the Church which was complained of by
the angel to the Apostle John, as being
neither hot nor cold, but lukewarm, and
therefore only fit to be "spewed out," or to
be disowned of God. Manifoldly more de-
serving of this rebuke and chastisement
are those who are not only indifferent to
the interests of the cause of God, and
its growth in the earth, but who mur-
mur and find fault and who, instead of
putting their shoulders to the wheel, ac-
tually try to retard its progress by using
what little influence and means they pos-
sess to obstruct the onward march of the
kingdom.

It was said by the Son of God, "Verily,
verily, I say unto thee, Except a man be
born again, he cannot see the kingdom
of God." This was said to Nicodemus, a
ruler of the Jews, who evidently believed
that Jesus was sent of God, but who went
to him by night, being ashamed to be
seen seeking so humble a person in the
day time, having, no doubt, that feeling
of worldly pride which animates the bo-
soms of many of the present generation,
his dared not identify himself with the
Savior of the world, because his reputa-
tion and standing in society would be
sacrificed. But he marveled at the say-
ing of Christ, and upon further inquiry
the Savior explained by declaring that,"Except a man be born of water and of
the Spirit, he cannot enter into the king-
dom of God." And I may say still fur-
ther, that being born of the water and
the Spirit alone, will not enable a man
to enter into the kingdom of heaven.
There is something still beyond, which
is just as necessary as this, the first or-
dinance of the Gospel, which must be
observed and honored by those of this
new birth in order that they may obtain
the full salvation which is sought after.

On this particular occasion the Sav-
ior was speaking of Baptism, and in or-
der to impress it upon Nicodemus, that it
might be understood then, as well as to
be in force in all future time, so that peo-
ple need not be deceived, he spoke thus
emphatically on this point of doctrine. It
therefore matters not how devout, hon-
est, or sincere we might be in the profes-
sion of our faith in God, or in the system
of religion we might have adopted, and
which we believe to be the everlasting
Gospel, without this ordinance of bap-
tism we cannot be saved—but first hav-
ing repented of our sins with that repen-
tance which needeth not to be repented
of, in other words, putting away from us
every evil, and shunning even the ap-
pearance of sin, then to be baptized by
one authorized of God for the remission
of those sins, and for the reception of the
Holy Ghost, we thus becoming heirs of
God, and joint heirs with Jesus Christ;
true branches, having been grafted into
the true vine, bearing fruit of the good
seed, bringing forth an hundred fold to
the honor and glory of God. I repeat, it
matters not how honest we may be or
profess to be in our convictions, without
this repentance and baptism and recep-
tion of the Holy Ghost, which constitute
the new birth, we are not of the family
of Christ, but are aliens, estranged from
God and his laws, and in this fallen con-
dition we shall remain, whether in the
body or in the spirit, for time and for
eternity, unless we render obedience to
the plan devised in the heavens for the
redemption and salvation of the human
family.

The Latter-day Saints may say,
We were taught this doctrine by
the Elders in our native lands, and
we believed it and repented of our