

careful not to let any person see you spit; or, what is better, omit chewing until you have an opportunity to do so without offending.

But if you have stolen your neighbor's cattle, own it, and restore the property, with fourfold if it is requested. If you have taken your neighbor's spade, own it, and return it, with fourfold if he requires it. I believe in coming out and being plain and honest with that which should be made public, and in keeping to yourselves that which should be kept. If you have your weaknesses, keep them hid from your brethren as much as you can. You never hear me ask the people to tell their follies. But when we ask the brethren, as we frequently do, to speak in sacrament meetings, we wish them, if they have injured their neighbors, to confess their wrongs; but do not tell about your nonsensical conduct that nobody knows of but yourselves. Tell to the public that which belongs to the public. If you have sinned against the people, confess to them. If you have sinned against a family or a neighborhood, go to them and confess. If you have sinned against your Ward, confess to your Ward. If you have sinned against one individual, take that person by yourselves and make your confession to him. And if you have sinned against your God, or against yourselves, confess to God, and keep the matter to yourselves, for I do not want to know anything about it.

It has been the doctrine of some Elders in this Church (whence they got it I do not know, without they got it from the Devil), that all the sin you can hide from your brethren and sisters, no matter what its nature and magnitude, will not be brought against you in the day of judgment. Such persons are greatly mistaken. For the sins you commit against yourselves and your God, unless repented

of and forgiven, the Lord will hold his private council and judge you according to the degree of guilt that is upon you; and if you sin against others, he will make that public, and you will have to hear it. You need not think that you can hide your sins. Confess your secret sins to your God, and forsake them, and he will forgive them; confess to your brethren your sins against them, and make all right, and they will forgive, and all will be right. The doctrine of hiding sin is a false doctrine. If such doctrine be true, how will any be brought into judgment? And how is it that their secret words and thoughts and idle words will be brought into judgment? The Scripture saith—"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Be careful not to have evil words and evil thoughts, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

Keep your follies that do not concern others to yourselves, and keep your private wickedness as still as possible; hide it from the eyes of the public gaze as far as you can, and make the people believe that you are filled with the wisdom of God. I wish to say this upon this particular point in regard to people's confessing. We wish to see people honestly confess as they should and what they should.

I can say, as far as my knowledge extends, that there is a decided improvement among this people. When the Elders go forth and preach to the world, they see the weaknesses of the people and the improvement that is