

propriety of the expression. I never had comprehended it before; I did not know God, nor His Son Jesus Christ, nor the relationship that we, His children, bear to Him. That is the condition of the Christian world at the present day. They do not comprehend God, themselves, their past, nor their future.

These principles have come to us by revelation through the Prophet Joseph. There may be those here who have not received these principles; it will do no harm to talk upon that awhile, and it may not harm those who have. They are incontrovertible. Arguments to sustain them can be adduced if necessary, but I do not think they need it. Still it has a tendency to open up the mind and prepare it to receive those principles which have been made manifest in this our day for the salvation and exaltation of mankind. It showed to me that there was a work to be done, and that the time, so long talked of for its accomplishment, was hastening on. I saw that there was a necessity for it, for truly all people seemed to me to be blinded concerning the things of God. Like the Jews at the appearance of the Savior, they multiplied words, made long prayers, made great pretensions in religious matters, but their hearts were far from God. The fact of some of the Jews denying the resurrection, after hearing the Savior and his Apostles elucidate it so clearly, proves to me that they were nearly if not quite as ignorant with regard to the things of God as the Christian world at the present day. They read the Scriptures without understanding, they administered in the ordinances without power, and they changed the ordinances, substituting one thing for another, thinking the change would, doubtless, answer the same purpose and suit their convenience a little better.

It was thus that schisms crept into the church, and men began to reason themselves out of the principles of their most holy faith, as was touched upon here a short time ago by the President. I can see how this parity of reasoning would carry men off. To illustrate for a moment. We say that Jesus died for all mankind, that his blood was shed for everybody, but will this save them unless they comply with the requirements of the gospel? Why, no. Some say that the doctrine of one being born to be saved and of another being born to be damned would set that aside. That is the extreme view. Others come along and say, "If men's salvation depends upon their actions, where is the need of the atonement, for with all the efficacy of the atonement men cannot be saved without repenting of evil, and if they do this they will be saved anyhow."

This is fallacious reasoning. Jesus died that all might live. As we read in the Scriptures, "As in Adam all die, even so in Christ shall all be made alive." Every son and daughter of Adam may be saved if they will live according to the principles of the gospel. Salvation is within the reach of every human being, because the restitution is as good as the fall. Here is the platform, and if men are not saved it is their own fault. The plan of salvation devised by our Father in heaven is amply sufficient to reach the whole of the human family. He will be justified and we condemned, if we do not receive the principles of the gospel. We can receive the principles of the gospel with its virtues and the attributes of God, or we can go on in the practice of evil until we go down to death and destruction, if we choose.

Here comes another man, however, who reasons that the virtues and