

bearance, that seemed to have a life like the life of the Almighty—eternal, that would never die.

Let us be encouraged to hope for such an increase of intelligence among the people—the fruit of the labors and ministrations of the ministry in their midst, as shall develop increasing perfection of action among the people, and by-and-by they will know enough of themselves to adopt such a policy as would enrich and save them temporally.

Well, says one, would they not get spiritually saved if they were not temporally saved? I do not know. I want to be saved, and I would like to be temporally and spiritually saved. If there should be any difference between them, I want them both. This is the salvation before us. If we had that spiritual salvation which, in the language of the Savior, constitutes eternal life—the knowledge of God, an understanding of the principles of salvation, if we had a sufficiency of divine wisdom, in that light would vanish all these dark clouds that exist around us as so many drawbacks to our prosperity and to our progress in the way of life. In that light we would be able to appreciate the value of doing right, above that of doing wrong. This is the way the matter appears to me, and I look forward to the time when the Saints will be all they should be, as Saints. I hope and labor for it, and there is no feeling in my soul but what reaches forward with hopeful confidence to a time when the last dark cloud shall be moved from the minds, not of everybody, but of the Saints with whom our labors in this work begun, and with whom we have been associated the last thirty years of our lives; of the Saints with whom we have endured toil, with whom we have been driven, and in whose fate and fortunes we have shared. We expect it for them, we hope for it for them, and we

labor for it for them. Will not you labor with us? We tell you that to know God is eternal life, which is simply repeating the truth declared by the Savior of the world; and while we impress this repeatedly, again and again, on your minds, and bring it to your attention, will not you unite with us in struggling for the acquisition of that knowledge for yourselves? Why, says one, can't you get it for us? No; it is all I can do to get knowledge for myself. Well, but, says one, can't you impart to us? I can do what I am doing this morning—making the best effort in my power, within the compass of my ability, to awaken such trains of thought and reflection in your minds as will lead you to seek after the truth, and seeking, find it. If what I have learned, if the little knowledge I possess should have enlightened any other mind than mine, or could be possessed by any other individual than me, without his action being required for its attainment, things would be different from what they are. Our Father has fixed it so that we might live, and find the elements of happiness and joy for ourselves; and when they were acquired, they would be ours to possess, fixed within, the treasure of our own souls, forever ours, constituting our happiness with all its eternal increase and greatness.

Let us wake up and feel that we are the children of God, and that as God's children, the object of our being here is to find and realize within ourselves that development of our natures that we inherit from our Father and God, that will exalt us till we can be fit associates for Him, that between Him and ourselves there may exist all that wealth of harmony that will constitute the happiness of heaven, the bliss, and glory of the saved and sanctified.

Well, now, to acquire this, what is the labor before us? What is neces-