

may be spoken of hereafter, but I wish to stand before you for the purpose of communicating that which shall be for your good and benefit.

I understand that we are brethren together, that we are of the same Father in the celestial worlds, and that if we knew each other as we should, if each one was endowed by the power of God, our sympathies would be excited more than they are at the present time, and there would be a desire on the part of every individual to study in their own minds how they might do their brethren good, how they might alleviate their sorrows and build them up in truth, how to remove the darkness from their minds. If we understood each other and the real relationship which we hold to each other, we should feel different from what we do; but this knowledge can be obtained only as we obtain the Spirit of life, and as we are desirous of building each other up in righteousness.

Again, I have noticed on the part of the people what I have attributed to weakness. They come together, some of them, more for the purpose of being pleased with the oratory of their speaker, for the purpose of admiring the style in which he may address them, or they come together more for the purpose of seeing the speaker or speculating in regard to his character, or the true relationship that he sustains to the Lord in the Priesthood, than for the purpose of receiving instructions that will do them good and build them up in righteousness.

I think that speakers ought to try and improve themselves, wherein they see their weaknesses, the hearers ought to try to eschew their weaknesses, so that when the Elders are called upon to speak they may have it in their hearts to do the people good.

One of the greatest prayers that a man can offer, so far as I understand

prayers and their consistency, is that, when an Elder of Israel stands before the people, he may communicate and tell some thoughts to do the people good, and build them up in the principles of truth and salvation. Prayers of this kind are as agreeable in the ears of the Lord as any prayers that an Elder of Israel can possibly offer, for when an Elder stands before the people he should do so realizing that he stands before them for the purpose of communicating knowledge, that they may receive truth in their souls and be built up in righteousness by receiving further light, progressing in their education in the principles of holiness.

This cannot be done, except by a labor of mind, by an energy of faith, and by seeking with all one's heart the Spirit of the Lord our God. It is just so on the part of the hearers; unless particular attention is paid to that which is required of them from time to time by those who address the people from this stand, and unless individuals labor in their minds with all their mights and with all their strength in their prayers before the Lord, they will not receive that good and benefit to themselves which they ought to receive. If, for instance, you are attending school, you have your lessons to learn, and just in proportion to your energy and faithfulness, and intelligence in regard to acquiring a knowledge of those lessons, you will be prepared to enjoy their benefit, that for which they are designed. And, just in proportion to your neglecting to exercise your mind and your intelligence, your mind will be barren and unfruitful in relation to that knowledge which you should have attained.

You remember, probably, a revelation in the Book of Doctrine and Covenants giving to Oliver Cowdery the privilege of translating certain records, and that after receiving this