

It drew the line of distinction. It was always like putting yeast into a beer barrel. It sets it to working, and whoever has examined a beer barrel while the beer is working in it under a microscope, will see the way that the beer works itself clear. It is by the different properties it contains running in different directions. You will see the liquid full of little animals running in different directions, and it continues to work in this sort of a way until it becomes clear. Well, the working of beer in a barrel reminds me of the preaching of the Gospel in the earth. It sets Saints to running together. It works out apostates from among us, and they take the opposite direction. It draws the line of distinction between the righteous and the wicked, and that work begins from the moment the Gospel is sounded among the people. The Spirit of truth operates upon the hearts of those who are open to receive it. It draws them to the fountain of life and light. It draws them into the water and then to Zion, and then keeps drawing them nearer and nearer to God; while with those that reject the Gospel, they keep going further and further from the Lord and His people. They harden their hearts more and more against them, and give way to wickedness and all manner of corruption. But while the wicked on the one hand are thus filling up their cup of iniquity, the righteous, on the other hand are called to sanctify themselves and be prepared for the glorious coming of the Savior. It is for this cause that we build temples, and that God reveals to us the ordinances for the sanctification of His people and further glory and exaltation.

The ordinance of baptism, simple as it is, is appointed by the Father

as the firstfruits of repentance—that is, baptism in water for the remission of sins. He did not appoint Presbyterian baptisms and Roman Catholic baptisms, sprinkling a little water on the forehead and calling that baptism. God never appointed these. There is no place in the Bible to indicate that He ever sanctioned such a thing. The Savior set the example to the human family himself, in going down into the water and being immersed in the river Jordan by John the Baptist. But this same order of baptism had been revealed before this: but that there needs be no mistake the Savior set the example before all the people, and then continued himself to baptize for a season in the same manner and ordained His Apostles to continue the work. And He has appointed that all those who receive this ordinance in His name may receive also the resurrection of their bodies, and baptism, or immersion in water, is in the likeness of the death and burial and resurrection of our Savior. By this ordinance we show forth unto the Lord that we lay off and bury the old man of sin in the waters of baptism, and by rising out of the waters of baptism we show forth unto the Lord that we put on the new man after Christ Jesus, and walk henceforth in newness of life. All those, therefore, who believe the Gospel, and yield obedience to its requirements, and are baptized in water for the remission of their sins, upon this act, if they continue to maintain this faith, they are entitled to be raised in the likeness of the glorious resurrected body of Christ. And yet, to consider this ordinance in the abstract, or as the unbelieving world look at it, we might ask what virtue there is in this ordinance of baptism? We might say, as did Naaman, the