

required to repent of that wrong and to live pure and holy lives. They were not only required to be sorry—to have compunctions of conscience for the commission of evil, but they were required to forsake it entirely and to become new creatures. If they had been dishonest, untruthful, unvirtuous, profane; if they had taken advantage of their neighbor, borne false witness against him, or encroached upon his rights; if, in fact, they had done anything contrary to the dictates of the Holy Spirit, or of their consciences when enlightened by that Spirit, they were required to repent of and forsake the same.

The third condition of the Gospel was, that parties who had believed in Jesus, and had repented of their sins, should take some step for the remission of them. Now the penalty of the sin that our father Adam committed was death—"In the day that thou eatest thereof thou shalt surely die" was the proclamation of the Creator; and when Adam sinned he paid the penalty and died, and entailed death upon every generation of his posterity, and that sleep of death would have been eternal had it not been for the death of the Son of God. He came as the Redeemer of the world, he died for the sin that had been committed by Adam, he atoned for it, and thus ensured to all the family of man redemption from the grave or a resurrection of their mortal bodies. But he gave unto his disciples a commandment that they should preach remission of sins, and that they should administer an ordinance by which all obedient believers could obtain remission of sins, and that ordinance was baptism. "Not the putting away," as the Apostle Paul says, "of the filth of the flesh, but the answer of a good conscience towards God." They were required

to submit to this ordinance. Jesus taught it, and he, himself, although admittedly a pure being, set the example of obedience to it. When John was baptizing in the river Jordan, Jesus went to him and requested baptism at his hand. John remonstrated with him, saying, "I have need to be baptized of thee, and comest thou to me?" But Jesus said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness," and he went down into the water and was baptized by John, and the first evidence that we have in the Scriptures of his recognition by the Father was on that occasion, for after he had been baptized the Holy Spirit descended upon him, and a voice was heard bearing testimony to the assembled multitude that Jesus was the beloved Son of the Father. He therefore set the example himself, so that it could not be said, though sinless, that he had not complied with the ordinance which he required all the inhabitants of the earth to submit to, and which the disciples administered to all repentant believers.

This prepared them for another ordinance which, we find in the Scriptures, was administered to all who had complied with the conditions of the Gospel which I have named—namely, the laying on of hands for the gift of the Holy Ghost. I have been told repeatedly that this ordinance was to be administered only to those who were intended for the ministry—it was not designed for the members of the Church called laymen. A careful perusal of the Scriptures, however, does not sustain this idea; but on the contrary, it very clearly sustains the idea that this ordinance had to be administered to every one who joined the Church, and that without it the Holy Ghost was not bestowed as a gift. To prove that this is correct, you have only to