

freed from sin, and to stand before God with clean hearts and pure minds.

We have to know these things, and to be made sensible of what it is to feel the satisfying influence of His Holy Spirit.

Mind you do not forget, when we preach this Gospel, that it is a Gospel of repentance; do not slip over part of it, but while summing it up, look at it item by item. It is the Gospel of repentance, not a mere Gospel of baptism, but a Gospel of repentance, and remission of sins, to be preached in all the world.

Why have any people a notion or disposition to obey this Gospel? How can the people determine whether this Gospel is good, whether it is of any value to them, or what it will do for the people generally if complied with? What would this Gospel do for the people of any age if they would obey it as a people? Whether it were a neighborhood, a town, a city, a nation, or a world, or a million of worlds, I ask what would it do for that neighborhood, that people, that city, that nation, or that world? I will tell you. There would be no thieving there any longer, there would be no lying there any longer, no cheating, no deceiving, no intentional breaking of promises, no wrong dealing, no extortion, no hatred, no envy, and no evil speaking. But why would all these things cease? Simply because they obeyed the Gospel; because obedience to the Gospel implies repentance, which means nothing more nor less than putting away all our evils, and ceasing to do them. Among the people that obeyed the Gospel there would be no longer adulterers, nor fornicators, nor any other evil that you can name.

Now what cause of objection can people have in any age, among any nation or language—in England or in Texas, or anywhere else, to a Gospel that would have a tendency to put

away all those evils from among men? But, say you, "Are there no evils where this Gospel is obeyed?" No sir; where this Gospel prevails in the heart of an individual, that individual ceases from those things which are evil, for he is cleansed from them; he refrains from all that tends to evil. As the Gospel influences a man's heart, he ceases to countenance all evil practices, and where the Gospel influences his family, there is a family without those evils, and if a town or a city can be found that is influenced by the Gospel, there you will find a town or city without those evils which I have named, and you will find them gradually putting away those which may be amongst them, as fast as they perceive them.

"But really," says one, "in Utah, I thought the Gospel was pretty well obeyed, and yet we are not without those evils, we are not entirely free from those sins." Allowing such to be the case, that does not make these words false. Show me a man that is guilty of false swearing, a man that is found traducing his brethren, or that is found evil speaking, or that is a fornicator or a thief, and I will show you a man that does not obey the Gospel; he may call himself a "Mormon," a Latter-day Saint, or a brother in Christ, but that is not proving that he has repented of his sins, but as repentance is a part and parcel of the everlasting Gospel of Jesus Christ, and without which we cannot be benefited by his atonement and his mercy, we cannot have the blessings he purchased without we associate repentance with our faith. I say, as repentance is an essential part of the Gospel, that the man who has not put away his sins has deceived himself, because this repentance is one of the first principles of salvation. If I have other sins, and then add the sin of neglecting repentance, my case is still worse than it was before.