

dence or love, unless, by my works, I prove that I am worthy thereof, and I never expect to receive blessings that I do not merit. Who does? I do not know that anybody does, yet if we were to judge by the actions of some, we must come to the conclusion that they are satisfied by seeing others live their religion.

I love the society of the good, honorable and pure, of those who love virtue and work righteousness. To associate and be numbered with such and to have my portion and my lot with them in this life, and to live so that I can secure that association in the life to come, throughout the countless ages of eternity. I take no pleasure in the society of the wicked, for this reason—the pleasures of the wicked will cease and be forgotten, and the wicked will die and will not be regretted, their names will be cast out from the presence of God and from the things of the righteous forever and ever. I, therefore, want no part with them, but I want to cast my lot with those who are securing to themselves eternal riches and happiness. To obtain these blessings I must be found walking in their footsteps and following their examples, otherwise I shall come short.

This is how I understand the principles of the Gospel and the work we are engaged in. It is an individual work. You and I must secure the blessings of eternal lives for ourselves, through obedience and the mercy of God. We have the volition of our own wills and we can choose evil or good, the society of the wicked or that of the good; we can enlist under the banner of Christ, or under that of Belial. We have this option, and can do whichever we choose. Therefore we must look well to our ways, and see that

we choose the right course, and build upon a foundation that will not wash away. We have got to learn to stand or fall for ourselves, male and female. It is true that we are taught in the principles of the Gospel that man is the head of the woman, and Christ is the head of the man; and according to the order that is established in the kingdom of God, it is the duty of the man to follow Christ, and it is the duty of the woman to follow the man in Christ, not out of him.

But has not a woman the same volition that the man has? Can she not follow or disobey the man as he can follow or disobey Christ? Certainly she can, she is responsible for her acts, and must answer for them. She is endowed with intelligence and judgment, and will stand upon her own merits as much so as the man. That is why the brethren, during this Conference, have been teaching the sisters that they must refrain from the fashions of Babylon. They must use their own judgment and agency as to whether they will obey this counsel or not. If they will not obey it, they will be responsible as much as the men are responsible for their acts. The man is responsible for the woman only so far as she is influenced by, or is obedient to, his counsels. Christ is responsible for the man so far as the man walks in obedience to the laws and commandments he has given, but no further, and so far will his atoning blood redeem and cleanse from sin; so far as they obey them will the principles of eternal life revealed in the Gospel have effect upon the souls of men, so also with women. So sisters, do not flatter yourselves that you have nothing to answer for so long as you may have a good husband. You must be obedient. Obe-