

so as not to wear upon the functions of the mind, there is no end to a man's learning. This compares precisely with our situation pertaining to heavenly things.

The capacity of mankind in attaining to geometrical knowledge and the fine arts is great. All nations and people understand more or less of the knowledge pertaining to the arts and sciences. But when they leave those principles that are comprehended in the studies pursued by the natural man, and undertake to define their own persons, their own being, and to understand the propriety and wisdom of the creation, and bring forth to themselves or to others those principles that pertain to future knowledge, they are in the dark; there is a veil over them. The veil of the covering that is over the nations of the earth has beclouded their understandings, so that they are in thick darkness. This our experience teaches us—that when any uninspired person or persons (who pretend to) step beyond organized nature, which is visible to the natural eyes, there is a mystery—the hidden mystery—the deep and unsearchable mystery of creation.

We can see the natural man, we can behold our face in the glass; but can we tell what manner of person we are? Can we define the object of this organization—of this body? Can we circumscribe it? Can we fathom the depths, the propriety, the necessity, and the object of Divine wisdom; in our organization? It is a mystery to the wisest there is upon the earth. We see life and action: this we witness daily; ourselves, we act; we see others act. We have sight to see; our ears are organized to hear, our hands to feel, and all the system throughout seems to be perfectly framed to sense and understanding; and the mystery of it is such that the wisest of all the philosophers are ready to acknowledge, and exclaim, It

is a mystery!—it is not to be fathomed or understood by man. When we advance into the future or recede into the past, either plunges a man into still greater mystery. It is a mystery that the world have sought after by their wisdom: they have studied diligently for the express purpose of becoming acquainted with these mysteries. Thousands and thousands have spent their whole lives in study—have sought after and read the comments and ideas of others with the utmost anxiety and fervency of intention, seeking to find that which others have not found—to learn that which has not been learned.

This Book, which is the Old and New Testament, preaches but one sermon from Genesis to Revelation. We commence and go through with this volume; then search all those books which have been rejected by the Christian nations as not canonical, and any other writings of Prophets and Apostles, and all good men—all revelations that have been set aside, and considered unnecessary—summon all the revelations that have been given from the days of Adam to the present time; and what is the sum of the whole of the teachings of Him who has created (the Supreme of the universe)—who has organized and planned and executed and brought into existence—all his teachings to his people? Simply this—Son, daughter, live before me, so that I can come and visit you; order your lives with that propriety, that I will not be disgraced to come and abide with you for a season; or, when I send my angels or my minister the Holy Ghost to reveal my mind and will to you, or to bless you with abiding comfort, that they may not be disgraced in your society.

I say, all the revelations of God teach simply this—Son, daughter, you are the workmanship of mine hands: walk and live before me in