but giveth to all men liberally that as- 
keth, whether they are baptized or not. 
We believe in the light of the Spirit, but 
we do not believe that baptism is either 
here or there to effect salvation." An-
other one says: "You can be baptized, 
if you wish to be, for it is right for ev-
ery person to answer his own conscience, 
for if you can only answer a good con-
science before God, it is enough." Then 
another one feels that his conscience is 
answered without being baptized. An-
other one's conscience is answered by 
kneeling down in the water, and having 
water poured upon him. Another's con-
science is not answered, without being 
buried with Christ in baptism. Another 
one, to answer his conscience, must be 
buried in the water face downward, that 
he may come up back first to the spec-
tators. And another, to answer his con-
science, must be sprinkled from a bowl of 
water on the forehead, making the sign 
of the cross, and he sees no reason why 
all his household should not be baptized 
in the same way, and so he has them all 
baptized by sprinkling, even the infant 
in its mother's arms; and the consciences 
of the parents are answered by choosing 
sponsors, or godfathers and godmothers. 
But tell me how the conscience of the un-
conscious infant can be answered? "O, 
as to that its conscience is all right, it 
is made by the mother and the priest." 
Now, I ask, should the consciences of 
the people regulate the ordinances of the 
Gospel of the Son of God, or should those 
ordinances regulate and direct the con-
sciences of the people? I decide that the 
Gospel of life and salvation should form, 
direct, guide, and dictate the consciences 
of all. In this light the Latter-day Saints 
take the Scriptures, the ordinances of 
the Gospel, and the Holy Priesthood, and 
act accordingly.

When it was said to Peter and 
his brethren, anciently, "Men and 
brethren, what shall we do? Then Pe-
ter said unto them, Repent, and be bap-
tized every of you in the name of Jesus 
Christ for the remission of sins, and ye 
shall receive the gift of the Holy Ghost." 
Jesus Christ taught his disciples to lay 
their hands upon baptized believers, for 
the gift of the Holy Ghost. "Now when 
the Apostles which were at Jerusalem 
heard that Samaria had received the 
word of God, they sent unto them Peter 
and John: Who, when they were come 
down, prayed for them that they might 
receive the Holy Ghost. Then laid they 
their hands on them, and they received 
the Holy Ghost." The gift of the Holy 
Ghost was so visibly manifest that a cer-
tain man called Simon, a sorcerer, who 
bewitched the people of Samaria, when 
he "saw that through the laying on of 
the apostles' hands the Holy Ghost was 
given, he offered them money, Saying, 
Give me this power; that on whomsoever 
I lay my hands, he may receive the Holy 
Ghost." Again we read of certain ones, 
who had been baptized to John's bap-
tism, who were baptized again by Paul, 
"And when Paul had laid his hands upon 
them, the Holy Ghost came on them; 
and they spake with tongues, and proph-
esied." This is the Gospel we believe in 
and practice, now judge ye for yourselves 
whether we have the Bible to sustain us 
in this practice of the ordinances of the 
Gospel. I say let God be true, if it makes 
every man a liar.

Now the inquirer asks, "is not the 
Holy Ghost given to others, as well as 
to members of your Church?" I would 
answer yes, in some instances; but in 
such cases they receive it through grace, 
not through obedience to the ordinances. 
We have a striking example of this in 
the case of Cornelius and his house-
hold. Cornelius was a Gentile, and