

to Peter, "Thou art blessed, for flesh and blood has not revealed this unto thee, but my Father who is in heaven."

The Apostles acquired knowledge as the result of their application to searching for it. Can you tell what change there was effected in these men? They were men just as we are now, subject to like passions; then this is just as interesting as anything we can look at; and we will not question for one moment in our minds, but that it all transpired just as the Bible relates it.

Then what was the change in the condition of these men, I ask? When our Savior called them they were fishing, and they had never made the acquaintance of the Son of God; they knew nothing of him, or of his father who had sent him.

It was his request that first attracted their attention, and we learn that subsequently they were sent forth as messengers to preach the Gospel to their fellowmen. And what of all that? "Why," says one, "they had learned the things of God." Well had they any more than learned them? What had happened to them? Was there any difference with them, more than they knew a little more than they did before?

The very first salvation that Peter was enabled to treasure up as his own property, was that he knew that Jesus was the Christ, the Son of the living God. It was the Spirit of God that revealed this unto him; and he continued to have the comprehension of truth, in addition to the truth which he had already learned; and that was all the difference there was with Peter or the rest of the Apostles.

"But," says one, "did they not speak in tongues?" Yes, but they did not learn anything, unless there was an interpreter present. The Apostle Paul said, he had rather speak five words, with his understanding, than

ten thousand words in an unknown tongue.

They also prophesied. And did they learn anything by that? Yes, because something was foretold, and they could understand what was said; and for this reason the Apostle Paul once said, "That he would to God that they were all prophets." So he seems to have been a disciple to this doctrine—that the love and comprehension of truth was the principle that edified—that it was the principle that would fix and establish the palpable change in the condition of mankind.

We read of the Apostles being in prison, and we read of their getting out of prison; but we do not find them telling of anything that constitutes eternal life, but the comprehending of something.

"Well, but" says one, "is the truth that we comprehend anywhere, eternal life?" A man might comprehend a truth which would not effect a delineation of the Gospel; but this is eternal life—to know the only true God, and His Son Jesus Christ, whom He has sent. Then, according to this language, the knowing certain personages, or the comprehending certain truths, constitutes salvation. It is not simply to know that He exists; for a man might know that He exists, and still not be in a position to receive eternal life.

Perhaps some of my scholars will get impatient to know what brother Lyman is wanting to get at. Well, I will comfort you with a little explanation. I want to show you that it is not merely the labor that you can perform, that will give you eternal life; I want you to understand that if you have eternal life, it will be when you comprehend the truth, so that it becomes your property; so that you can apply it—the same as it is when you have got money in your pocket, you can buy bread with it or anything else you want.