

that benighted soul that lives here the object of your care. If you win it through the words of truth and knowledge, it is a soul saved, as much so as though you had brought it ten thousand miles.

What would be the result of this course of procedure? Vice, folly, and wickedness would receive a constant and firm rebuke, and no great noise would be made about it. We would simply be minding our own business in a quiet way. The young, in whose minds the habit of thought and reflection are being formed, could be corrected; their footsteps could be directed in the paths of truth and virtue; and there would be less inclination to steal, and less corruption of the youth in our midst.

"But," says one of the Seventies, "Is all this lawful for the Seventies to do? Would we not be found fault with if we were to make it our business to talk with our neighbor, old or young, in the street, touching these things?" I do not think you would be taken up for treason by the authorities of the Church, at any rate; and I do not think the civil authorities in this country would take any exception to the preaching of honesty, virtue, and truth. But, above all, try to preach it in that most effectual way by your own truthful example. If you would preach to the wayward to restrain themselves from their folly, show an example yourselves of circumspection in your conduct—of propriety, consistency, and truth. Would you win the wayward to paths of rectitude, address them in a spirit of kindness, charity, compassion, sympathy, and love.

If this principle is good in a public and general way, apply it also at home. And before you go away on that distant mission you anticipate among distant nations that may occupy years of time, try to develop the principles

of righteousness in the home circle, and establish them there, that they may be growing thriftily there—that in your absence the fruits of heaven may be developed—that blessings of peace and harmony may have their existence there: then your home circle is the seat of heaven—the nursery of truth, where all the perfections must originate that will constitute all your future greatness and glory.

Seek to make your heaven in your home; seek to develop its perfections there; seek to develop its truthfulness there. Why? Simply because you cannot make it anywhere else. It is not possible, because home is the nursery where all the constituent principles of heavenly bliss and glory are to be developed. Why, then, think of finding them in your wanderings over the face of the earth, when home is the only place where they are to be found, and where they must be developed. You bring the people from distant nations, that homes of this character may exist—homes that shall be rich in treasures of heavenly bliss developed and perfected in their circles.

This is the way I look at and think of our religion, and this I consider to be the right, the proper way for us to patiently, faithfully, and properly live our religion. We are afflicted in our country with a great deal of evil: there are evils of an outdoor character that are very troublesome and annoying, aside from those things that annoy us at home, when, if we lived our religion at home effectually, there would be less inclination of the youthful mind to vice, folly, and nonsense.

Now, that we may, as a people and as individuals, be wise, prudent, humble, and faithful in prosecuting this work of ours to its final consummation, is my prayer in the name of Jesus Christ. Amen.