

While brother Erastus Snow was speaking, he made use of weedy gardens as a comparison, to apply to those who complained of other people's gardens, while their own were neglected. I will refer to the same idea. There are plenty of evils about our neighbors; this no person will pretend to deny; but there is no man or woman on the earth, Saint or sinner, but what has plenty to do to watch the little evils that cling to human nature, and weed their own gardens. We are made subject to vanity, and it is right. We are made subject to the powers of evil, which is necessary to prove all things. We are apt to neglect our own feelings, passions, and undertakings, or in other words, to neglect to weed our own gardens, and while we are weeding our neighbor's, before we are aware, weeds will start up and kill the good seeds in our own. This is the reason why we should most strictly attend to our own business.

I am happy to say that this people do increase in understanding, wisdom, patience, and faith. It appears to me much more easy for mankind to live without sin, than with it. We have been taught that it is contrary to nature to live without sin. If a man should spit in my face, it would be natural for me to knock him down, or in return spit in his face. But suppose one should injure me in person, or estate, and I should overlook it, and show mercy to the individual, it would cause him to reflect upon his conduct, and show him the true bearings of his unjust act, and make him ashamed of it much better than if I retaliated. If I were to pay him back in his own coin, I should render myself worthy of what I have received. If I bear an insult with meek patience, and do not return the injury, I have a decided advantage over my adversary. And if the person is susceptible of feeling such a rebuke, he will say, "I have done wrong; my con-

science condemns me, and my neighbor, or my brother, did not retaliate." It at once causes the evil doer to reflect, and he will say, "Why did I do it? The devil tempted me; I will go and confess my sin to my neighbor, for he is not disposed to return the wrong, and he is a better person than I am; and from henceforth I will mind my own business, and keep a guard upon my passions." Is it not better in all such cases to be guided by that principle, than by the principle of retaliation?

To illustrate still further. Suppose A insults B, and B demands satisfaction, and they agree to fight; they meet and inflict upon each other blows and injuries, and whip each other right well. A, however, is the conqueror, and B retires vanquished, in shame and disgrace. He cannot any longer remain in the same neighborhood with his victorious enemy, and therefore concludes to sell out, and leave the place. Now suppose B had borne the first insult, or injury, and returned it only with good, instead of trying to do A an injury; A would have been completely conquered, and B would have escaped a sound whipping. Were we, one and all, to pursue the latter course, quarrels would soon cease in our community. As I said, if we keep our own gardens clear of weeds, our neighbors will take a pattern by us, and produce from their gardens greater quantities of fruit another year.

Now, brethren and sisters, receive the exhortation and counsel of brother Snow, and profit by it; and employ the rest of your lives in good thoughts, kind words, and good works. "Shall I sit down and read the Bible, the Book of Mormon, and the Book of Covenants all the time?" says one. Yes, if you please, and when you have done, you may be nothing but a sectarian after all. It is your duty to study to know everything upon the face of the