

to those who are faithful, we shall begin to understand things in a very different light from what many of us at the present time understand them. Even in temporal things there is a great difference among men in regard to their judgment, capacities, reasoning powers, and their comprehension of justice, equity, the rights of man, the duties that we owe to each other, and the various responsibilities that devolve upon us. But when we come to contemplate the things of God, the end of our existence, our origin, the position that we occupy in relation to our families, to each other, and to the Church and kingdom of God, it is very difficult sometimes for us to understand things correctly in relation to the position of the world, to the things that have been, to the things that are, and to the things that are to come—to the purposes of God in relation to the human family, and how these purposes will be best advanced. We shall find, in reflecting upon all these matters, that there is a very great difference between the reasoning of the human family upon these matters and the plan that God would adopt for the accomplishment of his purposes and for the bringing to pass the things that have been spoken of by the holy Prophets since the world began.

There is not a position that we can occupy in life, either as fathers, mothers, children, masters, servants, or as Elders of Israel holding the holy Priesthood in all its ramifications, but what we need continually wisdom flowing from the Lord and intelligence communicated by him, that we may know how to perform correctly the various duties and avocations of life, and to fulfil the various responsibilities that rest upon us. And hence the necessity all the day long, and every day and every week, month, and year, and under

all circumstances, of men leaning upon the Lord and being guided by that Spirit that flows from him, that we may not fall into error—that we may neither do anything wrong, say anything wrong, nor think anything wrong, and all the time retain that Spirit, which can only be kept by observing purity, holiness, and virtue, and living continually in obedience to the laws and commandments of God.

There was a people to whom one of the ancient Apostles said, “But ye have an unction from the Holy One, and ye know all things and need not that any man should teach you: because of the anointing that dwelleth in you, which is truth, and no lie.”

When men obey the Gospel with pure hearts—when they are baptized in the name of Jesus Christ for the remission of sins, and have hands laid upon them for the gift of the Holy Ghost, and they receive that Spirit and live in obedience to the dictates of that Spirit, it will bring things past and present to their remembrance, lead them into all truth, and show them things to come. This is part and parcel of our belief.

What is the reason we do not always comprehend things right? Because, in many instances, we give way to temptation. We let our old prepossessions, feelings, and influences, by which we have been governed heretofore, predominate over the Spirit of God, and we fall into error and darkness; and “If the light that is within us becomes darkness, how great is that darkness!” It is not enough, then, that we are baptized and have hands laid upon us for the gift of the Holy Ghost. It is not enough even that we go further than this, and receive our washing and our anointings, but that we daily and hourly and all the time live up to our religion, cultivate the Spirit of God, and have it continually within us “as a well of water springing up