

plenitude of His mercy and goodness He has restored the Holy Priesthood, and placed us in communication with Himself; that he has taught us not only how to pray but how to approach unto him for the forgiveness of our sins, for the reception of the Holy Ghost, for instruction and guidance in relation to all matters pertaining to our fathers, relative to this world and to the world that is to come, we certainly have great cause of gratitude to our Heavenly Father for the many mercies and blessings He has conferred upon us. Wherever we turn our attention we can find cause of gratitude to our Heavenly Father for the blessings that we enjoy, and we can truly say, as was said by a certain person of old, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." The Lord has revealed unto us the principles of eternal truth, so "That" (unlike the world) "we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." But our feet are established upon the rock of eternal truth which has been revealed from the heavens, for the benefit, blessing, and exaltation of the human family, in time and in eternity. How very different is our position in relation to this from what it was before we heard the Gospel. Then we were surrounded with ten thousand influences, notions, and ideas which might be right, or which might be wrong; we had no test, no rule, no principle whereby to guide our lives or our conduct; we could not find any person on the earth that knew anything about the principles of eternity; we never heard anything further than opinion before we embraced this doctrine; we had the opinion of commentators, of divines, philosophers, and politicians, nothing but

opinion without certainty to guide our erring feet. We were desirous, perhaps as much so as we are today, to do right, we were perhaps as zealous then as we are now in pursuing the course that we thought might be satisfactory to our Heavenly Father; but we knew not what would please Him. The world of mankind today are just in the position that we were then in, they have no more certainty, evidence, or knowledge than we had before we embraced the principles of eternal truth—and, in fact, the truth does not exist in the world, or, if it does exist, it is unknown to the men of the world; they are unable to discern between truth and error, light and darkness, between the things of God and the things of man.

The Lord has revealed to us the principles of eternal life. It is not a matter of mere thought, of mere opinion; our principles are not ideal, but they are facts, not notions; they are truths, not opinions; they are certainties—things that we know and comprehend for ourselves. Nothing can be more forcible, nothing can be a stronger evidence, if we want any evidence, than the testimony or evidence which the Lord has communicated unto us individually.

Paul said when he was speaking to the people, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God." Again, "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." Every person who