

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.

I have known the Gospel, as I remarked, for 25 years, and in that time I have materially altered my views upon some points. I then thought that they came into the Church for the purpose of repenting and forsaking their evils, and receiving the Gospel with all their hearts and a resolution to do right. Well, it is true, that there is a oneness as far as repentance and faith are concerned in the outward acknowledgment, but do all who in word acknowledge the Gospel forsake their sins? We would all like to see such a state of things in the world; we would like to see our neighbors forsaking their sins, even if we could not forsake and overcome our own dear sins. Suppose we happen to repent and leave off our sins, would not that be about right? Would not that answer for us without waiting for others? Or can we have some ceremony performed that will do as well, something besides leaving off our sins and leading a new life?

Perhaps we may not come to the repentance of fear, or feel afraid of