

than they do at the present time, and they would enter into the spirit of it. We might carry this principle into families, and illustrate upon it quite largely.

For instance, if you ever secure a union in any family in Zion, if you ever secure that heavenly union which is necessary to exist there, you have got to bind that family together in one, and there has got to be the Spirit of the Lord in the head of that family, and he should possess that light and that intelligence, which, if carried out in the daily life and conduct of those individuals, will prove the salvation of that family, for he holds their salvation in his hands.

He goes to work, and associates his feelings and affections with theirs as far as lies in his power, and endeavors to secure all those things that are necessary for their comfort and welfare, and they, on the other part, have got to turn round and manifest the same feeling, the same kindness, and the same disposition, and to the utmost of their ability manifest feelings of gratitude for the blessings which they receive.

This is necessary, that there may be a oneness of feeling, or oneness of sentiment and a corresponding affection, that they being one, may be bound together in this way. Now, it is just the same in regard to ourselves as neighbors, as Saints of God, as individuals that hold the Priesthood, and that have traveled in the light of truth, and got the power of God upon them, and who know what salvation is.

The things of God have been revealed to this people, that they may go to work and obtain more faith and more confidence in God than any other people upon the face of the whole earth. We have to eat, drink, and clothe ourselves, as well as other people, but in gaining these things we should regard sacredly each other's

rights. When two individuals are bound together, as they eventually must be if they ever stand in the presence of God, rather than to take a course to injure each other's feelings, when they are united as they should be and as they will be, they would sooner have a limb severed from their body, they would sooner suffer anything that could be executed upon them than to disturb or hurt each other's feelings. There would be the same love that existed between David and Jonathan. Before David would do anything to disturb the feelings of Jonathan, he would have suffered a hundredfold of trouble to come upon himself. I think we sometimes pass by those things which are of such great importance. I often think of the little anecdote that is recorded in the Bible about the sons of the prophets. On a certain occasion, when the sons of the Prophets were cutting timber, it appears that the axe fell off the handle into the water, and it seemed there was a great disturbance in the feelings of the young Prophets. Why, says one, master, the axe was borrowed, and it seems there was quite an anxiety about the axe on account of its being borrowed property. I have thought that had the circumstance transpired in these days the expression would have been on this wise, "O, it is no matter, master, the axe was borrowed." But in those days they had feelings in regard to their neighbors, and in consequence of this the power of God could be manifested for the purpose of raising the axe from the bottom of the water. Thus we see they had feelings of interest for the welfare of their neighbors and friends as well as for themselves.

Now an individual, in order to secure the highest and greatest blessings to himself, in order to secure the approbation of the Almighty, and in order to continually improve in the