

for when he prays he means to do it for his God, and not because a woman teases him to do it. If a wife of mine should undertake to direct me in such a manner, I should give her to understand that I would tell her and the children when to come to prayers, when to go to parties, and how to reverence the Holy Priesthood and their God; I should never pray in creation, if I could not do it independent of the dictation of a woman.

I know that the people need more or less teaching and urging all the time, Sunday after Sunday, to keep them in the path of safety. How easy we get out of patience! We get a little hasty, and do a little wrong, because we do not train ourselves—do not conquer ourselves, and subject ourselves to the law of Christ. Sisters speak evil of sisters, they hear of it, and straightway return the compliment in a spirit of vindictiveness. Elders have contention with Elders; they do not understand alike, and are not disposed to in their deal. Elders are agreed on the way and manner necessary to obtain celestial glory, but they quarrel about a dollar. When principles of eternal life are brought before them—God and the things pertaining to God and godliness—they apparently care not half so much about them as they do about five cents. "We want the dollars." What are they good for? Dollars will do good, if you can keep them until they will do good, using them in the right way. Men will scramble over each other to get gold and silver, and when they have it they waste it; it passes from them, and they know not how, doing them no good.

You can go into many houses in this Territory and find, for cooking utensils, an old skillet in which they cook their meat, heat their dishwater, wash their dishes, mix up pig feed, &c.; and when they set their table it is in keeping with the old

skillet; you find little to eat, and that is half burnt and half cooked, unpalatable and unhealthy. The wife and children have scarcely a decent dress, and all around, in the house and out of it, is a picture of misery. Yet if you ask the owner of the house whether he has any cattle on the range, "Oh, yes." How many? "I do not know; I had fifty head the other day, but I am not sure how many oxen and cows I have." How many calves have you? "I think I have fifteen or twenty." Do you have any butter for breakfast? "No;" and when they have any, it is about the size of a walnut and as white as cheese curd. They do not know how to make butter and cheese, yarn and cloth, nor do they try to learn. The wool is wasting; the flax, if any is grown, is left to rot; indolence, dirt, and scarcity reign where cleanliness, beauty, order, and plenty could be produced by the hand of industry, economy, frugality, and care. There is a wonderful amount of ignorance with regard to our temporal life, to say nothing of our spiritual life.

A misunderstanding of five dollars in a settlement will sometimes set some of our Elders to quarrelling and contending, and spending the time of the High Council and Bishop Courts, and making a cost of a hundred dollars. You cannot bring up anything that relates to Priesthood, God, heaven, or heavenly things, that will move them in the direction of a quarrel, and yet they will contend about a little filthy lucre which they cannot hold; they pass by the things of God as naught compared with it, living year after year, learning little or nothing that pertains to life eternal, but would rake earth and hell to secure a few cents. Money is not wealth; neither can you subsist upon it, in the absence of the common aliments of life. It is the love of money that is a mischief—that is the