

again, "But the tongue can no man tame; it is an unruly evil, full of deadly poison." Are you aware of this, sisters and brethren? If you keep silent, you can master your feelings, can subdue your passions, and ultimately become masters of them and banish them from you. If you give way to your unbridled tongues, you increase anger within you, and the first you know your blood is boiling with wrath. That is what the Apostle meant when he wrote, "It setteth on fire the whole course of nature; and it is set on fire of hell." It is hell that sets it agoing. If you find that you cannot keep your tongue still, get some India-rubber and chew it with all your might. Do as brother Joseph Sharp did when he assisted in conveying Mrs. Mogo to the soldier's camp. He considered that the soldiers rather imposed upon him and his brother Adam, and he was for fight; but Adam, who is not so impetuous, coaxed him into the wagon, where he laid down on his face, and in two hours chewed up almost a whole plug of tobacco. In such cases a good piece of India-rubber is better, cheaper, and will last longer; though it would be better for you to chew up a whole plug of tobacco than to have a real quarrel with your tongues. You would not in a long time get over the effects of a quarrel: it would be like a cankerworm to your souls.

There is not a person on the earth, that has sense enough to know what experience is, but what, if they would bridle their tongues and subdue their passions, could say, "I have not injured anybody—no, not even myself." It is no matter how you are tempted, if you do not give way to temptation; but if you give way to temptation, it carries you to destruction. If you give way to your angry feelings, it sets on fire the whole course of nature, and is set on fire of hell; and you are then apt to set

those on fire who are contending with you. When you feel as though you would burst, tell the old boiler to burst, and just laugh at the temptation to speak evil. If you will continue to do that, you will soon be so masters of yourselves as to be able, if not to tame, to control your tongues—able to speak when you ought, and to be silent when you ought.

Let the mechanics and all others try to improve as you have. There has a great improvement taken place in the midst of this people, and we will still continue to improve. Let us seek unto the Lord for wisdom, until we can rightly judge all matters that come before us—until we can judge ourselves and our neighbors with equal justice, and so continue to improve, until we come up to the standard of truth in all our acts and words; so that when I employ a mason to lay me up a wall, he will do it honestly, and so on with every other workman. Then if a man does not earn his wages, he will not ask them or take them. Now it is—"I want all I can get." Honesty never comes into the hearts of such persons; their rule is to keep what they have got, and to get all they can, whether honestly or not, and pray for more.

When the eyes of your understandings are opened to deal righteously with each other, then my axes, shovels, etc., will all be safe, if they are left in the barn. But it has been so that my harness was taken, my picks and shovels, my wagon, wheels, and tire, and everything else that could be was carried off. When we have attained the improvement I anticipate, I can lie down in peace at night and enquire, "Wife, have you brought in those clothes that were hung out?" "No." "All right—no person, will meddle with them." I would rather persons who are destitute would come to me and say, "We need a pair of pantaloons, a hat," etc., and give me