

cannot keep them separate. This is not the case, as you can learn by asking brother David O. Calder, or brother John T. Caine, who has been reading a manifest to you. Hiram B. Clawson, John T. Caine, and Thomas Ellerbeck are the clerks who keep the books of my private business; and the Trustee-in-Trust has his clerks, of whom David O. Calder is the chief. Horace Whitney, Joseph Simons, and Amos M. Musser are his associate clerks, and they keep the books pertaining to the public business. My own private business is kept distinct from the public business. If brother Calder wishes one hundred or a thousand dollars, if I have it, he borrows it of Hiram B. Clawson and pays it back; and so also brother Clawson borrows of him and returns it. The teasers who come all the time after women, and soon get tired of them and want to divorce them, I make pay ten dollars for each divorce, and that is my individual bank. If I want five dollars or fifty cents from Hiram B. Clawson, it is charged to me; and if he receives money from me, it is credited to me; and not a dollar (except what I hand out or give away out of my private purse), goes out of my office, either in private or public capacity, without passing through its appropriate set of books. I tell you this, that all may know that my private affairs are not amalgamated with the public affairs. Brigham Young and the Trustee-in-Trust are two persons in business. When you speak of Brigham Young as Trustee-in-Trust, he is one man; and when as Brigham Young, he is another; and the business between these two names is kept as strictly separate as is the business of any two firms in the world. If you want to know anything about the money, item by item, how it has been obtained and how expended, our books are open.

We do not ask anybody to pay Tithing, unless they are disposed to do so; but if you pretend to pay Tithing, pay it like honest men. And Bishops who have it in their power to gather money-Tithing, it is their duty to do it; and if they do not, they do not magnify their calling. And brethren that have money, pay your Tithing on it while you have it; and when you turn your property, upon which Tithing is due, into money, pay your Tithing in money. Here are thousands of men wearing good hats, coats, pantaloons, &c., &c., that I have paid the money for. And women with costly ribbons on their bonnets, I pay the money for these ribbons; and I pay the money for the slippers on their feet, for their stockings, their garments, &c. I have paid the money for these articles, year after year. Is it not your duty to see that I have a little money? Were the Lord to reveal to me where the ancient Jaredites hid their hundred of millions of dollars' worth of treasure, I should not take it and hand it out to the people, unless the Lord directed me to do so; otherwise, it would perhaps seal the damnation of many; for at present you are better off without those treasures than you would be with them.

If I am under obligation to see this Gospel carried to all the nations of the earth, so also is every Elder of Israel. If it is my duty to see the poor gathered, so it is the duty of every Elder. There is no excuse for any man: everyone ought to put forth his hands and means, and do according to his ability.

We have often told you that we want to build a Temple, but not for convening promiscuous congregations. I inform you, long before you see the walls reared and the building completed, that it will be for the purposes of the Priesthood, and not for meetings of the people: we shall