

that places his affections upon such things does not understand that they are made for the comfort of the creature, and not for his adoration. They are made to sustain and preserve the body while procuring the knowledge and wisdom that pertain to God and his kingdom, in order that we may preserve ourselves, and live forever in his presence.

When the Elders address you from this stand, how many of those who seem to be listening hear and understand? Are most of the congregation thinking about what they design to do tomorrow? Are the sisters planning their weaving and spinning for tomorrow? Are the brethren planning to go to the canyons tomorrow? Do you know that it is your privilege to so live that your minds may all the time be perfectly within your control? That you may be so well schooled in the knowledge of your religion, that your minds are as perfectly under your control as are your bodies, except when they are nervous? Persons taking too strong tea or coffee, or too much whiskey, have not that control over themselves that they should have, because they become too weak. Study to preserve your bodies in life and health, and you will be able to control your minds. And when you come to meeting, bring your minds with you. After all our experience and the knowledge the Lord has given us, but few can take their minds to meeting. Others have their minds here before them; their affections and feelings are at the assembly of the Saints, and they want their bodies there also, to enjoy themselves. That class come here to pay attention, and to understand all that is said to them. Others come here with their bodies, but where are their affections? Upon the labors of the coming week. "I do not know how I shall get my adobies tomorrow, or how I shall

get my timber out of the canyon." Or, "I have a fence to build, to secure my field before the crop is destroyed," &c., &c.; and the mind is not in the meeting.

Can you understand that we are behind our privileges? I know the argument that arises in the minds of the people—"I am bound to provide for myself." I wish that obligation rested stronger on some than it does. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." That is the argument, and yet some will sell their last bushel of wheat, and then come to me, or to others of the brethren, and beg. They will peddle off every particle of substance God has given them for their sustenance. It is our duty to be economical, to go to meetings, to the canyons, and to build, plant, and do everything required of us to build up the kingdom of God on the earth; but the first duty is to learn how to sustain ourselves. The people have not yet learned that, though they are learning it. One may plough, plant, water, and till, but have no increase. Another person sows a field with wheat, but cannot get water for it, and goes to this neighborhood and that to attend to a little Church business; and when harvest time arrives, he reaps an abundant harvest. The man who took the water has no wheat, and the one who labored, as his Bishop called upon him, for the benefit of the people, has a good crop. This is a lesson the people are learning, that God gives the increase.

How the world hate us! How they despise the kingdom of God! How they have sought to destroy it! How they exclaim—"What ignorant, degraded beings the Mormons are!" The insignificant, low, degraded, contemptible opinion they have of the Latter-day Saints does not reach the