sities of opinions, ideas, theories and dogmas; with a thousand different pro-
fessedly religious parties to be wiser than that man who said there was "One
Lord, one faith, one baptism, One God
who is above all, through all, and in you
all." People now-a-days think the reli-
gion they had in those days might do
for a barbarous age, but we are so en-
lightened, so intelligent, so philosoph-
ical, that we are altogether ahead of
those "old fogies" who lived some time
ago and conversed with God and had an-
gels minister to them. Now I have fre-
quently said, and say today, "The Lord
God deliver me from the enlightenment,
the corruption and evil throughout the
world at the present time," and give me
some of that religion that ancient men of
God had who spake as they were moved
upon by the Holy Ghost. I would like
to associate with men whom God would
talk with, and that angels would com-
municate intelligence to, and that the
heavens could be opened to, that could
have the purposes of God unfolded to
them, that could comprehend the ob-
ject of the creation of the world whereon
we live; the object of the existence of
man, and his future destiny, as an eterno-
nal intelligent being. I want to know
whence I came, I want to know what
I am doing here, what is the object of
my existence. I want to know some-
thing about the world whereon I live,
the object of this beautiful creation with
which I am surrounded, and its destiny;
and if there is a God who rules in the
heavens and superintends the affairs of
the universe I want to know something
about him, whom to know I am told is
"life everlasting." If there is a religion
that will teach me that, that is the reli-
gion I want, and anything short of that I
would not give the ashes of a rye straw
for. People may take their philosophy,
and their Christianity, and their mor-
ality, and their intelligence, and chuckle
over their supposed superiority for what
I care if I can only get acquainted with
God and know something of his law, of
the principles of eternal truth, if I can
learn to save myself and my posterity;
be placed in a position that I can obtain
promises from God as Abraham did, that
should reach down through every subse-
quent period of time until the final wind-
ing up scene, and then stretch forward
into the eternity that is to come. As an
eternal intelligent being these are some
of the thoughts, reflections and ideas
that come through my mind, and I can-
not be satisfied with anything less. Oth-
ers may be glad to "Sit and sing them-
selves away," as they ignorantly sing
sometimes, "to everlasting bliss." They
may worship a God without body, parts
and passions, or go to a heaven some-
where "beyond the bounds of time and
space." I would like to be associated
with Abraham, Isaac, Jacob, Jesus, the
prophets and those honorable men who
had communication with God and that
he was not ashamed of, and as one of the
apostles says, "God was not ashamed to
be called their God: for he had provided
for them a city." I want to search for a
tangible reality, "a city that hath founda-
tions, whose builder and maker is God,"
as the scriptures speak of a city that one
of those ancient men of God, when un-
der the inspiration of the Almighty, had
a vision of, and contemplated its glory.

We are seeking, in the first place,
to regenerate ourselves, and then, un-
der the guidance and direction of the
Almighty, to regulate the world in which
we live. We know that this is not
very popular; but that makes no dif-
cence to us. So far as we, our-
selves, are concerned we know pre-
cisely where we stand; so far as