

the living and the dead; it unfolds to us principles pertaining to futurity; in fact, according to the saying of one of the old disciples, it "brings life and immortality to light," brings us into relationship with God, and prepares us for an exaltation in the eternal world. There is something grand, profound and intellectual associated with the principles of the Gospel as it stands connected with the salvation and exaltation of man. A man in search of truth has no peculiar system to sustain, no peculiar dogma to defend or theory to uphold; he embraces all truth, and that truth, like the sun in the firmament, shines forth and spreads its effulgent rays over all creation, and if men will divest themselves of bias and prejudice, and prayerfully and conscientiously search after truth, they will find it wherever they turn their attention. But in regard to the leading principles of the Gospel, there are some distinctive features connected therewith, which, like all the laws of nature and of nature's God, require implicit obedience and compliance therewith in order to insure a realization of the results which flow therefrom. The earth on which we live, the matter of which it is composed, the elements with which we are surrounded, as well as the planetary system, have certain inscrutable, eternal, unchangeable laws connected with them that cannot be departed from.

We talk sometimes about the great discoveries men have made connected with electricity, steam, light and its properties, and a variety of other principles that exist in nature; all those principles are governed by certain specific laws, which are immutable and unchangeable; and all of the great discoveries which men have made, have only developed certain properties that have always

existed. They have not created anything, and their discoveries are nothing particularly worth boasting of. A child, in its infancy, possesses certain reasoning faculties, but they are only developed by a long course of training and experience. It possesses arms, legs, feet, a head and body, eyes, ears, nose, &c., but it is unconscious of this; by and by, when its reasoning faculties begin to be developed, it discovers that it has hands. It had them before, but it did not know it. It is a good deal so with us and the generations which have preceded us—we live, and have lived in a world in which from the beginning there have existed principles, organisms and systems—all that are now known or that ever will be discovered, but we have been ignorant of them, and only become aware of their existence by what is called the progress of science and the discoveries of scientific and ingenious men. And as earthly things are governed and controlled by unchanging laws, so it is with heavenly things. In optics certain lenses are needed for the reception and refraction of light; in chemistry a certain combination of elements is necessary to produce magnetism or electricity, and you may have these elements ever so perfect, and without the wire you cannot use them to convey intelligence; and you may have the wire without the necessary combination of chemical elements, and the result is the same. I have a watch; if I wind it up it will tell the time, if I neglect to do that it will stop. You have your steam engine, if you shut up the valve you turn off the steam, and it ceases to move. You have a water wheel possessing certain power, but turn off the water from that wheel and its power ceases. It is just so in regard to all the operations of nature—they are governed