

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 fourfold; 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.