

supplicated God, the invisible God, through this kind of sensuous representation. The people at the present day have a rather more spiritual and refined idea of Deity than was entertained anciently. They attach more importance to faith in the Savior and his works than men did anciently; still we find the same disposition existing in the human mind generally as that which existed formerly. Men, naturally, do not like God; they want to be free to follow their own inclinations and to be unrestrained in regard to religious ideas and notions; hence they make religion, as the ancients made gods, to suit their own views; and it is very difficult for such men to understand the things pertaining to the kingdom of God.

In these days men study and take great pleasure in the arts and sciences, law, medicine, politics, war, mechanism; and certain kinds of divinity, particularly if they are paying institutions, are studied. Anything that comes within the reach of their natural senses; but beyond this they do not trouble themselves. They would like, it is true, to go to heaven when they die; but what that heaven is, or what the God is they worship, where he resides, or what kind of enjoyment they will have they know nothing; and care as little. They consider that we are fools because we entertain ideas different from theirs. If you examine their wisdom, however, it does not amount to so much as they would represent. The men of this world do not know a great deal, and what they do understand, if traced to its source, is found to consist of certain laws or principles of nature, and pertains to the organization of this earth, its elements, forces, products, and inhabitants. A surgeon, for instance, is said to be a very intelligent man

when he becomes acquainted with anatomy of the human system, can point out the configuration of the bones and describe the motion and power of the muscles; when he can designate the various arteries, veins, and nerves, and understands the circulation of the blood through the human system; the action and operation of the lungs, heart, eye, ear, nose, mouth, and other portions of the human body. Men write about these things, and set themselves down as very intelligent beings, and so they are. The human system is a beautiful machine, a wonderful piece of mechanism; but whence our boast? Who organized this human system? Did man? Or can man do it? What does man discover? Why, simply the formation of a machine, a species of mechanism that has been organized by the Deity, that is all. And all the intelligence he displays is simply the investigation and discovery of something that God has made. Some men will study botany, and a very beautiful study it is; but because they can classify herbs and plants, and call them by name, or further, because they understand their nature, and can tell the various medicinal and other properties of herbs, plants, shrubs, flowers, and trees, are they to be considered profoundly learned? Who organized these plants and gave them powers of reproduction that they might perpetuate themselves on the earth? And who placed those powers and properties within them? Why the great God, it was not man; there is not a man breathing today that has the power to make the least flower, shrub, or plant that grows, or even a leaf or a blade of grass. And yet we see men strutting about and boasting of their intelligence, when all the wisdom they possess amounts to no more than the discovery of certain laws or properties created by