

and do better than we have done, and to be governed by the dictates of good, solid, sound sense in the use of the wealth, privileges and talents that are given to us in our present life. Let me ask, what is real wealth? Do you know? I say that time is all the wealth we have; and to illustrate, let us suppose that all the inhabitants of the earth were, today, in the same position that our first parents were in when they were placed in the Garden. Here is the naked earth, without any improvements whatever; and the people, being without experience, have not the ability to raise anything to eat, to build dwellings to reside in, or to gather up or utilize the stock that is running at large. Would a people in that condition have any wealth? No; but you put them in possession of ability to work with their hands and to raise their food and clothing from the earth, also materials to build their houses, lay out their streets, make their gardens, farms, etc., and they will soon accumulate by their labor, and hence, you can easily see that all the wealth there is on the earth consists of the bone, sinew and time of the people. That is the capital stock of every individual and of every nation, and all the capital stock they have. If they have money—seeming wealth—it may go from them, they do not know how quickly. Cities may burn up; thieves may steal their gold and silver, and their greenbacks may be burned up with their banks, and then their wealth is gone, or rather that which is the representative of wealth; but they still have the ability and the bone and sinew necessary to go to work to rebuild their cities and to make new farms, to mine out gold and silver from the mountains to make vessels for convenience, for table use, or for ornaments—earrings, nose jewels, bands for their

wrists, ankles, etc. But it must all be done by labor.

The enquiry rises—Who gives the ability to labor? Who gives us the physical power to cut down trees, to saw them into lumber, and to shape the lumber for use, so that we can make improvements in building, fencing, and everything that labor can be used for? Is this ability our own individual property, independent of God and every other being? Not at all, we are dependent upon him for strength, health, life and every power and faculty we possess. Hence we may say that Time is really all the capital stock that is possessed by any people or nation, by Saint or sinner, good or bad. Time and the ability to labor are the capital stock of the whole world of mankind, and we are all indebted to God for the ability to use time to advantage, and he will require of us a strict account of the disposition we make of this ability; and he will not only require an account of our acts, but our words and thoughts will also be brought into judgment.

Now, returning to the subject of wasting means, suppose that in the providences of God, I have been able to gather means around me, and I fancy and am able to pay for a breakfast that would cost a hundred dollars, and I say to my wife—"Prepare me such and such a breakfast," and I actually eat a breakfast that has cost a hundred dollars, the question arises—Am I justified, have I to give an account of this? I am not justified, and I certainly shall have to give an account. A fifteen or twenty cent breakfast would satisfy the demands of my nature, and would be just as good for my system as the hundred dollar breakfast, so that by indulging in such a luxury I waste ninety-nine dollars and eighty cents, it has gone to the winds, gone to