

divine appointment, a man was enabled to receive the "remission of his sins," consequent on the sacrifice that was to be offered on Calvary. That ordinance of the Church, as established by Jesus, was the ordinance of water baptism for the remission of sins. This was one of the principles of the Gospel, one of the principles of salvation, one of the steps in the educational process of those who submitted themselves to the authority of the Great Teacher, Jesus Christ. Now there is a vast diversity of opinion in the Christian world in regard to baptism, but this diversity we need not stop to consider. We can take the New Testament, and see what is laid down there upon the subject. Some think baptism unimportant. Christ, however, evidently thought it important. In speaking to Nicodemus, he said, "Except a man be born of water and of the Spirit, he *cannot* enter into the kingdom of God." And when he commissioned his Apostles to preach the Gospel, they went forth among the people, "baptizing them in water, confessing their sins." Indeed, there are illustrations in abundance of this fact, that will be familiar to all the students of the New Testament. The great Apostle Peter, who appeared to have been the master spirit of the Church on the day of Pentecost, when men began to inquire what they should do to be saved, answered the inquirers in this way, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." This was the ancient order; this was the order established by Jesus, and the presumption is beyond dispute that if it was necessary for any one single member of that primitive church, or for any

of the Apostles, or for Jesus himself to be baptized in water, it was necessary for the whole. Hence the irresistible conclusion is, that every member of the primitive church was baptized, "buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This was one of the doctrines of the ancient church, and the next doctrine that followed it in the program and system of the Gospel was the giving of the Holy Ghost. Now the scriptures tell us that "the manifestation of the Spirit is given to every man to profit withal." In every land and clime, in all conditions of the human family, of every color, among the most highly civilized as among the most degraded, there is given to every man this measure of the spirit of God to profit withal, and it is in accordance with his obedience to the measure received of that spirit that he will be rewarded in the future. But in the Christian church there appears to have been an order that went in advance of this universal gift of the spirit. It was called "the gift of the Holy Ghost by the laying on of hands." Hence those who are familiar with the New Testament will realize that when men were baptized they were afterwards confirmed by "the laying on of hands," and upon that confirmation they received the Holy Ghost. This Holy Ghost in them was the power of God. It opened up their minds, it informed their reason, enlarged their capacity, and enabled them to comprehend, as the scriptures say, the past, present and future. It was a grand gift, and one essential to salvation. To one man it gave the spirit of wisdom; to another the word of knowledge; to