

—to the words of the Eternal, no being can inherit eternal lives.

These are the principles that this people, who are by many deemed to be the most ignorant, outlandish, corrupt, base, vile, and wicked people on the globe, have imbibed, and are striving to practice, and through so doing are hated all the day long. Ignorant? Yes, we are ignorant; but we are on the high road to that eternal knowledge that fills the bosoms of the Gods in eternity. If we are faithful to the end, we have the promise that we shall obtain that crown of glory and eternal life that will give us the satisfaction we are seeking. These principles are true; and let me observe to all, Saints and sinners, young and old, wise and ignorant, Do not mistake any points of doctrine you hear preached. The spirit in man is always enlightened, more or less, by the Spirit of the Holy One of Israel—that Being who gave the law.

When he pleases to bless the children of men, he is able to accomplish his purpose. If he is disposed to permit a Nebuchadnezzar to see a finger writing on a wall, it is his privilege to do so. If he is disposed to talk with an Enoch, or to show himself to the brother of Jared, it is his privilege. And if he is disposed to pour out the Holy Ghost upon the house of Cornelius before he embraced the Gospel in the usual way by baptism for the remission of sins, it is his privilege. The principle is, God must be obeyed. And even after Cornelius and his house had received the Holy Ghost, they did not, like some in our day, rise up and say, "We have no need to be baptized." Why did not Cornelius tell Peter that he had received the Holy Ghost, and was as good a Christian as he? But, no; he must send to Joppa for one Simon Peter, who would tell him words whereby he and his household could be saved. What words? To

be baptized in water. Peter did not tell them to receive the Holy Ghost, for they had received it.

They had already been endowed with the Holy Ghost, and it was the right and privilege of him who laid down his life to redeem the children of men to bestow that Holy Ghost where and when he pleased. If Cornelius had refused to have been baptized, he never would have received the influence of the Holy Ghost afterwards. He must obey the outward ordinances to secure to himself eternal lives—to attain the blessings consequent upon obedience.

Jesus of Nazareth, who appeared to Saul of Tarsus in the way, opened the vision of his mind, and conversed with him, and told him what to do. Did he tell him that he was a Christian, that his sins were forgiven, and that there was nothing more to be done? He did not. Did he intimate to him, in the least, that he was prepared to go and preach the Gospel? Not in the least. It could be said to him, "I am Jesus, whom thou persecutest;" and Paul could cry out, "Lord, what shall I do?" Go to Damascus, and you will there find a man, named Ananias, who will tell you what to do. Paul was led into the city, and immediately sent for Ananias. After the Lord told Ananias to go, he refused, for he had heard of the persecutions by Saul—of his dragging men and women to prison; but the Lord informed him that he had appeared to Saul on the way; and told him to go and converse with him, and fear not. What did Ananias tell Saul to do? To go and be baptized; for the same Jesus who appeared to you on the way told me to come and tell you what to do.

It is the Lord's privilege to give the Holy Ghost to whom he will, and it is not for us to question him in his right, power, and privilege—in the extent of his doings. He blesses the