required to repent of that wrong and to 
live pure and holy lives. They were not 
only required to be sorry—to have com-
punctions of conscience for the comis-
sion of evil, but they were required to for-
sake it entirely and to become new crea-
tures. If they had been dishonest, un-
truthful, 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 re-
quired 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 fa-
ther 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 en-
tailed 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 en-
sured to all the family of man redemp-
tion 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 obedi-
ence 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 
thus thou to me?" But Jesus said, "Suffer it to 
be so now, for thus it becometh us to ful-
fil 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 de-
scended upon him, and a voice was heard 
bearing testimony to the assembled mul-
titude that Jesus was the beloved Son of 
the Father. He therefore set the exam-
ple 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 ordi-
nance which, we find in the Scriptures, 
was administered to all who had com-
plied with the conditions of the Gospel 
which I have named—namely, the lay-
ing on of hands for the gift of the 
Holy Ghost. I have been told repeat-
edly that this ordinance was to be ad-
ministered only to those who were in-
tended for the ministry—it was not de-
signed for the members of the Church 
called laymen. A careful perusal of 
the Scriptures, however, does not sus-
tain 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