

been dangerous, dark, and gloomy. This is what the Gospel proposes to do for us. How is it to be effected? Upon this simple principle—by learning us the truth, and this is the reason why, that to know the only living and true God and Jesus Christ whom He has sent is eternal life. There is a reason for that as well as for every other truth that extends, as such, throughout the wide range of creation. It is eternal life, because it is freedom from the chains of darkness, from the dominion of error—an emancipation from that bondage that makes man, in his existence, wretched and miserable.

Then, if this is actually salvation, where should we seek to know its blessings? How shall we come to the enjoyment of them? Simply, in the acquisition of knowledge. Says one, “Is this all?” Yes, this comprises all. “But must we not do right; and is it not important that we should?” Yes; but how can you do right before you know what right is?

What do you Latter-day Saints do? I can see that miserable confusion among them that characterizes the men of the world; everything must give way to the pursuit of this world’s wealth and honor; in their eyes this seems to be the only thing that can make them happy. And there are as many ways in which men seek out happiness, as there are men to seek it; and there is as great a variety of interests to be served in the world of mankind, collectively, as there are men who embrace those interests, and labor to save them, and these will be constantly in contact with each other, and what one man labors to build up, another labors to pull down; that which is the wealth of one is the poverty of another; what is the filling of one man’s pocket is the draining of another’s pocket to the last dime—the last dollar leaves him, and gets into his neighbor’s purse. This is the

way the world get rich, and imagine themselves happy, and this is the way many of the Latter-day Saints would find salvation—in undertaking to do right without first knowing what is right.

The Savior spoke sensibly and reasonably, when he said, “This is eternal life, to know the only true God, and Jesus Christ whom He hath sent.” Without knowing Him, what can you know rightly? What do you understand and comprehend of truth, rightly? Like geologists and chemists in the world, they dig a well, and find a great many crusts, that is when you apply the term crust to something that is a riddle to them, they find many kinds of material that enter into the combination of the earth. The alchemist analyzes portions of the earth, that are thrown out, to discover the different proportions and kinds of matter of which it is composed. What do they learn? Some truth. But what is it like? They cannot tell. If it possesses the property of an acid or an alkali they know it. But do they know anything about who combined its various parts, do they know anything about the active mind shadowed forth in the combinations they find? They do not. So we may search for truth in the earth, on the earth, and above the earth, and we may find a great deal, but we do not comprehend anything of it, from the fact that we do not know God; we have not commenced at the beginning of our lesson.

Many men have become satisfied there is a God, but they do not know Him, where He lives, who He looks like, or whether He is like anybody or anything that is seen, heard, handled, or comprehended by us. Now the Gospel simply proposes to teach the world of mankind the truth in relation to the great fountain of truth, that is at the beginning of all things that we can see as a beginning; to lead them to a discovery of facts in relation to