

mated laying rock in a wall to be worth one dollar a perch. Ask any mason, when he laid ten perches in a day, if I ever refused to pay him ten dollars. But if a man wanted three dollars and a half for laying one perch, I am not willing to pay him at that rate. I will suppress dishonesty, but I never oppress honesty.

I have tried to suppress dishonesty in individuals, and have tried thereby to make them honest. If I hire a carpenter and pay him three dollars a day, and he is three days in making a six-panel door that a good workman can make in one, or even a door and a half, I do not want to pay him three dollars a day for that labor. Yet some who are here have no more judgment, discretion, or idea of right or wrong, than to want to be paid for labor they do not perform; and that they consider to be honesty: but it is just as dishonest as anything in the world.

I am willing to pay men for what they do. I am anxious that all should have that which belongs to them, and wish them to let that which belongs to me alone. If I furnish nails to build a house, the workmen have no right to carry them off. When using nails, the mechanic often has more or less in his pocket. At quitting time he forgets to take them out, and carries them home. He goes out to chop a little wood and says, "Dear me, these nails"—some twenty or thirty, or perhaps more—"are quite a burden to me," and he puts them out of his way. By-and-by he wants to build a pigpen, or to build a little addition to his house, and feels quite thankful that he has the nails to do it with, and will praise the name of the Lord for the manner in which he has blessed him. I do not want blessings on such grounds, and I never expect them in that way, because I have the natural sense to know better. Others also will have it, if they will continue

to try to find out how to judge between right and wrong in themselves as they do in another individual.

You may go to High Councils, though we do not have many in these days, and to Bishops' Courts, and hear a trial between parties that have quarreled with each other, and you will readily perceive that if those individuals could judge themselves as they judge each other, there would have been no difficulty between them; they would have settled their affairs between themselves, and the best of feelings would have been established for each other. But people cannot judge themselves as they can others, nor look upon their own conduct as they do upon the conduct of others. We must learn to look at ourselves, to judge ourselves, and know how to deal with ourselves, and that will enable us to bring ourselves into perfect subjection to the law of Christ.

Are the people striving to do right? Yes, they are. It has been observed that we are pretty clear from those unruly spirits that have been in our midst. So we are; but you need not flatter yourselves for a moment that the Devil has left us. You will find that he marshals his forces more particularly against this people; and if we are now clear from those unhallowed spirits and the tabernacles they occupied, you may expect that he will, if possible, find somebody here in whom he can have a resting place. You will learn that the wicked disembodied spirits have not left this people, though the most of those wicked persons who sought to destroy the Saints have left us. There are myriads of disembodied evil spirits—those who have long ago laid down their bodies here and in the regions round about, among and around us; and they are trying to make us and our children sick, and are trying to destroy us and to tempt us to evil.