glorious hope. But if we could all the
time see, and realize, and understand
our true position before God, our minds
would be continually on the stretch af-
ter the things of God, and we should be
seeking to know all the day long what we
could do to promote the happiness and
salvation of the world; what we could do
to honor our calling—to honor the Priest-
hood of the Son of God, and what to do
to honor our God, and to improve the re-
main ing time we have upon the earth,
and the energies of our bodies, for the
accomplishment of His purposes, for the
rolling forth of His kingdom, for the ad-
vancement of His designs, that when we
stand before Him He may say to us—
“Well done, thou good and faithful ser-
vant, enter into the joy of thy Lord; thou
has been faithful over a few things, I will
make thee ruler over many things.”

These would be our feelings, and no
doubt this is what we came into the
world for. I know of no other object, no
other design, that God had in view in
sending us here. We came forth from
our Father in heaven, having the privi-
lege of taking bodies in this world. What
for? That our bodies and spirits together
might accomplish the will of our heav-
enly Father, and find their way back
again into His presence; that while we
are upon the earth, we might be gov-
erned by His wisdom, by the intelligence
and revelations that flow from Him; that
He might be a guide and dictator of our
steps while we sojourn here; and that
we might fill up the measure of our cre-
ation in honor to ourselves, in honor to
our progenitors, and in honor to our pos-
terity; and finally, find our way back
into the presence of God, having accom-
plished the object for which we came into
the world, having filled up the measure
of our creation, having obtained honor to
ourselves, honor for our posterity and for
our progenitors, and become an honor to
God our heavenly Father, by walking
humbly before Him, fulfilling His laws,
and accomplishing this the object of our
creation.

I say, as I said before, if we under-
stood ourselves aright, this would be our
main object; but we know in part, and
see in part, and comprehend in part;
and many of the things of God are hid
from our view, both things that are past,
things that are present, and things that
are to come. Hence the world in gen-
eral sit in judgment upon the actions of
God that are passing among them, they
make use of the weak judgment that God
has given them to scan the designs of
God, to unravel the mysteries that are
past, and things that are still hid, for-
getting that no man knows the things of
God but by the Spirit of God; forgetting
that the wisdom of this world is foolish-
ness with God; forgetting that no man
in and of himself is competent to unrav-
el the designs and know the purposes
of Jehovah, whether in relation to the
past, present, or future; and hence, for-
getting this, they fall into all kinds of
blunders; they blunder over things that
are contained in the Scriptures, some of
which are a representation of the fol-
lies and weaknesses of men, and some
of them perhaps may be the wisdom
and intelligence of God, that are as far
above their wisdom and intelligence as
the heavens are above the earth. How
often have I heard individuals, for in-
stance, exclaiming against the harsh-
ness, the cruelty, and tyranny of God in
destroying the antediluvians, the people
of Sodom and Gomorrah, and other cities
and places, and against other judgments
and cruelties that befell the people.
How little do such persons understand
about it. According to their own sys-
tems of philosophy, they would act pre-
cisely upon the same principles if they
only understood the principles He acted
upon; whereas in ignorance of them they
think it cruel indeed for God to de-