

which should call all things to their remembrance and show them things to come. This was something very important; a religion that would do this was a religion fit for immortal men. Why should men, made in the image and after the likeness of God, be ignorant of themselves, of their pre-existence, and their future destiny? The religion that Jesus came to teach instructs men in relation to these subjects and puts them in possession of correct information. Well, then, I do not want to go to any of the old doctrines of the Roman Catholic Church, or to the Episcopalians, Calvinists, or Lutherans. I want the doctrines that were promulgated by the disciples of Jesus on the day of Pentecost, through obedience to which men may gain the power and inspiration that were enjoyed by them, in accordance with the promises which Jesus had made. On that day we read that the disciples began to speak with other tongues as the Spirit gave them utterance. People from different nations heard them preach the Gospel in their own tongues, and they marveled and thought they were drunken with new wine. Peter told them that it was not so, "but," said he, "this is that which was spoken by the prophet: It shall come to pass in the last days that I will pour out my spirit upon all flesh, and your old men shall dream dreams, and your young men shall see visions, and upon my servants and handmaidens I will pour out my spirit and they shall prophesy." It was the pouring out of the Spirit of God in fulfillment of this prophecy. It was the revelation of God to man; it was the introduction of the Gospel of Jesus Christ; it was the power of the Lord God manifested through obedience to the Gospel.

When the people saw these won-

derful manifestations, they said, "Men and brethren, what shall we do?" I have often reflected upon this saying. If men were to ask this question now among the Methodists they would tell them to come to the mourner's bench and be prayed for. Some of the other sects would tell them pretty much the same thing. I have seen operations of this kind take place. When their preachers get people excited, they get them to the mourner's bench and they commence praying, and tell the people to believe on the Lord Jesus Christ. The mourner may say, "I do believe;" but his only answer will be, "Well, you must believe." "I do believe," says the mourner again. "Well, you must believe," is the reply again, and that is about all the minister or the people know about it. Some will say the believer must be baptized; but upon the mode of baptism they are very much divided in opinion. Some say they must be sprinkled; others say the water must be poured upon the believer; while others say that immersion is the correct method. The Methodists are very pliable on this point—they give a man a chance to have which method he pleases; their ministers do not know which is right, so they give the sinner the privilege to take which he likes.

I have reflected upon these matters a good deal. It was very different in former days. When they asked on the day of Pentecost what they were to do to be saved, said Peter, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and you shall receive the Holy Ghost." This was the command to all—to the doctors, lawyers, Pharisees, and pious people, as well as to the harlot, publicans, and thieves. This was the doctrine of the Apostolic Church. The question with me is, "If this