

*How much must a man possess to authorize him to waste anything?* Three or four years ago money was of little value in this country; you might go round exhibiting a back load of gold, and hold out a large piece to a man, I was going to say, almost as big as this bible, and ask him to work for you, but he would laugh at your offer, and tell you he was looking for someone to work for him. He would then hail another man who had been in Nauvoo, and passed through the pinches there, and had scarcely a shirt to his back, but he would reply—"I was looking for some man to work for me." Gold could not purchase labor, it was no temptation whatever, but those times are passed. It is not now as it was then. I consequently alter my counsel to the brethren. I used to counsel you to hand over your surplus property, or that which you could not take care of, to me, and I would apply it to a good purpose, but now I counsel you to put it into the hands of men who have nothing at all, and let them pay you for it in labor.

I have never been troubled with thieves stealing my property. If I am not smart enough to take care of what the Lord lends me, I am smart enough to hold my tongue about it, until I come across the thief myself, and then I am ready to tie a string round his neck.

I have not the least hesitation in saying that the loose conduct, and calculations, and manner of doing business, which have characterized men who have had property in their hands, have laid the foundation to bring our boys into the spirit of stealing. You have caused them to do it, you have laid before them every inducement possible, to learn their hands and train their minds to take that which is not their own. Those young men who have been taken up the past season and condemned to ignominious punishment, may trace the cause of their

shame to that foundation. *Distribute your property.* The man that thinks he requires ten yoke of cattle, and can only use one yoke, is laboring under a mistake, he ought to let nine yoke go to the laboring community. If every man would do this with the property which he is not using, all would be employed and have sufficient. This would be the most effectual means of bringing the vile practice of stealing cattle and other property to a termination, which, as I have already said, has been encouraged by covetous, selfish men, who have refused to use their property for their own good, or the community's.

Let us hold before our mind the miser. If the people of this community feel as though they wanted the whole world to themselves, hate any other person to possess anything, and would hoard up their property, and place it in a situation where it would not benefit either themselves or the community, they are just as guilty as the man who steals my property. You may inquire—"What should be done with such a character?" Why, CUT HIM OFF FROM THE CHURCH. *I would disfellowship a man who had received liberally from the Lord, and refused to put it out to usury.* We know this is right.

I recollect well the days brother Grant was telling of, when it was so hard to raise fifty dollars for brother Joseph. I also remember we had a man for trial before the High Council, a man who had plenty of money, and refused to loan it, or use it for the advancement of the cause of truth. He would not put his money out to usury. I was going into the Council when he was making his plea, and he wept and sobbed. His name was Isaac McWithy, a man of about fifty-three years of age. I knew him when he lived on his farm in York state. He told them, in his plea, what he had done for the cause, that he had al-