live and to enjoy, or to endure all that
his providences bring forth upon the
earth, that they may have an experience,
that they may be prepared for another
change. These changes are taking place
continually, and have been from the be-

inning. In the vegetable and in the min-
eral kingdoms, as well as in the animal
kingdom, these changes are continually
going on. Man comes on to this stage
of action, and he is continually undergo-
ing a change until the time of his depar-
ture. He comes here—he knows not how.

We know we are here; but who is it un-
derstands how we came, and the design
and purpose of our Heavenly Father in
sending us here? Here is the mystery to
the Christian and scientific world; they
do not understand it. "Would that we
could" say the inhabitants of the earth,
and especially those who believe on the
Lord Jesus Christ. "How glad I should
be to know where Jesus lives!" "How glad
I should be to know whether I am going
to him when I leave this world! But it
is a mystery." Why should it be a mys-
tery? Because the curtain is shut down
before us, and the vision of our minds
is closed up for a trial for us, for us to
prove ourselves, and to show whether,
while passing through darkness and af-
fliction, in ignorance and with clouds of
unbelief over us, after being made ac-
quainted with the things of God, we will
persevere and be firm to our faith, and so
prove ourselves worthy to receive a glori-

ous resurrection, a change to a more ex-
alted state of being than we can possess
and enjoy here on this earth.

We are made expressly to dwell
with those who continue to learn,
and who receive knowledge on knowl-
edge, wisdom on wisdom; we be-
long to the family of heaven. I am
looking now upon a body of divinity.

Every face that I see sheds forth a cer-
tain amount of the divinity I worship—
my Father in heaven. Here we are, we
are God's children, and we are brought
forth to give us an experience, that we
may know good from evil, light from
darkness; that we may know how to
serve God; that we may know why and
wherefore we should refuse the evil and
choose the good. I ask the philosophers—
and I think it is probable there are some
here today—how do you prove facts? By
their contrast. How do you know this
or that? By its contrast. We know
and prove things by their opposite; we
understand the evil because the good
is present with us, and the Lord sends
forth his intelligent children on the face
of the earth to prove whether they are
worthy to dwell with him in eternity.

How frequently the question arises
in the minds of the people—"I wish I
knew where I was going!" Can you find
out? Well, you will go into the spirit
world, where brother Thomas now is.
He has now entered upon a higher state
of being, that is, his spirit has, than
when in this body. "Why cannot I see
him? Why cannot I converse with his
spirit? I wish I could see my husband
or my father and converse with him!" It
is not reasonable that you should, it is
not right that you should; perhaps you
would miss the very object of your pur-
suit if you had this privilege, and there
would not be the same trial of faith to
exercise you, not so severe a path of af-
fliction for you to walk in, not so great
a battle to fight, nor so great a victory
to win, and you would miss the very ob-
ject you are in pursuit of. It is right just
as it is, that this veil should be closed
down; that we do not see God, that we
do not see angels, that we do not con-
verse with them except through strict