

are requisite to their happiness and exaltation.

And so long as this objection fails to be accomplished—so long the preaching of the Gospel has failed to accomplish its object, as far as those individuals are concerned, and the object for which that labor was performed. Whether the lack is in the man who preaches, or in the people to whom he preaches, it is all the same.

This is a point that Latter-day Saints should duly appreciate and consider; because if we do not, the consequences are, discontent in the mind, and dissatisfaction; we shall quarrel with circumstances that are around us, we shall find fault, simply because we are not contented; and because the estimates we place upon truth, and the blessings conferred upon us, lead us to consider that they are not worth the labor we are required to bestow, the money or means we are required to give. The consequence is, we consider it a bad bargain, and we want to rue; and then as Latter-day Saints we apostatize—we quit it—we back out, saying, "we have not found Mormonism what it was cracked up to be."

How have such people received it? What views have they entertained of it? There are those things which will actually tell the truth on a man, when his lips fail to speak it; his actions will tell it. What did they consider it worth? As much of their tithing as they could not avoid paying.

Some may think it is worth a tithing but not any more. Another man considers it worth everything; and more than everything of which he can entertain a perception. He would not refuse to pour out the last dollar; he will hunt the last corner of his pocket to get out the last farthing to give to it. And when it comes to his labor he would not stop to labor one day in ten, but ten whole days, and only wish there were more days to labor

to accomplish more; because in so doing he is serving himself and enlarging his own interest, when he is seeking the interest of "Mormonism."

Why so? Because he estimates it to be that that is universal in its extent, and intimately associated with every principle of the Gospel, in which the narrow conceptions of men are drowned, they are lost, submerged like a mote cast into the ocean.

On taking this view, he does not stop at anything he can do. Does he stand back from pouring out his life's blood? No, but he pours it out as freely as water that glides down from the summit of the snow-clad hills to the valleys below.

In what consists the difference between these two classes of men? It is in the estimate they place upon the value of "Mormonism." One class considers it worth what they gave for it, and the other considers it worth more than they can possibly give.

Then it is as men receive the Gospel, and endorse the truth; if they consider it excellent above everything else, so that they will manifest their love for it, and their zeal in promoting its interests, and the accomplishment of its object.

You can readily see, then, how the kingdom of God must be built up in the soul of every individual; Zion must be developed there. What is Zion? It is the pure in heart, so says the revelation. Do you suppose you are going to build up the kingdom of God until the perfection of purity and truth is developed in the hearts of the people of that kingdom? No. You may gather them together by thousands, and tens of thousands, until the concourse swell the congregation in Zion to millions, and what will it amount to until this principle is developed in them?

There will be a corresponding stream of apostasy flowing out, at the same time, at the back door. What is the