

between the two, liable continually to be operated upon by the power of the enemy; and it is through that power that the children of men are made to doubt the evidences of their own senses, when, at the same time, if they would reflect for a moment and listen to the intelligence which God has placed within them, they would know, when they saw what is termed a miracle, the power by which it is wrought: they would know when they have seen with their eyes and felt with their hands, or when they have had a heavenly vision.

Some of the witnesses of the Book of Mormon, who handled the plates and conversed with the angels of God, were afterwards left to doubt and to disbelieve that they had ever seen an angel. One of the Quorum of the Twelve—a young man full of faith and good works, prayed, and the vision of his mind was opened, and the angel of God came and laid the plates before him, and he saw and handled them, and saw the angel, and conversed with him as he would with one of his friends; but after all this, he was left to doubt, and plunged into apostacy, and has continued to contend against this work. There are hundreds in a similar condition.

In comparison, there is but a hair's breadth between the depths of infidelity and the heights of the faith of the Saints; and the organization of man is perfectly independent in its sphere. Life and death, truth and falsehood, light and darkness, good and evil, the power of the Devil and the influence of God, the things of God and the things of the Devil, all these inducements and powers are interspersed among the children of men; and they of necessity must undergo this ordeal to prove themselves; and in the absence of the Spirit of revelation, let their sound judgments arise and declare, "Though he slay me, I will not forsake him."

Some of the brethren come to me and say, "Brother Brigham, is it my duty to pray when I have not one particle of the spirit of prayer in me?" True, at times men are perplexed and full of care and trouble, their ploughs and other implements are out of order, their animals have strayed, and a thousand things perplex them; yet our judgment teaches us that it is our duty to pray, whether we are particularly in the spirit of praying or not. My doctrine is, it is duty to pray; and when the time for prayer comes, John should say, "This is the place and this is the time to pray: knees bend down upon that floor, and do so at once." But John says, "I do not want to pray; I do not feel like it." Knees, get down, I say; and down bend the knees, and he begins to think and reflect. Can you say anything? Can you not say, God have mercy on me a sinner? Yes, he can do this, if he can rise up and curse his neighbour for some ill deeds. Now, John, open your mouth and say, Lord, have mercy upon me. "But I do not feel the spirit of prayer." That does not excuse you, for you know what your duty is. You have a passion, a will, a temper to overcome. You are subject to temptation as other men; and when you are tempted, let the judgment which God has placed within you and the intelligence he has given you by the light of the Spirit be the master in this case.

If I could not master my mouth, I would my knees, and make them bend until my mouth would speak. "But the cattle are in the corn." Let them eat; you can attend to them when you have finished praying. Let the will of the man be brought into subjection to the law of Christ—to all the ordinances of the house of God. What, in his darkness and depression? Yes; for that is the time to prove whether one is a