

Some things you do know, and there are a great many things that you do not know. "Can you mention anything that we do not know?" Yes, we could enumerate a great many things, and then have mentioned only a small portion of what is unknown to man. I will take that class of this congregation that do not know anything about God, heaven, earth, or hell, nor about anything else only as they sense with their natural senses, and ask them, can you tell me your own origin? I would be glad to see such a person, but he is not to be found. Take a man who does not know anything about these things, and he cannot tell his origin.

Again, with all the wisdom there is in the world, I can refer you to another thing which you do not know; you do not know how to take the native elements and organize a body like the ones you possess. You may take the chemical apparatus of the most extensive laboratory, and go into these mountains, and see whether you can, with all your knowledge and appliances, make a human body that can breathe, to say nothing about the spirit: you cannot do that; then you do not know how.

If we were to ask the question how we came here, we cannot answer it. We know that we are here, and we know that we live. We know that we see, hear, smell, etc., through the organization of our senses. We know that when we have something good to eat, and plenty of it, that we can satisfy our appetite, and we also know that we get hungry again; we get sleepy, awake, and go about our business. The brute beasts know all this, although their sensitive powers are not so acute, nor possessed of so extensive a range as are those of the human family; their attention more particularly belongs to the things of this earth.

The Scriptures say that man is

created but a little lower than the angels, still the great majority do not know whether there is a God; they do not even know whether it is of any use to pray to our Father in heaven, nor whether they have got a Father there. We do not know how to make a spear of grass grow on the earth, nor a tree, nor any other kind of vegetation; all this is beyond our knowledge. They grow, but we do not understand how. They are produced from the elements, but undertake to organize the elements and make a cucumber grow, and we fail; that is beyond our knowledge.

We do know, by observation, that this earth revolves on its axis, that it has its circuit and performs its annual times. We know, by observation, that the firmament is filled with small flickering lights. The astronomer says he knows that many of those lights are actually suns to solar systems, the same as our sun is to us. Does he know that? Has he been there to see? "No." Then he may be deceived; men's eyes are often deceived. They have had their eyes, ears, and all the other sensitive organs brought to bear upon a person, and have been positive that they were conversing with and looking upon him, when at the same time that person was a hundred miles from them; they were certain that they heard him speak with their natural ears, yet they were deceived. So the astronomer may be deceived by his powerful glasses. But all the argument in the world could not make you believe that those stars, or lights, were not there; you see them. Suppose that our optical powers have all been deceived, just as they are in some instances. There is plenty of proof that the optic nerve has been deceived, even through a glass, persons supposing that they saw things which they, in reality, never did see.

Upon natural principles, leaving