

thought beforehand what we shall say, yet we are nowhere taught in the revelations of God to let our minds run down—our understandings and our judgment to be spent in idleness, without treasuring up the things of the kingdom of God, and storing up useful knowledge. Indeed, we are commanded in the revelations of the Most High directly to the contrary from the idea which has prevailed among some.

We are commanded over and over again to treasure up wisdom in our hearts continually—to treasure up the words of eternal life continually, and make ourselves acquainted not only with ancient revelation, but with modern; to make ourselves acquainted not only with things pertaining to time, but with things pertaining to eternity; to make ourselves acquainted not only in regard to things of earth, but also in regard to things that are in heaven; to inform ourselves upon theories, principles, laws, doctrines—upon things that are at home, and upon things that are abroad. And the same Almighty Being who has commanded us to do these things has commanded us to take no thought beforehand what we should say; for every well-instructed scribe, we read in the New Testament, bringeth out of his heart things both new and old. It is not the ill-instructed scribe—it is not the person who does not study—it is not the person who suffers his time to run to idleness, but it is that man that instructs himself in all things within his reach, so far as his circumstances and abilities will allow. Such a one will bring forth before his hearers things that will edify in relation to old times, and also in relation to the present and future—things both new and old. Moreover, we read that the Holy Ghost shall give you in the very hour what ye shall say.

What need, then, inquires one, is there for a person to inform his mind,

if the Holy Ghost will give him, in the very hour, what he shall say? It is not every man that has sufficient faith to obtain that amount of the Holy Spirit that will bring the subjects, the ideas, the language, and the system of the subject all before his mind at once. There are but a very few persons which ever lived upon this earth that have had sufficient faith to obtain all this fulness of these gifts; and it is one great reason why the Lord has commanded his servants to instruct themselves, because of the weakness of their faith. Then, if they have fulfilled this commandment, they will have more confidence in God; but if they have neglected this commandment, what confidence have they that the Holy Ghost will be given to them?

Will the Lord bestow his Holy Spirit upon an unwise and unfaithful servant—upon one who disobeys his commandments, who sits himself down in idleness, and will not attempt to inform his mind upon all subjects within his reach?

If any person supposes this, he is greatly mistaken; but if he tries to fulfil the commandments of God, making himself extensively acquainted with the attributes of that Being whom he worships—if he tries to become acquainted with all useful subjects, he will then have faith. He can then go before the Lord and ask him for his Spirit to indite, in the very hour, that particular subject which he has previously informed himself upon, and to bring it forth before the people in a proper light and in a proper manner. But without this his efforts will be in vain.

It is most likely that an individual who has disobeyed this commandment, instead of preaching by the Holy Ghost, will preach by his own wisdom; and he will tell you about ten thousand things which the Holy Ghost never puts in his heart: he will