

glorious hope. But if we could all the time see, and realize, and understand our true position before God, our minds would be continually on the stretch after the things of God, and we should be seeking to know all the day long what we could do to promote the happiness and salvation of the world; what we could do to honor our calling—to honor the Priesthood of the Son of God, and what to do to honor our God, and to improve the remaining time we have upon the earth, and the energies of our bodies, for the accomplishment of His purposes, for the rolling forth of His kingdom, for the advancement of His designs, that when we stand before Him He may say to us—"Well done, thou good and faithful servant, enter into the joy of thy Lord; thou has been faithful over a few things, I will make thee ruler over many things."

These would be our feelings, and no doubt this is what we came into the world for. I know of no other object, no other design, that God had in view in sending us here. We came forth from our Father in heaven, having the privilege of taking bodies in this world. What for? That our bodies and spirits together might accomplish the will of our heavenly Father, and find their way back again into His presence; that while we are upon the earth, we might be governed by His wisdom, by the intelligence and revelations that flow from Him; that He might be a guide and dictator of our steps while we sojourn here; and that we might fill up the measure of our creation in honor to ourselves, in honor to our progenitors, and in honor to our posterity; and finally, find our way back into the presence of God, having accomplished the object for which we came into the world, having filled up the measure of our creation, having obtained honor to ourselves, honor for our posterity and for our progenitors, and become an honor to

God our heavenly Father, by walking humbly before Him, fulfilling His laws, and accomplishing this the object of our creation.

I say, as I said before, if we understood ourselves aright, this would be our main object; but we know in part, and see in part, and comprehend in part; and many of the things of God are hid from our view, both things that are past, things that are present, and things that are to come. Hence the world in general sit in judgment upon the actions of God that are passing among them, they make use of the weak judgment that God has given them to scan the designs of God, to unravel the mysteries that are past, and things that are still hid, forgetting that no man knows the things of God but by the Spirit of God; forgetting that the wisdom of this world is foolishness with God; forgetting that no man in and of himself is competent to unravel the designs and know the purposes of Jehovah, whether in relation to the past, present, or future; and hence, forgetting this, they fall into all kinds of blunders; they blunder over things that are contained in the Scriptures, some of which are a representation of the follies and weaknesses of men, and some of them perhaps may be the wisdom and intelligence of God, that are as far above their wisdom and intelligence as the heavens are above the earth. How often have I heard individuals, for instance, exclaiming against the harshness, the cruelty, and tyranny of God in destroying the antediluvians, the people of Sodom and Gomorrah, and other cities and places, and against other judgments and cruelties that befell the people. How little do such persons understand about it. According to their own systems of philosophy, they would act precisely upon the same principles if they only understood the principles He acted upon; whereas in ignorance of them they think it cruel indeed for God to de-