

arrive, in a great measure, at the same conclusions in regard to most of these prominent facts; we agree in regard to these matters. But when we come to Jesus and God, we are altogether dissimilar. What is the matter? We do not comprehend the law, we have not been taught by the same rules, the principles of instruction are not within our reach, we wander in the dark and act foolishly and ignorantly in relation to these matters. But if we were taught in these schools as we are taught in the schools of science, and art, and literature, we could comprehend things alike; and not until we have a teacher, not until we have those who are competent to teach, who understand the laws of life and the principles of salvation, can we, no matter what our intelligence otherwise may be. Until then we shall have to grope in the dark, live in the dark, and when we leave this world we must, according to the saying of an eminent philosopher, "take a leap in the dark." We comprehend nothing of our origin, of the object of our existence, or of our destiny; neither can we comprehend it unless God reveals it.

He has, as before stated, in different ages of time manifested his will to certain individuals, and he has sent them forth to make known his will to the human family. And they declare certain principles, simple in themselves, yet emanating from God, which are calculated to enlighten, to impart intelligence; to bring him into relationship with the Almighty, to give him a knowledge of God, of the Savior, of his own being and the object of God in creating the earth and man upon it, and also of the destiny of the earth, the world in which we live, and all its inhabitants.

These things, however, are almost too simple for the human mind, mystified and befogged by false theo-

ries and notions; they are almost too simple for them to bow unto. What is it? Jesus said to his disciples in former times, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." He gave unto them power to lay their hands upon believers and impart to them the Holy Ghost, which placed them in communion with God, and whose faith, as we are told, "entered within the veil, whither Christ their forerunner had gone." And still the words that these men preached, as Jesus himself expresses it in referring to the same thing, were not his own, but the Father that dwelt in him; he did the works. And we are told that when those ancient men of God preached, their words went with power and with much assurance, and the Spirit of God and with the Holy Ghost, to the convincing of those who desired to know the truth and be governed thereby. What was the result? This confusion heretofore existing among them departed; they were no longer split up into sects and parties, but, they had "one Lord, one faith, one baptism, and one God, the Father; of whom are all things;" precisely the same as we have in all the works of nature, in all organized matter. There are certain eternal, unalterable, unchangeable laws by which it is governed; and no chemist or philosopher can change these laws; they are eternal, inexorable, and always produce the same results.

We think these things correct upon natural principles; why not in regard to these higher principles which God has revealed to the human family? We read of men in former times who said they gazed upon the Lord; they saw him, and his train filled the Temple. But says one, "I do not believe it." Who cares whether you