

ence to the requirements of heaven, can discern and know the voice of the true Shepherd when they hear it. We need not expect to be able to discern the right from the wrong, the truth from error, and light from darkness, unless our eye is single, and we have declared ourselves for God and his work. If we are divided in our thoughts, affections, and interests, like the rest of the world, we need not expect to comprehend the will of the Lord when made known to us, no matter how powerfully or directly it may come. It will be all the same to us unless we are in a position to receive the light and the truth when it is offered unto us.

What shall we do if we have neglected our prayers? Let us begin to pray. If we have neglected any other duty, let us seek unto the Lord for his Spirit, that we may know wherein we have erred and lost our opportunities, or let them pass by us unimproved. Let us seek unto the Lord in humility, determined to forsake everything that would be an obstruction to our receiving the intelligence and the light that we need, and an answer to our prayers, that we may approach him confident that his ears will be open to our petitions, that his heart will be turned unto us in mercy, that our sins may be forgiven, our minds enlightened by the influence and power of God, that we may comprehend our duty and have a disposition to perform it, not to postpone it, not to set it aside, nor to say in our hearts, "We must serve the world or the devil a little longer; we are not yet prepared to serve the Lord fully, to give up our evil habits, to lay aside this and that folly, and walk straight-forward in the path of duty; we must sow a few more wild oats before we can fully make up our minds and determine upon serving the Lord and doing his will

upon earth as it should be done, and as we know how to do it, if we but yield obedience to the light that has come into the world." But when we see what is necessary to be done, it becomes our duty, and we should go to with all our might and do it, no matter what our desires may be to the contrary. Whatever comes from the Priesthood by inspiration we should be willing to receive as the counsel of the Almighty, which we must of necessity obey and execute in order that we may be accepted of him.

This is a lesson that we, as God's people, should cheerfully learn. Do you think, my brethren and sisters, that we can climb up some other way, or enter in at some other door? Do you think that we can take the things of God and bring them to our standard, or square the principles of the Gospel of Jesus Christ by our rule? Do you think that we would ever succeed in an effort to dictate to the Almighty the terms of our salvation? If we think so we are mistaken, deceived; we cannot do it. The purposes of the Almighty are unchanged and unchangeable, his laws endure, and he is the same yesterday, today and forever. His purposes will ripen and be consummated, and his designs be completed. Therefore, if we do not conform to his will, obey his laws and yield to his requirements in this world, we will be consigned to "the prison house," where we will remain until we pay the debt to the uttermost farthing. This is a Scriptural, a reasonable, and a true doctrine; for it is a doctrine of the Gospel of Jesus Christ, and the Saints understand it, but there may be some here who do not, and for their benefit, as well as to refresh the memories of those who may not have reflected for a little season upon this principle, I will re-