

There is another thing I wish to notice, viz., touching the man brother Morley spoke of this morning, who put away his wife which he had lately taken. He began to tell you how mean it looks to him to trifle in this manner with the greatest blessings of heaven to man. To men who will ask for blessings, and jewels of great price, and seek to cast them away tomorrow, it will be said by and by, "Take that and give it to the man who is more worthy." And what shall be done with the other? Let him scrub the floor, clean shoes, and make soap. I mean this to be understood spiritually. Of course we shall be so clean in the heavenly Zion, we shall not need anybody to wash for us. When I say we will set such characters to work in the garden, to clean our stables, to curry our horses, or work in the cellar kitchen, it is to be understood spiritually.

You may get jewels of great price, and trifle with them, and think them nothing, but by and by they will so far outshine you, that you cannot look upon the blaze of their glory without being struck with blindness. The words of the Savior will be fulfilled on such persons, "Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."

That which they think they possess, they only seem to have. It is put in their hands for a few days, to see if they have wisdom sufficient to use it to the glory and honor of God, that they may have more blessings added to them. When they have proved themselves unworthy, that which they seemed to have will be taken away, and given to another who is more worthy, that he may have more abundantly.

As it respects the wicked actions of the people, while brother Morley was speaking, I thought I could tell you

things about some men, that you would not want to hear. To satisfy my own feelings by way of comparison, I will give you a faint idea of how they look to me.

Imagine all the carcasses of the people who have died of the cholera, and of other loathsome diseases, heaped up to rot in one general mass, under the rays of a southern sun, and the stench of such a mass of corruption would not begin to offend my nostrils, and the nostrils of every righteous man, so much as those men do. On the other hand, if every man will do the best he can, and as far as he knows how, it will be well with him, and he will be blessed until there is not room to contain the blessings which will be poured upon him. Sin consists in doing wrong when we know and can do better, and it will be punished with a just retribution, in the due time of the Lord.

Have this people been blessed? They have. Why can they not understand, that they are organized and formed for the express purpose of becoming independent in and of themselves, that they may begin to guard against any evil principle, or the suggestions of evil? But you will readily say, "That is in all men, it is natural to them." So Paul thought. He was surrounded with spirits of evil, and was wonderfully troubled with them, so much so, that when he would do good, evil was present with him. I would have kicked them out of doors. He was a righteous man, and died for the Gospel's sake, and it was right for him to die, if it were for nothing but taking care of the clothes of those who stoned Stephen to death. "Now," says Paul, "I would do good to that man, but evil is present with me." Why did he not kick that evil out of the way of his doing good? Was he bound to be troubled with it? No, no more than you and I are.

Are those who are drinking and