

question or contend with geologists or modern scientists as to the duration of these periods. It is a fact that the earth exists, and that it has its sphere in which it moves, and that it is appointed for the abode of man, and that we are here, and the fathers have told us we have descended from the Gods. And that when God said to his associates, let us make man in our image, after our likeness, he was not alone. And as Paul said, "there be gods many and lords many," but so far as we are concerned, there is given unto us one God, even the Father of our Lord Jesus Christ. And it matters not how many more, nor where they are located, nor what might be the extent of their power and dominion. We cannot comprehend it, we are mere infants, comparatively speaking, our ideas just beginning to learn how to shoot; we are striving to grasp the little within our reach, and we find we can but grasp a little; and it is in vain to attempt to look back to the beginning, if there is any, or to look forward to the end, if there is an end. But we are taught that the works of God are one eternal round, and there is neither beginning nor end.

We may jocosely ask ourselves the question, Which was first the goose or the egg? And again, Does the pumpkin produce the seed, or does the seed produce the pumpkin? You can answer the question just as you please, either in the affirmative or negative, and either or both would be, in one sense, correct. But say you, "That is not enough for us, we want to know where and how the first pumpkin was produced." That is something we cannot tell, nor any other mortal being; you might just as well ask, when the last pumpkin will be produced. It is something that is absolutely incomprehensible, because there is neither beginning nor

end, it is beyond the reach of human ken. But we accept the effect; we are here; the creation is a reality. We see a variety of solid rocks, and ask, How are they formed? Geologists undertake to tell us, and they refer us to the Book of Nature. But they are like other schoolchildren; they make a great many mistakes in reading. What they read correctly is correct; what they read incorrectly is incorrect. "It is as it is, and it can't be any tisser." And it is folly for geologists, or any other class of scientists, to assume that they know it all, or that they have read the Book of Nature from beginning to end, and comprehend it through and through.

Mr. Darwin, and a kindred school of modern philosophers, would fain try to impress upon us their theory of evolutions, and would have us believe we are descendants from, and only a little in advance of our ancestor, the monkey; and that other inferior grades of animals are aspiring to become monkeys; they fail to demonstrate their theories, simply because they are not demonstrateable.

We see an endless variety in the creations before us, variety in every species of animal life, and in every species of the vegetable kingdom, and the same may be said of the heavenly bodies. And so far as man is concerned, though evidently of a common origin, yet the variety is almost as great as the number of individuals; and though the general features of the face are substantially the same, yet that variety is so great that no two can be found exactly in every respect alike. No mother that has produced from her womb twins, however near they may approach each other, was ever at a loss to discern some difference by which one could be distinguished from the other. Nor even in the vegetable kingdom can we find this law of endless variety violated, nor