

save all that will hearken to them, and that those who do not will miss salvation in the celestial kingdom of God; and though Joseph Smith should steal horses every day, or gamble every night, or deny his Savior from the crowing of the cock in the morning until sunset in the evening, I know that the doctrine he preaches is the power of God to my salvation, if I live it. I did not make him a revelator; I have no business to dictate him. I never called him in question, even in my feelings, for an act of his, except once. I did not like his policy in a matter, and a feeling came into my heart that would have led me to complain; but it was much shorter lived than Jonah's gourd, for it did not last half a minute.

Much of Joseph's policy in temporal things was different from my ideas of the way to manage them. He did the best he could, and I do the best I can. Joseph's hands were continually tied. Who dared to trust him with their money? Very few. He had to defend lawsuit upon lawsuit. He passed through forty-seven lawsuits, and in the most of them I was with him. He was obliged to employ lawyers, and devise ways and means to shield himself from oppression. He had to struggle through poverty and distress, being driven from pillar to post. I wondered many a time that he could endure what he did. The Lord gave him strength in all these afflictions.

I do not employ lawyers, unless they are my brethren; and I seldom have occasion for employing them. Lawyers would come to Joseph, professing to have been his friends, and palaver around him, to get a fee. I could see through them and read their evil intentions.

The worst wish I have for such characters is that they had been obliged to tell Joseph Smith the truth when they came to him. Then they

would have said, "Joseph, we have been laying our plans to get you into a lawsuit, and we want you to employ us, that we may receive a fat fee from you for defending your case." Or, "there is an election coming off, and we take this course to turn your vote." Bennett told the truth once when he said, "There is not much to be made in political traffic with the 'Mormons.'" It never did any of them any good. We are not to be bought or sold.

I will now make a few more remarks upon belief and disbelief, understanding and not understanding. I am satisfied that persons are sometimes not so ignorant as they think they are. Faith is an eternal principle; belief is an admission of the fact. Faith, to us, is the gift of God; belief is inherent in the children of men, and is the foundation for the reception of faith. The principle of love within us is an attribute of the Deity, and it is placed within us to be dispensed independently according to our own will. Hatred is another attribute inherent in our organization. These and other inherent principles were planted in man when he was organized in the spirit, and when the spirit took the body they were not destroyed. Belief and unbelief are independent in man, the same as other attributes. Men can acknowledge or reject, turn to the right or to the left, rise up or remain seated: you can say that the Lord and his Gospel are not worthy of your notice, or you can bow to them. When the Elders went into your neighborhoods to preach the Gospel, you had the privilege of believing or disbelieving. You believed it; your neighbors disbelieve it. It is free and at your own option to dispose of at your pleasure. Could not your neighbors have believed the truth as well as you? Yes.

Now, follow out this idea to the last