

could realize things as they are when they are called to pass through trials, and to suffer what they call sacrifices, they would acknowledge them to be the greatest blessings that could be bestowed upon them. But put them in possession of true principles and true enjoyments, without the opposite, and they could not know enjoyment, they could not realize happiness. They could not tell light from darkness, because they have no knowledge of darkness and consequently are destitute of a realizing sense of light. If they should not taste the bitter, how could they realize the sweet? They could not. They would be like a machine, and could not approximate to the standard of the present enjoyment of the brute, and probably not even to that of the vegetable kingdom. To know the bitter they must taste it; they must be made acquainted with the evil there is in existence, or they cannot realize the good. If the people could see and understand things as they are, instead of saying, "I have sacrificed a great deal for this kingdom," they would understand that they had made no sacrifices at all. They have received the blessing of the knowledge of God, to know and understand things as they are, that they may contrast between the evil and the good, between the light and the darkness, between that which is of God, and that which is not of God, between that which is calculated to exalt and glorify the people, and that which is calculated to carry them down to destruction, and waste them away until they would be no more.

It is a curious idea, but one in favor of which there is much testimony, that when people take the downward road, one that is calculated to destroy them, they will actually in every sense of the word be destroyed. Will they be what is termed annihilated? No, there is no such thing as annihilation, for you cannot destroy the

elements of which things are made. But Jesus will take the kingdom, and reign until he has destroyed death, and him that hath the power of death, which is the devil. The people think that many of the revelations of the Lord are hard, and say, "The Lord has given this revelation to try me, to try the strength of my faith." It is the Lord's design that His people should have an experience; hence I will not dispute for one moment but what it was the will of the Lord that we should be made acquainted with darkness, and subjected to vanity.

In my fullest belief, it was the design of the Lord that Adam should partake of the forbidden fruit, and I believe that Adam knew all about it before he came to this earth. I believe there was no other way leading to thrones and dominions only for him to transgress, or take that position which transgression alone could place man in, to descend below all things, that they might ascend to thrones, principalities, and powers; for they could not ascend to that eminence without first descending, nor upon any other principle.

I do not dispute but what you and I, naturally, should love the world; this I verily believe. I believe the Lord has designed, from ages immemorial, that we should be in darkness and ignorance, and at the same time I believe it is His will that we should receive light and intelligence in order that we may understand true principle, and the true position which the Saints should take to contrast continually between the evil and the good. I believe all this, just as much as I believe anything else pertaining to mankind. It is then the design of the Lord that mankind should be placed in this dark, ignorant, and selfish state, that we should naturally cling to the earth; for, as it was said here last Sabbath, the earth is very good in and of itself, and has abided a celes-