

quence will be a constant indwelling of the Spirit of God; that Spirit that brings life and light, and knowledge and understanding to the soul of man, that quickens the intellect of man and sanctifies every power to hold communion with still higher and holier principles.

We say we want the Holy Spirit; then let us so live our religion that we may have the Holy Spirit, which will improve our condition continually, making us better and better citizens of the kingdom of God with every degree of gain over ourselves. In this way we may cultivate and develop in us individually the principle of immortality that will constitute, when applied to the great body of the people of God, the immortality of his kingdom, the basis of its eternal and deathless perpetuity. Then the development of the kingdom of God in power on earth, temporally, depends upon the self-culture of its members, upon the culture of the feelings that rule the soul and that give character to the action of the creature. When we consider that purity of life is necessary and requisite to qualify a man to be a citizen of the kingdom of God, we shall cultivate that quality and labor for its development and increase. To how many of the infinitesimal details of life's actions does this principle extend? It should extend to them all. We cannot do any wrong that will render us acceptable to God and make us better. That is right which improves and gives life. There is a right way and a wrong one to all we do.

If we cultivate the ground there is a way which, if pursued, will be fruitful of consequences the most disastrous, while an opposite way will produce profit and reward us for our labors. There is a way that is fruitful of noxious weeds where something better should grow, and this is as truthfully the result of the conduct

of the farmer as is the rich harvest of healthy grain that affords him bread and sustenance. Some people think they can pray the weeds out of their fields and gardens, but their prayers can only be effectual when accompanied with a reasonable amount of honest labor rightly and wisely applied. I am in favor of praying. I love to pray myself, and I love to have the Saints pray. But when you have a great many weeds growing on your land, pray for your land, and do not forget to go out on to that land and pull up, remove and destroy by your diligent labor the weed-plants that so much annoy you.

We have been told that the Lord will not plant our grain for us and cultivate our fields. We are here to learn how to do that for ourselves, if we do not know. This part of our education we have to gain, if we have not already gained it; and this will enable us to aid in the building up and development in its greatness and power of the kingdom of God. Let our labor be so applied, that when we bow down before our heavenly Father to ask him to bless anything we have or do, that we can do so consistently. Let us hoe up the weeds and enrich our fields, and ask God to give us a bountiful crop to reward our toils. We will do all we can do, and then ask God to bless that labor and leave the result with him. If your wagon has been fixed in the mud get hold of the wheel yourself and lift all you can, and then ask somebody else to help you if you need help.

There is another field that is equally taxed with the support of a noxious growth: I refer to ourselves at home. We carry about with us our notions, our habits of thought; and our habits of thought give character to our actions. When, for instance, the storm of passion is aroused in our bosom, we yield ourselves up to it without an effort and unresist-