

counsel; and he preached the truth because he was a man of counsel. Were the perfections with which he was clothed inherent in him? I say no, because the Scriptures say no; he was made perfect through suffering, they inform us.

We might call it experience, for he learned obedience by the things which he suffered. Well, then, we are required to be perfect even as he is perfect, and he required his disciples that were with him to be perfect, even as their Father in heaven was perfect. It opens to us this view of the matter. Jesus had nothing but what he gained, as vast and extended as might be the power with which he was clothed. The ability that rendered him sufficient for the accomplishment of the great work he accomplished, was the result of his gathering around him from the great fountain of truth, that amount of comprehension of the vast infinitude of truth, that vested him with the ability he possessed.

This is the path in which we are to travel as Saints of God, in which we are to look for salvation, and gather from the same rich store the sum of our happiness, greatness, and glory. God was not too great to drink from the same fountain, and draw from it all He possessed of power, greatness, and glory. That which constitutes His glory, constitutes the greatness, power, might, and majesty of all who progress, and are clothed with the same principle. That the Father of Jesus Christ was in no way very different from himself is evident from what he said; he came to be nearly equal with his father, and is declared, by virtue of his obedience, heir of all his Father's inheritance. He says he came to do the same things he saw his Father do.

Then if we wish to read the history of his Father, we have only to read the history of the son; for in reading the history of the son, we also read

the history of the Father; and Jesus Christ has told us, his brethren, that this is eternal life to know the only living and true God, and Jesus Christ whom He has sent. What does that lead to? Not only to know that they had the truth, but to understand and comprehend the principle upon which they possessed it; whether it was truth inherent—that dwells in them from all eternity, without beginning or end, in the history of their existence—when they commenced to acquire knowledge, and whether they acquired knowledge of this great truth as we are taught to acquire it.

Now that this was the highest object that was had in view in the proclamation of the Gospel—in its revelation to mankind—is obvious to me, it is as plain to me, as I can see anything else. Because, when man has learned the truth, in relation to all these things, is there anything more which he can learn? No. It is the vast infinitude of truth that has reflected light enough around us to open our minds, and enable us to entertain a conception of nothing higher, more noble, nothing possessing greater excellencies than simply the truth itself.

We talk about holiness, and glory, and power, and might, but there is no power, but what is of truth, no greatness, no uncontaminated bliss but what is of truth. It embraces the sum of all the excellencies combined in the wide range of universal existence; whether applied to a mote or a mountain; to a single planet, to a universe or to an association of universes.

To learn the truth is the best thing we can do, it is a pursuit fraught with the greatest good to us, for it will bring salvation to us, and bestow upon us the bliss, and blessedness of that state in full; and enable us to appreciate it, for we shall have the light of truth to discover things as they exist around us. And this is in fact our happiness, glory, and strength. What