

different vision, and understand things more correctly than the rest of the human family, yet we do not comprehend our true position and relationship to each other. If we do, we do not walk according to the light which is given unto us by the Spirit of eternal truth. What is more pleasant, naturally, for the mind of man to reflect upon than the things of the kingdom of God? The power, the wisdom and intelligence of the Great Eloheim in his works and designs, and our relationship to him, to the world, and to each other? How deep and sublime and incomprehensible to us, at present, is that wisdom and intelligence that governs this world and all others, that regulates the planetary system, that produces seed time and harvest, summer and winter, that causes all the vivifying influences that operate to supply the necessities of animal life in the myriads of the creatures of God, that spreads throughout the universe and fills all worlds as well as ours with life, being and existence. What could be more joyous and pleasing than for this and every other world to be under the control of that intelligence and wisdom that governs all animate or inanimate matter. In relation to this world, it has been a thing that the Prophets have delighted to dwell upon in days that are past and gone; it is a theme that the poets have sung about; they rejoiced in the prospect of the new heaven and new earth, wherein dwelleth righteousness; they have also delighted to dwell upon that which shall exist in the animal creation, where the stronger shall no longer press upon the weaker. They have also deplored the fallen condition of mankind generally; they have lamented over the evil passions and feelings that prevail among the human family. They have deplored the crime, the war, the bloodshed, and strife, and in their

songs they have rejoiced in the prospect of the time coming when these things shall be done away, when the Lord shall take the government into his own hands, when the lion and the lamb shall lie down together, and the leopard become docile and harmless, and when there shall be nothing to hurt nor destroy in all the holy mountain of the Lord. But the earth shall be full of the knowledge of the Lord as the waters cover the sea.

Among the "Red Republicans" of France, as they are called, a great many of the leading and prominent infidels think that by their influence they will be enabled to bring about the millennial glory. They deprecate all those influences that lead to evil, and they would like another state of things to be introduced among the human family. In fact, as the President stated here not long ago, it is not natural for men to be evil. All men admire that which is good; all men admire virtue and truth, whether they possess them themselves or not, they still admire that which is good in others. You may go to the most wicked man that exists and talk to him upon this subject, and he will say at once, "I am not an example, but, such a man is and there are certain principles that I admire, and if I could see them carried out I should be glad." Who does not admire the truth? And if men carry out good principles in their lives, all others admire both them and the principles. Who is there that does not admire virtue, no matter how lascivious they may be themselves? However dishonest the man may be himself, there is a feeling of admiration of honesty in others. This feeling prevails among the children of men. The only thing with them, and that which puzzles is, how shall the world be redeemed? How shall mankind be purified and correct prin-