

not stand still. We see it fall and we see all terrestrial bodies fall to the surface of the earth, but we cannot tell why this is so. The cause, however, is light, but how that light operates we do not know.

We see the sun shine, and we know that it illuminates the face of this world and of many other worlds. Its light proceeds forth from that center and radiates to immense distances. We see all this, but what connection is there between this and the understanding or light that is in man, that assists him in his power of thought and motion? What connection is there between the shining of that light and the light that is within us? We do not know, and yet God has said that the light which proceeds forth from these heavenly bodies is the same light that quickens the understanding of man and that gives life to all things. We do not understand all these things which God has spoken and given. For instance we see a candle set on a table; we apply a match to that, and immediately there is light where before existed darkness. Chemists tell us that this is a chemical operation; that the light proceeds not from the tallow, but from a principle called oxygen—a certain portion of the atmospheric air which we breathe; that that principle has a great tendency to unite with the materials of the candle, and in so doing it gives out its light. But how this light is produced and sustained by a combination of the elements of the candle and the oxygen of the atmosphere we do not know, only we know that it is the power of God, we know that it is the light which is in all things. But what I term knowledge, and what we should all term knowledge, is to understand not only the phenomena but the cause of these things. We endeavor to distinguish between the natural

and the spiritual light, but is there any such thing as drawing a line of distinction between the two? Who can do it? Where is the man or philosopher that can tell the distinction, and where one ends and the other begins? They cannot do it. If we take the revelation which God has given we learn that there is no difference; it is the same light that produces both effects, and the light which darts along the electric wire is the same as that which comes from the distant bodies of the universe, only it has a different name, and operates a little differently. The time will come when the Latter-day Saints, if faithful, will have an understanding of all these things. We have made a commencement in the right channel; we have placed ourselves in an attitude to learn the first principles in this great, divine university called the kingdom of God. God has given us his Holy Spirit, which is the commencement of knowledge, light and intelligence. But unless we walk according to the light and the mind of that Spirit, wherein are we benefited? We are not benefited at all. "If my words abide in you," says Jesus, "you shall ask whatever you will, and it shall be given unto you." This promise is given unto every Latter-day Saint. The Book of Mormon, however, qualifies this saying a little. It says, "Whatsoever we ask in faith, which is right, believing that we shall receive, it shall be given unto us." These words—"which is right"—greatly qualify the promise. The Lord has not bound himself by promise to give to the children of men whatsoever they ask for, unless it is absolutely right that they should ask for that thing. If what we ask for in faith is right, then he is bound.

This puts me in mind of a passage in the revelations contained in the