

ever entered into the heart of man. We are taught all principles that are interwoven with the interest, peace and happiness of society here, and that will prepare us for associations with God in the eternal worlds.

We have here our Schools of the Prophets, in which we are taught how to manage our temporal affairs and how to avoid the snares that exist in the world; whom to deal with and whom to let alone; how to raise stock, how to cultivate our farms, and how to conduct all the affairs incident to human existence. We are also taught about God and eternity; about our associations before we came here, our relationship to God at the present time, the destiny of this and other worlds and everything pertaining to this life and that which is to come.

The fact is the Gospel of Christ embraces all truth. It found us, when first revealed, ignorant, dark, benighted, besotted, depraved, corrupted, and degenerated, ignorant of God and of almost every true principle. It is humiliating to reflect that, after all our boasted intelligence and knowledge of collect principles, government, morals and religion, we should be found so weak, ignorant, degraded, and debased. It is humiliating in the highest degree to reflect, that, after all the boasted intelligence of men, we can scarcely find one true principle in existence. Men say, "we have been taught good morals." To a certain extent good morals are taught, but even their teachers did not know them correctly; they exist in most instances in principle only, and not in practice. They think they have had some tolerably good religion, but their religion is little better than that of the ancient heathens who used to bow down to sticks and stones. What knowledge do men possess of God? None what-

ever. The most intelligent among the most enlightened nations of the earth, when you come to scan their ideas, what are they? A God without body, parts, and passions. And this is the God they worship and adore, a being that exists everywhere and yet is nowhere, no personal presence or associations. I remember a Jew coming to me once to talk to me on this subject. He was a very learned man. Among other things he was almost afraid to mention the name of Deity; but he spoke of Him as being everywhere, but as having no personal presence. He could not conceive the idea of a being having an existence like a man, and having a body, parts and passions, and yet at the same time being felt everywhere. I said, "here is a candle, is there not?" "Yes." "Is that light connected with that candle?" "Yes." "Has that a stationary and positive existence there?" "Yes." "What is this light all around here, it emanates from that candle, does it not?" "Yes." Then why can't God exist on the same principle as that candle, or as the sun and other things exist? But yet that is the acme of perfection, the sum total of the intelligence of the nations of the earth in relation to the being of a God. They have no ideas of Him. How can they have? They have been without revelation. He has not communicated His will nor revealed Himself to them; then how can they have any ideas of that of which they have had no opportunity of obtaining knowledge? It is impossible. Faith, we are told, comes by hearing, and hearing by the word of God. And how can they hear without a preacher, and how can he preach except he be sent? And as they had nobody sent among them by God to communicate His will, they were all ignorant together. We were part of them; we were dug