

that man think that he shall receive anything of the Lord." But he who asks in a proper manner, who humbles himself before the Lord like a little child before its earthly parent, and is willing to trust in God, and comes before him doubting nothing, that man, or that woman, will receive what he or she shall ask for. God has said it; He has promised it by the mouths of His servants, the Prophets and the Apostles, and the promise is sure and unailing; and if there is any fault, it is on our part, and through our own lack of faith, meekness and humility before the Lord.

The Apostle James says that "ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." We may ask blessings of the Lord, from now to all eternity, and if we ask with pride and ambition in our hearts, and with a desire to increase our worldly possessions for our own aggrandizement, God will not grant what we ask. Hence the necessity of learning how to approach our Creator, and of asking Him according to the way He has appointed.

When we meet together it is for the purpose of listening and being instructed and uniting our hearts in prayer to God, not as individuals, but as a community, that by our combined supplications we may obtain from His hands that which we need. We do not come together, as some do, to admire fashionable attire; but we meet to worship God, and to be instructed regarding the principles of salvation, that we may be strengthened and encouraged in the prosecution of the labors devolving upon us, in overcoming the evils of our own fallen natures and bringing ourselves into subjection to the law of God. Those who come together for this purpose will receive their reward.

There are evils in the midst of

Israel as well as in the world, arising from pride and neglect of duty. Many have no anxiety for anything but the things of the world. A man, for instance, has a farm and flocks, and they engross his whole time and attention. If he does take a little time to rest from his toils in the field and attends meeting, he comes drowsy and thoughtless, and leaves no better than when he came. He has learned nothing; in fact he did not come to be taught. He came, perhaps, simply because it was customary, or because some of his family or neighbors came, and not because he felt any interest in being there himself. If an angel should address a congregation of such individuals, his words would have no effect. The words of an angel would have no effect on the minds of women who attend meeting to look at the bonnets of their neighbors, or to see how the fashions change, any more than upon the minds of men who do the same thing for form's sake. Such persons have no conception of truth, and have no place for its reception; it is shut out from their understanding, and they sit like figure heads, and derive no benefit from the instructions of the servants of God. So far as their influence goes, if they have any, it is as a damper thrown upon those around them.

I do not believe it would be necessary to preach so much to the Saints, as it now appears to be, if we lived our religion, and would exercise one-tenth part of the faith that we should exercise for our own good and the good of Israel; but, under present circumstances, it seems to be absolutely necessary to preach day after day and week after week to the Saints to keep them anywhere within the bounds of the Gospel. We are so easily led astray, so easily benumbed and chilled in our perceptions of truth. If there ever was a time that