agency; you can save yourselves through the atonement, or let it alone. Jesus has done his part; he has died for us, has got the plan all laid; his blood has been shed, and he has suffered the pains of all the children of men, and in their behalf, if they will only accept the conditions.

What is the first condition required of the human family? It is to believe in Jesus Christ as the true Redeemer, and in his Father as the true God. This condition stands before repentance, baptism, the sacrament, or keeping the Sabbath day holy, for no person can keep the Sabbath day holy, until he complies with the gospel. This faith or belief is the first principle of the gospel, "He that believeth and is baptised shall be saved," says Jesus Christ, "and he that believeth not shall be damned." Much has been said about faith; what is it? Many definitions have been given, but there is nothing more easy to be comprehended than faith; it is simply an act of the mind, a belief in those things that are true; it is also a simple act of the mind to believe those things which are not true. You may have a false faith, or a true faith. Faith should be founded upon evidence. Where substantial evidence is presented to the mind it should be received, and should produce faith in our minds. We should be very careful in regard to our faith, that we do not receive false evidence, for this would give us false faith. I might refer you to many examples of false evidence producing false faith. For instance a few centuries ago almost all the world believed that our earth did not turn upon its axis once in twenty four hours from west to east; but they believed the sun, moon and stars went round it once in twenty four hours and that the earth stood still. This was false faith, the result of believing without sufficient evidence; they were guided by the tradition and popular testimony of the age. Copernicus set forth evidence in his day, to prove that it was the earth that revolved on its axis, instead of the sun, moon, and stars revolving around the earth. The evidence he produced began to beget in the hearts of the people a true faith, which was founded upon true evidence, and since his day many demonstrations have been given to prove the great fact that it is the earth which moves, instead of the stary firmament. Upon that subject the world now have true faith, founded upon true evidence demonstrated to them.

So it is in regard to Jesus the great Redeemer and God his Father; evidence is granted to prove to us that there are such beings. Chosen vessels are called, and have their eyes opened to behold the Father and the Son, and go forth as witnesses to the inhabitants of the earth, and bear testimony of that fact, setting forth the doctrine of the Father and the Son. This evidence begets in the minds of the people a true faith, while a traditionary evidence often begets a false faith. For instance, Paul previous to his conversion was a zealous, good man as far as he understood. He went forth, being governed by his faith, to persecute the church of the living God; he verily believed he ought to do many things contrary to the name of Jesus Christ the Nazarene. He believed he was doing God service, in putting the servants of Jesus Christ to death. He had a false faith, founded upon insufficient evidence.

By and by he received a testimony for himself, that Jesus was really and truly the Christ; that he was persecuting the followers of the true Redeemer. His faith now became corrected, a true faith was given him; and the testimony he received prepared him to bear witness of the fact to tens of thousands of others; not a second hand testimony, but he could testify, my eyes have seen him; my ears have heard his voice; I have beheld his glory. He went forth as a witness goes forth into our courts of justice to testify that he knew positively, and not to testify what some other man had said, or to what some other person knew. Such witnesses go forth to the world, and their testimony produces faith in the minds of those who carefully weigh the evidence. Believe that Jesus is, and that he has atoned for the children of men; believe that without his death and sufferings there could have been no forgiveness of sins; believe that his is the only name given under heaven whereby mankind can be saved. It is a principle requisite to the new birth.

My text informs us that, unless a man be born of water and of the spirit he can in no wise enter into the kingdom of God. Before you can be born of water, you must have faith in such a principle as birth of water. Faith, says the apostle, comes by hearing, and hearing by the word of God. That is, in ancient days they had no printing presses to circulate the written word, so that faith could come by reading; they produced faith by their verbal testimony in the hearts of their hearers who were honest, and who investigated the subjects laid before them. Will this faith alone save a person in the kingdom of God? No. This is only faith without works such as devils have, and yet it is necessary in a true believer, to precede the works which he must perform; devils believe that Jesus is the Son of God, and they believe it on good substantial testimony. Mankind are required to believe the same fact as well as the devils; but such faith will never save an individual without works; there are other conditions to be connected with it, before he can be saved.

What is the next step? It is to repent of all our sins; we know what they are. These persons sitting before me in this congregation can look back upon the past years of their lives and can reflect upon the many sins they have committed before God, that perhaps no other person living knows anything about. You can recollect many laws you have broken, perhaps many of you have forgotten some of your transgressions, but in the next world they will be brought before you; but you can call to mind some of the most prominent evils and transgressions which you have committed. Have you taken the name of God in vain? What saith the law of God? "Thou shalt not take the name of the Lord thy God in vain." Are there not many people in this city who have used that name in vain? Are there not many persons present this morning who have blasphemed His name? If there are, you are the persons I mean; you are the individuals who have need of repentance. You are the persons that must reform from this sin, or else your faith that Jesus is the Christ will do you no good. Are there any persons under the sound of my voice who have cheated their neighbor, and who have been dishonest in their dealings generally? Look within your own hearts; look back upon your past dealings with your neighbors in former days; have you defrauded them out of the least particle of their property? If you have, you have broken the law of God, that law that was thundered from Mount Sinai, by the voice of the trump of God—that law that was continued under the Christian dispensation, namely, the ten commandments. If you have coveted your neighbor's property, or stolen, you have broken that portion of the law. It is just as bad to cheat a man out of his property as to go in the night time and secretly steal it from him; both of these are strictly against the law of God, and the penalty of that law will be fulfilled upon every individual that has transgressed it. You cannot get from under it, only by repentance and restitution; what said Zaccheus in ancient times? He was very anxious to see Jesus Christ, he no doubt believed in him, and felt to repent, and said, "Lord if I have wronged any man, I am ready to restore four fold;" are you ready to do the same, you that have wronged your neighbors? that have dealt dishonestly and cheated them? you that have put forth your hand and taken your neighbor's goods, or his money? If you have true repentance, you will go and restore four fold; you will not only say to him, neighbor, I am sorry I have wronged you, and I will do so no more (that would not be acceptable in the sight of God), but you will go and make restitution, which is the way Samuel the prophet was willing to do before his death.

After having lived to a good old age he called together the mighty hosts of Israel, and said to them: "Behold here I am: witness against me before the Lord, and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it to you." No man came forward to accuse the prophet, and if there is no just accuser in time, there will be none in eternity, but God and your conscience. If you know that you have wronged a man, your conscience will accuse you in the day of judgment. Repent of that sin, for repentance has got to be connected with your faith, or your faith is good for nothing. Again, is there any man in this congregation who has committed adultery? That is against the law thundered by the voice of the trump of God in the midst of the lightnings, and quakings of Mount Sinai. If you are guilty

of that evil repent of it, and turn to that God against whom you have offended, and confess your sins, and forsake them, and do that thing no more.

Are there any persons in this congregation who have murdered—who have shed innocent blood, and have done this in their ignorance of the law of God, or perhaps in the blindness of their minds, not knowing his law? there is a chance for you to repent; but if there is a person who has been enlightened by the Spirit of truth, a person who has received the gift of the Holy Ghost, and has put forth his hand to shed innocent blood, we do not call upon you to repent; for there is no repentance for you. It is a sin that you will have to meet before the bar of God. It is a sin for which there is no forgiveness in this world nor in the world to come. It depends altogether how much light a murderer has before he commits the deed, as to his chance of forgiveness, but you have to suffer the penalty that is attached, which is death.

I am now preaching the first principles of the gospel, and some of the most prominent sins of this generation I have named over before this congregation. Look abroad among the nations of the earth, and see the spirit of murder and bloodshed that exists in the hearts of millions towards their fellow men. Look at the feeling of this generation in regard to our youthful Prophet who was martyred for his testimony and for the revelations he received from heaven. In the year 1844 he was smitten down by the hands of his enemies; even they are called upon to repent if they did not know any better, if they did it in their ignorance, but if they did it with their eyes open, we would say to such persons, there is no repentance for you. Perhaps after they have suffered in the eternal worlds, there may be a possibility of some of those murderers who were not enlightened to find redemption at a certain period, and some degree of glory. This applies not only to those who put forth their hands to shed the blood of the servants of God, but to those who have sanctioned the deed; they are guilty also.

Are there any persons in this congregation who feel to sanction the shedding of the blood of innocent men in this generation? If you do, though you were not present to put forth your hand to stab the fatal blow, remember you are guilty. What said Jesus to the people in his day? "Wherefore, behold, I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation." How is it, that those who lived two thousand years ago had to answer for the blood of the martyrs slain five or six thousand years ago? Because they sanctioned the deed by putting to death the living prophets sent to them. When a man puts forth his hand to shed the blood of a living servant of God that bears testimony of the truth, and has been sent by authority of God, that man is guilty of the blood of all the servants of God, who have been slain from the creation; and all who sanction the deed will have to be punished with those murderers that actually perpetrated the same.

There will be a great many murderers in this generation; for there are hundreds and thousands of pious, sanctified hypocrites in the pulpit, and editors of the press, and the people that feel to say, concerning the martyrdom of the Prophet Joseph Smith, I am glad of it; thank the Lord that they have killed him, etc. Just as they said about Jesus in his day, and about all the prophets in former times, and the blood of all these ancient martyrs will be required at their hands.

Murder is a prominent evil of this generation. And again, behold other prominent evils that exist in our large cities. Look at the city of New York, for instance, which contains twenty thousand female prostitutes, that get their daily living by prostitution; of course, encouraged by hundreds of thousands of male prostitutes who are just as bad, or worse than the female prostitutes. Here is a sample of one city. Then go to Boston, Albany, St. Louis, New Orleans, Baltimore, Philadelphia and to all the principles cities of the American Union, and you will find the same proportion of prostitutes among those cities, who are sunk in the lowest depths of degradation, daily and hourly prostituting themselves, and disobeying one of the most strict and holy commandments God ever issued from his throne, and this is only a beginning as it were. Read the statistics of the great city of London, which show there is in it something like ninety thousand female prostitutes; and all these must be encouraged and supported by millions of male prostitutes. This is carried on not for one year only or two years, but for a whole generation, and from generation to generation. Then step across into the European governments. Go into France, into Germany, Prussia, and all those old countries of the east and you will find in many of those nations, as the statistics show, one half of the children that are born to be illegitimate, and that is only a beginning of the corruptions that exist; there are more that is covered up in the dark that are not made so publicly manifest, than what is made manifest by the births of illegitimate children; there are probably a hundred sins that are dark, and hidden from gaze of the public to one that comes to light. Then realize that these things have existed for generations that are past upon our earth, and then