

Merill took a three dollar hat that fitted the young man, marked it, and put it by. In two weeks the young man called for his hat, when the hatter reached down the same hat the young man had tried on before, saying, "that is a five dollar hat." "Ah, that is the hat I want; what is the price?" "Five dollars." He paid five dollars for a three dollar hat, and was perfectly satisfied. That is the case with hundreds of my brethren; they do not know the difference between a three dollar and a five dollar hat. I do not wish to tantalize anyone's feelings, though I know that I often use extreme cases in comparison.

We have had to feed, clothe, and find house, room, firewood, &c., for quite a number of people in this community. The first place we set apart and devoted to the poor, was a house built by Enoch Reese, in the 13th Ward; we bought that place, and the Bishop prepared it for the poor to live in. We appointed Dr. Doremus to take care of that house. Could we get anyone to occupy it? No, but "if you will build us a house close by the Temple block we will live there, otherwise we will live with our neighbors where we can, and be at liberty to go where we please; we will not have your charity unless we dictate." Is this not about so, Bishops? (Voices, "Yes.") Unless a Bishop will suffer himself to be dictated by those who need his aid, they will not have his charity. This, I know, is the extreme in such cases.

What causes poverty among this people? It is the want of discretion, calculation, sound judgment. I am paying men more or less by the day, and where do you see those who get the least wages? Seated back in the barber's chair three or four times a week. Next at a store to get a box of blacking to put upon fifteen dollar boots, if they can get them. They must have four or five dollar hand-

kerchiefs, as fine things for their wives and children, and as much in quantity as any other man has. At the end of the year there are two or three hundred dollars on the debit side of their accounts. This is not good policy in them. Suppose that they want to go on a mission to California after gold, or to apostatize and go away, they have debits upon them that will perplex them. Other poor men want a yoke of cattle, and must have the best yoke that can be had; they want the best wagon that can be bought; and there goes two hundred dollars more. Then they must hire a man to drive the team, and the hired man goes to the canyon with the model team and wagon, and returns home with one of the wheels on the gearing, and a pole under the axle-tree. "Well, where is the wood?" "Oh, it is yet in the canyon." "Where is the new axe I bought?" "I forgot it, it is up in the canyon, I expect." It costs him ten dollars to get the wagon repaired, he pays his teamster a dollar and fifty cents a day, has lost a new axe, and has no wood.

With us the Bible is the first book, the Book of Mormon comes next, then the revelations in the book of Doctrine and Covenants, then the teachings of the living oracles, yet you will find, in the end, that the living oracles of God have to take all things of heaven and earth, above and beneath, and bring them together and devote them to God, and sanctify and purify them and prepare them to enter into the kingdom of heaven. Gold and silver, houses and lands, and everything possessed by the Saints will be purified and cleansed by the power of God, and prepared to enter into the new Jerusalem when the earth is sanctified. We have to learn to handle all things which pertain to the heavens and earth in a way to glorify God, and devote