

a knowledge of the truth; and if we can preach to the world—to those that are afar off, we can also preach to those that are near to us, and save them; and how? Do as much to save them as Jesus has done, and then we shall have done our duty. What is it that he has told us? He told us how to save ourselves with the principles of virtue, righteousness, and peace; and let us so live that those principles may be in the young men that are growing up around our hearths. There is nothing that is important to some except it is a great way off. But the foundation of purity should be at our homes: there God should dwell; there God should reign in all the greatness of his glory, and in all the perfection of his attributes. Where will this be? Why, wherever there is a good man—a man devoted to the truth, whose affections are identified with it and for it, and who loves righteousness and hates iniquity, as Jesus did. This is the way I want you to live, and then there will be less wickedness—fewer lies told—less tattling by the fireside about your neighbors. The husband and wife will have less difficulties of a character and kind that are unendurable. If we can come down from the exaltedness of our feelings and humble ourselves, we can avoid most of the evils that are common among mankind.

Who have these kinds of difficulties to which I have alluded? People that are very religious—people that go to church—people that are favored in various ways, and who preach long sermons for the benefit of such as themselves. What is the reason that they are not saved? Why, simply because they never have time to live their religion—because they never had an idea that to live their religion was to be at peace at home—that the paying their Tithing was offering an offering that would be acceptable to God; and those who did think so, had

an idea that that of itself would save them. I want you to understand that it is all nonsense to take the latter position. "What," says one, "should we not pay our Tithing?" Should we not pray? Yes, pray, and pay your Tithing. But this is not all: I want you to pray God Almighty to bless you with strength, with forbearance, with charity, that you may be merciful to each other's weaknesses, and that you may look with tender compassion upon one another, as God looks upon us, his children, all the day long. This is what I want you to pray for. And husbands, if your wives speak harsh words, don't speak another in return. "But," says one, "how can I bear it?" Why, hold your tongue. You talk of ruling nations, kingdoms, principalities, and powers, and yet cannot hold your tongue! What wise rulers you would make!

I suppose, when the Bishop was made or ordained, you all thought that you ought to have been made Bishops—you were so clever, so accomplished, and so well qualified to rule, in your own estimation. I want you to prove that you are capable of being Bishops, by keeping your mouths shut when a storm of passion arises within you. Let it die. Never let the world hear the breath of heaven wafting away the ill-spoken word—the hasty declaration. No, never. Why not? Because, if hell is within you, keep it there. "Why," says one, "is it not just as bad to think of hell as it is to speak it out?" No—not half as bad. Why? Because, if you thought of killing me, and were not to do it, I should not be hurt. But, if you took away my life, then I should be hurt. Hence, then, you see, there is a difference between thinking and doing. I want you husbands and wives to carry this home with you, and learn to hold your tongue, when you have nothing but some miserable, provoking thing to say.