REMARKS

BY Prest. Brigham Young Tabernacle  Feb 3d. 1861  P. M.

                                                          Reported by G. D. Watt.

I hope to have the perfect attention of the congregation, and to be able to speak to our mutual edification and comfort.  There are a few items I wish to lay before the brethren and Sisters.

The first subject I will mention is the Gifts and callings of God.  My remarks will be few upon this subject unless I am impressed to speak much by the Holy Spirit. Still it is a matter that should be understood by the Saints, not that I expect to give to you a lengthy detail of the texts to be found insscripture on this matter but shall confine it perticularly to ideas pertaing to us in our present condition, and that will apply to the sercumstances and conditions of the saints that has ever lived upon the earth.  It was justly remarked this morning that each generation or dispensation needs revelation from heaven suited to their capacity and sercumstanses.  But those gifts I have in my mind are suited to all without distinction.

How often we hear it said, "it is a pity but what we were lead by revelation so we would not make any misstake.  It is a matter of deep regrett that our presiding officer in this branch of the church should be mistaken in his selection of men to different offices.  It is a great pity that I had not more wisdom and understanding in our selections with regard to our bishops, with regard to our presiding officers.  What a Pity it was that Joseph had not greater wisdom that to select men to be ordained Apostles of Christ who so soon forsook their faith lt is a matter of lemantation...What do we say?  lt is a source of regrett to you and I.  Do we think there is any mistake in the prophet?  This is a small subject, and a small matter you may say, but it is all important you understand it.  Was there any mistake in Jesus when he selected a Peter? You read the history and you can gather the feelings of the People, and these fee]ings will favorably compare with the feelings of our own acquaintances in the latter day work.

If the Lord had called upon some great and wise man to bring forth the book of Mormon you and I could have beleived it perhaps, but for him to condecend and call a weak ignorant striling, a youth hardly capable of obtaing the necessaries of life, of performing the common duties of life, for him to set up such a man, it is beneath our notice, we do not beleive that he ever called Joseph Smith. I ask was there any mistake in all this calling, if there is should we not charge Jesus with folly in calling upon such a man as Judas Iscariet who had devil in him all the time but Judas was called and received the interposition of hands the same as the rest of the Apostles.  Jesus took them after they were baptised, blessed them, ordained them to the highest office that can be confered upon mortals from heaven, and one had a devil all the time.  Was there any mistake in this?  How often do our feelings rise within us and revolt at the doings and the dictations of those whom God has sent to dictate and lead us.  You may say it is a small matter but I call it an important matter that you and I should understand this one principle.  There is not a son or daughter of Adam and Eve but what God has called to life eternal.  We are the sons and daughters of the Almighty know it then latterdaysaints, and there is not one but what is called to holiness truth and virtue.  Why do we make mistakes?  Why do we select men that are not capable of magnifying their office?  We do not.  Why did Joseph select men for the first quoram of the twelve who should so soon forsake their faith and their God, Was there a mistake in him?  No.  The fault and the dificulty and the want was in those that were called, and not in him that called them.  Judas Iscariet had the priviledge of being as good a man as ever lived, had he been disposed to have been had he <continued> contended with his own disposition and let the grace of God that was bestowed on him <been> reigned triumphantly within his own affections and feelings, all would have been subdued, and he would have been as <purified> beloved, and as much respected by his master as John the beloved disciple. As I have told you, the grace of God is sufficient for all, and through his assistance we can prepare ourselves to enjoy his Celestial presence and kingdom.  When we forsake the holy commandments and ordenances of God, and turn from them, and role sin as a sweet morsel under our tongue and love the curruptions of the world, and cling to the effects of the fall, it is our doing and not the Lords.  I do not wish to say much upon this subject, altho' a good deal could be said with regard to the gifts and callings of God.  It is written, "many are called and few chosen".  How many are called?  I will say all that Christ has died for, all the Gospel of salvation is for, the callings of God are for all the grace of God is for, all the Angels are ready to wait upon and administer to, which is all the sons and daughters of Adam and Eve.  All are called, the whole human family are called to honor our position and our being upon this earth, and honor our tabernacle, our God, the earth, and our organisation, and prepare for a more glorious calling.  Who is chosen?  Those that will prove faithful to their God after they have been called They are the chosen vessels unto the Lord to bear off the kingdom of God to all nations of the earth, for they prove themselves worthy.  There is no mistake in the Lord, no mistake in his revelations.  What brought this to my mind fourcably was the saying of our brother this morning.  How liable we are to mistake.  What say you Elders of Isreal.  What say you sisters when you find yourselves in a misstake who do you charge it to?  How ready we are how generous our hearts are, how willing to rise up and attribute it to the devil when he has nothing to do with it in the least.  I mean this for those who are so generous, for they have made a gross mistake, if they have violated their covenants transgressed the laws of God if they have done very wickedly, O it is the devil that did this.  This is a mistake, it is you that did it.  Are you obliged to give way to his temptations?  No.  You are called to truth and virtue, and you have your choice to obey those principles or give way to weaknesses.

Understand that God and his prophets make no mistakes, the Holy Ghost makes none, and we call a man to be a bishop that dont magnify his calling and office if you knew the heart of that man he is coveteous, selfish, greedy, which disqualifies for magnifieing that office.  There is no man of common ability but what God can make them like a giant, like an angel if they will improve upon upon the grace given to them.  When you find a man has been called to an office, or called to be a latterdaysaint and make shipreck of his faith, do not say the prophet or the Elder was under a misstake.  Never attribute that to the misstake of the Holy Ghost.  for the misstake is in the man that was called.  There is the defect.  He is prone to sin and he loves it.  He will not yeild his temper and self will for all the good God can do him.  Here is where all the difficulty rests.  Have we any proof of what we are saying?  Yes.  I am a wittness that many a man has been called to an office in this Church that I knew they would apostatize.

Now look for <on> the other side a little, look for the Lord a little.  Multitudes of persons rise up and say if you will me to be an Elder to preach the gospel and I will magnify my office, and the Lord says call them.  Let me be a bishop, a president, a counselor, and I will magnify the office, and here the whole race of men rise up and says <God>, give <him> me a chance, and the Lord says afford them all the facilities they can ask for, they may become saints indeed.  Yet we know that many of them make ship wreck of faith, and God is not to blame, the Elders of Isreal are not to blame.  who is?  Those individuals have their agency, and they can do as they please, be saints or not, magnify their calling or not, suffer prejudice to take hold on their minds, and their affections as they please can seek after the world or God and his righteousness as they please.  I have said about what I wished on this.  I will relate what was said to me by one of the bishops not long since.  He says "I have been trying to leave off smoking --  to dispense with the use of my pipe --  I have try to let the tobacco alone." I said I never tried in my life, I have used it a good many times in my life, I used it before I knew this Church, and since, but I never tried to let it alone.  The best way is never to try it but lay it down.  Dont try to let it alone, for if you do you will be handling of it, if you try to forsake sin you will be dabbling in it, and contaminating yourselves.  Do it, what ever you list to do, do it like a man, like a woman, like an Elder, like a general, like an angel and God will give strength to bear you off victorious.

I want to say a few words to the Elders that sit here from sabath to sabath:  we would like to have you come up here and preach; I am searching out the brethren, and calling brethren here that are strangers and many of you to preach.  I want to hear them and you do.  There is a great many of the Elders we cannot get to preach, they rise up here and they are overpowered with that timidity that is in them.  There are many that would preach if we could know who they are we would give them an invitation They sit here year after year.  And says John I do not know much, I have learned nothing.  I want the Elders to learn, and understand certian items that pertains to them.  Because you are Elders and called to the preisthood; does not prove you are called to preach, but the preisthood is upon you, and you are to receive the benifit of it, and wait, and eventually God may call you to the exercise of it; The Lord is to have a kingdom of preists.  I do not want the Elders to sit here and think they do not know nor understand principles year after year, and you ask them what they have learned, and they do not know that they have learned anything.  Let every man and woman treasure up what they hear in good and honest hearts, and trust in God for the use of that when they need it, no matter whether in this year, or in the next that an Elder is called to preach if he has treasured up what he has heard and received, all those principles of life when he needs them will come to him, and he will have them on hand.  Take the Elders that sit here from year to year, and you put them into the world, set them to teach the docterines, and principles of Christ, and whole world wont know as much as they can tell in half an hour.  Treasure up what you hear. What is the lack?  The exercise of what you have learned, the oppertunity to dispense this to others.  I want all the Elders to feel satisfied and happy in their calling and situation.  We are the only people in the world that has reason to be happy.  Rejoice and be satisfied. and be contented, and when the Lord calls you to exercise your knowledge == the gifts that are within you, you will find they are stored up like storeing up grain in the store house ready to come forth at the time it is wanted.  I may wind this up by saying to the brethren, you want an oppertunity to develope that that you have in your store house, and it is all you need every faithful man old and young, not that the Lord requires of an angel more than to occupy his calling; so he expects of us to occupy our place and magnify our calling, and stand without spot or blemish in the kingdom of God,

A word of exortation to you, and in this I shall couple two things together.  I would like to hear all the brethren have prayrmeetings, in the first ward, in the 5th ward, in the 19th ward, in the 20th ward which are the far off extremities of the City, in the Sugar house ward, in Milcreek ward, over Jorden, in Tuily County etc etc.  Let half a dozen of the brethren have prayr meetings, and wake up the people out of their slumber, and arouse them to a sense of their duty in these eventual times in which we live, What hinders you going to the ward meetings?  What hinders you asking the bishop if you may have a meeting in your house, and call a few of your brethren and sisters in and pray and seek unto the Lord until you get a manifestation of his spirit, until you get the Holy Ghost to guide and dirrect you, until the power of God rests with the heads of families here and there, and throughout the City. and throughout the length and breadth of the kingdom of God upon the earth.  We live in a momentous time.  Who can tell the speed of the work of the Almighty?  Who can measure the times that he has disigned in these last days.  Does he require all this of you and I?  Yes.  Here is my young brethren would like to be men of note, men of renoun, men of character, I can dictate you so you can have all your disires if you will only hearken to my counsel.  It is this Cease to do evil from this time, cease to talk evil, cease to counsel evil, cease to practise evil, or anything that will tend to evil, and learn to do well, honor your God, speak well of him, and in whatever place you are speak well of his name and character, and not be afraid, then mark your steps according to the requirements that Jesus and his Apostles have laid down for the footsteps of the Saints.  God to that ward and ask the Bishop if you may have a meeting there, go to another ward and ask if you may have a meeting there.  Come up you seventies, ask if you may have a tour to preach a few days or weeks, and get the people together, and exort them to all holiness, open your mouth, and the principles you have learned will be vivid within you and come to you in the moment they are needed and you can tell them to your hearers and for their comfort.  I do not know that I have any complaint to make but I must couple this with something else, you will excuse me for my folly, and I will excuse you for yours if you should be excused, but it is toddlty, toddlty, toddlty, dance, and frolic to frolic.  You may say, I like to dance as well as any of you, Yes but I do not like to kill myself with it, nor dance myself into hell and wickedness.  I tell you again, and I would tell you once for all that all this that we now enjoy for passtimes and recreation is by permission; recollect it, God permitts it.  Does he require it?  Not at all.  Do you think we will amuse ourselves when we become Celestialised with these frivolous dances?  No.  When our eyes are open to behold all about the glory of the eternities of the Gods we then have something to attract our attention and occupy ourselves in that is far more noble than you and I can conceive.  I am pleased to see the brethren and Sisters meet together, and see the prophecies fulfiled; it is no commandment, altho' it was written in this book a great many years ago that in the latter days that old men and maidens would go forth in the dance together.  Has there been any commandment to dance?  Yes.  Mirion was commanded by Moses to gather the daughters of Israel to go and dance before the Lord and the tabernacle [I cannot find this passage. Rep.] David came into the temple and danced before the Lord, but I have no knowledge of his being commanded to do this, but he felt so well, that he wanted to show his gratitude in some way, he felt like shouting aloud for his heart was full of praise and thanksgiving, could he do anything else to manifest his feelings before his God, Yes up and dance.  I suppose it was an ancient custome for the kings of the earth to call their subjects arround them to amuse them.  David said I will dance before you if that will please you any What he did and what he did not do is not for us to talk about any more than what is written.  Do you dance to please the Lord?  I rather think you dance to please yourselves.  I am sure I do.  Is there hurt in it?  No. if you will not make hurt of it.  I will couple with this something more, Perhapes I will infringe upon your rights.  But I will ask the question.  Can a person use Ardent spirits, and not injure themselves?  Yes they can.  How is it with many in this community?  Do they do it?  No they do not.  Now this is one item that I will hand back to my young brethren I have been asking to hold praymeetings and preach to the people, and encourage them to faithfulness and diligence, now dont you drink liquor, let it alone.  One man comes and says I was brought up a liquor drinker, that is true.  It was if a preist should visite a brothers house and he should not have the bottle and glasses there he would consider himself slighted and insulted.  I am accustomed to this, I have seen it from my youth up.  How is it now?  Some of our brightest talants are debased by it.  Men that would be capable of presiding over nations are making perfect fools of themselves.  Why is this?  It in connection with other things forbidden.  Liquor is not good save for the washing of the body for sickness for medicine it is good.  Furthermore, you and I have faith to overcome all of our former traditions feelings and prejudices; we bow to the Gospel of Jesus Christ in all humility.  Now then we will begin to tanper with his weapons of warfare and overcome not only this but every other sin and evil, or that that tends to it.  If you and I will take our morning bitters it gives grounds to the enemy, and he has power over your fallen nature and mine, and it will be but a little time before we try to let it alone but we cannot. Do I see our brethren in this situation?  I do, and some of the best talants we have got are drowned in it, and their possessors have become <like> worse tham the brutes in the streets.  Will you please let it alone?  If you do not, in most cases you will be ruined by it entirely.    Can we let it alone?  Yes we can.  Is it benificial?  It is <not> in certian cases.  I will give you a comparison if you please.  After stating that we in our weakness, in our follies, in our currptions.  in the midst of deases then we want a little liquor to cure us.  Yes, consequently I can justify that.  We actually cannot endure purity, holiness, at the present in every respect pertaing to our bodies, now for the example.  You take a person that is bitten by an animal that is full of idrophobia, you take the froth of that animal, and give to that person that is bitten a dose of it and it will cure him, and prevent the idrophobia working in the blood.  This is one of the greatest preventatives in the world the froth that is the productive of the idrophobia.  It will send the patient rageing mad, give it to them again and the madness will be less    again and it will have less effect still to irritate, and so on until the patient is perfectly cured.  So let us do what is best for us, it is best to die doing right than give way to evil.  We will not return to the former, health age, and power of endurance enjoyed by the fathers at once.  Yet the time has come that the people are to approximate again to their origonal health and soundness of body.          I would rather see the people do without their tobacco, Tea, Coffe and liquor and run the risk and trust in God than to use the naucious stuff.  Let a man be deseased perhapes and it may be erreditory, so he must use liquor or he dies within one year but by drinking liquor he can live five years.  Men may be possessed of all this, but I say go to sleep in peace.  I wish to say a few words more with regard to our practice esspecialy in our young people here, and our bishops in their parties.  We have had a winter of parties -- it has been one serious of parties from the fall until now, it is getting by and by we shall not have have them.  I have no fault to find; and the man or bishop or company that goes to get up a party for the sake of liquadating debts on their halls lead to sin.  When I go to a party, I go to spend my means not to make means.  I go to meet with my brethren and sisters and let them know I am a child with them, a boy with the boys,not to sin, but to take them by the hand and lead them to follow grown men, and make them capable of walking before the Lord, leading and guiding those I have influence over into the Celestial gate.  I am one with you, and not seperated.  I am with the poor, with the needy, with the destitute with the high and with the low, ready to take you by the hand and lead you.  Now hear my counsel.  Stop your having parties to make money,  stop your grog shops to support your families.  You would poison this people to death, and ruin the kingdom of God.  There is plenty of men sitting here that would distroy this kingdom by selling them and they say to feed their families.  It is not so without it is to feed them with death and damnation.  It is faulse premices.  That that distributes death into the community, it does not give life, distribute that that gives life to your brethren on the right and on the left, and you shall have life within you, and that in abundance that you can dispense to others.  Take my counsel then.

Still further to the bishops.  The life the health and prosperity of this people is all with me.  This winter I have observed, as well as at other times a disposition to be a night character.  They that do folly do it in the night. They that are drunken are drunken in the night.  They that committ iniquity do it in the dark, and in the night.  When you hear a man or woman old or young, no matter, say I do not like to dance in the day time, I would like to go to a party in the evening they are not as pure minded as they ought to be.  How is it with your parties now bishops?  you know, you preside over them.  Does the brethren and sisters get there before dark?  No.  Two hours after dark I will tell you what your duty is, the boy or the girl, the young gentleman, the young lady that cannot dance in the day time and in the day light tell them they must stay at home and seek for grace until they can.   I can dance as well in the day time, and so could David dance as well before the Lord by sun light as candle light.  And so can you.  Are you ashamed and mortified. Why do you wish to go to this party at nine oclock?  I said I would stop this side of all explanations.  I know mankind and the dispositions of all in the general light they are looked upon by intellegence.  I know there is a time when mortality will often fail and the stronger take possession of weaker.  It is our labor that belongs to the day light, and our rest to the night.  Then Bishops tell your wards if they wish to come together to enjoy themselves, come at two oclock, and leave off a little before 12.  Then dismiss that party, and the people may go home.  But says the brethren, I would like to have it so the brethren and sisters can stay longer.  No they wont, blow out the lights and tell them to stay in the streets if they wish to stay, and we will send the police to take care of them.  I am going to clear myself I am not going to permitt you to say Brother Brigham you set the example.  It is not 3 days since a bishop said to me "bro. Brigham why do you not set the example." Sure enough I want to see where you are going.  I have riding with you all this winter to see where the bishops would drive their teams to.  The people are not the masters and dictators.  It is their head who dictates their hands, their right hand to do this and their left hand to do that.  Is it not your head that guides your feet when you walk?  Yes.  It is the bishops that should dictate, it is not the brethren and sisters, little snoty nosed boys and girls.  Bishops be men or else tell them they cannot have any parties in your wards. How long is it since that social hall was built?  Did any of you know me to dictate a party in that hall that was not commenced at 2 oclock and was over at 12.  God has not revealed anything to me to stop the brethren and sisters enjoying themselves in this way if they do not sin.  Keep your liquor away, or shut up your halls.  And when you have parties shut up your halls at the proper time, and send the people home to bed so they can go to their dayly labor next day. Will you hear it?  Then obey my counsel, and this will give you health and life.  Cease to break the people from their rest, that their minds and bodies may be envigorated Now bishops hear it and all will be well.

There is one subject more.  Perhapes you would like to have me stop preaching sermons.  I am going to preach one to you now.  It is upon the subject you may hitch it on if you have a mind to to John V. Longs discourse a week ago last sabath.  Or you may hitch it on the discourse of brother Taylor that he preached in the Afternoon of the same day upon taxation.  you may place it where you please and it will fit.  It is the principles of generosity, it is the principle of devising good noble and good things in order that good things may come to us, or upon the principle of coveteousness only in the negative, those principles that pertain to those beings that we read about.  When we call upon our heavenly father we get up here, and say O Lord send all thy blessings to us that we need.  What for?  That we may be like you, after telling him how high he is, how great he is, how long his arm and how long his fingers are, After telling him he is all eye, and all ear, is everywhere present, and sits on the top of a topless thrown.  He says giving does not impoverish <him> thee and holding back does not inrich thee.  You may draw a comparrison if you please.  You may go to the ocean, Lake Era Ontario the River of Mississippi, Ohio, Missouri, and you may stand there, and it is under your control alone, and along comes a man that is ready to faint for a drink of water, and you hand it to him, and he drinks.  You have an everlasting fountian of it has been running ever since God made the earth, and he made the garden of Eden close by, says he travaler I do not say that giving a cup of the water impoverishes me.  Well says the traveler pour that back into the stream, can you see any difference?  None.  The cup full or the good full to take from the river does not impoverish you, and it does not inrich you to pour a cup full into it.  That is as good a comparrison for you and I as I can make.  It is written giving does not impoverish him nor holding back enrich him.  There is an eternal fountian.  Eternety has no bounds I will say.  To the extent of the kingdoms of God there is no end.  There never was a time when there was a bigging there never will be a time when there will be an end.  That will do for me.  If I had power to send a messenger as the message is sent upon the electric wire from here to New York or arround the world, and could keep that flying for more years than you can enumerate it would be in the midst of eternity still as you and I are.  It may take a tangent line and fly to the end of all the ability of the wise to enumerate, and still be is in the midst of eternity.  Giving does not impoverish when you dip from that well.  Jesus spoke of the well that should be in them an everlasting fountian, that is from eternity from the power of God.  Well I shall not get to what I want to say if I am not more speedy.  We say giving does not impoverish him.  let us act upon that.  I want this City to rise up in the strength of their generosity.  We are going to send teems after the poor the maimed, the Old, and blind, and after goods, and we want to get away what we can this season.  I want this City to raise fifty waggons with four yoke of oxen to each waggon.  But the bishops say we be very poor, and it will be hard to turn out so many waggons.  But I tell you one thing, the more you do if you do it with a good generous open heart, do it for the cause of God sake, the more you will give the more you will have to give.  The more liberal we are the more liberal God will be to us.  I told the bishops the other night, if we could raise fifty teams we could do more on this temple block this year than we can if we did not send a dime.  True the brethren in the north and south that cannot work on the temple as we can should do such jobs, but they look to us to take the lead in everything let us take the lead in doing good, being honest, virteous, full of integretty and truth to our God, and full of good works taking the lead in sending teams to the east.  We want to send two hundered fifty out of this City.  Will this cripple us with regard to our opperations next <spring> season?  No we will do more for it, if we do it right.  Let us do it without coveteousness, and God will deal with us accordingly; if we do it with an honest open heart full of generosity and kindness to God and his creatures the heavens will be open to us.  How easy and natural to my understanding, how easy it would be to explain it.  You save and I save, and we water our crops but who gives the increase?  God.  It is so easy and plain and natural it does seem as tho' no person in the world will again contact the strings of their hearts.  Get a knife and cut them like cutting your purse strings and throw the money out.  It is our bones and sinues which is our wealth.  Gold and silver is not wealth if we had millions of it here and God should shut up the heavens from sending rain, and the earth from making wheat we might sit upon our piles of gold and starve to death and go to hell.  There is no real wealth in it.  There is no real happiness in it.  You may gather up your thousands, and your horses and mules, and you say you glory in them, you delight in them, you love them, this is mine, and that is thine.  This is not so, they are not ours, You ask God what he wants you should do with this substance he has put in your possession, and when he has told you do it.

This is an item I want to lay before the meeting before we quit talking to day.  What is is the feelings of this community?  We are here at head quarters, not only of Utah but of all Isreal.  Here is the first born, the Ephramites.  I am looking upon the heirs, the blood of Ephram <the blood of> mixed with the gentiles of all the nations upon the face of the earth, here they are.  Ephriam is my first born, he is the first one to come out in the latterday.  And he being the son of Joseph he is to save the house of Isreal, as Joseph saved his fathers house when they went into Egypt What shall we Ephramites do?  All the Lord can ask of us.  Do you see a man on the right, he is going to be generous, I have turned out my last yoke of oxen to help bring the poor, and how distressed I am, you see my distress, I am pinched with poverty.  Yes plenty of them it seems as tho' the heavens are frowning upon me says another.  I have tried to be generous to do everything I was called upon to do, and yet it seems as tho the heavens are closed against me nothing but a frowning providence comes upon me.  This is nonesense, perhapes you have been in health, if you have and God sees you wish to be faithful to the end of your days and will honer him and his cause, he will bring you into poverty as sure as you are a living being.  You must see that day or you will never know how to feel for others, if you are to be made a God a son of God you must know the feelings of humanity so as to be touched with them all so as to sympathize with them.  I told a sister not long since.  She said this Mormonism is pretty cruel, it has brought me to bread and water." I am thankful for it, I said, I rejoice.  It is pretty hard on you, but I shall be glad when you have nothing but roots to eat.  We have been there many a time.  Now dont you see -- cannot every person see that if I never knew what hunger was how can I pity <the> hungery man at my door.  Dives never knew what it was to be hungery, and Lazarus died at his door for want.  Dives could not pitty him.  A great many of the Latterday saints do not pity the hungery.  What would you do to be deprived of the glory you are seeking for, let you have your own wishes and way, when you get into the Celestial kingdom you are nothing, you are nobody there, any more than you are here.  You are not prepared to be exalted at all, you do not know what it is to sympathise with the poor erring nations of <men> human beings you see before you and could not administer to them if you know nothing of their wants, you could not be a ministering angel to them, and certianly not a saviour and God.  Then when poverty comes be thankful for it, dispise it not but accknowledge the hand of God in it, and when afflicted trust in him, and he will bring you through it all.

Cannot we send fifty or sixty teems from this City this season and bring the poor and good?  I say yes.  There is my sign (raising his hand) do you know what that means?  then follow suit (all hands up).  How many will you send brother Brigham?  Ten.  Well says one you have the cattle to send.  That is true, and that is not all I am going to have more.  If any of you bishops say you ought to send because you are able to send, lets you and I go in for a speculation, I will trade all the property you dare buy off me, and I will take the pay in cattle and waggons, and they shall all go back for the poor.  If you want to go a hundered thousand dollars all right there is the property I should rejoice to put my family again in board shanties and begin afresh, I should feel like kicking up my heels more than I ever have done

Now we will do it you need not be afraid any more about it bishops I have the votes of the people.  The sisters can do it if the brethren cannot.  We do what we list to do.  This is our strength.  I can tell you still more.  If this people would trust in God with all their hearts, and they was to take it into their hearts to do that that was not right God would sustain them in it and bring it out to the best good because of their integretty.  If this people do that they understand to be the best, altho' they might do that that is far better, yet he will bring out that for the best.  Yet if we are not very perticular to get revelation if we are united in the thing, God will sustain us in it and bear us off victorious.  This is what the world is afraid of, and have been from the days of Joseph to this time.  When he produced the plates of the Book of Mormon, there was a conviction went with it.  There is the union of the Gods.  The very conviction went to the hearts of all intellegent beings.  There is the union of the Gods and the world says I am afraid of it.  Now you and I will stand and endure, and I trust to live myself until I can take the constitution of the United States, and make the poor curses that have accused us of being rebells to it bow to it, and sustain it.  You know where they are They are going to distruction.  I pity them.  I am sorry for them.  But the Govt. of God has come and you and I will sustain it, and I hope to live until the law of Zion shall controle all nations and rule them in righteousness, and give to every one their portion in due season, justice and judgement be meeted out to them impartialy and God reigns king of nations as he does king of saints.  That is my delight.  What I am liveing for, and looking for, and am willing to do almost anything for it.  I do not know but I would fight for it. But the Lord can do that so prettily I will stand back and let him fight our battles.  He can do it so satisfactuary, for he lets them use themselves up.  I feel like standing and looking on, and seeing the salvation of our God And if I could glorify his name, and build up his kingdom, and be prepared for his coming I shall have accomplished a good work.  Now this is on my mind we are not prepared for that that is at our doors.  When this kingdom begins to roll forth, and subdue all the kingdoms of the world if we are not as righteous as we should be we shall not be there to see it, And when the kingdom is given to the saints of the most high they will possess the mind of Christ, and be filled with the power of God to an endless life to meet out to every one.  Let this people now have power committed to them, and they would send themselves to hell.  They do not know what to do with power, they do not know what to do with what they have got.  If we had the power we are seeking for and ancious to get, we should spoil the whole consern.  The Gold and the power may stay where it is, God will rule and let him be all in all.  When I come back to myself and gather up my good senses the Lord I see is doing it all right.  All I ask is that he may dictate me in his good work, not committ it to me for I shall spoil it, But father tell me what you want of me and give me grace to do it is all I ask.

May the Lord bless us all for Jesus sake

Amen