

as revealed unto them, alike, whether they were things pertaining to the living, or the dead, or to the various kingdoms that exist in the eternal worlds, telectual, terrestrial or celestial as the case might be, and as it may have been revealed unto them; but no man in any age of the world has understood anything pertaining to God and godliness only as it has been revealed unto him by the Lord. "For what man knoweth the things of a man, save by the spirit of a man which is in him? even so the things of God knoweth no man, but by the Spirit of God." And hence it is impossible under certain circumstances, for mankind to judge correctly of these principles. For although the Lord has given unto every man a portion of his Spirit to profit withal, no matter who he may be, or what clime he may live in, yet at the same time, if he does not improve upon this manifestation of the Spirit of God, and cultivate correct principles, it would be impossible for him to comprehend the things of God.

Jesus, when upon the earth, said, "My sheep hear my voice, and know me and follow me; but a stranger will they not follow, for they know not the voice of a stranger." It may appear singular, and it does to the minds of many when they reflect upon the various dispensations of God to man, and the position that the various nations of the earth have occupied in the different ages of time. All men have knowledge, more or less, and feel a reverence for the Divine Being, which is manifested in various terms of worship. But there are few men, comparatively, who have understood correctly the relationship, that exists between God and man. Such has been the power of the adversary, and so profound has been the darkness of the human mind, and so great the disparity between God and his crea-

tures here upon the earth, that the light, effulgence, glory and intelligence that exists with him and with those by whom he is surrounded, has been little understood by man upon the earth, groveling in the midst of darkness, weakness and imperfections. Combating continually with evil and with the powers of the adversary it seems almost impossible for man to foster and maintain these high aspirations and feelings which the gospel alone can inspire, placing man in his true position before God, and causing his anticipations and hopes to ascend to those high, magnificent and glorious principles that exist in the bosom of God, and in the bosom of those intelligences with whom he is surrounded. Nothing but light and revelation, nothing save the manifestations of the Spirit of God, nothing but communication from him can bring man into relationship with him. It is impossible. And hence the theories, wild notions, erratic views and peculiar feelings that prevail among men, yes, among the wisest of men—among statesmen, and kings, and emperors, and potentates, and governors, and rulers, as well as among divines, priests and people; and how different the sentiment! How widely apart are the religious beliefs, forms of worship and ordinances of all of them! What peculiar darkness is manifested in relation to these things, in comparison to many other things with which we are acquainted!

When we talk about practical matters of fact, the laws of nature and of matter, the motions of this and other planets; or when we reflect upon the various organizations of matter, and of man, and of the brute creation, we see and comprehend in part concerning the laws by which they are governed. And although we may speak in different languages, yet at the same time we