

labor for those articles, so far as they are able and have opportunity, than to have them given to them. They work, and I deal out provisions, often when the work does not profit me.

I say to all grunTERS, grumblers, whiners, hypocrites, and sycophants, who snivel, crouch, and crawl around the most contemptible of all creatures for a slight favor, Should it enter my mind to dig down the Twin Peaks, and I set men to work to do so, it is none of your business, neither is it the business of all earth and hell, provided I pay the laborers their wages. I am not to be called in question as to what I do with my funds, whether I build high walls or low walls, garden walls or city walls; and if I please, it is my right to pull down my walls tomorrow. If anyone wishes to apostatize upon such grounds, the quicker he does so the better; and if he wishes to leave the Territory, but is too poor to do so, I will assist him to go. We are much better off without such characters.

I preach to the people and reason with them with regard to the dealings of God with the children of men. Many have apostatized because we were driven by our enemies from Missouri, notwithstanding they were taught that we never should be driven, if the people would sanctify themselves and be prepared for the blessings in store for them. But no, they did not sanctify themselves, and all the subsequent schooling was necessary to prepare the Latter-day Saints to receive the blessings of the Almighty. We are not prepared to receive his choicest gifts, unless we also have experience to know what to do with them. How many years have the Saints been taught upon these principles, to give them an understanding of the dealings of the Lord with the children of men?

When a man begins to find fault,

inquiring in regard to this, that, and the other, saying, "Does this or that look as though the Lord dictated it?" you may know that that person has more or less of the spirit of apostasy. Every man in this kingdom, or upon the face of the earth, who is seeking with all his heart to save himself, has as much to do as he can conveniently attend to, without calling in question that which does not belong to him. If he succeeds in saving himself, it has well occupied his time and attention. See to it that you are right yourselves; see that sins and folly do not manifest themselves with the rising sun. I repeat that it is as much as anyone can well do to take care of himself by performing every duty that pertains to his temporal and eternal welfare.

Suppose that in this community there are ten beggars who beg from door to door for something to eat, and that nine of them are impostors who beg to escape work, and with an evil heart practice imposition upon the generous and sympathetic, and that only one of the ten who visit your doors is worthy of your bounty; which is best, to give food to the ten, to make sure of helping the truly needy one, or to repulse the ten because you do not know which is the worthy one? You will all say, Administer charitable gifts to the ten, rather than turn away the only truly worthy and truly needy person among them. If you do this, it will make no difference in your blessings, whether you administer to worthy or unworthy persons, inasmuch as you give alms with a single eye to assist the truly needy.

Again: Suppose that you are required to do ten pieces of work, but of the ten only one is necessary for the promotion of the kingdom of God; which had you better do—perform the ten pieces of labor, to be sure of doing the right piece, or neglect the whole ten because you do not know