

coming forth therefrom of his resurrection.

This doctrine is clearly laid down in the Scriptures. You will find it if you trace the preaching and the labors of the Apostles and the men who were immediately connected with the Lord in his ministrations to the people. You will find that in every instance where the records are complete, these ordinances were attended to—the people, if they believed in Jesus Christ and repented of their sins, were baptized, in order that they might be born of the water; and after attending to this ordinance, they were then baptized of the Spirit, or, in other words, had hands laid upon them for the gift of the Holy Ghost. They were enveloped in and born of that Spirit, and became legal heirs of and entitled to an entrance into the kingdom of God. There is not an instance of any other kind found on record in the Scriptures. We often quote the teachings of Peter, himself, on the Day of Pentecost, to prove this, and in passing along I may as well briefly allude to it.

On the Day of Pentecost, after the Jews had been convinced of the fact that Jesus the Nazarene, who had been crucified as a malefactor, was indeed the very Messiah of whom the Prophets had spoken; when they were convinced of this and also of the fact that the men who stood and preached in their midst, and through whom they had seen the power of God manifested, were his Apostles, they cried: "Men and brethren, what shall we do?" They felt that they were sinners; probably, for aught we know, they had consented in their feelings to the death of this holy being, and they gave vent to their anxiety in the expression I have already quoted. Now it is to be presumed that on that occasion Peter declared the Gospel in its fulness and purity,

as it existed in the mind of God, and as it had been revealed to him by Jesus. We cannot presume that he taught something he was not warranted in teaching, something that was not the Gospel, for the occasion was one of the most important, probably, that the Church witnessed in that generation. It was, as far as we know, the first proclamation of the Gospel after the death of Jesus, and it was certainly the first time the power of God was manifested to such a wonderful extent. Peter, then, standing up, inspired not only with the greatness of the occasion, but with the sublimity of the manifestations that had been poured out by God, by the fact that he, for the first time, was declaring the Gospel in the ears of the assembled Jews at Jerusalem who had crucified Jesus, also by the spirit and power of his great office, we cannot doubt that he declared the Gospel in simplicity and plainness, and he said, in reply to their very important question, Repent and be baptized, every one of you, for the remission of your sins, and ye shall receive the Holy Ghost.

Now here were the two births of which I have spoken. They already believed that Jesus was the Christ, and they were told to repent, and be baptized for the remission of their sins; not, I repeat again, for the putting away of the filth of the flesh, but for the remission of their sins, that they might be born of the water, that they might become suitable candidates to receive the Holy Spirit. Peter continued: "And ye shall receive the Holy Ghost, for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." And they went and were baptized, and we are told that three thousand were added to the Church on that occasion. This