

rest upon them previous to this ordinance being attended to; for the Testament says the Holy Ghost had not as yet fallen upon any of them, although they had been baptized. This shows that, not only is it necessary for men to believe in Jesus Christ, repent of their sins, and be baptized for the remission of them, but that they must receive the laying on of hands of those who have authority, or they could neither claim nor enjoy the Holy Ghost; but when they did have hands laid upon them, wonderful to relate in this age of unbelief, the Holy Ghost rested down upon them and they were filled therewith, and they were bound and united together, and they knew the things of God and enjoyed the gifts of the Gospel of Jesus Christ.

On one occasion Paul met with a number of disciples at Ephesus and he inquired of them if they had received the Holy Ghost since they believed. They told him they had not so much as heard whether there be any Holy Ghost. He then inquired unto what then were they baptized. They replied they were baptized unto John's baptism. Paul baptized them anew, and laid hands upon them, and, we are told, they received the Holy Ghost and spake with tongues and prophesied. Paul had authority; he held the Melchizedek Priesthood, in which was included the authority to lay on hands for the reception of the Holy Ghost.

This is the manner in which the Apostles preached the Gospel; there is no record of their doing it in any other way. We do not read of their teaching the people the plan of salvation in any other way.

A great many, to prove that baptism and laying on of hands are not necessary, have cited the case of Cornelius, who, though he was not baptized, received the Holy Ghost.

The case of Cornelius is the only case of the kind on record, and there were strong reasons why it should be as it was with him. The Gospel and its ordinances were administered only to the Jews; Cornelius was a Gentile, and between the two races strong prejudices existed, the Jews looking upon the Gentiles as far inferior to them. Cornelius and his household were the first Gentiles to whom the Gospel was preached, they received it, and the Lord, to show to the Apostles that the Gentiles were entitled to the ordinances of salvation as well as the Jews, if they were willing to comply with the requirements of the Gospel, conferred the Holy Ghost upon Cornelius and his family. When Peter saw this family he said, "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." And when afterwards, he heard them speak with tongues and magnify God, he said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Peter did not say, Cornelius, you have received the Holy Ghost as well as we have, and there is no necessity for you to obey any further ordinances, which, under the circumstances, if he had considered baptism or the laying on of hands nonessential, he would have been very likely to do; but instead of that he commanded them to be baptized. Peter took this, as the Lord intended it, as an evidence that the Gentiles as well as the House of Israel were entitled to the Gospel. And he had them baptized, and without doubt laid his hands upon them to confirm upon them the gift they had received. Had Cornelius, at that hour, stood upon his dignity