

**HOW TO FIND OUT GOD—HOW MAN MAY KNOW
HIMSELF—NECESSITY OF DIVINE REVELATION—HOW
AND BY WHAT MEANS RECEIVED—TESTIMONY OF THE
LATTER-DAY SAINTS—THE NATURE AND ORIGIN OF
MAN—HIS MORTAL EXPERIENCE AND ITS
PURPOSE—THE FATE OF THE WICKED—THE LOT OF THE
RIGHTEOUS—ETERNAL LIFE AND HOW IT MAY BE
ATTAINED.**

DISCOURSE BY ELDER CHAS. W. PENROSE, DELIVERED IN THE TABERNACLE, SALT LAKE
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It is written in the Scriptures, that "man by searching cannot find out God;" and the experience of all ages has proven the truth of this. We are living in an age of great intelligence, at a time when the wise things which have been said and written by sage, philosopher, and prophet centuries ago can be read and reflected upon; and when men can bring to bear their own researches, their own experience and the facilities which they have for gaining information, upon the investigation of the subject of Deity; yet, we find that people who now live are as much at sea in regard to this matter as any people who lived in former times. If we take up the works of the wise men who live upon the earth in our times and read their remarks concerning God, we are forced to the conclusion that they, like the people for whom they write, know little or nothing of the subject upon which they touch.

Many years ago certain divines of the Church of England, chosen for the purpose, endeavored to formulate a creed in which they tried to

explain to the people what God is. And after making a number of very contradictory and foolish assertions, they came to the conclusion that God is "incomprehensible." Man, by searching cannot find out God, the only way whereby man can come to the knowledge of God is by communication from God, and if the people receive what he does communicate they may find out clearly and truthfully what he is, and what are his designs and purposes in relation to them.

"Man know thyself," is another saying; not in the Holy Scriptures, but just as good as though it were. Man cannot know himself, cannot comprehend himself any more than he can comprehend Deity by his own reflections. Unless the Creator who made him, and who comprehends what he was made for reveals it to him, he cannot comprehend even his own being. Who is there that understands the nature of that intelligent spirit which inhabits the tabernacle of man? A good surgeon can take the human body and dissect it; point out its various parts