

being His offspring we were like Him, and that, therefore, in some respects He is like us; that He is a personage, and as every seed begets its own kind, and we are the offspring of God, we could form some conception of what He is like, and we put away our old ideas. We came to a unity of the faith concerning God, that He is an individual; that although He is a spirit, yet He dwells in a tangible tabernacle. Man is a spirit as well as God, because we have sprung from Him. The spiritual part of our being is the offspring of God, which spiritual part dwells in our natural part that has come from the dust. In this way we could form some idea concerning the Deity, and we all formed the same idea; we all came to the unity of the faith in this respect. We were also taught that it was needful for us to believe in the Lord Jesus Christ, and when we had full faith in the Lord Jesus Christ to obey His commandments, that we were to repent of our sins. Now there were different ideas in the world as to what constituted repentance; but we were taught that in order to repent acceptably before God, we must come to the determination in our minds to leave off sinning, to cease doing that which is wrong, and to get to understand and to do what is right. Then we were taught that in order to receive remission of sins we must be baptized. Now there were different notions in regard to baptism in the world. Some people believed that the marking of the sign of the cross with a little water on the forehead by a priest was baptism. Others believed that sprinkling water upon the face was baptism. Others that it was needful to immerse the whole body in water to constitute baptism, and still others that a person ought to be immersed three

times. But we were taught that baptism was at once a burial and a birth; that in order to be properly baptized the person who administers the ordinance should have authority from God, because he uses the name of the Father, Son and Holy Ghost, and he has no right to use the names of the holy trinity without being expressly authorized of God to do so. We learned that in the first place, then, an individual who administers the ordinances must have authority to administer, and he must administer in the way that the Lord has appointed—not the way that man may think is right, but the way the Lord has ordained, or else it would not be acceptable to God. And we were taught that the individual to be baptized must believe and repent, for without faith and repentance baptism would be of no avail. So the individual who was baptized must be a repentant believer, and the individual who administered the ordinance must be an ordained servant of God having legitimate authority from on high—not that which he had taken upon himself, not that which he may have felt called upon to do in his own heart; but he must be a *bona fide* representative of Deity, a man called and ordained and set apart by authority from God to administer in His name, or it would not be valid. And then the individual who baptizes must go down into the water with the person to be baptized—the candidate must be buried in the water in the likeness of Christ's death and burial, and then be raised out of the water in the likeness of His resurrection—and the object of this was for the remission of sins.

This was very different from the doctrines which prevailed in the world. But when this was taught to us in plainness, and we were bap-