

letter of the book was concerned, I understood it. I professed to be a believer in the Bible so far as I knew how; but as for understanding by the Spirit of the Lord, I never did until I became a Latter-day Saint. I had many a time read Daniel's interpretation of Nebuchadnezzar's dream, but it was always a dark subject to me. I was well acquainted with many of the priests of the day, and I would frequently think to myself that I would get some knowledge from them. And as I became acquainted with smart, intelligent, literary priests and professors of religion, I thought, Now I can obtain some intelligence from this or from that man; and I would begin to ask questions on certain texts of Scripture; but they would always leave me as they found me, in the dark. They were there themselves; and I knew of a surety, before I heard the Gospel, that the priests were blind guides leading the blind, and that there was nothing left for them only to stumble here and there, and perhaps fall into a ditch. That much knowledge I had previous to my becoming acquainted with what is called "Mormonism."

It would be very profitable to the inhabitants of the earth to learn one fact, which a very few in the world have learned, that they are ignorant—that they have not the wisdom, the knowledge, and the intelligence outside the circle of what is called the wisdom of man. For persons to know and understand their own talent, their own strength, their own ability, their own influence, would be very profitable to the inhabitants of the earth, though but very few learn it.

I do not know that I feel particularly thankful that I learned what I did with regard to the lack of intelligence and knowledge professed by Christians to be in their possession; but I have been thankful that my lot and fortune were such that my God

gave me good, sound sense. I am thankful for that. When the Gospel came to me, surely within me and all around me I could see very plainly what the Apostle meant in the words, "When the commandment came, sin revived, and I died."

I could see clearly where the inhabitants of the earth were, in their position before their God. The whole world—everything upon this globe—was veiled in darkness. There was a mist, a fog, a veil, or covering over the minds of the whole of the people on this earth; and what they understood was nothing more than a faint glimmering of light that would dazzle before their eyes for a minute, and they would see it no more. They were like a ship befogged on the ocean and depending for guidance upon a lighthouse whose glimmering rays could only be discerned at long intervals, when the ship could again be put upon a safe course. But the wind has shifted; and, without light or compass, they do not know whether it is blowing east, west, north, or south; and then how could they tell whether they were directing their course aright? The Christian world, I discovered, was like the captain and crew of a vessel on the ocean without a compass, and tossed to and fro whithersoever the wind listed to blow them. When the light came to me, I saw that all the so-called Christian world was groveling in darkness.

We profess to have the light, intelligence, and knowledge with which to understand the things of God. The dream of King Nebuchadnezzar and its interpretation by Daniel are as plain to the man and woman filled with the power of the Holy Ghost, as are the most common lessons to the school children: they most clearly understand the interpretation. Daniel saw that in the latter days the God of heaven was going to set up his kingdom upon this his earth. He has set