

and said, "There is no necessity for me to be baptized for the remission of my sins, God having given me the Holy Ghost without obeying that ordinance, and having already received the Holy Ghost, I have no need to have hands laid upon me," there is not a doubt in my mind but what that precious and inestimable gift would have been withdrawn from him, and he would not have enjoyed it after. It could only be continued to him on condition of his obeying the ordinances which God had placed in his Church and which he required all the inhabitants of the earth to submit to without hesitation; and without doubt, Cornelius wisely went forward and obeyed those ordinances.

This was the manner in which the Apostles preached the Gospel to the inhabitants of the earth in those days. They did not say to the people, "You must seek the Holy Ghost and probably the Lord will give it to you if you will only exercise faith enough;" but they told the people plainly and positively, without the least hesitation, that if they would comply with certain requirements they *should* receive the Holy Ghost. The only condition was their sincerity and faithfulness in obeying the requirements.

What were the fruits of this preaching? Wherever the Apostles went and the people received their testimony the Spirit of God rested upon them and their hearts were united, and they enjoyed the gifts of prophecy, healing, tongues, interpretation of tongues, discerning of spirits, wisdom, knowledge and all the varied gifts of the Gospel necessary for their growth and development in the things of God. This was not the case at Jerusalem alone, but in far off Ephesus and in the various cities of Asia Minor where Paul preached; and throughout the length and breadth of the earth wherever the Apostles

traveled these peculiar gifts and manifestations were enjoyed.

Paul, who had been separated from the rest of the Apostles for a number of years, found when he came to Jerusalem and was united with them, that he had precisely the same knowledge concerning the Gospel of Christ that they had; the Holy Ghost had taught it to him the same as it had to Peter, James, John, Andrew and the rest of the Apostles. And had they been permitted to continue their labors the inhabitants of the earth, if they had received the Gospel, would have been united together as one in the things of God.

Does anybody wonder that there is division now in Christendom? Does anybody wonder that, instead of there being "One Lord, one faith, and one baptism," as recorded in the words I have read in your hearing, there are, it may be said, many lords, many faiths and many baptisms? Does anybody wonder at this? I cannot when I see how men have strayed from the path that Jesus marked out; when I hear men say that baptism is nonessential. What a wide difference between such persons and the Lord Jesus Christ! You will remember that when John came baptizing in the wilderness Jesus applied to him for baptism, and, in answer to the remonstrance of John, who seemed to think that he had more need to be baptized by the Savior than for the Savior to be baptized by him, Jesus said, "Suffer it to be so now; for thus it becometh us *to fulfil all righteousness.*" The wonder is that there is a remnant of faith in Jesus left in the world when we see how widely men have diverged from the paths in which the Apostles walked, and from the doctrines which they taught.

We must always bear in mind that which Paul said—"Though we, or