

refer is this: That the administrator is an agent of Jesus Christ duly authorized and empowered to act in His name, and that he who receives the administration is prepared by repentance for this operation. He goes into the water in his sins and comes up out of it without them, they having been remitted, according to the promise as Christ came out of the grave freed from physical corruption. How could any act be conceived of that would be more appropriate to the theory of Christianity itself than this?

This introduces the fact that the administrator must have been called of God, "as was Aaron;" otherwise he is not an agent of the Savior, not being authorized by Him; and if he is not, then one of the parties to the transaction is not represented and is not bound by the conditions of the observance, and has no lot nor part in the matter, for He has not performed it. The position is that he who receives the ordinance takes it in his own proper person, he who administers it (Christ) does so by the agent whom He has empowered. This is according to the principle enunciated by the Savior when He said it is the same whether His teachings were uttered by Himself or by the mouths of His servants whom He has empowered.

This ordinance of baptism has an application to all accountable beings, and its universality is a powerful evidence of its correctness, besides its harmony with the Christian system generally; for Christ, as I have said, preached to those who had lived upon the earth and had not received the Christian rite which I have been endeavoring to define. He had preached to them, and His servants who are authorized and have gone behind the veil also preach to those who are disembodied and are in the spirit world. They preach to them the theory of the Gospel, and they likewise must receive the ordinance of baptism for the remission of sins, that they may obtain also the baptism of the Holy Spirit. As Christ said, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."

The similes or comparisons made by Christ are the most beautiful and pointed that were ever applied, and here is one that is peculiarly applicable. He compares the operation not only as the Apostle Paul did, to a burial, but to a birth. Now, will any person inform me if he can enter the physical life, the life we are now in, except he be born into it? There is no other process, and if we had not been born we would still have been on the other side. So Christ said in effect, Except ye be born with this new birth of water and of the spirit, ye must stay outside the Kingdom of God; for no man can enter it except he "be born of water and of the Spirit." It is absurd to lay down a proposition to the effect that being born of water and of the Spirit has reference to any other process than that of being

baptized of water and of the Holy Ghost.

There is a process by which those who have not received these things in this life can have them made applicable to them, although they have departed and gone to the other life; for the work of the Gospel is largely vicarious in its character. The fundamental principle of Christianity is of that nature, inasmuch as Christ died vicariously for the sins of the world. Hence the Apostle Paul, reasoning on the validity of the resurrection as a vital fact, as a true Christian doctrine, was endeavoring to show those who thought otherwise the fallacy of their position, and he said: "Else what shall they do which are baptized for the dead, if the dead rise not at all; why are they then baptized for the dead?" This he gave as an evidence of the resurrection of the dead almost in these words: "Why do ye work in behalf of those that are in their graves? If they are not going to rise of what value is it to them? Why are ye baptized for them if they are not to be resurrected?"

Baptism for the dead was a doctrine of the primitive Church of Christ—when it existed in its purity and power, and it has been revealed as a part of it in this generation through a Prophet that God raised up to usher in the last dispensation of the fullness of times. That is the reason why the Latter-day Saints build temples and travel over the earth in order to obtain genealogical information regarding their progenitors, that they may go into those sacred edifices and do a work for the dead which the latter are unable to perform for themselves.

If the doctrines of Christianity were not universal in their application there would be in them a lack of beauty; harmony and comprehensiveness; they would fall short of that which would take within the folds of salvation the whole of the human race, in time or in eternity.

Not to dwell further on this ordinance I now come to what is called "the birth of the Spirit." Christ defined it in beautiful language: "The wind bloweth where it listeth and ye hear the sound thereof, but know not whence it cometh nor whither it goeth; so is every one that is born of the Spirit."

A minister of Jesus Christ who is duly empowered and authorized by revelation to act in His name has power not only to preach Christ and Him crucified and call all men everywhere to repentance, and baptize them for the remission of sins, but also to lay his hands upon the heads of baptized believers who have advanced that far, bestowing upon them the Holy Ghost. They receive that Spirit which constitutes them members of the Church of Christ. They enter the heavenly or spiritual Kingdom; they are born into a spiritual element or atmosphere.

How shall we discover those who have undergone the new birth? Are they discoverable in the midst of the world? Christ said they were, although not changed in personal appearance to any marked extent, Christ himself having all the

natural appearance of a man. But they belong not to the world. Christ says, "Ye are not of the world, for I have chosen you out of the world. If ye were of the world, the world would love you, for the world loveth its own."

One of the evidences of this spiritual birth is that it draws upon its subjects the forces of antagonism that exist in the world. Therefore they who live godly in Christ Jesus have always been treated with scorn, contumely and injustice by the world, because the two spirits cannot amalgamate. The spirit of the world and the Spirit of Jesus Christ differ essentially in their constituents or elements.

Hence you view an ordinary man of the world. He may be moral, but he is governed almost exclusively by his environments. Not so with him who has accepted Christ and possesses His Spirit; for there is something within that guides him. He is governed from above and internally; he is not of the world; his ways are distinctive from those who surround him. A true Christian is considered by the world as being largely in the nature of a fool, because he does not, as a rule, exhibit what is esteemed to be the wisdom of the world. It is folly for men to profess to be Latter-day Saints and seem all the time as if they wanted to seize the earth and hug it to their hearts, as though they loved it better than the things of eternity. Such men may run well for a time, and may have the excuse to offer that they must see after temporal things. This will not justify an exclusive devotion to matters of that nature. There is now before the Elders of the Church of Jesus Christ of Latter-day Saints a sin-laden world, which has not yet heard that God has spoken from heaven; that the dark clouds of superstition which have overhung the earth as a canopy for ages have at last been broken and that the sunlight of revelation has come from heaven like a voice in the wilderness crying unto the people. In the wilderness because the light having come "the darkness comprehendeth it not," although it shines in the midst of the gloom. It is our duty to place our affections but meagerly upon the things of the world, but lavishly on the truth as it is in Christ, seeking to be filled with the love of God, which includes the love of humanity.

There are no people that I know of who exhibit the love of God more than the Latter-day Saints, with all our shortcomings; for at the call of duty the Elders go forth taking their lives in their hands, sacrificing their worldly concerns and interests, going to the ends of the earth without purse or scrip to make this declaration: that God has spoken; that Joseph Smith was, and is, a Prophet. It is true that such statements seem marvellous and absurd in the ears of the people at large; but why should I say that anything is false that is solemnly and honestly declared simply because it has not