

let a doubt arise in our minds as to whether we shall receive the blessing, but believe that our prayers are heard, and then they will be answered.

Let me say, brethren and sisters, do not pray for too many things at once. What would you think if your son were to come and say, "Father, I want a yoke of oxen, I want a cow, I want a horse, I want some money, I want this, and I want that?"

"Why," says the father, "you ask for so many things that I cannot give you anything at all." That son is covetous; he reaches for everything, and I cannot give them to him; and hence the father concludes that he won't give him anything; when, if the son had come and said, "Father, if you can let me have a cow, I shall be glad," and then stop at that, the father would say, "Yes, I will give you a cow;" and he is pleased to do it. The son takes care of her, and by-and-by he comes and says, "Father, won't you give me a horse?" "Yes," says the father. And so, you see, he gets all that he wants, but not all at once.

Our Father in heaven says, "Where two or three of you agree as touching one thing, and ask in the name of the Son, it shall be given. "Our Savior had his eye upon this when he said, "If thy eye be single, thy whole body shall be full of light; but if thy eye be evil (some say double), thy whole body shall be full of darkness."

If your affections are divided, can you love two individuals or two objects alike? Water, when its power is concentrated, turns machinery; but when you divide it and apply its force upon many wheels at the same time, it accomplishes little; whereas its condensed force upon one wheel will effect the desired object.

This is true in relation to prayer; but is it true in relation to the plurality of wives? Can a man really love more than one wife at the same

time? I may answer this question in the negative or in the affirmative, and either may be considered correct according to circumstances.

It was the prayer of Christ that his disciples, though many, might be one—that is, to have no mind or will of their own, but all partake of his spirit and his mind; and thus, they being one in him, he could easily love them all. But if one set up a will of his own—rebelled in his feelings against a union with each other and with his legitimate head also, he might pity the folly of that rebellious one, but could not love him as those who rebelled not.

If a man have forty wives, and they all receive his mind and spirit, and are thus one in him, he can as easily love them all (because they are one), as a father can love a half-score of children who copy his mind and spirit. But if a woman rebel in her feelings against a good man, and yield to the temptations of the Devil, she may know that her husband may pity, but cannot love her, because she has ceased to be one with him and to partake of his mind and spirit. If, therefore, your husband be a good man, and you copy his mind and his spirit, he cannot help loving you, though he have forty other wives in the same situation.

Now, you wives, partake of the spirit of your husbands, and you will be loved; but you set up a standard and a spirit aside from his, and he never will love you; no, he never will. I speak to the knowledge and experience of some: yes, too many know that this is true.

And ye husbands, drink into the Spirit of your God and of your superiors in the Priesthood on earth; and if your wives are good women, they will love you; but if you do not, they will not love you; they won't have confidence in you.

You husbands, go to work by your