

confidence in the Lord's sustaining this people; I never had one shadow of doubt on that point.

But through the power of fallen nature, something rises up within me, at times, that measurably draws a dividing line between my interest and the interest of my Father in heaven—something that makes my interest and the interest of my Father in heaven not precisely one.

I know that we should feel and understand, as far as possible, as far as fallen nature will let us, as far as we can get faith and knowledge to understand ourselves, that the interest of that God whom we serve is our interest, and that we have no other, neither in time nor in eternity.

If I have an interest in any object, but should not live to enjoy that object, you can perceive that it is cut off from me, and that my interest and my hopes are gone, so far as worldly things are concerned. If anyone has an interest in an object that is changeable, in anything of an earthly nature, and is separated from it, it can be of but little use to him, and should cease to be an object of great care or desire. Any object or interest that we have, aside from our Father in heaven, will be taken from us, and though we may seem to enjoy it here, in eternity we shall be deprived of it.

Consequently, I say that we have no true interest, only conjointly with our Father in heaven. We are His children, His sons and daughters, and this should not be a mystery to this people, even though there are many who have been gathered with us but a short time. He is the God and Father of our spirits; He devised the plan that produced our tabernacles, the houses for our spirits to dwell in.

My interests are with His, yours are there, and if you, seemingly, have any interest anywhere else, it will be severed from you, and you will never

enjoy it. Still there is a feeling which has come by the fall, by transgression, in the heart of every person, that his interest is individually to himself; and that if he serves God, or does anything for Him, it is for some being for whom he has no particular concern. This is a mistaken idea; for everything you do, every act you perform, every duty incumbent upon you, is solely for your interest in God, and nowhere else, neither can it be.

When you promote His interest, you promote your own; and when you promote your own interest, you promote His. When you gain a title of glory, or any good thing, you gain this to your Father in heaven as well as to yourself. And every object you are in pursuit of, should be that which will pertain to eternity, and let time take care of itself, only be sure to do the duties pertaining to it.

If we can see and realize that our interests are hid in God, and that we can have no interest anywhere else, perhaps we can learn obedience faster than we now do. Many think, "Well, I am an independent character; I do not like to be counseled, governed, or controlled; I wish to do as I please." That feeling, in a degree, is in every person.

There is an impulse in man that separates his interest from the interest of his God, and the interest of our Father in heaven from ours.

This must be learned so that you can discern it in yourselves, so that you can apply all your efforts, every act of your lives, to the interest that pertains to your eternal exaltation.

If in this world we had every object that we could desire, of an earthly nature, do you not understand that death would separate us from it? You can understand that naturally. A man possessing thrones, kingdoms, and power, leaves them when he is laid in the grave.