difference and the distinction between
that and the other spirit—that is, the
spirit which the people of the world had;
for they had a conscience accusing or ex-
cusing them, and many of them felt a de-
sire to do right. But the gift of the Holy
Ghost was to place them in a position
whereby they could know and compre-
hend for themselves. What was the com-
mand of Jesus to His disciples? "Go ye
into all the world, and preach the gospel
to every creature. He that believeth
and is baptized shall be saved; and he
that believeth not shall be damned. And
these signs shall follow those that be-
lieve." What signs? Why, the sick were
to be healed, the lame were to be made
to walk, the blind to see, and the deaf
to hear, and the poor were to have the
Gospel preached to them. Now, what did
Jesus tell His disciples the Holy Ghost
should do when it came? He promised—
"It shall lead you into all truth." What
shall it do? Lead you into all truth—not
into a diversity of sentiments, not into
differences of doctrine, not into a vari-
ety of ordinances, but you shall see alike,
comprehend alike and understand alike.
"It shall lead you into all truth." What
else shall it do? It shall bring things past
to your remembrance, so that you will be
able to comprehend the things of God as
they have existed in the different ages on
the earth and with the Gods in the eter-
nal worlds, and you shall see eye to eye.
And the Scriptures say that when the
Lord shall bring again Zion her watch-
men shall see eye to eye. They shall see
alike, they shall comprehend alike, they
shall be under the same influence. What
else shall it do? It shall show you of
things to come. You shall be enabled to
look through the dark vista of the un-
born future, to draw aside the veil of
the invisible world, and comprehend the
things of God; to know your destiny and
the destiny of the human family, and
the events that will transpire in com-
ing ages and times. That is what the
Holy Ghost will do, and therein is the dif-
ference between that Spirit and the lit-
tle portion of that spirit which is given
to every man to profit withal. In other
words, men are inducted into the fam-
ily of God and the household of faith,
and they become heirs of God and joint
heirs with Jesus Christ. Did the disci-
iples promise these things in their day?
Yes, they did. Did the people who obeyed
the Gospel receive them? Yes, they did,
and so evident was it in many instances
that Simon Magus, who, when he saw
that the disciples by laying on of hands
conferred the gift of the Holy Ghost,
and the people spake with tongues and
prophesied under its influence, offered
the Apostles money, with the expectation
that they would confer it upon him for
his money, so that he might possess this
great power. But he was answered im-
mediately: "Thy money perish with thee,
because thou hast thought that the gift
of God may be purchased with money."
These men in that day possessed a hope
that bloomed with immortality and eter-
nal life—a hope which it was said en-
tered within the veil whither Christ
our forerunner hath gone. And then
there were a great many of the same
class of people to whom Paul alludes
when he says: "They were stoned, they
were sawn asunder, were tempted, af-
flicted, tormented," &c. And, says Paul,
"For they that say such things declare
plainly that they seek a country. Where-
fore God is not ashamed to be called