

axis, or as the rising and setting of the sun. These laws are perfectly reliable; they cannot be disregarded with impunity, for if disregarded, the results desired will not follow. The truths of the Gospel, and the principles of the plan of salvation are as immutable as the laws of nature. Men of God in different ages have been in possession of certain philosophical truth in relation to God, the heavens, the past, the present and the future. This has been the case not only with men of God on the Asiatic continent; but also on this continent; and however men of the present day may affect to despise revelation, as many do, as visionary, wild and fanatical, it is to that we are indebted for all the knowledge we have of God, our own destiny, and of rewards and punishments, exaltations or degradations hereafter. Lay aside this revelation, do away with this principle, and the world today is a blank in regard to God, heaven and eternity; they know nothing about them.

I have heard some people say—"If God revealed himself to men in other days, why not reveal himself to us?" I say, why not, indeed, to us? Why should not men in this day be put in possession of the same light, truth and intelligence, and the same means of acquiring a knowledge of God as men in other ages and eras have enjoyed? Why should they not? Who can answer the question? Who can solve the problem? Who can tell why these things should not exist today, as much as in any other day? If God is God and men are men, if God has a design in relation to the earth on which we live, and in relation to the eternities that are to come; if men have had a knowledge of God in days past, why not in this day? What good reason is there why it should

not be so? Say some—"Oh, we are so enlightened and intelligent now. In former ages, when the people were degraded and in darkness, it was necessary that he should communicate intelligence to the human family; but we live in the blaze of Gospel day, in an age of light and intelligence." Perhaps we do; I rather doubt it. I have a great many misgivings about the intelligence that men boast so much of in this enlightened day. There were men in those dark ages who could commune with God, and who, by the power of faith, could draw aside the curtain of eternity and gaze upon the invisible world. There were men who could tell the destiny of the human family, and the events which would transpire throughout every subsequent period of time until the final winding-up scene. There were men who could gaze upon the face of God, have the ministering of angels, and unfold the future destinies of the world. If those were dark ages I pray God to give me a little darkness, and deliver me from the light and intelligence that prevail in our day; for as a rational, intelligent, immortal being who has to do with time and eternity, I consider it one of the greatest acquirements for men to become acquainted with their God and with their future destiny. These are my thoughts and reflections in relation to these matters.

Life and immortality, we are told, were brought to light by the Gospel. And how is that? Why, it is a very simple thing, a very simple thing indeed. When Jesus was upon the earth he, we are told, came to introduce the Gospel. He appeared on this continent as on the continent of Asia for that purpose; and in so doing he made known unto men certain principles