

that we have all kinds of fish in the Gospel net; we have all kinds of poor, but after all the Lord's poor outnumber the poor devils.

A few sinners mixed in a community make the whole appear dishonest and odious to the honest portion of the human family, because they have not the power to properly discriminate between them. I have to labor under the same disadvantage that you do, and if I know any of the infernal scoundrels I dare not tell of them, or point them out, unless I have a mind to. There are a great many guilty persons whom I wish to say nothing about; they are liars and thieves, and I know it; but I do not wish to expose their names, in hopes that they will repent and refrain from their bad practices.

A likely man is a likely man, and a good man is a good man, whether in this Church or out of it; and a poor, miserable, sinful creature who gathers as a Saint, is worse than one who gathers as a Gentile. A person who is a thief, a liar, and a murderer in his heart, but professes to be a Saint, is more odious in the sight of God, angels and good men, than a person who comes out and openly declares that he is our enemy. I know how to take such a man, but a devil with a Saint's cloak on is one of the meanest characters you can imagine. I say, blessings on the head of a wicked Gentile who is my avowed enemy, far sooner than upon an enemy cloaked with a Saint's profession.

There is one more difficulty in the minds of this community with regard to Saints and sinners, and that is in relation to the channel of our public trade. In the days of Joseph, men would come to me, men who are now in this Church, and some of whom are in this congregation, and say, "Brother Brigham, what do you think? I went down to brother Joseph's store, and I wanted to get a gallon of molasses,

eight yards of calico, a little crockery, etc., and I could not have the articles without paying the money down. Do you think that is right?" I always had but one feeling with regard to such matters, since I have been a Latter-day Saint. My reply to such questions was, should he not be paid for his goods as well as anybody else? But the reply is, "I can go to the store of an enemy, of a man who does not profess to be a Saint, much less a Prophet, and he will trust me, though I hate to go there and run into debt."

So he goes with his money to the enemy's store and buys a dress pattern, a piece of factory, some tea, a set of cups and saucers, a dozen knives and forks, boots and shoes for his wives and children, and then turns round and says, "God bless you," and "well done." But of Joseph's store it was, "God Almighty curse you, because you would not allow me to carry off your goods without paying for them."

Hundreds of instances of this kind I have witnessed in this kingdom, and it is a great fault with many of this people. That is the reason why men who are not in the Church prosper and fatten on the wealth of this people, and the reason why I do not bring goods in sufficient quantities to supply this market. There is not a trader in this community who is paid better than are the Gentile merchants. I could bring plenty of goods into this city and Territory every year, were it not for this fact. I am going to keep this subject before the minds of the Latter-day Saints and pursue it, until such a practice is driven from their midst. Good men, who would give away their shoes and go barefoot, if they saw anybody else going barefoot, were tried because brother Joseph would not trust them.

Brother Woolley was also a mercantile target for our shots in Nauvoo; I say "our," because I class myself