

Now I want to tell you of something that will come a little closer home than Adam's sin. Every man or 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,