

dictates of Jehovah; the aspiration of every heart will be, "O, God, thou that rulest in the heavens; O thou Supreme Governor of the universe, that created all things and controls all things, impart to me a small moiety of Thy wisdom! Inspire me with a little of that intelligence that dwells in Thy bosom! Give me a little of Thy Holy Spirit, that I may comprehend Thee and Thy laws, and walk in obedience to Thy commands!" This will be the feeling of that individual. "O God, teach me the paths of life and then give power to walk in them!"

Jesus told them they should have the Holy Ghost, the Comforter; the Spirit should bring things past to their remembrance, it should enable them to comprehend something about the world and why it was organized and by whom; why man was placed upon it; what the position of the human family is in relation to the present, past and future; find out what God's dealings had been with the human family in ages gone and past, and His designs in relation to the world. Then it should unfold things to come, it should draw back the curtain of futurity and by the inspiration and intelligence of that Spirit which proceeds from God, it should grasp the future. It should comprehend the destiny of the human family, and by the revelations which God should communicate, make known the life to come in the eternal worlds. This is the kind of thing that the everlasting Gospel communicates, and it is the revelation of God to man. But the world, as I said before, know not the things of God, and they cannot comprehend them.

I have had it asked me by philosophers, "Is this the only way you propose to ameliorate the condition of the human family—faith in the

Lord Jesus Christ, baptism for the remission of sins and the laying on of hands for the reception of the Holy Ghost?" Yes, that is God's way of doing it; that is the way He has pointed out. I remember, on one occasion, being in the city of Paris, and a gentleman came to me to inquire concerning the Gospel. He was associated with a system of socialism, very common in France, called Icarianism. A company of them went to Nauvoo after we left. This gentleman was a philosopher, and the society was trying to carry out its philosophy in France, and they aimed to bring about the Millennium. They never prayed to God, they were going to do it by human intelligence. This gentleman, whose name was Krolikrosky, called upon me, when after a lengthy conversation on the principles of our faith, said he, referring to faith, repentance, baptism and the laying on of hands for the reception of the Holy Ghost, the first principles of our Gospel: "Is this all you propose to ameliorate the condition of the world?" "Yes." He answered, "I hope you will succeed, but I am afraid you will not." "Permit me," I said, "to draw your attention to one or two things. I am a religionist." "Yes." "I profess to have had revelation from God; you do not." "That is so," said he. "You have sent out to Nauvoo a number of your most intellectual men, well provided with means of every kind and with talent of the first order. Now what is the result? They have gone to a place that we have deserted; they found houses built, gardens and farms enclosed, nothing to do but to take possession of them?" "Yes. They found buildings of all kinds, public and private, in which they could live and congregate." "Yes. Was there ever a people better situated in regard to