REMARKS

                    By President Brigham Young, <in> Lehi, Monday, Oct 24, 1860  7 P.M.,

                                                          Reported by G. D. Watt.

<I will say to the congregation that> I am happy for the priviledge of <standing before> addressing you this evening.  <to address you in this place.> I feel myself accomodated and blessed, and fell <feel> that you are blessed with a comfortable <habitation> building to meet in <in> during cold and stormy weather.  <and in the cold> I am gratified to see you <as> so comfortably situated, <as you are here>; and <I> regrett that my health is a little impaired, <in the least> for I would like to meet with you in perfect health; and I may say that I do so <this> with the exception of a very severe pain in my jaw, which I have been trubled with a few days.  When I was about to leave home to-day <I> <they> some thought that erhapes I had better not start <go away> feeling so ill <as bad as I did>, but I told them that I wanted to go away and get well; and that I would preach, sing, and pray until I <did> got well before I <got back> returned home.  Some may <You might> think that a man with as much faith as I have should not be troubled with pain and sickness.  I do not know but that I have as good a right to bear pain as anybody, <else>; and I pity those <that> who suffer severer <deepper> pain than I have, <I am sorry for them.  I had a couple of teeth extractead night before last, went out of door soon after and got could>.  I think I shall be able to speak to you a little, if you will pray for me, and that I shall not feel <the> worse for doing so. <it>.

In my former life I have traveled and preached day after day, and week after week, and tried <I would try to keep off the jaw and teeth ace> with all my might to prevent my teeth from aching, and then talked some two <and talked two> hours to the people, as hard as I could preach, and, when <I would get through feel> through, felt as though I would die during the following night.  <all night>.  My Br. Joseph Young and I have traveled a great deal on mission, and <in our former lives, and we> have suffered much.  Sufice it to say, if I should not suffer any more pain I am satisfied with the contrast I already have in my experience.  <Now, some may think I have never suffered the pangs of death, but> I have suffered more than to die <a> a thousand times. <Over>  I have felt <death's <his> iron grasp many and many a time, but I have so far over come the grim messenger; <so far>, and I <callculate to> intend as far as I can have faith, and in the name of Jesus, to overcome the principles of death that are sown <is> in my mortal flesh. <as far as I can>  Every where you meet the principles of death, and I am <monster, I am for fihgting him>, for contending against them <him> to the last moment.  This is mmy war-fare,--this is the labor I have to attend to.  When I preach to the people I contend against <that power> the power <principles> of death that has past upon all the inhabitants of the earth.  It rests upon us <you and I> and I am contending against it, and <I> expect to -- This is my errand.  The <Every> principles that pertain to the distroyer -- to him that <has> brought death into the world -- <which is mixed up with every capacity did I say?  yes, yes, it is> are distributed through <in> our whole lives, and <it> pulsates in every feeling and disire of this mortal existance, <and> seek<s>ing to overcome the immortal spirit.  Those who have eyes to see, <and> can see the downward course of the children of men.  Those who discern <They that behold> the spirit that now works in the hearts of the children of disobedience, <they> know that death is in the land, and he <him> that has the power of it.  <or him> He that now reigns king overdeath is right here in our midst, and I am his oponant.  <I mean to fight him, and contend against him>  We see <it> the power of death in every step of life -- <in the walks of human society. We see it> in the old, in the middle aged, in the youth; we see persons of every age pass from this state of being and go into another.  <state of being>  Death is mixed up in all the acts of the children of men.  <What shall I say>,

I will <quote the words of old> allude to a conversation I had with father Black, who lives in Sanpete, when he was in Manchester England.  We <was> were walking together <up Salford> one evening, going to baptise some persones, and were <we was> talking about the hard labor that was incident to <humanity> humanity <brought into the world>-- that mankind had to labor, and tug, and toil, and eveything <he> gained <it> was by means of <the most> excessive labor.  Said he, "We have to work our lives out to keep our lives in".  <us>  You <In veiwing the children of men, you> may look at the children of men <them> in any capacity, and see <if> whether they know how to preserve life.  <I will talk what comes to my mind for I have nothing perticularly prepared for you.> For instance <here are> young men and women, brethren and sisters, <that enter> take upon them the marriage covenant <stage of life, they enter into Covenant one with another, and commence the social capacity of human existance, and they> fulfil the first and great commandment of our Father and God.  By <their perseverance indus> <The young man wants to go here and there to make money, but the young lady wants the spining weel> industry and perseerance they gather, and says she I am going to make our clothing for winter and summer, and I want to make the butter, and the cheese, and I want this and that; we want to build, and adorn etc. and the first you know you see them have plenty arround them.  <They gather round them all> the conforts of life, <that heart can wish every thing to eat drink and ware and lie upon and they are comfortable, and well sheilded from the storms of winter.  Now the first you know your> little <and> children <are> being to prattle<ing> arround the m, <fathers knees. He> and <the first you> soon, as the father comes in at night <and it is> he is saluted with, "William," John, Susan, or Mary, "is sick" <Go> go for the docter".  Or, "Come, pa, little Lucy <Bells> is sick", "What is the matter?"  "I don't know"; taken with puking, cramp in the bowels, this, that, or <and> the other.  I am trying to draw a picture for you to look at, with regard to life.  <God has given us you and me our natural lives, and they are more precious to us than fine gold, Think of it look at this Young couple I have been presenting before you.> They <must> send <for a doctor, perhapes> a mile and perhaps five <5 miles> or ten miles, or more, for a doctor, and what does he know?  <Often> The great majority of doctors know but little about curing the sick.  <No more than the parents know.  All he knows he must browbeat every body and tell them they are fools, and make himself very wise, when he does not know as much as a long cared  pony ought to know.>  What do the inhabitants of the earth know about their own lives?  If those parents <that man or woman> had paid attention to what they ought <he or she ought> to have done, and had been properly schooled by their parents, the mother would have some simple remedy, <had the medicine in hand> before the father came <comes> home, and checked the desease.  But no, Willie <No, Billy> must lie under a schorching fever perhapes a night and a day, and there is this and that pured into him, and he lies day after day, and by and by they have a coffin made in which to bury him, <up>.   That is a little of human life, so say nothing about the lives that is to come.   We might say that this life is all important.  <Let me tell these latter day saints here that> The life we <you> have now received is from God <your> our Father, and it is worth just as much in its sphere as any life that ever was or can be given.  Learn how to reserve yourselves in this <your first > estate.  <I might say a greatmany things here perhapes for the satisfaction of the saints, and some perhapes not to their satisfaction>.  When we bury <up> our little children, we say they have paid the debt of nature.  This is very fine; they were born into this world of death, and must taste of death.  But which is better, to go before they have performed any of the duties of life and magnified their calling and <their> being, or tarry until <waite while> they have done this, and honered their father and God, and filled up the measure of their creation, and then pass off like a shock of corn fully ripe, and prepared to be gathered into the garner of the Master?  Which is best?  <it is very> true they have pased through the ordeals <which is> appointed for all mankind to pass through.  This is <the> a <pint> subject that has occupied much of the attention of the Latterday Saints, <very materialy>  How many mothers <are there that> have been anxious, <to know> about their little children who have paid the debt of nature, <who have sought> to understand the <truth> true position the<ir>se children occupy in the resurrection.  <They will be resurrected no doubt.>  They will share in the first resurrection;  <What can I say?  I can say> they are in the hands of God, and he will deal justly with them.  <But if I understand the principle of life> It is for <you and I> us to honor our lives here, and preserve them upon the earth; to honor the Father <that> who gave us our lives, walking in the footsteps of our Elder Brother in all humility, faith, patience, and longsuffering, promoting the principles of righteousness that he has <been> introduced <by our Elder brother> to distroy sin and death that <is> are in the world -- to live and magnify our present life.  If we are not faithful in our present existance -- over our present mortal tabernacles -- our lives we now possess -- what guarantee <grantee> have we that eternal life will be given to us?  If we waste, barter, bargian, sell, or gamble off the present life that God has given us, who, <has> under such circumstances, has guarranteed unto us eternal life?  <under such circumstances>  It is for <you and I> us to live and honor our lives; to exist here and overcome every evil in ourselves, in our freinds, in our families, in our neighborhoods, and preserve our children until they grow up to maturity, until <Until> they act for themselves and become agents before God.  <How many hearts has beat to know the fact with regard to their children, it is not for me to know.  The inquiry might be>,

It may be inquired, has <it> not the future position of little children been revealed?  Perhapes it has, A great many things pertaining to this subject have been revealed.  I remember that <recollect> Joseph Smith was asked in Nauvoo, that sickly region <the question with regard to children> where we lost so many <of them sickly country. Do> little children, "Do children grow after death, <in the resurrection> will their tabernacles increase after the resurection?  Will <will> they grow up like their parents, and like others grown persons?  Bro. Joseph said that he did not know, but <he> thought they would <did> not; that the Lord <was> had not <pleasead to> reavealed these things to him.  It is revealed that they <They> are of the Kingdom of heaven, <that is revealed>, and <they> are to receive an exaltation.  Is it not necessary for them to again take tabernacles <again> and pass through all the ordeals of suffering that their parents have>  I do not know, but I do not by any means beleive myself that when the spirit of a child passes to God who gave it, <that> it comes again to take another tabernacle here; <by any means>, though some have beleived this, and some have preached <it>, that this is the way the resurrection is commenced and carried on.  There is no such a docterine in my mind, but little children are in the preseance of the Father and the Son; they are of the Kingdom of heaven, and it is all well with them.  Should it be that <and if> they are not capable of dwelling as fathers and mothers -- of becoming enthroned in glory, might, majesty, and power, they may enjoy to a <all the> fullness, and who can enjoy more?

<Now> Preserve your <own> lives.  My counsel and advice is to all, and has been for many years, to <know> learn and understand your <own> bodies, and <understand> the deseases to which they are exposed.  Understand how to preserve your children, <and how to preserve> as well as yourselves  <and seek to keep your own natural lives here>, and <then> make them honer the God that gave them; then you will rejoice and be exceeding glad, <and if you do not> otherwise you will be sorrowful.

I feel, brethren and sisters, as though I should not talk to you much this evening, but give opportunity <I shall leave the ground> for others to speak and if I should talk a little more, I will do so after others <some of the rest> of the brethren have <talked> spoken.

We expect to have a meeting between here and Provo; and in Provo we expect to have <a> meetings on Saterday and Sunday next.

I am happy to see you so comfortably <fixed> situated here.  I think it is nearly <nigh> six years since I stayed in this place <here> over night --.  I see great improvement here, and I am happy to see it.  I wish the people to learn to honor their lives, and be prepared to enjoy a life that has no end -- to dwell in the presence of the Father and the Son.  May the Lord bless you.   Amen.