

but giveth to all men liberally that asketh, 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." Another one says: "You can be baptized, if you wish to be, for it is right for every person to answer his own conscience, for if you can only answer a good conscience before God, it is enough." Then another one feels that his conscience is answered without being baptized. Another one's conscience is answered by kneeling down in the water, and having water poured upon him. Another's conscience 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 spectators. And another, to answer his conscience, 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 god-fathers and godmothers. But tell me how the conscience of the unconscious 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 consciences 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 Peter said unto them, Repent, and be baptized 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 certain 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 baptism, 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 prophesied." 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 household. Cornelius was a Gentile, and