

right, and it is suggestive of right to those who read it, and upon the same principle that what could be said to you by the living teacher is suggestive of the truth.

Now, this appears to be what we need; we want to have understanding developed within us. Well, what is it? Perhaps if I were to describe my notions and views of things, it would not be the same as if described by some other man. One of the ancient apostles spoke of understanding in such a way that we can judge something of what his views were in regard to it. Said he, "We know that Jesus has come." It was a great question in New Testament times among the immediate successors of Jesus—"Has Jesus come, or has he not?" "Has Jesus been and died, or is it an imposture?" the same as it is about the Saints now—"Is this the work of God or is it an imposture?" Well, now, says the apostle, "When that the Son of God has come and has given us understanding to determine between those that serve God and those who do not." This is what we want; we want understanding, that we may know for ourselves that this is the work of God. Why? Until this is developed within us there is a chance for uncertainty to hang around and cling to us, and a possibility that our feet may be moved from the path of rectitude and truth. We may be like men whom I have seen that have traveled for a score of years with, and have labored in the Church, and have suffered—that is, about as far as men have suffered who have not died—and then, after the expiration of this time, we find them floating off to the east and to the west, to the north and to the south. "Why, good brother, what is the matter? I did not believe you would ever have left the Church." "Ah!" said he, "I have not found it what it

was said to be." Such individuals have not understanding developed within them; they do not know that this is the work of God. The apostle in ancient times knew that Jesus had come, because of the gift of understanding by which he was able to determine for himself. It is this understanding that, when developed in the mind or soul of a man, sets aside all uncertainty and silences all doubt. Uncertainty departs from the mind at once, and the soul settles in unbroken, undisturbed tranquility and repose, so far as the nature of the work in which it is engaged is concerned, and the language of that soul is, "I know that this is the work of God."

Now we, as the ministers of God, called from among the people to labor among them, should remember all the time, that it is our first great duty to learn ourselves, to obtain knowledge and understanding ourselves, and then to use all the judgment and understanding with which God may favor and bless us, to enlighten the people and to lead them onward.

But, says one, the people have been taught for years, and they have not yet learned; when will they learn? I will tell you. When they have been taught long enough they will learn. How? Just as you and I when we went to school. We had to study our lessons until we could master them, and then that labor was completed.

I am glad of this continuous principle that seems to mark the character of the work of God. If we do not learn in two, five, ten, twenty, or thirty years the truth that would make us free, still the opportunity is open, still the chance is afforded us to learn and to mend our crooked ways. This is why I love the Gospel; this is what first fixed a deep and abiding regard for it in my affections—the mercy that was in it, the kind for-