

sion faster than we can here. Let us apply our minds to wisdom in this life.

The Latter-day Saints who dwell in these valleys have left their all to gather with the Saints, and for the express purpose of preparing for the coming of the Son of Man. When we consider this, and then consider how we spend our time—the precious time allotted to us in this life—to me it is a matter of astonishment. Men and women for slight causes make shipwreck of faith, lose the spirit of the Gospel, losing the object for which they left their homes and their friends. We are all searching for happiness; we hope for it, we think we live for it, it is our aim in this life. But do we live so as to enjoy the happiness we so much desire? There is only one way for Latter-day Saints to be happy, which is simply to live their religion, or in other words believe the Gospel of Jesus Christ in every part, obeying the gospel of liberty with full purpose of heart, which sets us free indeed. If we will, as a community, obey the law of God, and comply with the ordinances of salvation, then we may expect to find the happiness we so much desire, but if we do not pursue this course we cannot enjoy the unalloyed happiness which is to be found in the Gospel. To profess to be a Saint, and not enjoy the spirit of it, tries every fiber of the heart, and is one of the most painful experiences that man can suffer. Let not the Latter-day Saints deceive themselves, let them not pursue a course that will bring sorrow to their hearts instead of joy and peace. Let them not flatter themselves that they will receive salvation in the kingdom of God while living in the neglect of their duties. Unless we live our religion and sanctify ourselves by the law of God, we flatter ourselves in

vain that we shall be made instrumental in the hands of God in preparing the way for the coming of the Son of Man, for the redemption of Zion according to the words of the prophets, for the redemption of the earth, for the gathering of the children of Israel to the lands of their forefathers, for the ushering in of the fullness of the Gentiles and the reign of universal peace. These are serious matters with me, and should be looked upon as such by all the people.

It is true that we are weak, feeble, frail, and prone to wander from the paths of righteousness. We are made subject to vanity, still it is our duty to bring into subjection to the law of Christ all the powers of our natures. If we thus subdue the wicked man that is within us, sanctifying the Lord God in our hearts, we may then begin to enjoy the glorious hope of joining the throng that will be gathered with the sanctified, and of being prepared for the coming of the Son of Man, when it will be said—"Behold, the bridegroom cometh; go ye out to meet him." Now, will we deceive ourselves and be found among the foolish virgins, with no oil in our vessels; and when the wheat and the tares are separated, shall I be found a tare or a wheat? Let us ask ourselves the question, am I a wheat or a tare? The proof as to whether we are tares or wheat may be seen in our lives, as it is written—"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Again, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." This is the proof—keep the commandments, observe the ordinances, and preserve the institutions of Christ's Church inviolate, doing all things that are required of us, as unto