

rich in the enjoyment of heavenly things, and among whom there will be no poor or rich, having all things common, so far as property is concerned, when no one will say "this is mine, and I have a right to do just as I please with it."

And yet to my mind this state of things will not necessarily be incompatible with individual responsibility and stewardship. It will merely imply that advanced condition of the people, that will enable them to seek each other's welfare, and build each other up instead of pulling each other down, in order that they may rise upon the ruins of their fellows. And that which they possess, or are stewards over, will be held in trust, from the Lord, accounted for to Him, and to His servants who shall be over them in the Lord. This state of things will be such as Brother Cannon referred to this morning; when there will be no temptation placed before the people to take advantage of their neighbor, because there will be nothing to be gained by it; there will be no temptation to steal or plunder, for if they need anything for their personal comfort, it could be supplied them with all good feeling; and he that would take stealthily that which would be given to him freely and abundantly, would be a consummate fool, or grossly wicked. This state of things also presupposes a disposition on the part of all to do their duty; to be saints in very deed, to be industrious, to be frugal, using their gifts and talents for the common welfare, to be ready to serve where they are best fitted to serve; in a word, to be the servants and handmaidens of the Lord, instead of serving themselves and having a will of their own contrary to the will of heaven, and determined to follow that if they have to go to hell for doing it. We are, some of us, at times apt

to think that this state of feeling is necessary to constitute us good democrats; in other words, unless we have this kind of feeling of "doing as we damn please"—you will please pardon the expression—we are not men, that this is the only way we can give expression to our manhood. To me this is worse than folly; it is ignorance of the true spirit of manhood. A Saint will say, "I have no will of my own, except to do the will of my Heavenly Father who has created me. True, he has given me an agency and this will, but he has given it to me to see what I will do with it, how I will use it; and I have been instructed from heaven sufficiently to know and understand that it is for my best interest to allow this will to be subservient to the will of my Father; it is best for me so to live and so to seek his face and favor, that I may know and learn what his will is concerning me, and that I may be ready to do it, holding my will in subjection to his." "Well, then, how can you be an independent man? Surely you cannot be an independent man unless you resist everybody's will but your own." If good and evil is placed before us, does not the person who chooses the good and refuses the evil exhibit his agency and manhood as much as the man who chooses the evil and refuses the good? Or is the independence of manhood all on the side of the evildoer? I leave you to answer this question in your own mind. To me, I think the angels and saints and all good people have exercised their agency by choosing the good and refusing the evil; and in doing so they not only exhibit their independence and manhood as much, but show a much higher and greater nobility of character and disposition; and I leave the future to determine who are wise in the choice of their freedom and independence.