

reformation. My desires are to keep the commandments of God, and to retain in my own bosom his good Spirit. That Spirit was particularly manifested here this morning; and while it was upon me, I endeavored to look at myself, and it seemed as though a live coal was in my heart, that caused it to burn with joy and gladness, with thanksgiving and praise to our God. Had I given vent to my feelings, without restraint, I might have made more noise than would have been acceptable to this congregation. But “the spirit of the prophets is subject to the prophets, and wisdom is justified of her children.”

The counsel we received this morning commends itself to every man’s conscience. The good which we feel, and with which we are often exercised, may be freely dispensed to others; but the bad feelings which we sometimes possess should not often be suffered to burden others, but should be buried—smothered, until they die out. The good which we possess we may reveal to our friends for their edification and comfort, but withhold from them our griefs and sorrows, and reveal them unto God, who bears our sorrows willingly, without endangering himself.

If we never sow gloomy, desponding, or evil principles, we shall not be likely to reap them. If we sow cheerful, lively, and good principles, we shall most likely reap an abundant harvest of the same; for, according to that which a man soweth, that also shall he reap. Let us learn to restrain every evil feeling; for if we give them birth, there is no telling the amount of evil they may create, and when or where they will end their work of death.

The Son of Man sowed good seed in his field; and while men slept, the enemy came and sowed tares: consequently, there was a mixed crop. Let us sow pure seed, as did the Son of

Man, and watch, lest the enemy sow bad seed, and cause a great amount of trouble thereby.

A few thoughts have suggested themselves to my mind in connection with some remarks I made last Sunday in the afternoon. It is not my province always to say that things are so-and-so; yet, under some circumstances, it is. But I will now do as I did last Sabbath. I will suppose a case.

We all acknowledge that we had an existence before we were born into this world. How long before we took our departure from the realms of bliss to find tabernacles in flesh is unknown to us. Suffice it to say that we were sent here. We came willingly: the requirement of our heavenly Father and our anxiety to take bodies brought us here. We might be sent on a mission to some foreign country, and feel under obligation to go, not only from respect to the moral condition of the people to whom we are sent, but also out of respect to the authority which required the service at our hands. But if we were to consult our own feelings, and be allowed our choice to go or stay with equal approval, we might prefer to remain at home. But we understood things better there than we do in this lower world. Here, in this world, Paul says, “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope [of return]. The creature itself shall be delivered from the bondage of corruption and brought into the glorious liberty of the children of God.”

Then, if it be true that we entered into a covenant with the powers celestial, before we left our former homes, that we would come here and obey the voice of the Lord, through whomsoever he might speak, these powers are witnesses of the covenant into which we entered; and it is not impossible