

have thought who have performed a short mission—that it is now time they were beginning to do something for themselves; they are still ready and willing to go or come, or do whatever may be required of them, regarding, at all times, their duties in the priesthood of greater moment than any personal considerations. The Lord has blessed them in their labors; he has made their burdens comparatively easy to bear; they have not felt the load, but they have gone on rejoicing, never failing to accomplish the work assigned them, to the best of their ability, trusting in the Lord, at the same time doing all in their power, for the maintenance of themselves and families.

This is but a sample of what all the people ought to be. We should all be willing to labor for the welfare and salvation of the people—to sacrifice our own desires and feelings for the good of the whole, being perfectly willing to do the bidding of the Almighty, with no will of our own but to serve the purposes of the Lord. Is this not consistent with the pattern set us by the Savior? Jesus said, "Father, not my will, but thy will be done." This was the doctrine he inculcated among his followers, and commanded them to obey; that their will should be swallowed up in the will and pleasure of the Almighty, that they should feel in their hearts that they are willing to serve God even to the sacrifice of everything, though it should be life itself, "counting all things but dross in comparison to the excellency of the knowledge of Jesus Christ." When we possess the spirit of the Gospel and faith in God, as we should, we will have no burdens that will be difficult to bear; on the contrary, we will find our "yokes easy and our burdens light," and it will be a pleasure to do our duty, whatever

that may be. If we should be called to preach the Gospel, we will find it a pleasure to preach the Gospel, we will find it a pleasure to respond, for we will feel that we are enlisted in the service of God, for the salvation of souls, including our own. What is there to compare with this labor? Can we compare houses and lands, gold or silver, or the wealth of the earth, to the salvation of the souls of men? What will a man not give for his own life? And what will it profit a man though he gain the whole world, if he at last lose his own soul? These are questions propounded by the Savior who, is "the author and finisher of our faith." That which is of the earth is earthy; it belongs here, we cannot carry it away when we leave this state of existence, we cannot possess it beyond the veil, unless we live so while here that eventually we shall be numbered with the Saints of the Most High God—for it is said that unto them shall the earth be given, but not until they are prepared to "possess it for ever and ever." And then they must receive it from Him who has the right to give. If we do right, therefore, in this probation, when "the earth and the fulness thereof shall be given to the saints of the most High," we will be numbered among those who will inherit it. But that time has not yet come. The earth and its fulness are not ours—if they were we might remain here in peaceful possession; but they are God's, and we are his, what we have being committed to us, as stewards, for a little season; therefore, our worldly riches and possessions are but dross compared with our eternal salvation. We are laboring for the salvation of souls, and we should feel that this is the greatest duty devolving upon us. Therefore, we should feel willing to sacrifice