

put your finger on them, they are not there.

[Voice: "All the difference is, there is nothing there."]

All their philosophy is mere chimeras of the brain. I met with so much of it in those countries that I was sickened with it.

A gentleman came to me in Paris—an Englishman, and, pointing to a species of very light cake, asked me what it was called. (It is a kind of bread that is so light that a man can eat all the time and not fill himself, and you could blow it away with a puff of your breath.) I told him I did not know what they called it, but I would give it a name; I will call it fried froth, or philosophy, just which you please—fried bubbles, or the bubbles of learned men; for it reminded me of their philosophy.

I believe in the solid bread, and I do not care if it comes in big chunks; for then it is better than when there is not enough to satisfy the appetite. Truth and intelligence have a tendency to enlarge the capacity, to expand the soul, and to show man his real position—his relationship to himself and to his God, both in relation to the present and the future, that he may know how to live on the earth and be prepared to mingle with the Gods in the eternal worlds.

Now, if men will teach me these principles, I do not care what words they use. If truth comes, tail or head foremost, I am not very particular.

It is the principles of truth which cement us together and make us act in union and strength: it is those principles that buoy up our feelings, animate our souls, and make us feel joyous and jubilant under all circumstances. It is light, it is truth, it is intelligence, it comes from and leads to God, exaltation, and celestial glory. We feel joyous because we have the principles of eternal life within us. It is because we have partaken at the fountain of life, and know our rela-

tionship to the Lord, and have a position in his Church and kingdom.

Being, then, in possession of the truth—of a knowledge of those principles which develop the revelations of God, and knowing that he has given unto us the Holy Priesthood, restored Prophets, Apostles, and Revelators to give revelation unto his people, therefore have we confidence in our God and our religion.

And what is that revelation, this order, and this organization for? They are to enlighten us, to enlarge our minds, to teach us all principles associated with our present and eternal welfare. This revelation is the word of God, the eternal truths of heaven, the everlasting Gospel, the word of life and salvation.

No matter what words are used, it is the principles we are after, and our religion interests and affects us in all the ramifications of life: it does not set up God as some austere being that we cannot approach, but it tells us he is our Father, and that we are his children, and that he cherishes in his bosom a paternal regard for us; and we have experienced something of the feelings that exist between father and son, mother and daughter, parents and children; but we could not apply that unto our God and consider that he was our Father before we embraced the Gospel.

We have been taught by the simple principles of the Gospel to go to our Father who is heaven, and that he will hear us. We have also been taught that if we, as earthly parents, will not give our children stones when they ask for bread, and that if we will not give them scorpions when they ask for fish, God, as our Father, will not give us one thing when we ask another, but that he feels as much concerned about our welfare as we possibly can do about that of our children.

This is the way that we now regard