

better keep your money to yourselves and not let him have this ox, that farm or cow, &c., and strives to persuade you not to feed such a poor person, not to do anything for the P. E. F. Company, that you have not any more than you need, just do as the man did in Vermont, for by the report we would judge him to be a pretty good man. He had a farm, raised a large quantity of grain, and usually had some to spare. It so happened one season that a poor neighbor thrashed out his rye, and was to receive his pay in grain. The poor man came; the farmer told him to leave his bags and he would measure up the amount and have it ready when again called for. He was alone when measuring the grain, and as he put into the measure, something whispered to him, "Pour it in lightly," but instead of doing this, he gave the measure a kick. When he put on the strike something said to him, "When you take that off, take a little out, the poor man will know nothing about it." At last the farmer said, "Mr. Devil, walk out of my barn, or I will heap every half bushel I measure for the poor man."

When you are tempted to do wrong, do not stop one moment to argue, but tell Mr. Devil to walk out of your barn, or you will heap up every half bushel; you can do that I know. A drunkard can walk by a tavern, though I have heard it said that some men cannot go by, or if they do manage to get by, that they say, "Now I know I am the master, and I will go back and treat resolution."

I am aware that some will argue that they cannot do good without evil being present with them; that has nothing to do with the case. Though it may be present with them, as it was with Paul, there is no necessity for any man's giving way to that evil. If we should do good, do it, and tell the evil to stand out of the way. You are

privileged to be masters of yourselves; you can strengthen your memories, and by a close application you can train yourselves to remember the good instead of the evil. If anybody has injured you, forget it. Can you do so? I know you can.

Forget the imperfections of your brethren; for often the injuries which you imagine to have been done, arise through the weakness of the flesh, and without the individual's being aware that he has done you an injury, and when no evil was designed. Judge not according to the outward appearance, but according to the intentions of the heart. If they designed to injure you, they sinned; if they have injured you without design, you are bound to forgive. Remember good principles, and when you hear the truth, if you have a love for it, you will remember it.

It is frequently said by mothers, and is a universal characteristic of the rising generation, "How easy it is for children to learn mischief; I do not like to have my children associated with such and such children, or go to this or that school." Do they learn any good? Perhaps they do a little, and a great deal of evil. It is natural for children to learn that which they should not, and to do that which they should not, but no more so than it is for you and me. There are many now before me who desire something put in their possession which would be injurious to them, therefore do not blame the children so much for desiring to handle that which is not meet for them to handle, and to possess that which they cannot take care of.

What shall we do? We will cut off every avenue of evil, as fast and as far as may lay in our power. You can stop those evil communications that corrupt good manners in yourselves first, and then keep your children as strictly from evil as possible,