

and could simply pursue our allotted path, do our allotted duty, and recognize the sincerity of those whose lives show that they are seeking to do the Master's will, we would find a stronger bond of unity, uniting and cementing us than we have ever known before.

That which has hindered, from the standpoint which I have mentioned, the progress of the Christian Church, that which has so divided and subdivided us, has been the work of man, not under the influence of the Divine control, but in desiring to have his own way, or to build up perhaps his own idea for some selfish purpose. But if all were brought to simply obey this teaching of the gospel which comes to each heart, if all were willing to give themselves up to its guidance, while it would not produce uniformity of action or of thought, it would produce a life that would be uniform in its loving character toward all mankind. We should be less strenuous in the advocacy of our peculiar ideas, and more earnest to live rightly before men; we should be less strenuous in the desire that our teachings should be embraced, but more earnest that man should come to live in harmony with his brother man.

I would then beseech you that you think these things carefully over for yourselves, and see whether you are living up to your highest ideal of the preaching of the gospel, whether we, in our lives, in our mode of thought, in our religious ideas, in our feelings towards our brother man, are living up to our ideal,—that high ideal which we place before the world as that which should be exhibited in the lives of those who believe in the immediate revelation of God to the souls of men, as being capable of directing them in all that is needful for them to know to produce happiness for them in this life.

We find many disturbing elements in our moments of quiet,—at least I do, and I do not think I am very different from others. When I take a retrospective glance over my past life, and over the thoughts I have allowed to find a

resting-place in regard to my fellow-men, I not infrequently find that which ought not to have been there, and that it very largely came from some one of the natural dispositions God has given me, over which I have not yet obtained the entire and full control. I recognize the need there is all through life of watching over these things, in order that we may reach the high position to which we claim this preaching of the gospel will bring us. We do not reach it in a moment. We may be convinced that we ought to live a different life; we may do our best in the Divine service; but look at it as we will, we will find each day that there is something for us to learn, something for us to conquer, some appetite to control, some line of thought that needs to be improved, something within ourselves that disturbs the quiet and tells us that we are not what we see we ought to be, and this will continue on from youth to old age. We need not expect to get to a position where we shall be entirely free from the temptations that surround us in our lives; but they need to be controlled, and that is our life work.

Now, here is the very reason why the preaching of this gospel comes to each; why it is necessary that it should be preached within us;—to enable us to continue this control; to save us from being brought under the control of our passions, that we may not lose the happiness we have attained. The preaching of this gospel is necessary for us every moment that we live; for while we may to-day have attained to that condition where we feel very happy in the Lord,—that we have given all our hearts, as we say, to serve Him,—and we may have continued through many years seeking to serve Him, yet to-morrow some temptation may come. I am standing before you to-day, hearing the message of the Lord for the people; and yet to-morrow there may come some form of temptation, which may, unless watched, have power to wipe away everything that has been