

and noble principle, prompting us to go forward and to imitate those who are higher and further advanced than ourselves. It is this which stimulates nations, communities, families and individuals to improve. But there is a true line of demarcation which we should learn to tread, and, as far as in us lies, we should neither vary to the right hand nor to the left from that true line; if we do we shall receive the reward of our error.

To say that we are not mutually dependent upon each other, is to say that which is not strictly true; and I believe that our Father has organized us and society so that we should be mutually dependent, in order to cherish those principles of friendship, love, charity and brotherly kindness, and those noble social qualities that make us feel that we are one family, the children of one parent, and tending to one common end, and that we are in duty bound to work for each other as well as for ourselves. But the Lord requires no man or set of men to sacrifice themselves for others entirely, nor does he justify any man or people in leaning entirely upon others and doing nothing for themselves. In all the works of God we see this principle predominant. He has made ample provision upon this earth for all the inhabitants thereof to become self-sustaining, by using the bounties and gifts which he has bestowed upon them, and putting forth their hands and appropriating to their use the elements of life and prosperity with which they are surrounded; and though he permits the birds of the air and the fowls to prey a little upon our crops, and to pick the berries that grow in the mountains, yet even these have to arouse themselves from their nests and go in quest of their food, and all God's creatures on the earth are required to exercise the powers and faculties

they possess to avail themselves of the bounties which heaven has so plentifully placed upon the earth for their sustenance. Industry is required of us, and coupled with industry, frugality and economy, without which the rewards of industry are squandered and lost. Industry, frugality and economy are parts and portions of our faith and holy religion. We are dependent upon our Father and God for our being, and all our faculties; for the earth, our dwelling place, and the elements around us; but, in order to avail ourselves of these blessings, he requires us to use the faculties we possess, to be industrious, economical and prudent, and to exemplify that charity and brotherly love which pertain to our holy religion. The Lord has said that the idler shall not eat the bread nor wear the garments of the laborer. One of the rules of the United Order says—"Thou shalt pay thy brother for that which thou hast of him;" and those rules not only make it obligatory to pay or discharge our present indebtedness, as fast as in us lies, but henceforth to contract no debt beyond our ability to pay, or without having a reasonable prospect before us of fulfilling our engagements. These principles become necessary not only to be spoken of, but to be treasured and lived up to in order to preserve and maintain confidence between us as brethren, and to entitle us to the consideration of friends and brethren to assist us when our time of adversity shall come.

Those who are entitled either to free education, free meals, free clothing, or to be freely housed, entertained, comforted and blessed, are those who are industrious, prudent, frugal, using the faculties they possess, but who, through sickness, misfortune, or old age, are