

of men and women down upon their knees in the middle of the streets praying for sinners. In that country it rains often, and it is then very muddy. I would stop and listen to their cries for the power to come down upon them, etc., and concluded that that filled the bill exactly for sectarian religion as I looked upon it, no acknowledged ordinances, no standard, no beacon light, no compass or rudder to guide the ship of Zion. In one of their chapels, on one occasion, where a Latter-day Saint sister happened to be present, a young man was convicted of his sins, and cried out, saying: "What can I do to be saved?" That sister answered him, and said: "Repent and be baptized for the remission of sins, and you shall receive the Holy Ghost." They put her downstairs in double-quick time.

Will the inhabitants of the earth receive the truth? They will not. Will the Latter-day Saints live the truth? You answer, "I mean to be a good Saint;" yet there are contention and abuse here and there. We are elders in this Church—ministers of God to perfect the people for the coming of the Son of man. Many of us have been in this Church for years, and yet we cannot live in peace and dwell together in union; and if we cannot do this, how can we sanctify the people; and if we cannot live and love each other as we should, be as neighbors as we should, serve the Lord together as we should, deal with each other as we should, fellowship each other as we should, how are we going to prepare the people for the coming of the Son of man? It is folly in the extreme to think of it, unless we set the pattern ourselves.

I believe it is our duty to imitate everything that is good, lovely, dignified, and praiseworthy. We ought to imitate the best speakers, and study

to convey our ideas to each other in the best and choicest language, especially when we are dispensing the great truths of the Gospel of peace to the people. I generally use the best language I can command. We often hear people excuse themselves for their uncouth manners and offensive language, by remarking "I am no hypocrite," thus taking to themselves credit for that which is really no credit to them. When evil arises within me let me throw a cloak over it, subdue it instead of acting it out upon the false presumption that I am honest and no hypocrite. Let not thy tongue give utterance to the evil that is in thine heart, but command thy tongue to be silent until good shall prevail over the evil, until thy wrath has passed away and the good spirit shall move thy tongue to blessings and words of kindness. So far I believe in being a hypocrite. This is practical with me. When my feelings are aroused to anger by the ill doings of others, I hold them as I would hold a wild horse, and I gain the victory. Some think and say that it makes them feel better when they are mad, as they call it, to give vent to their madness in abusive and unbecoming language. This, however, is a mistake. Instead of its making you feel better, it is making bad worse. When you think and say it makes you better you give credit to a falsehood. When the wrath and bitterness of the human heart are molded into words and hurled with violence at one another, without any check or hindrance, the fire has no sooner expended itself than it is again rekindled through some trifling course, until the course of nature if set on fire; "and it is set on fire of hell."

If this practice is continued, it will lead to alienation between man and wife, parents and children, brethren and sisters, until there is no fellow-