

same time they keep up a loud thinking about it. But if we do manage to deceive each other we cannot deceive God. And what is the use of making a profession of anything unless we carry it out. Why are we here? Because we embraced the Gospel, and because we believed this was the land of Zion. Why do we attend to Temple ordinances? Because we believe they are ordained of God, and are necessary for our welfare and the welfare of our progenitors. Why do we build temples? Is it to appear liberal towards these institutions, in the eyes of our brethren? It should not be. But it should be because we believe it to be a duty devolving upon us, and because, as Elders in Israel, the Lord expects us to do it, because it is a part of the plan of salvation ordained of God for the living and the dead; and because it is expected to carry out his purposes in regard to the world in which we live, and that we should operate and cooperate with the Priesthood behind the veil, in all sincerity and honesty before God in all that we do to this end, for as one of old said, in contemplating these things, "Hell and destruction is without a covering before thee," and how much more so are the hearts of the children of men. And how pleasing it is to operate with our Heavenly Father in all sincerity; how pleasing it is to feel that God is our Father, and that we are his children, that we are his covenant people, and that we are engaged doing his work. We should be honest with ourselves, honest with our families, honest with each other and honest with our God, and in all the various relations of life.

The subject of tithing has been referred to. We profess to believe in it, and therefore we should carry it out. If we do not believe in it, let us be frank enough to say so, and

quit. We profess to have faith in God, and that it is our duty to call upon him morning and evening. If I did not believe that the Lord would hear me, I would not trouble myself about calling upon him. But I do believe that the Lord says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? etc." Jesus tried to impress this principle upon the people in his day; but it is difficult for us at times to realize it. And again he instances the widow and the unjust judge, showing that by continual prayer, importuning the Father, in the name of Jesus, in faith that he will hear us, our prayers will not be in vain. We should feel that God is our Father and that we are his children, and that he has promised to listen to our prayer, and that we are called upon to be obedient to his will and to carry out his designs. And then we ought, in order that our prayers may be effectual, perform the various duties devolving upon us, such as have been referred to, and we should be honest and honorable in our dealing one with another. If we try to defraud our brother, how can we expect God to bless us in that, for he is a child of our Heavenly Father just as much as we are. And being his child he feels interested in his welfare, and if we try to take advantage to the injury of the Lord's child, do you think he would be pleased with us? Formerly, according to the Mosaic law, if a man stole anything he would make him restore it four fold. That was a law of carnal commandments and ordinances. And we are living under a more ele-