

the forgiveness of their sins that they would not have known which way to turn, and perhaps would not have had much confidence in what was said to them on the subject. But these men, being under the influence of the Comforter, the Holy Ghost, knew precisely what these convicted sinners should do in order to obtain the pardon of their sins. Now mark the answer, and see if it agree with the ways taught by the Christian sects. Peter said unto these inquiring souls, who believed and were pricked in their hearts, for belief comes before repentance, for a person who did not believe would not repent. Peter said, "Repent." What more? "Come to the mourner's bench?" Oh no, that is not written there. Come here to the "mercy seat, and be prayed for?" Oh no, nothing of that kind was said. Then what else were they to do besides repent? Said Peter, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the Holy Ghost." What do you mean, Peter, by the Holy Ghost? Do you mean that same Holy Spirit—the Comforter that you have just received, and that has rested upon the hundred and twenty individuals who are followers of Christ? Yes, for he had just told them that it was the effects of the Holy Spirit which they had been witnessing, and they, no doubt, felt anxious to receive the same, for the Holy Spirit was that which would enable them to prophesy, see visions, dream dreams, and guide them into all truth, reveal unto them the things of the Father, and show them things to come, hence it was a Spirit greatly to be desired, and they wished to know how they might obtain it; and here was the path. It is very plain and very simple. Can it be wondered at, then, that so few in Salt Lake

City wanted to go to the "Mourner's bench," at the Methodist camp meeting, after having heard and obeyed these principles. No. They have heard these principles for years and years, and having tested them, the fables of sectarianism possess no charms for them.

Seeing then that the pardon of sins is what the penitent soul desires, how is he to obtain it? By being baptized. What? Do you mean to say that sinners can obtain pardon by being baptized in water? "What effect," inquires one, "has water in washing away sins?" It would have no effect whatever if God had instituted some other way; but, seeing that he has not, but has commanded sinners, first to believe that Jesus is the Christ; second, to repent of their sins; and third, to be baptized for the remission of their sins in his name, that is the right way; and though the water, independent of the blood and atonement of Christ and the commandment of God, has no efficacy whatever to wash away sins, yet it has great power because of these things, for the man that complies with this ordinance witnesses to God that he believes in Jesus and his Gospel and is willing to comply with its requirements. But if men should say, "There is no efficacy in water, and we will take some other way to obtain the pardon of our sins; the water is only to answer a good conscience towards God, and is not particularly essential," do you think they would obtain the pardon of their sins, after hearing the Gospel preached in its purity and fullness by a man having authority from God? They might pray until they were as old as Methuselah, "Lord pardon, forgive and blot out our sins," but do you think the Lord would hear them. Not at all. Why not? "Is it not written," says a person of this class, "that the Lord