

remember this brief lesson, and let us take it home with us when we go. "Well, then," says one, "if we take it home with us, and do a requisite amount of praying, it will be right, will it not?" It will depend upon the way you pray. I want you to go home and pray acceptably; and, lest your prayers be hindered, be careful not to allow any spirit to live around you or in you that would not be pleasing in the sight of God.

Do not quarrel at home, because it will not do you any good. Now, that is reason enough. Do not cherish any bad feelings. "Why?" says one. Because they will not do you any good; and that should be reason enough. Do not allow yourself to do any wrong.

I want you to go home and do all the right that is required of you. You are only required to do right as far as you know what is right. You are not required to do right in the President's place, nor for anybody but yourself. And the wrongs done by individuals, should they all be piled up until they made a pile that would reach the gates of the celestial city, would not justify you in a single wrong.

Then let us go home and turn aside this other calamity and this other chastisement that will come upon us if we do not do right. If we do not do right, the result will be that we shall have to suffer that which we are told: but we shall not suffer, if we will do right. If we do suffer, it will be because we have not done right; and we shall know in a few years whether we have done right or whether we have not.

If I could live for all the Saints or for anybody else besides myself—if I had any time that did not need to be occupied for myself, I would not mind doing right for others; but I cannot, for I have only time enough to do the good that I am required to do myself, in order to do my share in this work: therefore I want you to do your share.

You, each one, do your piece of work; carry it to your firesides, to your fields; keep it with you, so that it may be in you all the time. Keep your face Zionward every day and every night and all the time that shall be allotted to you; and when you will all do this, what will be done? Why, we shall secure an insurance against the destruction of the comforts that are around us and desolating our country. If we are not forced to desolate our country, there is one thing that is certain—our enemies will not occupy it; they will not dwell in it, and it will not be cursed by their running over it.

If these are not inducements for us to live our religion, I do not know what are. It appears to me that they should be sufficient to secure the interest and the affections of every man and woman that has a knowledge of the truth.

This is a point that I feel particularly and specially interested about: I care but little about big things or mysterious things. If we can only, as a people, take hold of these small matters that affect us at our home, which, if not attended to, will roll obstacles between us and our God, and then ask God our Heavenly Father to do for us as we would do for each other—to bless us as we want to be blessed—to be charitable to us as we are charitable to each other—merciful to us as we are merciful to one another, what will be the result? If we always do these things, there will never be anything in the way of our prayers.

But if we withhold our hand, and do not bless our brethren and sisters as we should, will God hear us when we pray to him? I tell you he will not. We might pray until we were so hoarse that we could not speak; we might pray in thundertones, till our prayers could be heard from one end of the continent to the other, and still he would not listen to us.