

with our present lives. No intelligent person can do it. Yet it is only by the spirit of revelation that we can understand these things. By the revelations of the Lord Jesus we understand things as they were, that have been made known unto us; things that are in the life which we now enjoy, and things as they will be, not to the fullest extent, but all that the Lord designs that we should understand, to make it profitable to us, in order to give us the experience necessary in this life to prepare us to enjoy eternal life hereafter.

These principles are before us. We are now acting upon them. We feel to exhort ourselves and our fellow beings, not only those who have embraced the gospel, but all mankind, to hearken to the words of truth and wisdom, to hearken to the still, small voice that whispers to the conscience and understanding of all living beings according to the knowledge and wisdom which they possess, instructing them in right and wrong, entreating them, wooing them, beseeching them to refrain from evil. There is not a person so sunk in ignorance but has that principle in him teaching him that this is right and that is wrong, guiding him in the way that he will not sin a sin unto death. Can we realize this? Yes. There are many who possess the spirit of revelation to that degree that they can understand its operations upon the creature, no matter whether they have heard the gospel preached or not, nor whether they are Christians, Jews, or Mahommedans. They are taught of the Lord, and the candle of the Lord is within them, giving them light.

This principle we are in possession of, and it should be nourished and cherished by us; it is the principle of revelation, or, if you like the term better, of foreseeing. There are those

who possess foreknowledge, who do not believe as we believe with regard to the establishment of the Kingdom of God on the earth. Take the statesman, for instance; he has a certain degree of knowledge with regard to the results of the measures which he may recommend, but does he know whence he derives that knowledge? No. He may say: "I foresee if we take this course we shall perpetuate our government and strengthen it, but if we take the opposite course we will destroy it." But can he tell whence he has received that wisdom and foreknowledge? He cannot. Yet that is the condition of the statesmen in the nations of the earth. If the philosopher can gaze into the immensity of space, and understand how to fashion and make glasses that will magnify a million times, that knowledge comes from the fountain of knowledge. A man of the world may say: "I can foresee, I can understand, I can frame an engine, make a track, and run that engine upon it, bearing along a train of loaded cars at the rate of forty, fifty, or sixty miles an hour." Another may say: "I can take the lightning, convey it on wires, and speak to foreign nations." But where do they get this wisdom? From the same source where you and I get our wisdom and our knowledge of God and godliness. Realizing these things, I look upon my brethren and sisters, and ask what manner of persons ought we to be? We are apt to think wrong and to speak wrong. Our passions will rise within us, and without reflection the organs of speech are put in motion and we utter that which we should not speak. We have feelings which we should not have, and we neglect the great and glorious principles of eternal life. We are groveling, of the earth earthy. We