

ters far enough. I think there were eight complaints against Bishop Roskelly, and when we had got through I did not stop to ask the brethren how they felt, for I did not see anything to talk about. I did not learn that there was anything of sufficient importance to spend time about, or to ask my counselor, or to ask any of the Twelve, any of the Bishops, or any of the brethren present, to give their opinion on the subject. I did not see that there was any opinion to be formed. I learned nothing, only that these little roots—this seed of bitterness—had grown up and borne fruit.

Just about the same complaints came to me year after year against brother Maughan and brother Benson, and of other Bishops in this valley, very few have been excused. If we were to hear them all and trace them to their origin, we would find they all are the fruits of jealousy, covetousness—which is idolatry, discontent and greediness. Those with whom they originate are very anxious to have everybody look through the glasses they look through, to feel as they feel, and to be dictated by them. I want to say this to the brethren and to the sisters, that they may know how we feel about this matter. We did not chasten Bishop Roskelly nor any of the brethren of his ward, but we talked to them a little, and gave them some good counsel; and we do not feel like chastening them, but just say to them, Try and live so that the Spirit of the Lord will live within you, and you will do well enough.

I gave brother Roskelly some counsel with regard to keeping accounts. I learned, years and years ago, the benefit of having my business transactions well written out in black and white, and when I have any dealings with a man, put that

down. If I have paid him, say I have paid him, how much and what for, which makes a proper account and history. I learned this by experience, and I got this little item when I first started in business in my youth. We were building up a little town. A few merchants, a few mechanics, and a few others had come in, and we were together one evening talking about keeping account books, and bringing up the different authors. One gentleman in the company, named David Smith, said—"Gentlemen, I have studied every author in America on book-keeping, and some of the European issues, and I have learned that there is no rule or method so good as to write down facts just as they occur. That is the best bookkeeping I have learned yet." This I have observed in my life; I adopted this principle as soon as I heard it. I say, then, to brother Roskelly, instead of keeping his own books, have somebody or other that will know his accounts and understand his dealings to keep a faithful record of the same; and I say this to all the Bishops and to men of business, not only to those in the tithing department, but merchants, mechanics and farmers. Most of our farmers that I have been acquainted with never keep any books at all; they depend on memory, and I have known some men to do quite a business in this way. We have a considerable number of tradesmen in our community, some of whom never keep any books or accounts. This class are liable at any time to be imposed upon. A person comes up, and, says he, "You owe me, and I want my pay." The man knows he has paid him, but he forgets when, where and how, but it is settled in his feelings that he does not owe him anything. This brings contention, discord and strife, even among pretty