

tions who believe in Christ also believe in repentance; hence, so far as faith in God the Father, and in his Son Jesus Christ, and repentance and reformation are concerned, there are few distinguishing characteristics between us and the outside world. We also believe that it is important for every person who wishes to obtain the forgiveness of his sins to be baptized in water—immersed—in the name of the Father, and of the Son, and of the Holy Ghost, for their remission. In this we differ with most of the religious world. I believe that the sect which is generally called Campbellites believe in being baptized in water for the remission of sins. The Church of England also believe in baptism for the remission of sins, but they do not administer that ordinance by immersion. We also believe that when a person has repented, and has been baptized for the remission of his sins, by one having authority to administer this ordinance, his sins will be forgiven. Not but what the Lord has, in some instances on record, forgiven the sins of parties before baptism. We have some account, in both ancient and modern times, of the Lord having done this. The Prophet Joseph obtained a forgiveness of his sins, before baptism, and also the gift of the Holy Ghost; but the reason, probably, was that there was no Church that had been organized after the ancient pattern at the time he received the administration of the angels, and there being no minister authorized to administer baptism and the laying on of hands, the Lord in that instance dispensed with the forms and ordinances recorded for that purpose in the New Testament, and granted unto him both these blessings—the forgiveness of sins and the gift of the Holy Ghost. Before he was baptized he translated the

greater part of the Book of Mormon by the gift and power of the Holy Ghost, through the aid of the Urim and Thummim. We have an account of at least one instance, in ancient times, where the Holy Ghost was given before baptism, that is the case of Cornelius. The Holy Ghost was poured out upon him, and upon his household, before they were baptized. It was contrary to the ordinance and the form that had been laid down in the Gospel; but on that occasion it was evidently given for a special purpose, namely, to convince the brethren who accompanied Peter to the place where Cornelius lived, that their traditions concerning the Gentiles were incorrect; and to prove to them that the Gentiles were heirs of salvation as well as the Jews, the Lord condescended, while Peter was speaking to Cornelius and his house, to bestow upon them the Holy Ghost, and they spake with tongues and prophesied, before they were baptized. When Peter saw that the Holy Ghost had been bestowed upon them, he turned to the Jewish brethren, and said, "Who can forbid water that these should be baptized, seeing they have received the Holy Ghost as well as we?"

On the Day of Pentecost, when we are told, three thousand were pricked in their hearts, and desired to know what they should do; the answer given was that they should repent of their sins. They already believed, before they repented, the testimony of Peter and the rest of the Apostles that Jesus was the very Christ; they believed these Old Testament Scriptures that related to him, which were quoted by the Apostle Peter on that occasion: and they were pricked in their hearts. If they had not believed that Jesus was the Christ, they would not have been pricked in their hearts and convicted of sin; but