

into this low condition, and pass from that state of ignorance that we were in, and thereby gain an experience that would fit us for exaltation. Then the gospel comes to us as a source of encouragement and comfort; therefore it should give us strength in our weakness, when the way may appear dark and almost without hope; when afflicted through the perplexities and hardships that we have to encounter, for Jesus has traveled on the way himself, he has traveled it step by step and piece by piece, and degree by degree, and has experienced all the grievous afflictions that flesh is heir to. Has he been exalted by it? We shall all say that he has. He has been exalted from that degree of imperfection in which we exist to his present condition, with power, might and excellence, even all that it is possible for him enjoy. Then if it is possible for you and I to travel this same road, let us begin to enquire if we are doing it, for be assured that if we obtain that victory and exaltation that he possesses it will be by doing as he did. He was obedient to the truth; he did not even presume to shrink from the bitter cup, though his feelings as a man rather inclined him to the seat of life, hence said he: Father, I would a little rather that this cup would pass by, but on reflection he said, Father not my will but thine be done.

Well now how would we have distinguished between this offering, and one similar to the natural eye but different in its design. Suppose a thing of this kind had transpired with us, supposing that it would have taken place in our midst would we have any idea that it was a good man, a man of integrity that died? How could we have known this? When he gives his own account of himself he simply says: "Man of holiness is my name." He did not wish to have it understood that there was any being in existence, no matter by what majesty, might and power he might be surrounded, that could go beyond the good men, the holy men.

What view does this lead us to take of the gospel that this Jesus has led us to look into? Simply that it is a practical system of piety, purity, holiness and truth; truth that is to be exhibited in our actions, purity that is to extend to all our motives and designs, and holiness that is to be a characteristic of our lives, and to extend to all there is connected with our lives, our actions and all that we do and say, for the action of the mind is considered. If these thoughts be correct, be pure, the actions that will reflect those thoughts will be good and beneficial, and the body that sees it will be correspondingly pure.

Then where is this purity to be wrought out—this propriety of thought—this perfection of holiness? Where is it to be read of, that we may be benefited by it; that we may travel in the way that Jesus has traveled; that we may follow in the example that he has set? Can we get our neighbor in the way to be the holy man, the righteous man, for us, and we reap the reward in heaven? O, no; we must be the obedient men and women ourselves. We must be the patient men and women and feel all that forbearance and mercy, that loving kindness and charity ourselves; we must be the men and the women that will put on the habiliments of truth, the garments of holiness and wear them for ourselves. We must wear them day by day, month by month, year by year and forever.

I want you to see this and to comprehend that the whole matter of your salvation is your own business and work. What else has Jesus done? What did he require of man? You examine principle in the gospel as it is taught to you, and what requirement of that gospel has been obeyed for you? None.

We are required to be obedient from the beginning, unto the practice of every virtue that the gospel can open out. This is what is required of you and me, that we may be saved and become just like Jesus. Then you see that it is entirely a practical affair with every one of us. We may theorize as much as we please and talk about purity and holiness and, as long as we theorize about them, we shall find that they will do us no good; never, until we reduce them to practice and adopt that kind of holiness that is acceptable to God. How can we know that one great principle of obedience, excepting we comply with the requirements of the gospel? How can we know what is good for us, excepting we be tried in these things? The Almighty is gratified when his purposes are accomplished and when we are preparing ourselves to be exalted and admitted into his presence, that we may be prepared by that education to be filled with that knowledge and clothed with power as himself; be filled with that infinitude of capacity that he himself enjoys, and that those principles may be so implanted in our being, and sought by us during our existence upon the earth that we shall increase our own greatness, and the glory and power of our God.

Well, but, says one, where does this power come from? Does it come from God? We should answer, Yes. Well, then, where did he get it from? Did he inherit it? No, he did not. When we talk of the Father and of Jesus, we can say they did not inherit it. Why do we say that Jesus did not inherit this greatness and glory? Because he is recommended to us as one who came to do nothing but what he had seen his Father do, who, like Jesus, had once been imperfect, and that, like him, he had risen to might, majesty and power and clothed himself with the truth and with knowledge, that endowed him with power to act and to be acted upon, to design and to execute those designs. Well, then, the power of God is what? Why, it is the gospel, and the Apostle said that the gospel was the power of God unto salvation, and it is the salvation of

every individual and every thing that is clothed with it.

Who is saved? Why, the individual that has power; and the individual that possesses knowledge has power. It is just as the Apostle says—he was not ashamed of that gospel that was the power of God unto salvation, that was revealed by him that loved righteousness and hated iniquity.

The gospel, then, as preached unto us, is the power of God that saves. What does it do? It enlightens that which is dark, it gives us power where all is weakness before, it endows us with capacity where before there was no capacity, and where there was no strength.

This is what the gospel does for us; it is that which saves and fills our minds with that which we need not be ashamed of. And it is the simple fact that we should carry to our home, to our firesides—to correct the evils that exist between man and man, between parents and children, husbands and wives, but it is, nevertheless, the power of God that saves. It is that which tranquilizes the power of the soul that is not wholly under the principles of truth; it is not like the empty proclamation of enthusiasm, but it is deliverance to the captives, it is freedom to the sin sick soul, to the soul that is in the dark, that knows not the truth, that has no hope that reaches into the vast future and opens up prospects for the immortality and the salvation of the souls of men. This is the way that the gospel opens to us in regard to the salvation of the soul; it will make everything in the soul tranquil as the blest in heaven; it is that which must abide constantly within us; it is that which must be developed in our homes, why? That all the members of that home may become legitimate lovers of the truth, be truthful in all they do and say, and be calculated by their good works to subserve the ends of righteousness and peace, and to bring about the purposes of God. Why, says one, the gospel seems to be a great matter to be carried to the simple circles of our homes, and for it to enter into the trivial affairs of our every-day life, it seems to be a small matter, to that vast infinitude of greatness and glory in its fulness that we seek to enjoy in a future state.

Brethren and sisters, what greatness you expect to enjoy, what you intend to enjoy in the fountain of bliss that lies before the Saints! The origin of all this, the region where it must be commenced is in the soul, at the firesides. If this is not developed around the firesides, within the circle of your family, where is it to come from? If the blessings developed that constitute the happiness of the saved and sanctified, that enrich the pleasures of those that have passed away, are attainable, why have we not been blest? Why has not the gospel brought salvation to our firesides and to our homes? Why, we have sought but imperfections of our own; but these could not stand in the way, for the blood of Jesus could have cleansed us from sin, aside from our own works, according to the feelings of some. Then why is it that we are the slaves of sin, and are afflicted with the consequences thereof? Why is it that the sanctuary of home is deprived of these blessings? The gospel that saved Jesus, that clothed him with power, that bestowed upon him all the perfections that he possessed as a God, why has it not wrought out its work with us? Our firesides have not been blest with the harmony and bliss that is affected by its purity and hallowed influence. We would not inquire where is heaven, or say how far is it from us, from our homes, for there would be a fountain of bliss to any one who would partake of the food that angels feed upon, who would partake and realize the perfection in which they dwell, and the harmony by which they are associated and those that dwell with them. Then it would be no matter of uncertainty with us, neither should we care whether heaven was a little way off, or at a vast or immeasurable distance, for then in our homes, within our own family circles would be that heaven and happiness for which we are seeking; there would be perfection; there would be the beauty of holiness in spirit and in truth.

Now this is the religion that should be developed at home, it should be of domestic manufacture as well as the clothes that we wear, and their beauty, you know we are told, should consist in the beauty of the workmanship of our own hands.

If we realized that our salvation depended upon our living in peace at home with our wives and children, and upon our cherishing the principles of virtue, of holiness and of purity, do you suppose that we should ever be at a loss for an opportunity of doing some good? Do you suppose we would ever be at a loss to do something that would save the cause of truth? Our homes and our heaven would ever be with us. The constitution and establishment of our homes in peace, and making that happiness and giving that satisfaction which will produce it, constitute the burden of our labor at home and abroad.

But we are called to go and preach the gospel to distant nations, simply that the honest may be gathered together and have homes like you and I, until a nation shall be imbued with the principle of that heavenly government that we talk and read so much about, that the will of God may be done on earth as it is done in heaven.

According to this then the object is the same whether you labor at home or abroad. I want this riveted on your memories to have you think upon it every day. I do not want you to think that you can live your religion while you are quarreling with your wives every day; I do not want you to think you are traveling the road to salvation while you are quarreling with every body around you. What is the

difficulty? What causes this quarreling?—Why, says the man, my wife has a contentious spirit, she is not going to heaven, she is not going on the road to those perfections that will bring her to a perfect and sanctified state; she has put far from her the day of sanctification. Then as ministers of righteousness, I want you to go to work at home; why? simply because home is the place where you should live your religion.

But, says one, I am going to wait until I go on a mission, then I will devote all my time to serving the Lord.

If you wait till then, when you are gone thousands of miles away, what will your wife and children do? Who, having wife and children, and having labored to bring them here, and lived with them here from year to year, that will neglect to develop in them the principles that will save and make them happy in time and exalt them in eternity? I want you to save them by implanting in them correct principles and then, if you are called to go abroad, you can teach the people the principles that will save, for you will have learned them at home. Then, if they should apostatize when they have been gathered here, as some do to our own sorrow and to theirs too, you would have the confidence and consolation of knowing that your own family were saved, because you had taught them the principles of salvation while you were with them. Then, why do some seem so anxious to live their religion abroad while they neglect to teach and practise it at home? It is evident that they do not enjoy the spirit of the gospel, and, if they have not within them the principles of purity and holiness and do not live their religion at home, what assurance have we that they will live it when they get thousands of miles from their friends?

I want you to go to work in your own circles and cultivate the principles of righteousness, and let the world go their own way. Do not trouble about how your neighbors are getting along, but seek to make your own home the dwelling place of God; seek to make it a sanctuary where the richest blessings of God shall be enjoyed, where the truth shall be kept in rich stores to bless you and yours. Then that point will become a point of attraction to which your affections may repair with feelings of satisfaction. And, if you go abroad, your peace will be increased with the reflection that you have left your family stationed upon the immutable and sure basis of eternal truth, and while time passes and the angels of heaven carry you safely along, your friends and connexions at home are still wending their way onward to the haven of peace and rest, where all is right, where peace and joy flow like a river to those who are sanctified through the truth.

Now do not excuse yourselves because you are Seventies, and are therefore called to go abroad as special witnesses to the nations, for we are called to save our own, that is our first duty. It is true we can do a great deal towards bringing others to a knowledge of the truth, and, if we can preach to the world, to those that are afar off, we can also preach to those that are near to us, and save them, and how? Do as much to save them as Jesus has done, and then we shall do our duty. What is it that he has told us? He told us how to save ourselves with the principles of virtue, righteousness and peace, and let us so live that those principles may be in the young men that are growing up around our hearths. There is nothing that is important to some, except it is a great way off, but the foundation of purity should be at our homes, there God should dwell, there God should reign in all the greatness of his glory, and in all the perfection of his attributes. Where should this be? Why, whenever there is a good man, a man devoted to the truth, whose affections are identified with it and for it, and who loves righteousness and hates iniquity as Jesus did; this is the way I want you to live, and then there will be less wickedness, fewer lies told, less tattling by the fireside about your neighbors. The husband and wife will have less difficulties of a character and kind that are unendurable. If we can come down from the exaltedness of our feelings and humble ourselves, we can avoid most of the evils that are common among mankind.

Who have these kinds of difficulties to which I have alluded? People that are very religious, people that go to church, people that are favored in various ways, and who preach long sermons for the benefit of such as themselves. What is the reason they are not saved? Why simply because they never have time to live their religion—because they never had an idea that to live their religion was to be at peace at home; that the paying their tithing was offering an offering that would be acceptable to God, and those who did think so, had an idea that that of itself would save them. I want you to understand that it is all nonsense to take the latter position. What, says one, should we not pay our tithing? Should we not pray? Yes; pray, and pay your tithing, too. But this is not all—I want you to pray God Almighty to bless you with strength, with forbearance, with charity, that you may be merciful to each others weaknesses, and that you may look with tender compassion upon one another, as God looks upon us his children all the day long. This is what I want you to pray for. And husbands, if your wives speak harsh words, don't speak another in return. But, says one, how can I bear it? Why, hold your tongue.

You talk of ruling nations, kingdoms, principalities and powers and yet cannot hold your tongue! What wise rulers you would make!

I suppose, when the Bishop was made or ordained, you all thought that you ought to

have been made Bishops. You were so clever, so accomplished and so well qualified to rule, in your own estimation. I want you to prove that you are capable of being Bishops, by keeping your mouths shut when a storm of passion arises within you. Let it die; never let the world hear the breath of heaven wafting away the ill spoken word, the hasty declaration; no never. Why not? Because, if hell is within you, keep it there. Why, says one, is it not just as bad to think hell as it is to speak it out? No, not half as bad. Why? Because, if you thought of killing me, and were not to do it, I should not be hurt. But, if you took away my life, then I should be hurt. Hence, then, you see, there is a difference between thinking and doing. I want you husbands and wives to carry this home with you and learn to hold your tongue when you have nothing but some miserable, provoking thing to say. Well, but, says one man, my wife acts so like the devil that I cannot get along with her; I thought I was married to an angel, but I have found out I was deceived, and that she is a fiend. If you were such a fool as to marry a wife of that kind you ought to learn a little by experience.

Now, knowledge is power, and, if you have married a woman that does not answer your expectations, that is not an angel, that does not abound in goodness and that is not the very quintessence of perfection, what will you do? I will go and get a divorce. Then what will you do? Live single? No. You will marry another then? You answer—yes. Then you will live with her, conquer her and control her, I suppose? Yes, says one, that seems like the idea, and I will go home and let my wife know that she has got to mind me, and obey me. Why, what are you going to do? If she don't obey me I will chastise her; I will beat her. I presume you mean to treat her in the way that some of us are accustomed to treat our mules? Yes, says the man, I will let her know that she has got to obey me.

You poor miserable souls who think thus, if you go home and whip your wives because of what I say to you to night upon family government, the sin shall lie at your own door, and the lash that will be upon you shall be far more severe than any thing that you can inflict upon your poor wives.

I want you to go home and let them know that you are better men, that you are improving, that you are better than them, and that you are improving in righteousness faster than they are. Then, if your wife is disposed to quarrel she will soon get tired of it; she will turn to righteousness, and follow your holy example. Then let me urge upon you the necessity of proving to your wives that there is more consistency in your conduct than there is in theirs, and that you are capable of living without saying harsh things yourselves.

Brethren, this is the way I want you to govern your wives, and in ninety-nine cases out of every hundred, you will succeed in governing them in righteousness, they will be faithful and true to you, and to the gospel that has been revealed in this dispensation. And, if you get a little mortified with something that may transpire which is often the case, your wife would adopt the course that she has seen adopted by you, she would hold her tongue, unless she could say some very pleasing thing, and in this way there will be peace established in your home. Whenever there is peace, and the home circle lives in peace and quietude, the blessings of heaven, and the revelations of the holy spirit will be there; its inspiration will be there, and it will be like a burning—never dying flame within you, and you will walk together in peace and in harmony. You won't stumble and die in the way; there will be no difference of feeling, but the twine of family affection will grow stronger, day by day, and year by year; and the passing year will add intensity to that affection that is within you, and you will have an increased determination to live your religion.

Then your children would see in their parents an example for speaking the truth, and acting truthfully to each other. Then there would be an example before them, and they would, no doubt, obey the truth, and regard you as truthful and sincere in all your expressions whether in regard to the things of God, or those of a more trivial character. They would then see that you struggled not only to speak of the truth, but to exhibit it in all the actions of your lives.

This is the way I want you to live your religion in this ward, this is the way I want you to sustain your Bishop that he may not be taxed with all the little difficulties of your domestic circles. He is a little man, and it is enough for him to be taxed with the general business of the ward. I want you to understand that he has need of what you promised him. Did you not promise him that you would sustain him by your works as well as by your faith? I want you to redeem that promise, for if it had not been necessary for you to do this, it would not have been asked. Then sustain your Bishop, and uphold him. But, says one, I do not know as it is my business; if he is not smart enough let the proper authorities put in another. Why, bless you, the authorities did not want the smartest men, but they wanted to prove to the world that the Lord could make those smart whom he called and ordained. Why, says one, you do not think much of our Bishop; you do not appear to estimate him very highly. Yes, I do, but I want you to understand that he has got his own weaknesses and faults to contend with the same as other men, and just as much of yours as you put upon him. I want you that are smart men to resolve yourselves into Bishops, and to play the Bishop's part at home, and to adopt the principles that he inculcates in your home.