

many have? No, they have got to be strictly honest.

I will take myself as an example, with all the influence I have in the midst of this people and over them (and I really and honestly think that I have a great deal more influence here than Moses had among the children of Israel), and suppose that I lie to that man, and deceive that woman; pilfer from that neighbor, and have what the Indians call two tongues, talk this way and that way to gain power; and be very plausible, very soft and kind to those present, and say that the brother who is not before me is the devil, and when he is gone, that the other is the same; while each one is with me all is smooth and fine weather; but of the absent say, that man who was just here, I am glad I have found out his iniquity, he is full of it; and be dishonest with this and the other person, falsifying my words here and there, how long would I have confidence in the midst of this people? I would lose it at once, and ought to, because I would not be deserving of their confidence.

When a man or woman ought to be chastised, I am able to do it, and I will do it righteously. If they need a severe chastisement, I can put it on severely; if a light one, I can bear on with a light hand.

When people come to me, I look at them to see them as they are, though I am not yet perfect in this. I have not yet the eyes I wish to have, nor the wisdom. Do I wish to know how they look with man, or to my brother? No, but how they appear before the God of heaven. If I can gain that knowledge, if I can know precisely how an individual appears to my Father in heaven, and be able to look at him with the same kind of eyes as do the Holy Ghost and holy angels, then I can judge the good or evil in the person, without further trouble.

That is the method by which I settle so many difficulties. I can go to the High Council, even should they have forty cases of the most difficult kind, and if I would dictate, I could wind up the forty cases, while they would wind up one or two. The reason is this, I bring the individuals before me, and they cannot deceive. If there is lying, wickedness, malice, and deception, I will detect them and judge them from the words that flow from their own mouths. I take the parties and hear them, and I can know at once as much as a dozen witnesses could show, so far as pertains to the truth in the case. Look at people as the Lord sees them, and then deal with them accordingly; and be honest with that man, woman, or neighbor.

Brethren and sisters, you know that often, when you hear that anyone has spoken against you, your feelings are irritated, disturbed by anger, and you imagine that that person is your enemy, when, in reality, such is not the case. Are you never liable to err? If your neighbor has spoken something derogatory to your character, go to that neighbor and say to him, "I heard that you said so and so, and with such and such reason, and I connected this and that with it," and you can soon learn the facts in the case. It is often all right, when we talk calmly together, like brethren; and we think alike about each other, about this circumstance and that. When we hear a part of a conversation, we may easily make a wrong and false construction, and thereby bring evil. How many evils do we produce by this course?

If we take isolated sentences of Scripture, and pick out words here and there, and place them together, how inconsistent we can make the Bible. It would be as inconsistent as some individuals now say it is, whereas, if read by the Spirit in