

and blood, and the spirit, which I have made, and so become of dust a living soul, even so ye must be born again of water, and the Spirit, and cleansed by blood, even the blood of mine Only Begotten." This is in order that you may become a new creature, otherwise you cannot inherit the kingdom of God. One thing is instituted because of the other. How came we with these mortal bodies, corrupted and degraded? Because of the fall. We are born into the world, through the fall, with the particular kind of bodies we inherit. When we came into this world, we were born out of the watery elements into the element of air. We also partook of the blood, when we were in embryo, that flowed through the veins and arteries of our mothers, and from thence circulated through our embryo tabernacles: our infant tabernacles were also quickened by the human spirit; and thus, by the water and by the blood, and by the human spirit, we were born naturally a living soul into a world of death. If we would be restored from this fallen state, and become a new creature, it must be by baptism—the new birth—the birth of the water, the atoning blood of Jesus, and the birth of the Spirit—all three corresponding to the water, blood, and spirit of man that enters into the tabernacle; one thing corresponding to another—one principle to another; and hence the ordinance of baptism was instituted, that man might be brought forth from the liquid element of water, which is called a birth, the same as the child is brought forth from the same element in the womb into the air; and as the child is quickened by the human spirit taking possession of the embryo tabernacle, so must the individual that comes from the watery element be quickened by the Holy Spirit, and be prepared to enter into the kingdom of God—one thing being in the likeness of the other. And as, through trans-

gression, the blood has brought death into the world, so by the blood of Jesus Christ we must be sanctified, that eternal life may come into the world—one thing answering to the other. Hence we can see the propriety of the new birth that is spoken of in the fifth verse of the third chapter of John.

How definite are the remarks of our Redeemer to Nicodemus on this subject—"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." No man can get there without both of these births—the birth of the water, or baptism for the remission of sins; and baptism by the Holy Ghost, or the new birth of the Spirit. Both of these must be received, or we fail to enter into that kingdom which is called the kingdom of God. How many in this congregation have not complied with these conditions? Are there any individuals here who believe that Jesus Christ is the only name given under heaven whereby you may be saved, that believe in his atoning blood? If there are, to you I say, Repent of all your sins (if you have not repented of them already), and then be baptized in water for the remission of them, and come forth again out of the water born unto newness of life, that you may be filled with the Holy Ghost, or be immersed with the Spirit of truth, that you henceforth may live in newness of life, and then you can enter into the kingdom of God. And you may set it down as one of those immutable principles that cannot be moved, that you never can get there without obeying these conditions. You may flatter yourselves as much as you please to the contrary; you cannot get there on any other terms, unless you can prove Jesus Christ an impostor.

But, says one, did not the thief on the cross get there? No. He turned to Jesus in his expiring moments, and