

realize that these things have existed for generations that are past upon our earth, and then all reflecting men will think there is a necessity for the people to repent. Perhaps someone may say, I am not guilty of these things. But have you ever done anything to prevent them? Have the wise legislators and representatives of those nations ever devised any laws to put a stop to this wickedness? If they have not, they are included in the guilt. Whether they are actually engaged in these crimes or not, they will be included among the guilty ones, while they suffer these things when it is in their power to stop them. How can you stop them? Let the lawmaking departments of those various governments enact laws that shall put an utter stop to them. What law should they enact to stay this flood of iniquity? Not a law that can be trampled upon with impunity by millions; but let it be the law pointed out in the Scriptures—namely, the law of death. Let the penalty of death be attached to your laws, and let it be put in force upon the adulterer and the whore-monger, both male and female; and if you do not find these floods of prostitution assuaged, then you may depend upon it that I do not understand these things. You would find these prostitutions become as rare as murders, if you have the same penalty attached. Death was the penalty for the sin of adultery in ancient days, and the enlightened of Europe and of all Christendom pretend to found their criminal laws, more or less, on the Bible. All these sins and crimes need to be repented of.

After a man has repented, will his faith and repentance bring the forgiveness of sins through the atonement? Are these all the conditions required? No. You may confess your sins; but if you never make restitution to the persons you have

wronged, your confession will be of no service. You may confess your sins to the Lord, and promise him you will never sin any more, and after all your sins will not be forgiven. Why? Because he has ordained a still further condition. And what is that? Be baptized for the remission of sins. Now, says one, is there anything in that ordinance that actually atones for the sins of the people? Baptism does not atone for a single sin. Then how is it that the sins are remitted after it? Because of the atonement of Jesus Christ—because he has opened the way whereby these conditions can be granted to the creature—because the gifts of faith, repentance, and baptism have been granted to you through the atonement; and these are the conditions on which your sins can be pardoned. Is that all? No. If you stop there, you are lost. You have only a forgiveness of past sins; you are not a new creature: you must be born, not only of water (which is baptism for the remission of sins), but you must be born of the Spirit also, or you cannot inherit the kingdom of God.

I will give you some few ideas in relation to baptism for the remission of sins. This is instituted of the Lord our God as the birth of the water. There are a great many things we cannot give reasons for, because we do not know them ourselves. We have no knowledge why such and such ordinances are instituted and revealed; but when we come to baptism, we can tell why that was revealed: we can understand the reason, because God has revealed it. If he had not, we should be in the dark relating to it.

In the passage from the new translation which I read at the commencement of my remarks, we find the first teachings of the Gospel to Adam—"That inasmuch as they (thy children) were born into the world by the fall which bringeth death, by water,