

existence, and the saying of the Savior is just as applicable today as when he spoke it. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Jesus told it precisely as it is, and he knew whereof he spoke. The Christian world, as a whole, will find when they get through with this life, that this, as well as many other sayings and teachings of the Savior, is full of significance, and they will find out, too, that it is true, a truth that cannot be changed or done away. It is not everybody that will find the gate, neither will the creeds of men nor the notions of men enable them to find it. God himself has a voice in the matter; he has provided the way, it is according to his appointment, which is no more or less than the plan devised and foreordained in the heavens and before the foundations of the earth. This Gospel plan cannot be changed or altered; it is the "narrow way" and the only way by which man can serve God acceptably. If, therefore, it be according to the plan that men, in order to become bearers of his message, should first themselves obey certain unchangeable requirements, and then be commissioned of him, before they could be authorized to preach his word and will to their fellow men, and thereby become virtually his servants, such requirements must be complied with, it will never do for individuals who disregard these requirements and who are wholly unauthorized of him, to go forth and act as ministers sent of God to declare the way of life to the children of men. Neither would it answer for persons to accept the doctrines of these men, however popular and acceptable to man they may be, for God, with whom all of us have to do, will not countenance them. The service we render him must be done

according to his will, if done in some other way, he will not approve of it. The ordinances pertaining to his holy Temples must be performed only as he has directed, and in the place that he has commanded, unless the Lord reveals otherwise. This is consistent with reason. If we, for instance, employ people to serve us, we want to dictate their labors, and we want them to do just as we wish them, and not as they may desire to do. And how much more so with our heavenly Father. If our services be not acceptable to God, we are not serving him; then whose servants are we? Says the Savior, "He that gathereth not with me scattereth abroad." And again, "He that is not for me, is against me." And the Apostle Paul says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Therefore, my brethren, let us duly consider the importance of this, fearing the services we do may not be of "obedience unto righteousness," and consequently lost unto us, and prove to be in opposition to the will of our heavenly Father. We must conform our will unto his will; the Savior himself did this, and he sought to do no more, nor no less. And if we serve him acceptably it must be as he is pleased to direct, not as we might please unless we please to do as he wishes us to do.

When we understand the true position we occupy as the children of God, and not of this world, we shall find that we occupy a peculiar position.

We have to learn something, and we have to learn through the proper channel what the Lord requires of us; and when we have learned this, we must be ready and willing to comply with it, whatever it may be. And if