

in the world, the subject seems to increase in its dimensions and in its extent. That which I thought I knew when I was but a boy—that I thought I understood—that I supposed in the vanity and ignorance of childhood I comprehended—I find in the mature years of manhood that I knew nothing about it, so far as the comprehension of the great truths of the Gospel, in their extent, are concerned.

I learned that there was a Gospel, and became satisfied of its truth; and I commenced to labor in the Gospel as did those who taught me its principles, and from whose lips I first heard the testimony thereof; the first man I ever heard preach it is here with me today—brother Orson Pratt.

The Gospel is connected with everything I can think about. It is expanded to such an extent that I cannot see beyond it; I cannot rise above it, nor descend beneath it. There are no depths it does not reach; no heights it does not surmount; no extent which is not filled by it. So let me talk to you what I will, that is true, and calculated to do good to mankind, it must of necessity form a part of the Gospel.

I used to think twenty years ago that I had preached it over and over again; so I confess one thing to you, not as a sin—not as a wrong, that when I was a child I thought as a child, I believed the Gospel as a child, I speculated about it as a child, and I talked about it as a child would; but since I became a man I have learned different things; I have learned that there is a vast difference between receiving and endorsing a belief in the existence of a fact, and the full and perfect comprehension of it.

This was the relation in which I stood to the Gospel in the days of my childhood, it is the relation in which I stand to it, in a great extent, today. It is no more a fact today than it was a score of years ago—that I comprehend the Gospel only in part. That I com-

prehend it fully now, I would not be so understood. I comprehend something of it; all the truth that I am able to comprehend is so much of it.

Now, is this the case with anybody besides myself? I have reason to think that if I have the Gospel to learn, others have it to learn, and that if a comprehension of the truth is requisite to my salvation it is to theirs. Then the important thing in relation to the Gospel is, that we should receive it in its true spirit, that we should duly appreciate the object of its institution, the reasons why it is revealed to us, and the necessity that called for its revelation. This will enlighten us as to the principle upon which we will be really saved, when we are saved.

If, after all, we do not comprehend the Gospel in its fulness, and in its widest extent, we may perhaps fall as far short of what may be called—according to our way of understanding—a perfect salvation, as we may lack understanding to comprehend the Gospel in its fulness.

The Gospel as I receive it, believe it, learned to be true, to be a system of truth, that circumscribes all things; that embraces all the good that exists, is a something that is designed to produce for the children of men such things as are requisite to their happiness; to their deliverance from the bondage of sin; from the bondage of error, ignorance, and darkness; or from ignorance, by whatever name it may be called, or whatever may be the particular agency by which it may exert its influence over the freedom of the soul.

This review of the matter has led me to conclude that it is not the heathen nations alone—as we denominate them in contradistinction to the Christian world—that are groveling in darkness, that are worshipping they know not what, and that are seeing they know not what, but that it is actually the case with thousands who