

as revealed unto them, alike, whether they were things pertaining to the living, or the dead, or to the various kingdoms that exist in the eternal worlds, teſtial, terreſtrial or celeſtial as the caſe might be, and as it may have been revealed unto them; but no man in any age of the world has underſtood anything pertaining to God and godlineſs only as it has been revealed unto him by the Lord. “For what man knoweth the things of a man, ſave by the ſpirit of a man which is in him? even ſo the things of God knoweth no man, but by the Spirit of God.” And hence it is impoſſible under certain circumſtances, for mankind to judge correctly of theſe principles. For although the Lord has given unto every man a portion of his Spirit to profit withal, no matter who he may be, or what clime he may live in, yet at the ſame time, if he does not improve upon this manifeſtation of the Spirit of God, and cultivate correct principles, it would be impoſſible for him to comprehend the things of God.

Jeſus, when upon the earth, ſaid, “My ſheep hear my voice, and know me and follow me; but a ſtranger will they not follow, for they know not the voice of a ſtranger.” It may appear ſingular, and it does to the minds of many when they reflect upon the various diſpenſations of God to man, and the poſition that the various nations of the earth have occupied in the different ages of time. All men have knowledge, more or leſs, and feel a reverence for the Divine Being, which is manifeſted in various terms of worſhip. But there are few men, comparatively, who have underſtood correctly the relationship, that exiſts between God and man. Such has been the power of the adverſary, and ſo profound has been the darkneſs of the human mind, and ſo great the diſparity between God and his crea-

tures here upon the earth, that the light, effulgence, glory and intelligence that exiſts with him and with thoſe by whom he is ſurrounded, has been little underſtood by man upon the earth, groveling in the miſt of darkneſs, weakneſs and imperfections. Combating continually with evil and with the powers of the adverſary it ſeems almoſt impoſſible for man to foſter and maintain theſe high aſpirations and feelings which the goſpel alone can inſpire, placing man in his true poſition before God, and cauſing his anticipations and hopes to aſcend to thoſe high, magnificent and glorious principles that exiſt in the boſom of God, and in the boſom of thoſe intelligences with whom he is ſurrounded. Nothing but light and revelation, nothing ſave the manifeſtations of the Spirit of God, nothing but communication from him can bring man into relationship with him. It is impoſſible. And hence the theories, wild notions, erratic views and peculiar feelings that prevail among men, yes, among the wiſeſt of men—among ſtateſmen, and kings, and emperors, and potentates, and governors, and rulers, as well as among divines, prieſts and people; and how different the ſentiment! How widely apart are the religious beliefs, forms of worſhip and ordinances of all of them! What peculiar darkneſs is manifeſted in relation to theſe things, in comparison to many other things with which we are acquainted!

When we talk about practical matters of fact, the laws of nature and of matter, the motions of this and other planets; or when we reflect upon the various organizations of matter, and of man, and of the brute creation, we ſee and comprehend in part concerning the laws by which they are governed. And although we may ſpeak in different languages, yet at the ſame time we