letter and in their spirit. I care not what the professions of a man may be; I care not with what air of sanctity he may be clothed; without the observance of this law in its true sense, it is not repentance.

Paul speaks of another principle which he calls faith; and in the 11th chapter of his epistle to the Hebrews, he gives some information in regard to its nature and character. He says: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight. Women received their dead raised to life again," etc. Faith certainly is a most important principle, and without it, I ask the Latter-day Saints how long could we exist as a body? I have often heard the remark made by those unacquainted with the Gospel, those who knew not the truth, but yet who were willing to look dispassionately, yea, even kindly upon the errors and fallacies as they termed them and believed them to be that we are indulging in—the question has been asked by this class of persons: "How does it come, by what process is it that the Latter-day Saints, surrounded as they have been, surrounded as they are today, environed around about upon every side by difficulties that seem insurmountable, difficulties and obstacles that might cause, apparently, the stoutest heart to quake and the firmest knees to tremble—that in their hour of trial and tribulation they always had confidence that in the outcome, it would all be well with Israel, that no matter what might be done, it would in the end prove for the good of the Kingdom of God, until, the motto, 'They can do nothing against, but only for us,'

has become a household word in the midst of the Saints?" Why, when the powers and influences of the world are brought to bear upon the Latter-day Saints, whether collectively or in an individual capacity, they cling to this principle of faith; they believe in the promises of the God of Israel; they believe that God will not falsify His word; they believe that God will establish His Kingdom, and bring to pass His purposes in the earth. The faith of the Latter-day Saints is a living principle. A Latter-day Saint devoid of the principle of faith, would be an anomaly—in fact such an one could not be a Latter-day Saint; for it requires faith in the God of Israel to stand the tests that they are called upon to pass through. Yet calmly and quietly, deliberately, with full confidence in Jehovah, they can go forth in the discharge of their duties as they understand them, believing that in the outcome God will be their friend and protector in the future as He has been in the past; as He has brought them through the trials and tribulations of days gone by, so will he do in the future. This principle of faith, therefore, that Paul taught to the Hebrews, was certainly a most important one, and it is one without which it would be impossible for the Latter-day Saints to have succeeded.

Paul also speaks of the doctrine of baptisms; not in the singular, but in the plural, apparently, as though there were two baptisms. "The doctrine of baptisms," he says. We find, following after the principles of faith and repentance, the doctrine of baptism for the remission of sins, as John the forerunner of Jesus taught, as Paul taught, and as Jesus himself taught. It is upon record here that they taught baptism for the remission of sins, of those