

man could have originated them himself. All that man has ever done, with all his boasted intelligence, has been simply to develop or find out a few of the common principles of nature that always have existed, and always will exist, for these things and every principle of nature are eternal. The Gospel is also eternal. But where is there a man who understands heavenly things? Who can unravel them? Who has been behind the veil and talked with the Gods? Who among the wise men, philosophers, divines, philanthropists, kings, rulers or authorities of the earth can comprehend God or His designs. If we can understand so imperfectly the laws of nature with which we are surrounded, with the privileges of seeing, feeling, comparing and analyzing, what do we know of things beyond our vision, hearing, or comprehension? We can read, in the history of the past, of the rise and fall of nations of the downfall of thrones and of the destruction of kingdoms; we can read of wars and rumors of wars. History points out what has transpired in relation to the nations of the earth and to men who have lived upon it, but who can penetrate into the future? Man is an immortal being: he is destined to live in time and throughout all eternity. He possesses not only a body, but a soul that will exist while "life or thought or being lasts, or immortality endures." Who can tell in relation to this future? Who can tell things pertaining to our heavenly existence, or the object God had in view for creating this and other worlds, and the destiny of the human family? No man, except God reveals it to him. What has been and still is the position of the world in relation to these things? It has been governed by every kind of dogma and

theory of religion. "Isms" of every kind have prevailed in turn—polytheism, infidelity, Christianity in its ten thousand forms, and every kind of theory and dogma that the human imagination could invent. Such contrarities show definitely and positively that men, by wisdom, cannot find out God. And Christianity, at the present time, is no more enlightened than other systems have been. What does the Christian world know about God? Nothing; yet these very men assume the right and power to tell others what they shall and what they shall not believe in. Why, so far as the things of God are concerned, they are the veriest fools; they know neither God nor the things of God. Our Government is engaged just now in an act of this kind. Our legislators would tell me what I shall and shall not believe in, what shall be the course of my morals, as if they were immaculate and had been made perfect; as though they had inspiration from on high, and had found out the truth in all its richness, power and glory; as though they had conversed with the heavens and were acquainted with God. Oh, fools! What do they know about the truth? No more than a child about its hand. They are imbecile and ignorant and in the dark, and the greatest difficulty in the matter is—they are fools and don't know it.

We consider, and always have since this Church was organized, that that part of Scripture that I quoted before is true—namely, "No, man knows the things of God but by the Spirit of God." We, as Latter-day Saints, understood no correct principle until it was revealed to us. I did not, nor have I ever met with anybody that did, and I have traveled very extensively over the world that we live in, and have met with all classes and grades of men in