

through revelation it cannot be obtained at all. Hence we are told, "This is the stone which was set at naught by you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," and unto him every knee shall bow and every tongue shall confess, and hence he is called the Mediator of the New Covenant, and hence we are told to ask for blessings in the name of Jesus Christ and to approach the Father in his name. We are told that to know God and Jesus Christ whom he has sent is eternal life. This knowledge cannot be obtained independently of revelation. We cannot come to God except through Jesus Christ; he is the only medium through which we can approach the Father. "When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He said unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." What rock? The kind of evidence he had that Jesus was the Christ—the principle of revelation; flesh and blood had not revealed it unto him, but his Father in heaven, and upon this rock Jesus built his church. Upon the same principle that we know that Jesus is the Christ and that God is his Father and the

church of Christ is built on this and has been in all ages. This principle alone can give the knowledge of God which is life eternal and the only power by which a man can stand unscathed in the trying hour. Those who possess this principle are one with Jesus Christ and one with the Father, as says Jesus, "I in them and thou in me, that they all may be one, even as I and the Father are one, that they may be one in us." They are baptized with the same baptism, they are baptized with the same Spirit, they are in possession of the same knowledge and they know God, whom to know is life everlasting. When built upon this rock the storms may blow, the rains may descend and beat upon the house, but it cannot fall because it is founded upon a rock. These are some of my reflections in relation to this ordinance of the sacrament of the Lord's Supper. As to the whys and wherefores of this, there are a great many of them; the world is full of them, and eternity is full of them; all comprehensive, just, true, reasonable, all scientific, and according to the strictest principles of philosophy, if we could only understand the philosophy. The philosophers in the world understand something of the rules of natural philosophy; but those rules will never lead a man to the knowledge of God; if he ever obtains this knowledge it must be by the principle of revelation. All the works of God, whether on the earth or in the heavens, are constructed on strictly philosophical principles. We understand in part the things of earth; when we see things as God sees them, we shall then understand the philosophy of the heavens: the mysteries of eternity will be unfolded and the operations of mind, matter, spirit, purposes and designs, causes and effects, and all the stupendous operations of God will be developed, and they will be found to accord with