

we have the same interest to sustain, the same knowledge to gain, and the same fountain from which to draw that knowledge as those have who have gone from us for a season. It is our right, our privilege, and a duty that we owe to ourselves; to those with whom we stand connected by the ties of the Everlasting Covenant, as well as by all the relationship that binds us to each other as intelligent human beings, to continue our labor, and so labor that our efforts may be continually in the acquisition of that knowledge that is requisite to our salvation; for this comprises all that should interest us, by whatever name you may call it, or how many divisions or subdivisions you may make of it, and yet when all is considered in connection, the one part with the other constitutes but simply the salvation which we seek. That alone will render us happy; that alone is capable of accomplishing for us that, that is necessary to our peace and comfort here, and hereafter. We may perhaps think that there are many very nice distinctions which might be made between different things, as we may consider them, that may constitute in us, with us, or for us the means of happiness and comfort, and that one thing considered is one thing, and something else is salvation.

I do not know of anything that exists, as a means of happiness and comfort within our reach, or that can be made available, but that belongs to our salvation.

These things are so various and so numerous that we might fill up a short lifetime in recounting them, and still the sum of them would then lack much of being told; but the great business of our life should be to have them and enjoy them, and then, perchance, we should be able, to some small extent, to appreciate them, and our happiness, and comfort, and glory will be determined in its extent, and

defined precisely by the extent to which we appreciate the great truths that exist around us, in the midst of which we have our being.

So that when we have gained the salvation we seek for, in all the vast infinitude to which it may extend, with the experience of untold ages—when the experience of almost numberless ages shall have added their contribution to its stores of wealth and enjoyment; when these shall be circumstances that surround us, we will find that it is all constituted of one thing, which is simply learning to comprehend the truth that exists around us, in the midst of which we live, move, and have our being.

To effect this is the object of the Gospel—the plan of salvation—that is good for us to reason upon and speak of often one to another; to reflect upon, that we may understand the object for which the Gospel is revealed to us, that we may be enabled to appropriate the things that are rendered available to us—those appliances that are thrown within our reach, in such a way as to conduce to the accomplishment of this object. Then, in order to the proper appropriation of those things, it is needful that we should understand what is to be affected by it; it is needful we should be correct on this point, lest we might be seeking after something that does not exist, and, consequently, we should never find the reality; lest we should be exploring some country to find jewels of our happiness where it is not.

All of us have experience enough to give us comprehension of the truth, sufficient to be satisfied, that our search for a thing where it does not exist, must ultimately prove a fruitless one, one that will not bring to us a reward for our labor and toil, that will not give us comfort for the anxiety we have cherished, while in search for something we should fail to find.