

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 deserving 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 murmur and find fault and who, instead of putting their shoulders to the wheel, actually try to retard its progress by using what little influence and means they possess 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 bosoms of many of the present generation, he dared not identify himself with the Savior of the world, because his reputation and standing in society would be sacrificed. But he marveled at the saying 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 kingdom of God." And I may say still further, 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 ordinance 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 Savior was speaking of Baptism, and in order to impress it upon Nicodemus, that it might be understood then, as well as to be in force in all future time, so that people need not be deceived, he spoke thus emphatically on this point of doctrine. It therefore matters not how devout, honest, or sincere we might be in the profession 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 baptism we cannot be saved—but first having repented of our sins with that repentance which needeth not to be repented of, in other words, putting away from us every evil, and shunning even the appearance 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 reception 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 condition 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