

we see around us, so the Holy Ghost coming from God opens up and makes clear and plain the things of eternity, those things that are called spiritual, although they are all spiritual to our Heavenly Father. The things which we call natural and temporal are spiritual to Him, because He sees the essence of things, He comprehends them in their internal nature. All the elements of all things that exist are eternal, and "the things that are spiritual are eternal," and therefore it is all spiritual to God. We at the present time are creatures of time, and we see things that change. We do not comprehend their eternal nature. We do not comprehend their essence. We only see that which is on the surface, on the outside. But God looks into the internal nature of things as well as of men, and comprehends them. And the elements, both of that which is called natural and that which is spiritual, are all eternal, without beginning and without end. They are manipulated and changed and worked over, but they have no beginning in their essence, and they cannot have. No atom in nature can be destroyed. It never commenced to be; it will never cease to be. God looks upon things as they are, in their eternal nature, and therefore they are all eternal or spiritual to Him. But speaking after the manner of men we call things temporal and spiritual, natural and supernatural; yet after all when we come to comprehend them as they are, they are all material and all spiritual.

The inhabitants of the earth, as I have remarked, have been without any direct communication from God, and therefore they have been measurably in the dark. They have been able to read some of the books which were written by the servants

of God, who were inspired by Him in ancient times; but they have had no revelation for themselves. They can read what Isaiah said, or Jeremiah, or Peter, or Paul, or Luke, or other writers of the Old or New Testament; but they have had no personal revelation. The light which they have obtained is a borrowed light, like the light of the moon. They have been in a sort of moonlight or twinkling starlight. There have been a great many preachers who have claimed to be the servants of God, ministering among the people in Christendom; some in the ancient church called the Church of Rome, some in the Episcopal Church, some in the Methodist Church, others in the Baptist Church, and so on through all the various denominations that compose modern Christendom. No doubt many of them were good men, men who strove to the best of their ability, and the best of their knowledge to enlighten the minds of their fellow men. Some of them, perhaps, were mere hirelings, "preaching for hire, and divining for money;" but others were sincere in their hearts, sincere in their worship, sincere in the religion which they taught to others. But they had not a knowledge of the truth. They had a faith of some kind. They believed in certain principles. They believed in the things which they read in the Bible so far as they could comprehend them, but they had no positive knowledge in regard to the things which they believed in and which they taught. The men who were called the Reformers, who came out from the Church of Rome, and introduced a little more truth than the people previously had, and reformed several errors that were existing—were, some of them, most excellent men, and they performed