all propensities to evil. Do you under-
stand, what I have often taught you as
plainly as my language will permit me,
the warfare pertaining to the spirits of
the children of men while in the flesh?
The spirit is pure and holy upon its en-
trance into the tabernacle, and God, by
the power of his Spirit, operates upon it;
but the flesh, and no more, is unholy; and
here are the holy and the unholy united.
Which shall be the master? Let the spirit
that comes from the eternal world, which
at the outset is pure and holy, with the
influence God gives to it, master all the
passions of the body, and bring it un-
der subjection to the will of Christ. That
course makes us Saints.

I have flattered myself, if I am as
faithful as I know how to be to my
God, and my brethren, and to all my
covenants, and faithful in the discharge
of my duty, when I have lived to be as old
as was Moses when the Lord appeared
to him, that perhaps I then may hold
communion with the Lord, as did Moses.
I am not now in that position, though
I know much more than I did twenty,
ten, or five years ago. But have I yet
lived to the state of perfection that I can
commune in person with the Father and
the Son at my will and pleasure? No—
though I hold myself in readiness that he
can wield me at his will and pleasure. If
I am faithful until I am eighty years of
age, perhaps the Lord will appear to me
and personally dictate to me in the man-
agement of his Church and people. A lit-
tle over twenty years, and if I am faith-
ful, perhaps I will obtain that favor with
my Father and God.

I am not to obtain this privilege
at once or in a moment. True,
Joseph Smith in his youth had revela-
tions from God. He saw and under-
stood for himself. Are you acquainted
with his life? You can read the his-
tory of it. I was acquainted with

him during many years. He had heav-
enly visions; angels administered to him.
The vision of his mind was opened to see
and understand heavenly things. He re-
vealed the will of the Lord to the peo-
ple, and yet but few were really ac-
quainted with brother Joseph. He had
all the weaknesses a man could have
when the vision was not upon him, when
he was left to himself. He was constitu-
ted like other men, and would have
required years and years longer in the
flesh to become a Moses in all things.
For the length of time he lived, he was
as good a man as ever lived in the flesh,
Jesus excepted. It was so ordered that
a man has to live and gain by his expe-
rience that knowledge and wisdom, and
that degree of stability in his character
that will present him favorably to the
heavenly hosts at all times and under
all circumstances. Let us, then, resolve
and act upon the principle of constant
improvement.

As to doing any better than I have
done, I have to know more, and so have
you. You have done as well as you knew
how. This is a matter of rejoicing to
me. And though we are still far from
being perfect, the Latter-day Saints are
not far from a deep desire to be per-
fect. They are far from being what they
should be; but they are not far from an
abiding desire to be what they should be.
But have you so trained yourselves as to
be able to say, for instance, that if the
potatoes you have planted yield, abun-
dantly well; and if they do not, that is
just as well? Can you feel to say that
in all sincerity? Can you say, after you
have prepared the ground, cast in the
wheat, watered it, and taken good care
of it, and then found the crop destroyed
by blight or smut, Well, all right? Can
you honestly say so? If you cannot, you
have not schooled your hearts to what
you should have done—to learn that