

live and to enjoy, or to endure all that his providences bring forth upon the earth, that they may have an experience, that they may be prepared for another change. These changes are taking place continually, and have been from the beginning. In the vegetable and in the mineral kingdoms, as well as in the animal kingdom, these changes are continually going on. Man comes on to this stage of action, and he is continually undergoing a change until the time of his departure. He comes here—he knows not how. We know we are here; but who is it understands how we came, and the design and purpose of our Heavenly Father in sending us here? Here is the mystery to the Christian and scientific world; they do not understand it. "Would that we could" say the inhabitants of the earth, and especially those who believe on the Lord Jesus Christ. "How glad I should be to know where Jesus lives!" "How glad I should be to know whether I am going to him when I leave this world! But it is a mystery." Why should it be a mystery? Because the curtain is shut down before us, and the vision of our minds is closed up for a trial for us, for us to prove ourselves, and to show whether, while passing through darkness and affliction, in ignorance and with clouds of unbelief over us, after being made acquainted with the things of God, we will persevere and be firm to our faith, and so prove ourselves worthy to receive a glorious resurrection, a change to a more exalted state of being than we can possess and enjoy here on this earth.

We are made expressly to dwell with those who continue to learn, and who receive knowledge on knowledge, wisdom on wisdom; we belong to the family of heaven. I am looking now upon a body of divinity.

Every face that I see sheds forth a certain amount of the divinity I worship—my Father in heaven. Here we are, we are God's children, and we are brought forth to give us an experience, that we may know good from evil, light from darkness; that we may know how to serve God; that we may know why and wherefore we should refuse the evil and choose the good. I ask the philosophers—and I think it is probable there are some here today—how do you prove facts? By their contrast. How do you know this or that? By its contrast. We know and prove things by their opposite; we understand the evil because the good is present with us, and the Lord sends forth his intelligent children on the face of the earth to prove whether they are worthy to dwell with him in eternity.

How frequently the question arises in the minds of the people—"I wish I knew where I was going!" Can you find out? Well, you will go into the spirit world, where brother Thomas now is. He has now entered upon a higher state of being, that is, his spirit has, than when in this body. "Why cannot I see him? Why cannot I converse with his spirit? I wish I could see my husband or my father and converse with him!" It is not reasonable that you should, it is not right that you should; perhaps you would miss the very object of your pursuit if you had this privilege, and there would not be the same trial of faith to exercise you, not so severe a path of affliction for you to walk in, not so great a battle to fight, nor so great a victory to win, and you would miss the very object you are in pursuit of. It is right just as it is, that this veil should be closed down; that we do not see God, that we do not see angels, that we do not converse with them except through strict