

pleasing about such reflections, but at the same time there is something very foolish. I do not know how or upon what principle we are to get beyond the bounds of time and space; it is beyond my comprehension, and I very much question whether the person who wrote it could; in fact I know he could not. We sing sometimes, too, about "singing ourselves away to everlasting bliss." What is this and where is it? How shall we enjoy it and under what circumstances? Certainly those who talk about these things display no intelligence. We can never comprehend anything about these things but by the revelations of God either made directly to us or to us through others.

Now we Latter-day Saints are indebted—I was going to say to Joseph Smith, for what knowledge we have; but this would not be strictly true, for we are not indebted to him or any other man for the knowledge we possess; we are indebted to the Lord, and the Prophet Joseph was made use of by him as the medium to reveal, in the midst of the chaotic mass that existed in the world, the principles of life, light and intelligence and the laws by which the Gods are governed in the eternal worlds, to teach us what course we should pursue, that we might act wisely, prudently and intelligently, and comprehend the position we occupy here upon the earth, and the relationship that subsists between man and his Maker, and that we might understand things pertaining to the future as well as things pertaining to the present. And the religion we have had unfolded to us is to prepare us to take part in these things both in this world and the world to come; to teach us how to approach our Maker and to get further knowledge of his laws and

the principles of truth that have been revealed to us. The world generally treats these things very lightly. The reason is they do not comprehend them, and therein lies the difficulty. And we only know them in part and see them in part and comprehend them in part; but without communion with the Almighty we certainly should not have understood anything at all about these things. There is something very peculiar in the world and we as well as others are sometimes apt to be quite narrow and contracted in our ideas pertaining to the world in which we live and the people with whom we are surrounded. We are told that "the manifestation of the Spirit is given to every man to profit withal." And I would state further that all true intelligence which men possess in regard to the laws, nature and their operations, as well as any moral, scientific or philosophical ideas we may form that are correct proceed from the same source, whether acknowledged by men or not. And furthermore, whatever correct religious ideas that the world possess in relation to the future state, proceed from that portion of the Spirit that is given to every man to profit withal—not unto us only, but to every man, and to the influence of that Spirit all men are indebted for the degree of honor and integrity that exists among men. It is true there is very little comparatively, but for the amount there is they are indebted to God just as much as we are. The Apostle Paul, on a certain occasion, said that God had not left himself without witness. This is a general principle that exists everywhere and among all mankind. But there is another principle which is separate and distinct from that, and that is the principle that brings men into closer communion