

practiced by the Saints, would prove salvation to thousands upon thousands. I allude to charity, or love, from which proceed forgiveness, long-suffering, kindness, and patience. But the shortsightedness and weakness in some are marvelous. To make this a little plainer, I will ask, Do any of your neighbors do anything wrong? They do. People come here from different parts of the earth to make this their adopted country, and the old residents expect them to at once conform to and adopt their manners, customs, and traditions, or they think the newcomers are not worthy of their fellowship. In other words, "If every man, woman, and child does not act, think, and see as I do, they are sinners." It is very necessary that we have charity that will cover a multitude of what we may suppose to be sins. It is written in the Scriptures, "For charity shall cover the multitude of sins." In its wording this is not literally correct, for charity does not cover up, hide, or justify actual iniquity. It covers up a multitude of improprieties and weaknesses that some are inclined to suppose to be sins.

In a community, and even in a family of children that have sprung from the same parents, you can find a great difference in the dispositions and temperaments of individuals. You observe an endless variety in the dispositions of mankind. I will give you an example.

Some Christian nations lately went to war with each other. What for? Pride—to please a selfish, worldly, carnal, wicked heart. And the priests, the majority of them being of the same faith, on both sides of the line of battle prayed to the same God for success in slaying the opposing army. If they can have the Spirit of the Lord thus to pray, they can have it there and then as well as anywhere else. They could have it as well as

the English and Americans in the revolutionary war. When they went to battle, they prayed fervently, each side praying, "Lord, save my countrymen, preserve our armies, direct every ball that is discharged from our guns directly to the hearts of our enemies, until they are completely used up."

God distributes his Spirit to all, both Christian and Pagan. This to some may appear very strange, but it is true; for there is not a Christian or Pagan nation, family, or individual upon the whole earth, to whom the Lord has not more or less at times dispensed his Spirit. The Pagan is as fervent in his desires to his god for a good and holy influence to attend him in the worship of his idols, as we are to the God of heaven—the Father of us all—the Being who has brought all mankind into existence and sustains them by his providence and fatherly care. He bestows blessings upon all his children, and enlightens them more or less by his Spirit, and guides the affairs of all nations, states, countries, and peoples. His kind benevolence and influence, by the power of his Spirit, are over them all. In this Territory are people gathered from almost all nations, where they have been differently educated, differently traditioned, and differently ruled. How, then, can we expect them to look, to act, and to have sentiments, faith, and customs precisely alike? I do not expect to see any such thing, but I endeavor to look upon them as an angel would, having compassion, long-suffering, and forbearance towards them. How many times can I forgive a brother? I do not know, for I have never been particularly tried upon this point; but I think I could forgive a brother seventy times seven in one day, if I had not learned that he had a design to commit evil. He might commit overt acts every half minute in the day; and if he felt to sincerely repent, I could forgive him.