ordinances, a knowledge of their accept-
tance with him, and of their relationship
to him, and also obtain a knowledge of
heavenly as well as earthly things. So
that first, Joseph Smith having received
this knowledge that God lived, and oth-
ers through the medium that God or-
dained were accorded the same privilege.
Thus there was opened up a communi-
cation with the heavens; not only with
Joseph Smith and Oliver Cowdery, and
those immediately associated with them,
but with those also who received the
Gospel; and as the Scriptures say, "But
as many as received him, to them gave
he power to become the sons of God, even
to them that believe in his name: Which
were born, not of blood, nor of the will of
flesh, nor of the will of man, but of God."
And they received that Spirit whereby
they were able to comprehend the prin-
ciples of truth; and as the Apostle John
says, "But ye have an unction from the
Holy One, and ye know all things. But
the anointing which ye have received of
him abideth in you, and ye need not that
any man teach you: but as the same
anointing teacheth you of all things, and
is truth, and is no lie, and even as it
hath taught you, ye shall abide in him."
How did they receive this anointing? By
repenting of their sins, by being bap-
tized by one having the authority of God
for the remission of sins, and by having
hands laid upon their heads for the re-
ception of the Holy Ghost. They received
this spirit precisely in this manner, and
hence they had this knowledge for them-
selves; which knowledge all Latter-day
Saints have who are living their reli-
gion, walking humbly and obediently be-
fore God. Hence, this is a part of what
we call the principles of life, or the laws
of life, for it leads to life, it leads to God,
it leads to a knowledge of the laws of
God, and a knowledge of the principles of
truth, and to an acquaintance with those
principles which are calculated to exalt
and ennoble mankind both in time and
through all eternity. There is nothing
new in it, and yet there is. It is called
the new and everlasting Gospel. Singu-
lar, that an everlasting thing should be
new. But it is a principle that has ex-
isted with God, or with the Gods, if you
please, in the eternities, and it has been
communicated from time to time to the
children of men. And although we have
a great amount of intelligence, learning
and science, and everything else consid-
ered worthy among men, yet we have
nothing in all of this that gives a knowl-
edge of the laws of life. It needs a de-
velopment from God to unravel these
things, and make us acquainted with our
true position. Hence although it is new
to us, it is nevertheless an everlasting
principle. We are mortal and immor-
tal beings, we have to do with time and
also with eternity. And as the things of
the future are hidden from men and can
only be known through the medium of
the Gospel, this means was made use of
by the Almighty for the introduction of
the principles of truth and the placing
of mankind in the position to acquire a
knowledge of him and his laws. Having
been put in this position, we, every one
of us, men and women who are living our
religion, preserving ourselves in the pu-
urity of the Gospel and acting honorably
and honestly before God and man, have
a right to know and understand for our-
selves the principles of truth which we
have embraced. I well remember a re-
mark that Joseph Smith made to me up-