

a pleasure to us, and we ought to feel grateful to our Heavenly Father for the strength that he has given to this people in consequence of the union, the knowledge, and wisdom that we are continually gaining.

We can easily see the improvements that the people are making. It is like the babe that passes from a state of infancy to childhood, and thence to manhood. You cannot tell the particular moments of its growth and increase in stature; you cannot point out the particular day, hour, or minute in which it increases; but you are all the time perfectly aware that it is gaining, growing, becoming greater continually. It is precisely so in regard to ourselves spiritually. If we are doing our duty, though we cannot point out the moment, the day, or the particular time when we receive the increase of knowledge, wisdom, or power, yet we know and feel conscious, as we reflect back, that we have gained. This is a blessing, and for this we should feel deeply grateful to our Heavenly Father. We are where we want to make ourselves happy, and the nature of the objects around us are such as to cause us to bear some fruit, be it good or bad, sweet or sour.

We are in the world, but we are ignorant. We do not know what will make us happy, or whether we shall receive what we anticipate. We know little or nothing about these things. We seek happiness and that which will make us comfortable, but we do not really understand what will make us happy for time and happy for eternity.

The Priesthood has been restored. It has been bestowed upon man, that through that medium all who would like to be good and happy might have the privilege. The Gospel tells us how to be great, good, and happy. The Spirit of the Gospel of Christ teaches all things that are neces-

sary for our present and future welfare.

We have these objects in view today, and we should continually keep them before us. Look back for twenty-five years, or look back ten years only, and a great many have been in the Church that length of time, and see what we have accomplished. We see farther and comprehend things better; hence we are better prepared for the things that are coming on the earth than we were ten, fifteen, twenty, or twenty-five years ago to know how to be useful—to know how to do things as they should be done.

A man may be a very good man, and yet not have wisdom to do things right; but we have got the Spirit that will enable us to know how to put them in the best channel, so that they will be best calculated to roll on the kingdom of God, to make us happy, and prepare us for the scenes that lie before us. Is not the Gospel a good thing? Is it not worthy of a man losing his substance and even his life to gain the blessings that are promised to the faithful in Israel? The man who has the priesthood, who is filled with the Holy Ghost, is to be guided and dictated by it in the way of happiness and life. It is very necessary for us to have these things laid before us frequently, that we may be put in remembrance of our duties.

The organized spirit which God gave us is the one which conceives through the revelations that are given from on high. The nature and the character of those teachings that come from the Priesthood are such that we comprehend them: the Spirit manifests them unto us as they are. By it we learn our duties to God and man. We are taught by it to shun the evil and cleave unto that which is good. We understand this, if we are in the path of duty. It is not miracles that produce within us that