

the Day of Pentecost they received this power. The Holy Ghost came upon them; the whole house, where they were sitting was filled with cloven tongues, like fire, and sat on each of them; and they rose up before a large multitude of people, many thousands in number, and proclaimed the everlasting Gospel. They informed the people that that despised being, called Jesus, whom the Jews had crucified, was both Lord and Christ. They proved it effectually by appealing to the prophetic writings. After having proved this fact and having convinced the people, by sufficient testimony exhibited before their minds, that he was really the Lord and Savior, that he was the Great Redeemer, and had come in fulfillment of the law of Moses to be offered as a sacrifice, the people were pricked to their hearts; they were convicted, or in other words, faith had come by hearing the evidence presented before them, and they were convinced that Jesus was really and truly both Lord and Christ; and seeing the importance and necessity of repenting of their sins, they cried out in the anguish of their hearts: "Men and brethren, what shall we do?" As much as to say: "We see, by the testimony which you have presented before us, that we have crucified the Savior, that he was that being that the law of Moses typified; we see that we have committed a great sin, that our nation has transgressed, and that we are under great condemnation. Now, how shall we be saved, can you inform us how we can receive the remission of our sins?" The answer was ready. Peter said unto them: "Repent, and be baptized every one of you in the name of the Lord Jesus for the remission of your sins, and you shall receive the Holy Ghost. For the promise is to you, and to your children, and to all that are afar off, even as

many as the Lord our God shall call." These were the first principles of the Gospel of the Son of God; these constituted in part, so far as its elements were concerned, the everlasting Gospel that was to be brought by the angel in the latter days and committed to the inhabitants of the earth.

You will notice that, on the Day of Pentecost, faith was not sufficient for the remission of sins; neither were faith and repentance; neither were faith, repentance and prayer sufficient to obtain the great blessing of the remission of sins. There was a sacred ordinance connected with these principles by which only the remission of sins was promised—namely, baptism by immersion in water.

After having been born of the water and justified from all their sins they had the promise of the Holy Ghost—that is, the birth of the spirit, as well as the birth of the water. And this baptism of the Holy Ghost, like all other blessings that the Lord has promised unto the people, came through the administration of an holy ordinance. What was that ordinance? The hands of the servants of God had to be laid on the baptized believer—the penitent soul who had received the first principles of the Gospel; for God committed to his servants whom he called to preach in ancient days, the power not only to administer the Gospel in word, but also its ordinances and spirit.

I know that there are many at the present day, in Christendom, who will ask "What is the use of these outward ordinances? What particular benefit is it for me to go and be immersed in water, or to have hands laid upon me for the gift of the Holy Ghost? They are only outward ordinances." In explanation, let me say to the congregation that the blessings which God has promised in his word,