as anyone's; I will take out this helve and
put in another, and grind the axe over a
little, and nobody will know it; thank the
Lord, I have an axe now."

Do you know that some people feel
and act in that manner? I know they do.
Some will find wood cut in the canyon
and load it on their wagons, perhaps
that which granddad, with his crippled
limbs, had toiled hard to collect together;
but that makes no difference, they pile
it on, saying, "I believe I am blessed
of the Lord, I am much favored of Him
today," and come out rejoicing, having
found a load of wood already cut. But
what have they done? They have found
loads of wood cut to their hands, and ap-
parently have not reflected but what an
angel had cut it expressly for them. This
is a tradition and custom of the Moun-
tains. Some of you may inquire whether
I believe what I am talking about. Let
me tell you what I have observed; two
or three years ago I went up City Creek
Canyon to show a man where he might
get wood on shares, which I was hav-
ing cut. I came to where my men were
cutting wood and brush to clear out the
road, and I told them to pile it so that
my teamster could drive up and load it
handily. Soon afterwards an old gentle-
man came along and, without any privi-
lege from me, drove off the man to whom
I had just engaged the wood and began
to load it on his wagon. That individ-
ual was an old Saint, one who had been
twenty years in this Church.

What is the feeling with some of the
Yankees, English, Scotch, Irish, French,
Germans, &c.? "We have come to Zion
where all things are common." The devil
has put this idea into the minds of some,
and the devil, I was going to say, cannot
take it away from them. They possess
this feeling, and they are determined
to have it so. With such the idea is,

"We are all children of one parent, we all
belong to the household of faith, we are
one family, and we will have it so, and
will not be beat out of it."

This notion is partly right and partly
wrong, and, as I have often said, peo-
ple ought to know how to discern be-
tween the things that are of God and
the things that are not of God. This is
the spirit they receive in the first place—
"Ye are one in Christ Jesus," and that is
right, but are we one out of Christ Je-
sus? Many would like to have it so. You
have come here from all quarters to be
one family, yet if some of you come across
a wagon wheel, you will appropriate it to
your own use, asking no leave; or if you
have no axe, you will get one from some
part of the great family, and thank God
for an axe; and if you come across piles
of wood, that you have not labored to
cut, you shout, "Thank God, hallelujah,
I have found some wood ready cut to my
hand." That is being one out of Christ.

Others will say, "Let us take down
this fence, and turn our cattle into this
meadow." You can find plenty of earth
and pole fences purposely thrown down,
and might hear the trespassers exclaim,
"O, this is Father's land, let us enjoy it." Others will say, "Damn it, it is mine as
well as yours." I will take some of the
reputed best men now in this congre-
gation, who, through carelessness and
thoughtlessness, when they have done
their forenoon's work on their five acre
lots, turn out their cattle to feed, but at
the same time are sure to keep them off
from their own lots; and you will find
their cattle in other people's oats, wheat,
or grass, while they lay asleep. Yes, some
of the would-be-thought best men in this
congregation are sure to keep their cat-
tle on their neighbor's lots, and off from
their own, and should you pass along and