

yea, the deep things of God.” But we often find persons among us who have borne testimony of the truth of their religion by the gift and power of the Holy Ghost, who again fall backwards into darkness by beginning to express doubts whether their religion be true or false; they begin to exchange the substance for the shadow—the reality for a phantom. “Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?”

We understand but a very few of the simplest and most self-evident truths and principles which govern and sustain us in existence as human beings, and all the rest which we have to learn is as great a mystery to us as the most intricate and delicate piece of mechanism is to the infant child. We need constant instruction, and our great heavenly Teacher requires of us to be diligent pupils in His school, that we may in time reach His glorified presence. If we will not lay to heart the rules of education which our Teacher gives us to study, and continue to advance from one branch of learning to another, we never can be scholars of the first class and become endowed with the science, power, excellency, brightness, and glory of the heavenly hosts; and unless we are educated as they are, we cannot associate with them.

Brethren and sisters, are we preparing for the highest seat of knowledge and literature known to men on earth, and then to go on in advance of them by the means of that Spirit bestowed upon us in the ordinances of our holy religion, which reveals all things, and thus become ourselves teachers and expounders of the mysteries of the kingdom of God on earth and in heaven? Would not this be much better than to remain fixed with a very limited amount of knowledge, and, like a door upon its hinges, move to and fro from one

year to another without any visible advancement or improvement, lusting after the groveling things of this life which perish with the handling? Let each one of us bring these matters home to ourselves.

It was said this morning that if we will do our duty God will make us rich. How? By opening gold mines? No. If he makes us rich, he will make us rich in the same way that he became rich, by faithful labor, ceaseless perseverance, and constant exertion and industry. He labored faithfully for all he possesses, and he is willing that we should inherit all things with him, if we will pursue the same course to obtain them that he pursued.

Our lexicographers define riches to be opulence, the possession of landed estates, of gold and silver, etc., and the man that possesses the most of this kind of wealth is rich in comparison with his neighbor. The riches of a kingdom or nation does not consist so much in the fulness of its treasury as in the fertility of its soil and the industry of its people. The common definition may be termed the riches of this world, but are they the true riches? I say they are not, and you will probably agree with me in this. I need not advance reasons to show you the worthlessness of such kinds of riches in the absence of the common necessities and comforts of life—of those substances which satisfy the cravings of nature and prolong our existence here. Unless earthly riches are held for God and used to advance righteousness, they are held only by a slender tenure.

Brother John Taylor in his remarks referred to Nebuchadnezzar. It is said of him, “And the king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my