

wisdom could devise, this people stroll into the swamp, get into the woods among the brambles and briars, and wander around until night overtakes them, I say, shame on such people.

I am ashamed to talk about a reformation, for if you have entered into the spirit of your religion, you will know whether these things are so or not. If you have the spirit of your religion and have confidence in you, walk along and continue to do so, and secure to yourselves the life before you, and never let it be said, from this time henceforth, that you have wakened out of your sleep, from the fact that you are always awake.

We talk about the reformation, but recollect that you have only just commenced to walk in the way of life and salvation. You have just commenced in the career to obtain eternal life, which is that which you desire, therefore you have no time to spend only in that path. It is straight and narrow, simple and easy, and is an Almighty path, if you will keep in it. But if you wander off into swamps, or into brambles, and get into darkness, you will find it hard to get back.

Brother Cummings told you the truth this morning with regard to the sins of the people. And I will say that the time will come, and is now nigh at hand, when those who profess our faith, if they are guilty of what some of this people are guilty of, will find the axe laid at the root of the tree, and they will be hewn down. What has been must be again, for the Lord is coming to restore all things. The time has been in Israel under the law of God, the celestial law, or that which pertains to the celestial law, for it is one of the laws of that kingdom where our Father dwells, that if a man was found guilty of adultery, he must have his blood shed, and that is near at hand. But now I say, in the name of the Lord, that if this people will sin no more, but faithfully live their

religion, their sins will be forgiven them without taking life.

You are aware that when brother Cummings came to the point of loving our neighbours as ourselves, he could say yes or no as the case might be, that is true. But I want to connect it with the doctrine you read in the Bible. When will we love our neighbour as ourselves? In the first place, Jesus said that no man hateth his own flesh. It is admitted by all that every person loves himself. Now if we do rightly love ourselves, we want to be saved and continue to exist, we want to go into the kingdom where we can enjoy eternity and see no more sorrow nor death. This is the desire of every person who believes in God. Now take a person in this congregation who has knowledge with regard to being saved in the kingdom of our God and our Father, and being exalted, one who knows and understands the principles of eternal life, and sees the beauty and excellency of the eternities before him compared with the vain and foolish things of the world, and suppose that he is overtaken in a gross fault, that he has committed a sin that he knows will deprive him of that exaltation which he desires, and that he cannot attain to it without the shedding of his blood, and also knows that by having his blood shed he will atone for that sin, and be saved and exalted with the Gods, is there a man or woman in this house but what would say, "shed my blood that I may be saved and exalted with the Gods?"

All mankind love themselves, and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves, even unto an eternal exaltation. Will you love your brothers or sisters likewise, when they have committed a sin that cannot be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood?