

persecuting even an idolater, to say nothing of the Saints of the Most High.

Let us now seek with greater diligence to build up the kingdom of heaven, and establish righteousness; seek to magnify the Lord God, and sanctify our own hearts; establish peace on earth, destroy every root of bitterness from among the people, and cease from this moment to find fault with any brother or sister, even though they do wrong, for the Lord will apply the chastening rod to them if they need it. We serve our children so; if we consider they need chastening, we chastise them, but we do not thereby hate them. If it is necessary, we will correct their faults. But should we contend with them? By no means.

Are those who have assembled here this morning prepared to make a covenant with themselves that they will cease from all evil practices, from all evil speaking, and from all evil thinking, and say from this very morning, I will never do another evil as long as I live, the Lord being my helper? I will do all the good I can, and prepare for the coming of the son of man? To this end I wish we should dedicate our hearts, our affections, and our whole life to the cause of God on the earth.

I do not feel like preaching a discourse upon any particular subject; but of urging the necessity of the brethren and sisters absolutely coming to this determination this morning, and dedicating themselves and all they have to the Lord from this time henceforth. Can we come to this conclusion, to firmly, faithfully, and unitedly enter into a covenant with ourselves, saying, I am for the Lord and none else; from this time henceforth, I will do the will of my Father who is in the heavens, who has called me to minister the fulness of the Gospel, and to share the glory that is prepared for the righteous: I will be like clay in the hands of the potter, that He may mold and

fashion me as seemeth Him good; and if He will make known to me His will, mine shall bow to it, my affections shall be placed upon eternal things, and shall not rest upon the fading, transitory objects of time and sense. Can we make this covenant with ourselves this morning? Not only to *say* we dedicate this house and ourselves, our flocks, herds, families, and possessions, to the Lord, but actually perform the work, dedicating our affections to His service. If our affections are won and wholly dedicated to His cause, we have then obtained the victory.

Perhaps we may find one here and there who will say, "I cannot do this, I may say it with my lips, but to feel it in my heart, the case is hard; I am poor and needy, and desire to go to the gold mines to obtain something to help myself, by speculating upon the Gentiles, and thus get me a good farm and team, with which to get out of this thralldom and difficulty; my mind is so perplexed, I cannot say my affections are fully dedicated to the Lord my God." What is to be done in such a case? I know what I would do, for I have experience in these matters—I would call upon the Bishop, and make known to him my distress. There are many who in these words complain, and say they are so poor they cannot pay their tithing; say they, "I have only got three horses and two yoke of cattle and about fifty sheep; I want one horse to ride, and the others to haul wood, I therefore do not know how I can possibly pay my tithing." While on the other hand, others who have only got half a dozen chickens can willingly pay their tithing. You may say, "It is easier for them to pay tithing than for those who possess so much, for they are so very poor, it does not infringe upon other matters." Now if I had but one cow, and felt thus, I would give her away forthwith. If you have only six