

and be dependent on somebody else to root me up, investigate my existence, and bring me forth. I want to understand these principles myself. This, it seems to me, is true philosophy and correct principle; and nothing short of this will satisfy my feelings and desires.

Perhaps some people will say you are a fool. Well, I know without any further explanation that you are fools if you have no higher aspirations than to live, get a few dollars, die, and be damned or forgotten. Some men will say we do not trouble ourselves about religious matters, we leave them to others. That proves you are fools. A man who will leave his eternal interest to the care of somebody else who cares nothing about him, must be a fool.

If man is an eternal being, and believes that he has an immortal soul, and that that soul will exist somewhere in happiness or misery “while life, and thought, and being last, or immortality endures,” and yet he will say he is not concerned about it; such a man must be a fool. I set him down as such; and I do not care what his opinion may be of me. He may think or say I am one, because, in relation to these matters, I choose to find out, if I can something in relation to my existence as an immortal and eternal being. I want to know who I am, to whom I am related, what I am doing here, where I am going when I leave here; and if there is any way of making preparations for eternity I want to know it. That seems to me to be intelligence, reason, and philosophy.

But, would you not like to know something about natural philosophy, anatomy, mineralogy, botany, geology, and the variety of other sciences? Of course I would

like to be acquainted with human nature and all pertaining to it; not only with the nature of the human body, but with the organization of the human mind, and with all things on the earth. Then I would like to become acquainted with the heavens, and with the Being who created the heavens and the earth, and my relationship to him.

Some people are very anxious to trace and preserve their genealogies, and tell where they came from; but I wish to go a little further, and if I have a spirit within me I want to know where it came from, when and how it was organized, and how it existed. And if I have a heavenly Father I want to know him, and know how I can have access to him; and then I want to go through the various formula necessary to lead me to him, for the Scriptures tell me that to know the true God and Jesus Christ whom he has sent is eternal life. I believe that Jesus lived on the earth, and imparted intelligence to his followers, and that among other things he told them that if he went away, he would come again and receive them to himself. But what is his coming again to me, if I am to die and there is to be no more of me? If there is any hereafter, any eternal life, I want to understand it, and to participate therein. I want to gain possession of that of which Christ spake to the woman of Samaria—the water that should be within her as a well springing up into eternal life. If there is any correct principle whereby I can obtain possession of this I want to find it out. There is another curious saying of his: “I am the resurrection, and the life: he that believes in me, though he were dead, yet shall he live: And he that liveth and believeth shall never die.” These are curious sayings, remarkable expressions made