

ciple of philosophy that exists, and it is bound to come to pass. Our Father has passed through these ordeals, and has trodden the paths we are treading. He kept his second estate, and has attained to his exaltation. We have the privilege of following in his footsteps. It has been revealed in our day who we are, and the relationship we hold to God. We have learned that God is our Father, and that we are his children, *bona fide* his children. Not in a spiritual sense alone, but when we say, "Our Father who art in heaven," we mean just what we say.

We have not only learned who we are, but the purpose of our creation and our future destiny. I have not given myself a great deal of uneasiness about the future. I have felt that, if I could act my part, properly as I pass along through life, whether I attained to anything hereafter or not I should be content. The peace and happiness which I have day by day in my inmost soul is its own reward; and I have long been satisfied that there is nothing worth having outside the purview of the holy Gospel, and the peace, satisfaction and joy which it brings me I would not exchange for all that this world can bestow. As for the future, I am satisfied that it will be altogether satisfactory and will bring all that I can ask for and more than I can now comprehend, if my course day by day now is what it should be. I have no fears that my exaltation will not be as full and complete as I shall be capacitated to enjoy. And whether it is or not I have an inward peace through taking this course that, of itself, is a continual feast, which sustains and buoys me up under every difficulty and obstacle which presents itself before me.

I think this should be attraction

enough to entice every son and daughter of Adam. I think that the children of our Father cannot afford to throw away these blessings. I think that we cannot afford to take the name of God in vain. We cannot afford to drown our reason in ardent spirits. We cannot afford to sin against God and to violate his commandments. These practices cost too much. No man or woman can afford to walk in the paths that lead to death. They are beset with misery, envy, jealousy, and with everything that produces discomfort, and at the end thereof death, and misery both before and after death. Said Jesus—Fear not him who has power only to destroy this body, but fear Him who can cast both soul and body into hell. Let us take the course, then, that will save us here and hereafter. Let the body go, if necessary, if it intervenes between us and the faith of the holy Gospel and our duty to God. If we are brought into a position in which the life of the body imperils our faith in the Gospel, let the body go cheerfully and willingly. We should pour out our blood as freely as the water that runs, rather than violate our fidelity to the principles of eternal life, or our most holy covenants before the Lord, or rather than deny the word after having tasted the powers of the world to come. To know God and Jesus whom he has sent is eternal life, and rather than deny them and turn again to the things of the world, like a sow that is washed to her wallowing in the mire, let this poor body go. It will go sooner or later anyhow, and we should esteem it a privilege to lay down our lives in defense of the principles of the everlasting Gospel. We should not rashly run into danger, but we should take a wise course and, at any cost, determine to rise