

salvation is that a man shall believe in the Lord Jesus Christ, and He has done the balance. That deadly doctrine has won the hearts of millions of people. It is the depth, the height and the breadth of all folly to make an announcement of that kind. It appeals to the weakness and indifference of humanity. What is required of us is that we should keep His commandments; and His commandments are reasonable and rational, and such as men ought to delight in; for in connection with the observance of His laws there is the presence of that great boon, the Holy Ghost, the spirit of the living God, which reveals to man that same knowledge which Jesus possesses.

"No man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

Now, the world are in doubt in regard to the Father. There is a lack of certainty and of a proper understanding concerning the Father, for the reason that no man knoweth the Father but the Son, and he to whom the Son will reveal him. The very condition of the world today bears testimony to the truth of this saying. It is not difficult for us to comprehend its truth; for not only is it true that no man knows the Father but the Son and he to whomsoever the Son revealeth Him; but it is just as true that no man knows his own father in the flesh except his father be revealed to him. It is thought to be a marvelous thing in the earth that if there be a Father in heaven we should not know something about Him and comprehend Him in some manner; but when we come to think of it, who knows his own father or his own mother? We know but little of each other. The great injunction, "Man, know thyself," has been sounded in our ears; but who knows himself? Who can fathom the depths of his own soul—or of his own physical being, to say nothing about the spirit? It takes the light and inspiration of the Holy Ghost, it takes revelation, coming by degrees to the soul of man, for man to become enlightened and to comprehend the truth. But it has to be in the proper channel. When men walk in the straight and narrow path; when men believe, and, answering to that belief, repent and reform; when men are baptized and have their sins forgiven, and the light of revelation comes in upon them, by degrees these blessed revelations contained in the Book of Doctrine and Covenants begin to unfold themselves to the mind, and we see a little of the truth, we see the philosophy of the plan of salvation, and we begin to get a little light in regard to our Father who is in heaven, in regard to Jesus and His mission, and in regard to the mission of the Prophet Joseph Smith and the work of the Lord revealed to him. We comprehend these things by degrees. But we learn slowly, and sometimes we become discouraged because we do not see more readily and because more light does not come in upon our souls. The light, however, would be greater, it would be stronger and much more intense than it is, if we were more faithful and more devoted to the duties that devolve upon us; if we would only govern ourselves and bring ourselves in submission to the mind and will of the Father; if we would only learn the lesson of obedience, of humility, of integrity, and have our

conscience always clear. We should know day by day that we have done the will of God, that we have honored Him and kept His commandments; for when we do thus, we know of the doctrine. A man cannot do the will of God without knowing the doctrine is true. Jesus enunciated a most sacred, philosophical and vital truth when he said, "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine." And further, if any man will repent of his sins, and be baptized for the remission of them, he shall receive the Holy Ghost; and when man receives the Holy Ghost it moves him in that degree that he is prepared for light and revelation. Now, the power of the Holy Spirit is with man just in proportion to his devotion and his labor in building up the kingdom. If a man be negligent, careless, indifferent, the spirit of the Lord utterly withdraws itself from him. It is not a violent departure. There is no boisterous demonstration when the spirit of the Lord withdraws from a man or from a people. As we cannot tell whence it cometh, neither can we tell whither it goeth. It is most delicate and sensitive, and in order to retain it it is imperatively necessary that we should be carefully on the guard, so that it shall never be grieved by our thoughts, words, or actions, but that it shall feel a complacency, a quiet and safety in our souls.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Oh! if our brother Abraham could have taken rest and have been relieved of some of the great responsibility and loads that were upon him; that his life could have been preserved to us. That is how we feel naturally. But now that his earthly career is closed, we would not—it would be vain if we would—ask that he should be returned to us. For blessed is the man who hath finished his labor, though he may have accomplished in a little season what it takes us so many more years to perform. If he hath done his labor well, never needed reproof or correction, and never uttered false doctrine, it is well with him. Brother Abraham has been true, his testimony has been reliable, and his doctrine and counsels have been pure, and his example as perfect as a man's could be. He hath finished his work and gone to his reward. He is a wealthy man now; for he hath earned eternal life. The crown is his, and no power can possibly deprive him of it. He has kept the faith, he has fought the fight, and hath entered into rest. What a blessed thing it will be for him to have rest. He did not rest here; he did not take sleep and quiet here; but was nerved and upon a strain all the time to see what amount of labor he could carry in the interest of God's kingdom and in the interest of his brethren, serving everybody, waiting upon everybody, preferring everybody to himself.

"Take my yoke upon you, and learn of me."

Learn of the Lord. Listen to the counsels of the Holy Spirit; for thus we learn of the Lord. He hath planted in our hearts the Holy Spirit to be our constant companion, to bring to our minds what He has taught us in the past and what has been written, to enlighten our minds as to the present, and to show us things to come. It will let us know

that which we ought to know of the future, and will give us testimony that God lives, that there is a Savior, and that Jesus is the Christ; and that knowledge will abide with us. It is not enough that the Son of God should give us this witness and testimony; but it is absolutely necessary that that testimony dwell within us and be our constant companion. While the Holy Ghost dwells in a man he will not be wicked, he will not betray his brethren, he will not be false in any particular; but he will be lovable, he will be devoted and faithful, and he will grow and advance in the favor of Heaven. We are under obligation to keep the companionship of the Holy Ghost. By its presence we learn of Jesus. "Take my yoke upon you, and learn of me." Let the Holy Spirit abide in thy soul, that you may learn of Jesus; and always be learning of Him; not enjoy the Holy Spirit for a short season and then forsake it, but have it dwell richly in thee all the day long. If we will do this, it will moderate us when moderation is necessary; it will stimulate us when stimulus is necessary; it will restrain and encourage us, give us strength and vitality and enable us to endure—that is, if we will not outrage it or disregard its monitions.

"Learn of me; for I am meek and lowly in heart."

The great I Am who dwells above, the Savior of the world, declares that He is meek and lowly. Can we not afford to be meek and lowly? Will we have trouble and difficulty between each other if we are meek and lowly? Is it not desirable that that same meek and lowly spirit should be ours, and that we should be like Him? Is it not precious?

"And ye shall find rest unto your souls."

How desirable it is to rest. How precious and blessed it is to have a little rest and a little peace while we live in the flesh.

"For my yoke is easy, and my burden is light."

The requirements of the Lord are not heavy. He does not require a man to do that that is unreasonable. He is most consistent and rational. He knows the weakness as well as the strength of human nature. He knows the dispositions of men. He knows their power and the limit of their endurance. He comprehends them thoroughly, and He does not make any unreasonable requirements of any man. If we listen to the counsels of the Savior, we will not be unwise in anything; for there is wisdom in the inspiration of the Holy Spirit. If we would listen to its promptings, we would take our rest and our sleep, and we would not overdo; we would learn to control our anxiety, our ambitions and our desires, and would understand the limit of our own strength, and thus preserve ourselves. It is the design of the Lord that we should live on earth till our work is finished. When we submit ourselves entirely to the will of God, and place foremost in our souls the kingdom of God and His righteousness, and our whole ambition is to do His will and keep His commandments, then the yoke of the Savior is easy and the burden is light. But it is not an easy matter for a man to undertake to be a Latter-day Saint and at the same time try to serve Satan or himself. If he submit himself, however, entirely to the will of God, under the direction of the Holy Spirit, the yoke is easy and the