

ence. Everything which we use to feed the life of man or beast, not a grain of it should be permitted to go to waste, but should be made to pass through the stomach of some animal; everything, also, which will fertilize our gardens and our fields should be sedulously saved and wisely husbanded, that nothing may be lost which contains the elements of food and raiment for man and sustenance for beast.

Time is allotted unto man wherein to labor and perform his work under the sun; if our time is properly employed and judiciously divided to our varied duties and labors, each man and woman performing his or her part faithfully, the land would be filled with real wealth, and there would be an abundance of means to prosecute every labor and every private and public improvement which we desire to make for our own comfort and convenience and that of our friends and neighbors and the community at large. Were we to pursue this course faithfully, and continue so to do, eternal permanency would be added to the general peace and freedom which we now enjoy, and we never would be brought into bondage again in any respect by the power of the enemy, but we would continue to live and serve the Lord until the earth would be sanctified and the saints inherit it forever and ever.

A few words upon the subject of example; and these I speak particularly to my brethren, the Elders of Israel, yet they will apply to all classes of mankind. It is a rule with me, and always has been, to request nothing of the people that I am not willing to do myself, to require no obedience of them that I am unwilling to yield. Experience has taught me, that example is the best method of preaching to any people. It is written—"Then spake

Jesus to the multitude, and to his disciples, Saying, the scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." If we teach righteousness, let us also practice righteousness in every sense of the word; if we teach morality let us be moral; let us see to it that we preserve ourselves within the bounds of all the good which we teach to others. I am sure this course will be good to live by and good to die by, and when we get through the journey of life here, what a consolation it will be to us to know that we have done as we have wished others to do by us in all respects. This is my doctrine.

Let us, as teachers of righteousness, not only teach the whole law of God, but do it ourselves. And when we pray, let us not ask our Heavenly Father to do that for us which we would not help Him to do were it in our power. When our brethren, who have the cause of God at heart pray, we invariably hear them ask Him to cleanse the earth from sin, and sanctify it and prepare it for the Lord to dwell upon. While we thus pray, we should be employed in sanctifying ourselves first, and then in redeeming and sanctifying the earth, for this the work we are called to perform, aided by the Almighty. We pray the Lord to preserve the righteous and to let the wickedness of the wicked come to an end, and "O Lord defend thy people and fight their battles." We should be prepared and be as ready and willing to defend ourselves as we are that the Lord should be ready and willing to defend us. We should be as ready and willing to fight our own battles as to have the Lord fight them for us. We should be just as willing to exercise the ability God has given to us to