

but they are so lengthy that we cannot dwell upon them all at one time.

But suffice it to say, that when the Lord made provision that there should be one name by which man should be saved; and when he planned glad tidings of great joy to go over the islands and continents, and to the four quarters of the earth, he also remembered the spirits in prison, and he made provision wide as eternity, that it might reach the case of “every creature,” under every circumstance that could arise within the reach of mercy.

He so ordered it, that “all manner of sins and blasphemies, in due time, might be forgiven, except that which could not be justly forgiven, in this world, nor in that which is to come.”

The plan was so devised that every man might have repentance and remission of sins, and the gift of the Holy Ghost in his time and in his place, if he would; but if he would not, very well then, he might do as he pleased, whether in this world or any other, according to the clear freedom that he lives under.

You know you cannot compel one of the dumb animals to drink; you can lead him to the water, direct his attention to the clear, crystal, pure stream, but still he may die of thirst. And men may die because they will not leave off their sins, and lay hold of the cross; and if they will die of thirst, and will not lay hold of the salvation offered by a bleeding Savior, they may die the death of the wicked.

And if, because they will not give up their freedom to do right, they can go; they will die to all eternity, and never be compelled to obey the truth.

Well, friends, here is the Gospel; and where is the man’s heart so hard that he will not see and embrace it? A man must be hardened in wicked-

ness, that will not abide the law of the Gospel. And that portion of you who have not obeyed, my invitation is to you all; and all of you in the Church who have not obeyed the Gospel in its fulness, see that you obey it in its fulness; I mean to every day attend to the repentance part of it—the leaving off part, forsaking your evils—the conversion part, and bring forth fruits suited to a new life.

I will have to be judged for my preaching, and you for your hearing. I shall be pretty careful for myself; I can do that I think. I shall look into things, prepare my mind to discern between the right and the wrong, otherwise I might neglect; and it will keep a man pretty busy to repent and bring forth fruits for a new life. There will be a good deal of watching and praying, and he will have to be pretty careful to live so as to get the Holy Spirit, so that it will not leave him, and he will be without it, like a fish out of water, or like a person in hot weather destitute of pure air. If he once loses the Spirit, after having received it, it will keep him pretty busy to get it again.

That repentance, and that burial in the name of the risen Jesus, wants a good deal of humility and perseverance, for there is the old man with his deeds to put off, and lay aside, and to walk a new life.

It does not only mean something, but it is shown forth in the actions of the man. Well won’t that keep a man pretty busy? I think it will in such a world as this. Well in this sense of the word the Saints are called upon to obey the Gospel and repent all the while, but we talk of dying unto sin and of walking in newness of life. The dying unto sin and rising in the new life, and the baptism were to be for a moment, but the stream that flows from obedience is perpetual.

Well, those out of the Church are