

man suppose he knows better than anybody else? Why not yield at once to the superior judgment of another? And if another man's view is not as good as your own, what of it? Let us lay aside our judgment, and let our neighbor have his way in regard to matters that do not particularly concern us. Why not, rather than contend?

If we encourage a spirit of contention, we shall fall into darkness. Why not take a course to live in the light? The result will show which is the best.

Let us all be for the kingdom. Another man's policy for the kingdom may be just as good as mine. If you are called upon to act in a particular place, act in it until you shall be displaced, and act in it according to the best light and judgment you have, though another might go about the same thing differently. Let us, however, sustain that man who is appointed to act, and act with him, so long as he is honest and sincere within. If all the people in this city and in other settlements could see this, there would be less contention.

I have seen good men get at variance, in the outside settlements, because their Bishops did not do as they thought they ought; and I have seen Bishops removed, and others put in their places, and they would do exactly the same things in their own way.

I feel like being generous. I feel like letting men go about a thing in their own way, to benefit the people and the kingdom. Let us look a little beyond the surface, and see a benefit in another man's policy as well as our own, and think that another man has got a little common sense as well as ourselves.

In this way, I think, there would be a great deal less to find fault with; and then we can see and appreciate

the policy of our brother that is as desirous of doing well, even as we are. Then we should get rid of a certain thing called envy, which very frequently besets some people.

I would like to see my brethren learn wisdom. I would like to have more myself. I would like to have them increase in the knowledge of God—in things pertaining to eternal life, as well as in things pertaining to our everyday life and business; and thus let us learn to save ourselves daily, that we may be saved with a full salvation at last.

It is not the great things of the kingdom that cause men to fall away and go to destruction. It is the small things of life—matters of traffic and deal, upon which people stumble. Large mountains are magnified from small molehills, and they loom out greater and greater the longer persons travel in that path.

If I do not want one of my wives or children to go to the Devil—if I do not wish them to be overcome by evil, I consider it my duty to keep them out of the way of evil, and not suffer them to visit places and company that would be likely to lead them astray.

Suppose I place myself and family under the power of influences that are from the Devil—influences that are calculated to lead us into darkness and apostasy; or if I have characters about my house who are filthy, wicked—who curse God and use profane language, having no respect for my religion, for God, for angels, and holy beings—how far do you think I shall be held responsible, should one of my family go into apostasy through this influence which I have thrown around them? Would I be held responsible, or not?

How far is that mother responsible for her daughter, when she surrounds her with influences that are calculated to lead her astray and into darkness?