blood of Jesus Christ, and on this ac-

count I will not submit to the ordinance
of baptism which is preached to me as
necessary to salvation, but I will seek
for the remission of my sins the way my
father or grandfather did," how do you
think it would be with me? Should I
obtain the remission of my sins at the
hands of God? There would be no re-
mission of sins for such an individual in
this life. Light has come into the world,
God has revealed to men the true princi-
ple by which remission of sins can be ob-
tained, namely, baptism, and when that
is taught to them and they refuse to obey
it, condemnation follows, and the bless-
ings will be withheld which were granted
in days when, in ignorance, men taught
the Lord in faith and humility and with
broken and contrite spirits.

We now come to the fourth and last
initiatory principle of the Gospel of Je-
sus Christ—the laying on of hands for
the reception of the Holy Ghost. "Is it
not possible," says one, "for a man to
receive the Holy Ghost without being
baptized for the remission of sins, and
having hands laid upon him?" Says the
reader of Scripture, "I recollect that Cor-
nelius, the history of whose conversion
is contained in the 10th chapter of the
Acts, received the Holy Ghost, and yet he
was not baptized; and if he did, is it not
possible for others to do the same?" Let
those who think so read the history very
carefully, and they will find that in be-
stowing the Holy Ghost upon Cornelius
without baptism, God had a purpose in
view. Cornelius was the first Gentile
unto whom the Gospel was preached.
The prevalent belief among the disci-
plies, and one which they, being Jews,
had inherited through the traditions of
their fathers, was that the Gentiles were
not to have the privilege of enjoying
the blessings of the Gospel, they were
not for them, and the disciples were
not disposed to administer its ordi-
nances to them. You recollect what
Peter said when the Holy Ghost de-
scended upon Cornelius—this uncircum-
cised man—and his house, whom they
had supposed were without the pale of
the Gospel—"Who can forbid water, see-
ing that they have received the Holy
Ghost as well as we?" Peter cited this be-
ostowal of the Holy Ghost upon Cornelius
and his house, as a proof that the ordi-
nance of baptism should be administered
to them, and to all believing repentant
Gentiles as well as to the house of Israel.
This, in connection with the vision which
Peter had, you recollect it, wherein he
saw a sheet let down from heaven, con-
taining all manner of beasts, clean and
unclean, he being commanded to arise,
kill and eat thereof, had dispossessed his
mind of the prejudice which he had ent-
tertained, in common with his fellow be-
lievers, that the Gospel was for the Jews
only. And when he saw Cornelius and
his house thus blessed, he inquired of his
brethren what there was to prevent the
ordinance of baptism being administered
to them, and they were baptized by Pe-
ter.

Cornelius did not say, as many, doubt-
less, would say today, "We have re-
ceived the Holy Ghost, and having ob-
tained this evidence of our acceptance
with God, what is the use of our being
baptized? Is it likely that God would
have given us the Holy Ghost if he had
not forgiven our sins?" These inquiries,
I think, would be made by hundreds in
our day under such circumstances. But
not so with Cornelius: he had heard
the Gospel preached to him by Peter,
and though he had received the Holy
Ghost, he believed it was still neces-