

in the animal creation, including man, to give life to the beings which dwell in these tabernacles.

This world, however, is not now as it was in the beginning, that is when I speak of the beginning, I have reference to the beginning of the earth, in its present organization; I do not have reference to the beginning of duration, for it had no beginning; I do not have reference to the beginning of an endless past, but I have reference to the beginning relative to our little globe. In the beginning of our creation, the earth was very fair, quite different from what it is now. There were no children of mortality upon it, no animals that were mortal upon it, no birds, nothing wherein we observe life in this creation existed in its mortal state; but everything that had life was immortal; every bird, fish, fowl, insect, creeping thing, cattle, and man—all were immortal. The earth had no curse resting upon it; the earth itself was immortal, and would have continued in all its glory, as it issued from the hand of the Creator to the present time, without any curse, had it not been for the transgression of our first parents. That was the introduction of mortality, of pain and sorrow, misery and wretchedness, not only upon man, but upon all creation that then existed; everything was brought under the dominion of the curse. The curse came upon man—that being who could stand in the presence of God and converse with him face to face—the seeds of mortality were sown in his immortal body—a change came and his whole system was affected thereby. The seeds of death were placed within the tabernacle of man, within the tabernacle of the lion, of the ox, and every beast of the field, and every fish of the sea, and every fowl of the air. A very great change then came over this

creation. First, it was spiritual in all its blessings and fullness of life and glory. Then it was reduced to a temporal condition, wherein misery and wretchedness existed.

Another great change happened nearly two thousand years after the earth was made. It was baptized by water. A great flow of water came, the great deep was broken up, the windows of heaven were opened from on high, and the waters prevailed upon the face of the earth, sweeping away all wickedness and transgression—a similitude of baptism for the remission of sins. God requires the children of men to be baptized. What for? For the remission of sins. So he required our globe to be baptized by a flow of waters, and all of its sins were washed away, not one sin remaining. You were baptized, Latter-day Saints, for the remission of your sins, believing in the Lord Jesus Christ, repenting of your sin with all your heart, going down and being buried beneath the liquid grave, you came forth as new creatures. So says the New Testament; you buried the old man with all of his wicked deeds, and came forth out of the liquid element born anew. So the earth in a measure was renewed, not fully; no more than we are renewed fully by baptism; we are not made immortal, when we come out of the waters of baptism; we still retain the effects of the fall, so far as mortality is concerned. So does the earth; the earth retains the effects of sin and transgression that came upon its face. But notwithstanding it retains these effects so far as mortality is concerned, yet it was cleansed in a measure from this transgression. But alas! This earth has again become corrupted. We are required, after being baptized for the remission of our sins, to sin no more; to live holy and perfect lives, so far as we possi-