

vision of their minds was opened by the Spirit of the living God; and but little do they know what they have to pass through.

You need not teach that this place is Zion, or that Nauvoo or Missouri is Zion; but tell the people that North and South America are the land of Zion, and that our God will finish his work where he commenced it, where the Center Stake of Zion is, and where the Garden of Eden was. Say to them—"If you want to become as gold seven times purified, go up to Utah." Gather the Saints, but do not flatter; invite, but do not urge, and by no means compel anyone. Gather the Saints here as quickly as possible. Why? Because among the nations their dreams and reflections are all joy and glory, and they know but little else until after they arrive here. Some must come here in order to apostatize. We have thought that we could try to stop that class in the States, and let them apostatize there; but we cannot. They think all things should be here now as they are in heaven. This is the very place for them also, and we want them here as soon as possible.

Brethren and sisters, I like to meet with and speak to you; I also like to reason with myself, to instruct myself, and to consider whether I can detect in myself anything that should not be. I strive to know myself, and would be pleased to have you all strive to know yourselves. Put away all unkind feelings, and let all your meditations be correct—precisely as they should be. I like to ascertain whether my feelings and meditations are correct, and whether in other circumstances I should feel as I now do. But leave that in the hands of the Lord; for my labors and reflections to purify this people and prepare them for the things that are to come, to instruct them, and urge them to look at themselves as they look at their neighbors,

seem to bear upon my mind with greater weight.

Contentions frequently arise to so alienating a degree that brethren have no faith in each other's honesty and integrity, when, perhaps, both parties have stumbled over a little, selfish, ignorant, personal misunderstanding, and are carrying it to the extent of wishing to cut each other off from the Church. Very frequently such cases are presented before me. Unravel the difficulty, and it is found to have started in a trifling misunderstanding in relation to some small matter; all the trouble has arisen from a most frivolous cause. Avoid nursing misunderstandings into difficulties. Some talk with a heavy, deep stress upon their words, without intending anything harsh or unkind. Sometimes a little misunderstanding in dealing causes a contention, and the parties become alienated. An offended person will ask himself, "Does that man want to cheat me?" Or, "Does that sister mean to lie to me?" Or, "Does that neighbor mean to wrong me?" Before you decide, learn, if you can, the design in the heart of the actor.

A few Sabbaths ago, I compared the mind of man to machinery. The human family frame certain ideas or notions in their minds; and when they get them arranged to suit themselves, it seems impossible to induce them to give them up. When the idea of inventing perpetual motion possesses the mind of an individual, he will waste all his time and substance, rather than give it up. A person will get an idea that he must be a merchant, and handle a few calicos and cloths, and deal them out by the yard. I would not condescend to such business: but some cannot see anything else. Why? Because they do not like any other business. We should divest ourselves of all feelings of selfishness, become like clay in the hands of the potter, and say, "I have no mind of my own;