

(SERMON SERIES.)

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## SERMON BY ELDER JOHN J. CORNISH,

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Subject, THE GOSPEL.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7:21. These are the words of the Savior, in his sermon on the mount, and I have selected them as a text, from which to speak. I do not believe that I could present one half of what the Savior had in his mind at the time he preached that sermon to the people, or that part from which I have taken this text; nevertheless, as the Lord shall direct and aid by, the Spirit, so shall I speak. We, as a people, are seemingly very peculiar in the minds of a great many who believe differently from us. Indeed the Scriptures say that God's people are a peculiar people, so perhaps it is all right for the people to so think of us. I have no objection to this, so long as our peculiar views and ideas are taken from the Scriptures. The men who were associated with Jesus Christ were considered peculiar also, and even the Savior was looked upon by many as a strange person. They gave him a great many names, some said he was a good man; others said, nay, but he deceiveth the people, some said he hath a devil; and when we notice these things that were said about the head men of the church, in that age, what might we expect would be said of the heads of his church in this age? I do not know that there would be any difference in particular in the people in one age from those in another, that is, people of like faith, in thinking and expressing their thoughts concerning the representatives of the one faith in any age. And now while our brethren have been presenting a few thoughts and ideas concerning our faith, I thought it would not be out of place to dwell somewhat upon some principles which pertain to the gospel, the initiatory principles into the church and kingdom of Jesus Christ.

Our Savior came a "light into the world, that whosoever believeth in him,

should not abide in darkness," and we believe that the light is reflected in the gospel. In the calling of certain officers, he sent them forth as representatives of his church and kingdom to present the things which he had commanded them, and these things he had received from his Father; hence we have it from the great God whom all Christian denominations profess to believe in, and we are believers in the same God, although many of our sister churches say we neither believe in God, nor in their Bible; but this is a mistake, and when we begin to examine the Scriptures and see how God is therein represented and then read some of the disciplines of other churches and see how he is represented by them, we are led to believe that we are the ones who believe in God as one that exists, and one that is the rewarder of all who diligently seek him. And when the Son was sent into the world, he desired that the sons of men everywhere should believe on him and keep the commandments which he gave unto them. We do not, however, read much about the Savior until he was about thirty years of age, when he came to a man whom God had sent to prepare the way before him, and whose name was John, who was a prophet. Everybody will believe that John the Baptist was a prophet, I guess, who believe in the Scriptures; though they do not care to believe in a prophet now, in this our day; but if that was God's church, and he had a prophet in it, and he is a just God and no respecter of persons, if he has a church now I would want that he would let us have a prophet, too, so that we might be directed by the hand of the great God. And when he came to that prophet he wished to enter into that church, for which John was now preparing the way, and if you will turn to Matthew third chapter, you will find that the Savior is there represented as demanding baptism at John's hands. John at first forbade him, and said, "I have need

to be baptized of thee, and comest thou to me?" And Jesus said unto him, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Then John suffered him, "and Jesus when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him," and the Spirit of God descended like a dove and lighted upon him, and a voice from heaven said, "This is my beloved Son in whom I am well pleased."

I notice that this Jesus from whom I have taken my text, makes the statement that it was necessary that he should be baptized in order to "fulfill all righteousness;" that prophet suffered him to come, and when he was baptized the heavens were opened and the Father speaks unto him. I doubt not the Father *was* well pleased with that Son, because in this act he had laid the example for the sons of men. I do not believe that Jesus Christ would teach a principle or give a command to the sons of men to obey and tell them that he would damn them if they did not obey it when he himself would not comply with such an order; but Jesus himself went forth in obedience to this principle, and God says, I am well pleased with him. In teaching a little later on he says to the people, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." If I would learn of the Savior, I think it would be well to go to a man sent of God for baptism. I believe it would be right to go to a man sent of God. Jesus did so. He did not go to the elders of Israel—to the scribes or Pharisees or the representatives of other faiths that were then upon the earth; he did not think that they had any authority. If they had, it would not have been necessary for him to come and establish that work which he did. And now if I learn of him I shall go to one sent of God, and if he be sent of God he will speak the words of God. I am aware that we may go to ministers and ask them if they are sent and they will tell us, "Yes;" and then when we take them to the Bible, which would be the standard by which we should try them, we find that they teach far differently. The Savior gave us a little idea in that that we be not deceived. "He that is of God heareth God's words" and he said to that class of people that he was speaking to, Ye are not of God because you hear them not. Then if that man that is sent or who claims to be sent does not speak the words of God, the Savior says he is not of God. Now we will imitate the

example that the Savior set. We will take his yoke upon us and learn of him; learn not only to go down into the waters of baptism, but learn of him in all his actions and his works in this life. There never was a man yet who undertook to obey the gospel of Jesus Christ with a full determination that he would do as he said at the water's edge, "I will serve God to the best of my ability, God being my helper," and went right on day by day growing in grace and in the knowledge of the truth but found that his yoke was easy and his burden was light. This is my experience; this has been the experience of thousands of my brothers and sisters. But what made it so? Because when we obeyed that Savior, he gave us the Holy Spirit, which he said would be a Comforter and it has proven true with us all along the line since we named the name of Christ. True, sometimes we feel there are clouds of darkness, they seem to overshadow us, but a little way beyond it we see the brightness appearing and the little silver lining, and a little later on the bright sun again shines. And now what have we learned? We have learned to prize the good. When that cloud of darkness was upon us, we found how dark it was, and then when it disappeared and the great light began to shine, we found how good it was to again be in the beautiful light.

Now beloved friends, you will not feel angry with me for reading the Scriptures to you; I am going to quote some passages for the consideration of these principles; these principles which we hold dear, and there are several here who have not embraced them and it is our desire that you shall. There are many who have complied with them, and my reiterating them will not hurt you; it will do you good and strengthen your faith, and it will also give faith to those who have not heard or who cannot yet understand.

When the Savior had about accomplished his work here upon this earth, the people of the various faiths were enraged because he was presenting to the people a doctrine that seemed to strike at the root of all their corrupt institutions, they got angry at him and called him bad names. I often hear people say when they speak so disrespectfully of us, "Why there must be something bad about you, otherwise everybody would not be speaking against you." Well, in the days of Christ the principles of that doctrine were abusively spoken against everywhere, and they said all manner of evil against the Savior and his apostles for advocating them. It was not because they had done anything terribly wrong, it was because they told the truth,

and because somebody did not have the whole truth they got angry about it.

You find that right at the very commencement in Cain and Abel. They were brothers. True, they were both religious. They worshiped God, and one of them worshiped God according to *God's* way; And God blessed him. The other worshiped God according to *his* own way, and God paid no attention to him, and he got mad about it, or rather got mad at his brother because God *did* take knowledge of him, and would not pay any attention to his sacrifices. So now, when we see that that was the way at the commencement, and all along the line until our Savior came here upon the earth, and they did the same with him and with his apostles, ought we not to begin to think, what might they do with Latter Day Saints? We do not often hear people say, "I can take that Bible and prove from it that your doctrine is wrong," but we do often hear them say, "I don't believe your doctrine;" and in turn when we say, "Will you take the Bible and come with us before the people and talk the matter over and divide the time equally on either side," there are a few who say they will, but I have not known them to very often do it the second time.

Now, the Savior presented to us those principles; and sent the disciples out to teach them, but they abused them, persecuted him, and finally upon the cross they killed him. In course of time, the Savior came forth and began again to teach and explain the Scriptures to them, beginning at Moses, and the Psalms, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself, and then he gave them the great commission, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen."—Matt. 28:19,20. Now these are about the last words the Savior had to say to them; and I turn over to Luke 24: 49 and I read there that Jesus says: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Now we have the commission of the Savior to go and teach all nations and baptize those whom they taught, not the little infants, and do it in the name of the Father, and of the Son, and of the Holy Ghost, and to teach them to observe all things, but not until you are endued with power from on high; and when that Spirit comes, says the Savior, it will bring all things to your remembrance; it will take of the things of the Father, and reveal

them unto you and it will show you things to come—make prophets, you know, out of some of you. Sometimes we hear people say, "Well, but didn't Jesus say when on the cross, 'It is finished?'" Yes, he said that. "Well then, how could he give any more revelation when it was finished?" O, but he didn't say that revelations were finished. And so he said to the disciples again, "I have yet many things to say unto you, but you cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; and show you things to come." I would like to talk to you yet a great deal; I have been with you three and one half years, yet there are lots of things you must know, but you cannot bear them yet. How about that man that never was with the Savior and was sent to be educated to go out and preach without the Holy Ghost? You watch that one and watch his teachings for a dozen sermons, and then watch one that has been sent of God, and you will come and tell me that one has the doctrines of man, while the other one has the doctrine of Christ, and that he preaches by the Spirit of Christ, and the Spirit of Christ that led a man to preach in one age of the world, will lead a man in another age to preach the same thing. Sometimes people find fault because we all preach the same thing. But Paul was glad about it, he thought it was a pretty good idea; so do I. And if you had the Spirit of God, you would think so too.

Well now I want to follow these dear disciples up a little ways, and I will see if they did as the Savior said. I call your attention to the first sermon they preached, that will be the place to try them, right at the start. Now he says, "Tarry ye, until you are endued with power from on high." They obeyed the Savior, and they prayed, and kept on praying eight or ten days, and by and by the Holy Spirit came upon them, and they spake in tongues. Of course if anybody would do that nowadays, some people would say that was Mormonism. Well, why wouldn't that be Mormonism eighteen hundred years ago, or on the day of Pentecost? I did not know you had Mormonism, away back there, but if you had, you wouldn't blame us would you? We believe this Bible, and now when the Spirit came upon those men, they began to preach, and they preached with power, and the people began to wonder what was the matter with them. I guess there was about three times as many as there are here to-night, and through the hearing of the good things, that those disciples were telling them, they began to be pricked in their hearts, and they said to Peter, who was one of the

head men of the church, and an apostle—it was right to have apostles, then, wasn't it?—and they said to him and the rest of the apostles, "Men and brethren, what shall we do?" Now these people were pricked in their hearts; they believed they had made a mistake in crucifying the Savior, but they had done it, and now what will they do to rectify the wrong? Did he say, "James you had better get a bench—I didn't know that we were going to convert so many right now?" Did he do that? No, the Scriptures say that Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Just imagine one of those long-faced Pharisees that said to Jesus once, "Thou hast a devil;" just imagine him standing up and saying, "Do you mean me, Peter?" But Peter says, "Repent, and be baptized every one of you"—don't make any difference who you are, whether you are a preacher or a member who has not complied with that ordinance. Now don't you see how Peter preached what Jesus told them. Jesus told them to go and teach that and then baptize them, and now when they asked what they should do, he said, "Repent, and be baptized for the remission of sins"—just what the Savior told them. I want to ask you, my brother, who does not believe in that, Was that right then? Well then, my brother, has God changed? No. Is he any respecter of persons? No. Then why isn't it right now? It is right for me, and it is good for me, and by obedience to it I have been blessed by that Spirit, and you could be blessed by obedience to the same thing. Says one, "Well, I have been blessed and I never did that." I often hear people say, "Why, I got the Holy Ghost, I had so much one time it knocked me down. If that wasn't power, I never saw power." Yes, but what kind of a ghost was it? Now, we have read where it says that the Spirit came upon the apostles on the day of Pentecost, second chapter of Acts; and now, when it came upon them, imagine twelve men falling down there. "Well," says one, "They didn't." What did they do? They stood up—that is the power of God; and then the power that knocks one down is the opposite, isn't it? However, this is the way it was in the Bible. Peter rose up and the eleven apostles with him and they presented that gospel to the people—that was power, God's power to men. It would be best if we had that power, wouldn't it? Then, sometimes people say, "Do you mean to say that I couldn't be saved without obeying that order? Well, I will tell you what Jesus said in the sixteenth chapter of St. Mark: "He that

believeth and is baptized shall be saved, and he that believeth not shall be damned." "Well, I have been baptized," said one, "when I was a baby; mother told me." Yes, but that would be before you could repent, and it would be before you had any sins—don't you see? And it wouldn't be complying with the order. You remember the text in the last words of the Savior, "Go teach all nations, baptizing them"—baptize the ones you teach. Now that is plain. On the day of Pentecost, "Repent and be baptized," who did he mean? He meant those that had done wrong. Those little children did no wrong. "Well, but they were all born in sin and shapen in iniquity," says one, "they have got to be baptized." How do you know? "The Bible says so." We often hear that, but where in the Bible can it be found? There was a gentleman one time going to knock me down if I dared to contradict his wife on that. He says, "Do you want to make my wife out a liar? *Say*?"

"Why, I don't like to make your wife out a liar, but the Bible doesn't say so, anyway. Let us stand by the word of the Lord, hit or miss."

Now I have no objections if men can get salvation in some other way, but my dear brethren and sisters, I am afraid you will make a mistake if you try to get to heaven by a different way from that found in this book. That was the way they taught, and that is the way I believe, and that is the way you must believe if you want to be like them. "Well," said one, "I know that God hears and answers my prayers, and if I were wrong, he would not do that I know." Well, that is a kind of an argument truly; but let us examine it from the word of the Lord. I read in Acts 10 there was a pretty good man, a devout man: his name was Cornelius and he feared God with all his house; he worshiped God, fasted, prayed, gave alms to the poor, and prayed to God always. He was a pretty good man, wasn't he? "Yes," says one, "I guess that man will be saved." God heard that man's prayer and yet he was wrong; not wrong because he prayed; not wrong because he gave alms to the poor; not because he was devout: but wrong simply because he had not been made right; he had not found the right way, and the Lord sent an angel down to him. Everybody believes God sent angels then, but it is hard to get people to believe that God sent an angel in this nineteenth century, and yet your Bible says they were to come. Well, what about this man Cornelius? The Lord sent an angel to him and said to him, "Cornelius, thy prayers and thine

alms have come up for a memorial before God: And now send men to Joppa and call for one Simôn, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do." Now when Peter came up he told him words whereby he might be saved. O there is a possibility then that he was not saved! Then, if he would obey the words and live faithfully to the end he would be saved, and yet, you know it might be possible that he would not obey, and hence he could not be saved. The best way I can give you an illustration of that would be to have you select one man out of each of twelve different organizations the best one you have: and then when you have twelve selected from twelve churches, find the best one out of the twelve, and then what? Then I want to talk to him, and I am going to set him up side by side with Cornelius and I am going to examine the gentlemen and see which is the better man of the two. Now this man Cornelius fasted and prayed; your man do that? "Yes." This man Cornelius gave alms to the poor; your man do that? "Yes." This man Cornelius prayed to God always; your man do that? "Why, yes, whenever he can." God sent an angel down to this man Cornelius; God send an angel down to your man? "O, no, he didn't do that." Cornelius was the best man then, wasn't he? Well, all right, but Cornelius was wrong, a man whose prayers God answered; what about your man? God never said a word to him. He would be terribly wrong, wouldn't he?

Well, now, I want to show you how this man Cornelius was made right, and if you will just learn how this man was made right, my brother or sister who don't understand this faith, just make up your mind that you can be made right the same way. And so Peter came up after the conversation which I shall not now take time to relate, and preached to them, and God gave them the Spirit to witness of the truth of what Peter said, and then when the Spirit came upon them, Peter thought perhaps they were fit subjects for baptism. Well, but, says one, "If they got the Holy Spirit, what did they need any baptism for?" Well, that is the way we have been taught in the past, and that is why we think that way: but never mind, let us read what it says: "And he commanded them to be baptized in the name of the Lord." Now, what was it the angel said? When he comes up he will speak words whereby thou mightest be saved, and after he had preached the gospel he commanded them to *obey* it. Did you ever read, my friends, in the

Bible where it says that Jesus Christ was the author of eternal salvation to all them that believe in him? "Ah, yes," says one, "lots of times." Well, I never did, but I have read in the Bible where it says that "he became the author of eternal salvation to all them that *obey* him." Now when that man obeys him, he can be baptized; just like those people upon the day of Pentecost, they that gladly received the word were baptized.

Yes, and right here I had better present another little idea. It says, that same day there were added to the church—and do you know what they wanted to do with me, when I was young and didn't know better? They wanted me to wait six months before I came into the church. They added to the church such as should be saved. The churches nowadays pay no attention to it, but go right on with the old song, just the same. And why? There is nothing in the Scripture to tell them that. How would it do in the spring of the year when the increase comes to our flocks, if the old man should say to his son, "John, I am going away for a season and I want you to bring in all the old sheep into the pen every night: and keep all the little lambs out; keep them out for six months, and John, if they stand it, they will make good sheep." Of the many farmers I have come across, I have wished those who so teach their sons to raise their hands and never found a hand to go up yet. But it is likely he would say, "John, I am going away and I want you to take good care of the sheep"—you know Jesus told Peter to take care of his sheep when he left them—"bring the old sheep into the fold and be sure that you bring in all the little lambs; don't leave one out, if you do it will chill and maybe it will die, and if it don't die why it will be a little runt all the time." And so I have found sometimes when they have got one hundred little lambs in a great revival, and they have been kept out so long, they have chilled, and all but about ten have died, and the others are little runts. Maybe that is a little bit too hard; if anybody feels that too hard, I beg your pardon, but I am just treating on facts. But I tell you if there ever was a time that a young convert needs shelter, it is when he comes in from the wickedness of the world: if ever he needs to be taken into the arms of the body, it is just when he first comes into the church; and just like our little babes; that new member will have to creep first, and after awhile it will be able to walk from one chair to another. And there never was a father or mother but what looked with pride upon their darling child when it could show how it

could walk about four or five steps from one chair to another: and the little child was so pleased, it would look around and see if mamma or papa was looking at it.

Well, then, my brothers and sisters, when we enter into the church of Jesus Christ, when we begin to walk in that sense, do you not believe our Father is glad about it? I know this young member is. I cite attention to one baptized in Huron county, the State of Michigan—about two weeks afterward: “Brother Cornish, what do you think?” “I think lots of things sometimes.” “Well,” he says, “I haven’t thought swear since I was baptized.”

We met a dissipated man once, and told him the good old story of the cross, that Jesus came into the world to save sinners, that he (the man) was a sinner, that baptism was for the remission of sins, that the laying on of hands was for the Holy Spirit, and if he would believe and obey the gospel, Jesus would wash away his sins. He was baptized, the hands were laid upon him, and now the tabernacle that used to be drenched with liquor and saturated with tobacco, is being cleansed and the Spirit of God is resting upon him, and we rejoice. The world ought to rejoice. O why fight the beautiful gospel that brings man from the power of Satan to God; that brings him from darkness to light and saves him? Saves him always. He is not outside the next day—he’s not a stunted lamb, he grows and thrives.

“Well,” says one, “Maybe you are right, but then I don’t believe it.” Well, the Scripture says, “He that believeth not shall be damned.” And somebody else standing up will say that is rather a hard one for them, and yet the Bible said so: and then they would try and say it a little easier. “Well, I don’t say that I don’t believe it, but I doubt it.” The Bible says, if you doubt you shall be damned also. The only way you can do, my friends, is to try and follow the gospel plan; don’t doubt a thing of it; whatever Jesus and the apostles gave in ancient times, they gave for the benefit of the sons of men always, right along from that time until the winding up, till the last man or woman shall have embraced that law. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven,” said the Savior. Did you ever have that thought, my friends? that there are hundreds and thousands of people, saying Lord, Lord, that will never enter the kingdom of heaven? Why? Because they do not do the will of my Father who is in heaven. “Well,” says one, “if the Lord could hear and answer a person’s prayer, and they be wrong, then sir, I don’t know

how I could be right. You people claim that the Lord hears and answers your prayers?” Yes sir. “Well, then, how do I know you are right?” “You will find that we have been complying with the law, as others did, and received the Spirit as others did, who obeyed that same law.” Says one, “How will I know that such a thing will be so?” Well, Jesus tells you, and I will read it. “Jesus answered them, and said, my doctrine is not mine, but his that sent me. If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself.”—John 7: 16, 17. I did it, and I know, and I have, by the assistance of the great God, brought in over one thousand people and they say they know, and some of them have gone on in turn and are preaching it to others, and these others are testifying that they know by the same Spirit that we read was given eighteen hundred years ago. Now if thousands can receive that blessing to-day, by obedience and have testified they have that Spirit, why not you? God help you to obey that gospel.

Another will settle down, and say, O well, as long as the Lord hears and answers my prayers, I will be saved all right. Well, we will see whether you will or not. Do you know the Lord heard and answered the devils’ prayer? “O, never, says one.” Yes, you remember one time, when the elders of Israel because of their blindness, could not tell who the Savior was, that Jesus asked, “Whom do men say that I the Son of man am?” They went at it and began to guess, men that claimed that they were more righteous than others one says, “I guess you are Jeremiah;” another one, “Isaiah;” another, “John the Baptist;” another, “one of the prophets;” every one of them missed it. Now they had the old Bible, and ought to have known that Christ should come. So, with those who claim to be so good now, had they been living aright before God, they would have known by that Scripture that this beautiful gospel would come, and they would know it when they heard it, but like the Pharisees of old, they were not living up to the light they had; as I hear many of their ministers say, I wish I could feel like I did forty years ago, when I first embraced my religion. By and by Jesus was going along, and he found a man in whom was an evil spirit. The devil spoke to him, we know who you are, the devils knew who Jesus Christ was, but the preachers did not. The devils know to-day that this is the true gospel of Jesus Christ, though others claim they do not. We know who you are, said they, “thou art the Holy One of Israel, art thou come hither to torment us before our time?”

Now here they pray a little to Jesus. Many will say Lord, Lord, but they will never enter the kingdom of heaven. Lord if thou cast us out, allow us to go into the herd of swine. Jesus listened to them and permitted them to go, and they went, too; and then what? When the devils had entered the swine, they went down a steep place into the sea, and were choked in the water, they knew what baptism was for.

I want to read another part of Scripture with you, and call your attention to a minister—I don't mean a minister living now in this age, so don't feel hurt—but simply want to talk about a minister who lived away back in the apostles' time: his name was Saul, and he was a minister, but he was wrong. How often people tell us, I don't think it makes any difference what we believe in, so long as we are sincere? That is what he thought, but he was wrong. Maybe he was not sincere in it; yes he was, he was very zealous in it, and whatever he did he did in all good conscience before God. His conscience did not condemn him. Like other men, whose consciences were led by their judgment, if they judged wrongly, why certainly their consciences were not to blame for that that their judgment did not lead them to think wrong. But as soon as they do something they believe to be wrong, their consciences condemn them. This man Saul did not like the saints very well, like some ministers nowadays, and he persecuted them. He held the clothes of those young men who stoned Stephen, and consented unto his death. Says one, "That man was wrong; that man could not be sincere." Yes, he was. Stephen was preaching a doctrine, opposite to that which Saul preached, and if he killed him, he thought he would stop it. That didn't satisfy, and he came across a few of the brethren at one time, and he persecuted them, until they cursed and swore. It was certainly wrong for them to swear, but then it was done by reason of persecution. You know Jesus said if they persecute you in one city flee to another, and they did it. Saul thought he was doing pretty well, but if he could only get letters of authority from the chief priests and rulers, and bind many of the saints, and put them in prison, he would have accomplished his end, and so he got the authority and he started off toward Damascus, with those letters in his pocket; and while on the way, a light above the brightness of the sun shone around, and a voice from heaven says, "Saul, Saul, why persecutest thou me?" Says another, "Do you mean to say that Saul was persecuting Jesus? why he was

simply persecuting those that believe in Jesus:" yes, but I want you to know that when one member suffers, they all suffer, and Jesus was one of the members, he was the elder brother: and when they persecuted one of the servants of Christ, here upon the earth, they persecuted Jesus Christ, the head of the church, and I want you to think of that, so you won't persecute quite so much. Saul says, "Who art thou Lord?" Said the voice, "I am Jesus whom thou persecutest." "Lord, what wilt thou have me to do?"—as much as to say, I thought I was right. Why I was honest, I was very sincere and zealous—what will you have me to do? "Well, you are saved now if you believe," was that the way of it? "Why I guess it was, that is the way our preachers preach." Well, that is wrong then: why we musn't follow the preacher any farther than the preacher follows Jesus Christ, and if we had done that years ago, we would not have been led into so many errors as we have been. Jesus says, you go to Damascus, and it shall be told you there, what you must do. Now whatever that man Saul must do to be saved, just think, we must do the same in order to be saved. Jesus had an elder over there, and so he spoke to the elder,—you see the idea? The Lord gave Ananias a revelation. Do you believe in revelations? The church in Jesus' time did: "He says, arise and go into the street, which is called Straight and inquire in the house of Judas, for one called Saul of Tarsus." O, said Ananias, I have heard of that man, he will put me in prison. But the Lord said unto him, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake."

About four weeks ago, I found a man cursing and swearing in the morning, and then in the evening he came to a house where they had two drums, five or six tambourines, with a few brass horns, and with these they made a terrible noise, and they told the people that some of them would be in hell before morning if they did not come to the front and get salvation. The man who swore happened to get salvation that night, and then he got up and said, "I am saved, I am," because he had been praying there, and after he said that, they sang,—

I am saved, I am, I know I am,  
For the Bible tells me so, etc, etc.

But here I find a man who had been praying three days, and was not saved yet, and Jesus appeared to him, too. They must get salvation very easily in our day; I guess that is how they lose it so easily, too; they don't get

it right. When Ananias came to him he had been praying three days. Says one, "Wouldn't he have been saved if he had died then?" Why he is a sinner yet—you don't believe people will be saved in their sins. When Jesus was sent to the earth he came to save people *from* their sins, not *in* them. "That man prayed." Yes, I know, but he is a sinner yet, or in other words he has not got a remission of his sins yet. Some say, "I can't see how that is." You can if you only believe that verse I read to you, Acts 2: 38, where Peter says, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins;" you would see how it is. This man is not baptized yet—can't you see the idea? So when Ananias had preached the gospel to him and had laid hands on him—"O," says one, "Did he say that he laid hands on him?" Yes, you won't blame us for laying on of hands hereafter; that is taught in the Bible, you see. Then after that he says, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord;" and the word says, he arose and went forthwith. He was an obedient man, wasn't he? And his praying three days did not pray the sins away. O my brother or sister, you cannot pray your sins away, but you can repent of them; you can believe in your God and you can be baptized for the remission of sins, and when you receive a remission of them, you can have the hands of the elders laid upon your head, and their prayers arise to God in your behalf that he may give you his Holy Spirit as he did in other days, and then in God's own due time and according to your faithfulness, that promise, "You shall receive the gift of the Holy Ghost," is sure. "Shall"—I'll stake my life upon it, and the Lord Jesus Christ who said it cannot lie. I believe it as much as "These signs shall follow;" I believe it as much as I do "the resurrection from the dead;" and if I do not believe in the one, how can I believe in the other? If that "Shall be saved" will not be true, how do I know or how can you tell that "Shall be raised" will be true? One may say, "It is all right, you might believe that way, but I think I could be all right if I just worship God my way;" and so you could if God's way was your way, but if your way was another way in opposition to God's way, why I want to tell you now, that you cannot be saved, because when we stand in the day of accounts, I don't want you to come up and say, "Elder Cornish, why didn't you speak a little more plainly to me when down there? Why did you say, 'Well, I guess the Lord is merciful'—what did you talk that way for? Why didn't you tell me plainly." I will never allow a man to come up in the judgment day and say that to me. Before the great God I tell it now: unless a man obeys that gospel and lives to it as they did in ancient days, he cannot be saved; then you will be left without an excuse in the day of accounts.

Hebrew 6: 1-3: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms

and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit." What I want to call your attention more closely to, is this; they are called the "principles" of the doctrine of Christ. Now what one among us can be saved without obeying the principles. When you believe in God, that is the first; it leads you to repentance, and when you have repented, then you are a fit subject to be baptized for the remission of those sins that you have repented of; and then when you are baptized and those sins are remitted, your body is a fit temple for the indwelling of the Spirit; then you can have hands laid upon you for the gift of the Spirit and that Spirit will lead you into all truth and show you things to come, and it will guide you in the straight and narrow way from this world to that bright world to come.

And now, I read you Gal. 1: 8, 9. Paul says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." "Well," says one, "I never heard the like; for a man to come here and tell us if we believe differently from Latter Day Saints we will be accursed." This is what Paul said, and I have been preaching to you the doctrine that Paul preached, and I want you to believe that doctrine. He says, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds."—2 John 9-11.

One more passage: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3. And of those good saints who did obey that gospel eighteen hundred years ago, John the Revelator says, "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." That was the hope of the people who obeyed that gospel; the singing that song is the hope of these people and of those who have been redeemed. Now then, my friends, did you ever hear of anyone singing that song, who had not obeyed that gospel? Let us stand by the word of God; let us believe in Jesus and his gospel; let us accept the plan of salvation, and continue faithful unto the end; and then when Christ shall come and number up his jewels among men, "They shall be mine," saith the Lord of hosts. May the Lord bless you, in Jesus' name. Amen.