time feel angry in your heart. I say, suf-
fer not anger to rise in your countenance,
to speak through your eyes, nor through
your organs of speech, and in this way
keep it down until you are free from it, as
you would any other evil. To say that in-
ward evil must outwardly be made man-
ifest in order to escape the opprobrium of
hypocrisy is a trick of the Devil to cheat
men out of the blessings that are in store
for them. By the word hypocrisy I do
not here mean a counterfeiting of reli-
gion or goodliness to gain sordid ends,
but to appear good and practice goodness
contrary to the promptings of the evil one
or the unregenerated impulses of the hu-
man heart. If the Devil says you cannot
pray when you are angry, tell him it is
none of his business, and pray until that
species of insanity is dispelled and seren-
ity is restored to the mind.

We are inhabitants of a world of sin
and sorrow; pain and anguish, every ill
that can be heaped upon intelligent be-
ings in a probation we are heirs to. I sup-
pose that God never organized an earth
and peopled it that was ever reduced to
a lower state of darkness, sin and igno-
rance than this. I suppose this is one of
the lowest kingdoms that ever the Lord
Almighty created, and on that account is
capable of becoming exalted to be one of
the highest kingdoms that has ever had
an exaltation in all the eternities. In pro-
portion as it has been reduced so it will
be exalted, with that portion of its in-
habitants who in their humiliation have
cleaved to righteousness and acknowl-
edged God in all things. In proportion
to our fall through sin, so shall we be ex-
alted in the presence of our Father and
God, through Jesus Christ and by living
the righteousness of his Gospel. All this
the people will understand in due time
through their faithfulness, and learn to
rejoice even in the midst of afflictions.

We have taught the brethren south
to raise flax and cotton and to put up
machinery for manufacturing cloth. We
have also taught them to live so as to
ever be at peace and on the best of terms
with each other. Two cases of difficulty, I
think, were the only ones we were called
upon to examine. As to High Council
and Bishops' Courts, we have almost for-
gotten that any such courts exist. Why
is this? Because we are continually im-
portuning the brethren to faithfully live
their religion and not let a few dimes
and dollars or a little mistake infringe
upon the fellowship of one with another.
Perhaps a neighbor’s cow is in his gar-
den, and he is angry with his neighbor,
when, at the same time, that neighbor is
as innocent as an angel. Nine hundred
and ninety-nine cases of difficulty out
of a thousand arise from circumstances
not worthy of notice. There are but few
persons who really design to injure each
other. I do not believe there is one man
or woman in a thousand, in this commu-
nity, who designs to do wrong, though
there are hundreds that do wrong, and
some who do a great many wrongs, but
they do not design to do wrong. They can
truly say, with the Apostle Paul, "When I
would do good, evil is present with me."
Paul had been a very wicked man; he had
done all he could to destroy the Church of
God, and, consequently, was given over
to the buffettings of Satan, so that when
he would do good the Devil had such
power over him that he had to keep up
a continual warfare. Let us endeavor to
do the good and leave undone the evil.

Some desire to do good all the
time, still it seems that almost every act
they perform results in evil; look
upon such persons as they are, through
eyes of mercy, and not measure them
with your measure. If you are en-
dowed with wisdom and understand-