

Noah, so also doth "baptism now save us." Baptism, indeed, was a divine ordinance. It was one of the steps in the science of religion having its own special position of power and blessing in the economy of God—one of the ordinances established for securing a certain measure or portion of salvation.

And after the disciples had thus been baptized they received the Holy Ghost by the "laying on of hands." Numerous illustrations of this fact might be pointed out; but as we are not speaking to heathens, as we are not speaking to skeptics, but to those who profess to believe the Bible, they can at their leisure refer to these illustrations, where the early converts had hands laid upon them for the gift of the Holy Ghost. And they can also look at the practice of the churches in our day, where in some denominations there is practiced the ordinances of confirmation and where the minister says unto those of his flock, "receive ye the gift of the Holy Ghost." This was also one of the principles of the Gospel. This gift of the Holy Ghost was the source of life, the source of intelligence, the source of knowledge and understanding: it was the power of inspiration and revelation resting upon the baptized—the men and women who had accepted the Savior as their leader and guide.

I might multiply these illustrations of the science of religion. I might go on to show that there were other important elements in the teachings of those who were converted in early times to Christianity. The world today is full of organizations. It knows the weakness of individual effort. It is when men and women are aggregated that they wield large influence over mankind, and the early Christians were no

strangers to the advantages of organization. They formed themselves into little groups called churches. In some places in the New Testament they are called the "church," in other places "the Church of God," in others "the Church of Christ." In these organizations there were officers. There were men appointed to fill certain positions in these organizations. This implied rule, authority; their power and authority to teach are everywhere exemplified in the Acts and Epistles of the New Testament. So much so that one of the apostles tells us that God had set in His Church Apostles, Prophets, Teachers, Evangelists, etc., for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. These were the officers, the most active members of the church—those who had charge of its interests—those who had charge of the spiritual and temporal education of these early converts in the Church. There was a Christian church, then, in the early history of Christianity. Men were organized into groups—into churches and belonged to the true church of which Christ was the head! So there are organizations called churches in our day, and in the age in which we live. But there is one great difference between our age and that one. And what is that? Why, there is diversity in our time. The Church of Jesus Christ, the Church of the former-day Saints, was an unit. There was no rebellion within its ranks, no division in its councils, no clashing theories taught by its apostles. There was no rival or other organization ostensibly Christian that could stand up and presume to dispute or deny that authority which the Church of God maintained. Yet in our time we have every variety of Church organization—the