Discourse by Presdt. Brigham Young

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                                                         Reported by David Evans.

If the people can hear me as well as I can hear their noise walking, there will not be much difficulty in my making myself understood.  This walking carelessly with heavy boots makes quite a confusion in the hall.   In addressing the Saints, <in ske speaking to them> whether by the word of exhortation, admonition, correction or in doctrine, it requires good attention for a person to retain even a small portion of that which <that> they            hear.  This is why it is so necessary for us to be talked to and preached to so much.  If we read the Bible, why it soon goes from us; we gather principles and have the pleasure of perusing the experience of others who have lived in former days;  but we <it> soon <goes from us, and we> forget them. Our own cares and reflections, and the multitude of thoughts that pass through our minds <catch> take away from our recollections that <that> which we hear <and that that we> and read, and our minds are upon present objects -- our woes, our trials, our joys, or whatever seems to be present with us and      rectly in the future, and we forget what we have heard.

When I address the Latter-day Saints, I address a people <that> who wish to be Saints indeed.  I look upon my brethren and <upon my> sisters, and I think what have you come here for?  What brought you here into this Territory -- this mountainous country -- into these wild regions?  Why, the answer is, at once, "I came here because I was a Latter-day Saint.  I wanted to gather with this people; my heart was with those who had embraced the gospel, and I wished to be with the Saints." There are none who have done so but would like to <also> gather.  What for?  What is the object of being a Saint?  For the express purpose of enjoying the blessings of the pure in heart -- of those who will be prepared to dwell in the presence of the Father and the Son.  For this I have left my all; -- left, perhaps, father, mother, sisters, brothers, friends, relatives, a good home; in many instances left a wife, left a husband, left our children for the sake of the society of the Saints.  And when we are gathered together we can look around and enquire of ourselves, if we are really what we profess to be;  do we walk in that path that is marked out for the faithful and obedient as strictly and as tenaciously as we should, devoting ourselves entirely to the service of God, for the building up of <this> His Kingdom, and the sanctifying of ourselves. striving to overcome every evil passion, every unhallowed appetite; seeking to the Lord for strength to subdue every obnoxious weed that seems to grow in our affections, and overcome the same to that degree that we may be sanctified?  We may can examine ourselves, and decide upon this question, without asking the counsel of bishop, or Presiding Elder, or Aspostle or any man or woman in this Church.  We

are capable of deciding this for ourselves.

If any of the Latter-day Saints would like to have the path of duty pointed out to them in plainness and simplicity, and the road that leads to perfection marked before them so as to travel therein with ease, <why> they should seek unto the Lord and obtain His Spirit-- the spirit of Christ so that they can <may> read and understand for themselves.  Do they love God with all their hearts?  do they keep His commandments?   <It was said once by the Saviour to a young man: "love God and keep His Commandments."  Do we know whether we do love <God> the Lord?  Do we know whether we keep His Commandments?  Do we know whether we are walking in the path of obedience or not?

There is a <little> trait in the character of men which is frequently made <visible in us; it is made> manifest in the Saints. <it is a very marked trait of character in the Latter day Saints>. It is simply this --  to see faults in others when we <don't> do not examine our own.  When you see people, <By this you may know each and every one> professing to be

a Latter-day Saints, examining the faults of others, you may know that <that> that they are not walking in the path of obedience as strictly as they should. <when they examine the faults of others.> For this simple reason -- it is all that you and I can do as individuals, as members in the Church and Kingdom of God, to purify ourselves, to sanctify our own hearts, and so sanctify the Lord God in our hearts.  It may be observed, or the question may be asked: "Are we never to know the doings of others?  Are we never to look to see how others are walking <traveling> and progressing in this Gospel?  Must <Have> we <got> for ever and for ever <to> confine <our> our minds to thinking of ourselves, and our eyes to looking at ourselves?"  I can merely say that if persons only understand the path of duty and walk<ed> therein, attending strictly to whatever is required of them, they <would> will <will> have plenty to do to examine themselves and to purify their own hearts, and if they look at their neighbors and examine their conduct, they will look for good and not for evil.

lt is true, that under some circumstances we may have to look at others. For instance, here is the High Council, <sitting here this afternoon;> they are called to act upon cases that come before them.  Of course their duty, then, is to examine into the conduct of their brethren and sisters; and this is <what is> required of them.  And if they do it without prejudice, without selfishness, <by the spirit spirit of the Lord and> by the power of the Holy Ghost, divested of every improper feeling,  <of selfish accusation>, judging righteous judgment between man and man, <a who> the performance of this duty will <calculated to> purify themselves just as much as any other labor.  If a person is not called to sit in the High Council, he may be called to be a Bishop; and if he is through his ward, faithfully looking after the wants of the poor, examining into the conduct of each and every family to know whether they are orderly and respectable, and whether they conduct themselves according to the word and law of God, <to see that> seeing there is no evil, backbiting, mischief

or any conduct unbecoming <as> Christians, <or they are> he is laboring faithfully <and this is> in the discharge of <their> his duty and <are> is entitled <them> to the spirit of the Lord to sanctify <their> his own hearts and to purify <themselves> himself <to sanctify the Lord God in their <his> hearts>, just as much as if <they> he were on <their> his knees praying.  If an elder <to> is called to go and preach the gospel, and he travels over the plains, <and goes> in a train or in the coach, or <traels> by the Railroad, <on> or goes aboard a ship and crosses the ocean, he is attending to his duty in this just as much as though he <was> were in the High Council or on his knees praying all the time. If a man is called to go and labor <for instance> for the poor, if his Bishop calls upon him to go into the canon after a load of wood for the poor, and he goes there, with his heart uplifted to God, and with his eye single to the building up of the Kingdom, and gets the load of wood and lays it at the door of the

Bishop for the poor, for the widow or for those who <cant> can not help themselves, he is just as much in the line of his duty in so doing as though he were on his knees praying.  And so we can proceed with the whole duty of man.  No matter what the person is called to do, if it is to build up the Kingdom of God on the earth, if he cheerfully perform the duty, he is entitled to the spirit of the Lord -- the spirit of truth-- the holy ghost.  and <if they cheerfully perform the labor assigned them, no matter what it may be, they will most assuredly possess the same.  If a man is> will most assuredly possess the same.  There is a time for preaching, for praying, for sacrament meetings, for labor, and when we are attending to any or all of these, in the season thereof, we are entitled to the purifying influence of the Spirit of God.  If a man is called to go and farm, <to make a farm,> and he goes faithfully about it; because he is <called> directed to do so by the Authorities that are over him, and he raises his grain, his cattle, <he> & brings forth his crops to sustain man and beast, and does this with an eye single to the glory of God and for the building up of this Kingdom, he is just as much entitled to the spirit of the Lord, following his plough as I am in this pulpit preaching, according to this ministry and calling, <according to the> & duties devolving

upon him.<and the ministry that is placed upon him>. If a <mal> man is called to deal in merchandise for the benefit of the people of God; in travelling to buy his goods, and looking after them and their safety until they reach their place of destination, and distributing those goods to the Saints and taking his pay for them, let him act with an eye single to the glory of God and the upbuilding of His Kingdom on the earth, and he is as much entitled to the spirit of the Lord and the Holy Ghost as <the> a man is preaching.  If a man is called to raise stock, and to procure machinery to manufacture the clothing that is necessary for the Saints, and he goes at that business with his eye single to the building up of the Kingdom of God on the earth he is entitled to the spirit of the holy gospel, and he will receive and enjoy it just as much as if he were preaching the gospel.  Will he have the spirit of teaching and expounding the Scriptures?  No.  he has the spirit to know how to raise sheep, to procure the wool, to put machinery in operation to make the clothing for the advancement, benefit and building up of the people of God on the earth.  And the spirit of the Lord is here in these labors -- farming, merchandizing and in all mechanical business just as much as <tho> it is in preaching the gospel if men will live for it.

Suppose we <reduce this to the practice of men why> bring a few illustrations in regard to the present feelings & knowledge of the Elders of Israel. We need not go back to Nauvoo or Kirtland to find illustrations among our merchants, <nowhere> but take them as we find them here.  <When> If they enter upon their business without God <is not> in their thoughts, <or if He is it is very seldom.>  It is, "how much can I get for this? and how much can I make of that? [and {how much will the people give for this and for that?] and how fast can I get rich?  and how long will it take me to be a millionaire"?  which thoughts never should come into the mind of a merchant, <never> who professes to be a Latter-day Saint. <of it> But it should be, "what can I do to benefit this people?"  And when they live, act, and do business upon <this> this principle, <of> and think, "What can I do to benefit the kingdom of God on the earth, to establish the laws of this kingdom, to make this kingdom and the people honorable, and bring them into note, and give them influence among the nations, so that they can

gather the pure in heart, build up Zion, redeem the House of Israel, and perhaps assist, [though I <don't> do not think there will be any need of it] to  gather the Jews to Jerusalem and prepare for the coming of the <Son of> Son of Man?" and labor with all their might for their own sanctification and the sanctification of their brethren and sisters, they will find that the idea of "how much can I make this year: can I make sixty thousand dollars?  can I make in my little trade a hundred thousand dollars?"  never would enter their minds; they never would think of it.  <if they lived as they should live>.  But I am sorry to say they do not. <Well> Our merchants may turn round and ask us if we expect them to make anything?  Yes, we are perfectly willing they should get rich; <wealthy> no matter how rich they are, but what will you do with those riches?  The question will not <rise> arise with the Lord, nor <with> with the messengers of the Almighty, <How> how much wealth a man has got, but how has he come by this wealth and <what> what will <you> he do with <this wealth?> it?

I can reveal things to the people, if it would do any good; give them the mind of the Lord, if they could hear and then profit by it, with regard to wealth. The Lord has no objection to His people being wealthy; but He has a great objection to people hoarding up their wealth, and not devoting it, expressly, for the advancement of His cause and Kingdom on the earth.  He has a great objection to this.

And our mechanics, do they labor for the express purpose of building up Zion and the Kingdom of God?  I am sorry to say that I think there are but very few into whose hearts it has entered, or whose thoughts are occupied in the least with such a principle! but it is, "how much can I make?" If our mechanics would work upon the principle of establishing the Kingdom of God upon the earth, and building up Zion, they would, as the prophet Joseph said, in the year 1833, never do another day's work but with that end in view, <as the Prpphet Joseph said, in the year <"33"> 1833. In that year     <In the year "33"> a number of Elders came up to Kirtland; I think there were some twenty or thirty <quite a gathering> Elders.  Bro Joseph Smith gave us the word of the Lord; it was simply this:  "Never do another day's work to build up a gentile city; never lay out another dollar while you live, to advance the world in its present state; it is full of wickedness and violence; <it is full of violence;> no regard is paid to the prophets, nor the prophecyings of the prophets, nor to Jesus, nor his sayings, nor the word of the Lord that was given anciently, nor to that given in our day.  They have gone astray, and they are building up themselves, and they are promoting sin and iniquity upon the earth; and," said he, "it is the word and commandment of the Lord to His servants that they shall never do another day's work, nor spend another dollar to huild up a gentile city or nation."

Now, if any one is disposed to ask whether bro. Brigham has ever, since then, worked a day, or half a day, or an hour, to build up a gentile city or the gentile world, he will most emphatically tell the Latter-day Saints that he never has. <Never - never!>

<Now,> I could illustrate by circumstances, and could relate if I <was> were disposed to give them to you, the providences of God, and how favorable they are to those who walk humbly before Him.  In the summer of <"33"> 1833 -- in July -- Bro Joseph gave the word of the Lord to the Elders, as I have been telling you. I returned East, and in <In> September,

Bro Kimball and I went up together with our little families.  When we arrived in Kirtland, if any man that ever did gather with the Saints was any poorer than I was --  it was because he had <something or had> nothing.  I had something and I had nothing; if he had less than I had, I <don't> do not know what it could be.  I had two children to take care of that was all.  I was a widower. <I ask the question,> "Bro. Brigham, had you any shoes"?  No; not a shoe to my foot, except a pair of borrowed boots.  I had no winter clothing, except a home-made coat that I had had three or four years.  "Any pantaloons"?  No.  "What did you do?" Did you go without?" No; I borrowed a pair to wear till I could get another pair.  I had trevelled and preached and given away every dollar of my property.  I was worth a little property when <I state> I started to preach; but I was some thing

like Bunyan -- it was "life, life, eternal life with me, every thing else was secondary. I had travelled and preached until     I had nothing left to gather with; but Joseph said: "Come up";  and I went up the best I could. hiring Bro. Kimball to take my two little children and myself to carry us <met> up to Kirtland.  <I did not like to borrow, I am not like my brethren, if they cant borrow they will take it, some of them, and they will over reach in their wages; and on our> In those days provisions and clothing were as dear <then> as they are now in this place; and <if there was a man> a mechanic in that country who got a dollar a day and boarded himself <he> was considered rather an extra man.  A dollar a day! And my brethren when they have three or five dollars a day, and have worked a

year will be sure to come out four, or five, or six hundred dollars in debt if they can get it.  We did not live so in that country we never used anything more than our means. <It may be astonishing, but I can prove all this by Bro Kimball & my friends who came to Kirtland with me>.             When I reached Kirtland I went to work as soon as the word was that I could work

and not preach. <Now says>  I <Said> knew that I could get plenty:  for I knew how, <exactly> I always could gather <arde> around me and make property.

<Well> There were some thirty or forty Elders gathered to Kirtland that fall;- <quite a number of us>, but <I know of> there was only one mechanic in the entire number whom I knew that did not <but what left and went> go to Cleveland and the neighboring towns to work during the Winter,-- for the simple reason, that they thought they could not get one day's work, and get their pay for it, in the place Joseph was trying to build up, <and get their pay for it> and that exception was your humble servant. <and says I, I'll stay here said> I made up my mind that I would stay in Kirtland and work if I never got a farthing for it. & I went to work <and> for bro. Cahoon, one of the Trustees of the Temple, to build his new house.  I worked all winter, and when spring came, was called upon to go to Missouri -- atramp of a thousand miles on foot, and a thousand back. <We went up, and when spring came> Before going, the brethren gathered in who had been to the surrounding places during the winter, -- joiners, painters, masons and plasterers.  <Said I> I asked some of the brethren how much they have <you> made?  I had worked there, through the winter, & at its commencement <and> had not the least prospect of getting twenty-five cents for my winter's work.  <& says <said> I how much have you made?  how much have you in your pockets?  And when they told me, I could say in safety that I had more than any four, or perhaps any ten of them.>  I told Bro Cahoon I would work <if I did not get one farthing for it, for says said> whether I could get anything for it, or not, "for", said I, "the word of the Lord is for me to work, to build up Zion, and poor as I am I shall do it."  But the Lord opened the way; and <Bro. Cahoon, many of you know him, or did know him, and knew his disposition>, I gained <his> Bro. Cahoon's heart to that degree that if he received anything <a donation of a peck of potatoes, or two pokunds of meat or a peck of meal>, he always came to me, and <says he> said, "Bro. Brigham, I have so & so, and I will divide it with you."  <And> Bro. <Andrew Ch> William F Cahoon and I <stuck to> kept to work at the house <and worked till we got> until his father got into it.  <and> When we had finished <up it up> the house, he had paid me all that was coming to me.  The Lord had opened the way.  <and> This work finished, another job came, and then another, <job came> and when the spring <came> opened, I can safely say that there was not any four, nor perhaps any six or then of the<m that> brethren who had gone elsewhere to work who could produce as much property, <that they had> made by them through that winter, as I had made.  <and I had worked for nothing and found myself>.

<Now> You can see from this the providences of God, with one winter's work in Kirtland, [when it was one of the hardest places that ever mortal man had to get a living in, and that too,] when I had to work for nothing and find myself, that is, seemingly so to all outward appearance.  <If Bro. Woodruff is here, he could tell the story>.  The first time he saw Bro. Brigham it was with a hadful of dirks made by Marvel C. Davis.  I built him a foot turning lathe, and had carried it home; he promised to pay me, but he could not do it, so I had a dozen or two of dirks <of> made, and distributed them among the brethren.  The first time Bro. Woodruff ever saw me, said I, don't you want a dirk.  <here is one get a handle to it and have it ground up.  You are welcome to it.  And> I had my pants and coats, two cows, a hired house and a wife in the meantime.  <I had two children before I got the wife> and I was better off than any other man who came to Kirtland the fall before, according to the property that we came with, and I had enough to leave <me> with my family <expenses> and leave them comfortable, and my gun and sword & money enough to pay my expenses to Missouri.  <Said I, here> If I hav no work to do, and there was nobody to hire me, <but> there <is> was plenty of <bedsteads> timber and I <will> make some bedsteads or stands, and if anybody wanted such things <why> they would come along and say, I will give you a little oats or a little corn, or something or other for them, and so the Lord opened the way most astonishingly.

I tell this, because it is <my> an <a> experience I am acquainted with, for it is my own. <experience and> I am <so> not so well acquainted with the providences of God in the experience of others, as I am with <myself> my own, except by faith and the visions of the spirit.

I stayed in Kirtland from <"33"> 1833 til 1837;  I preached every summer.  <Hea> Here are brethren <right here> who <can prove> know what I am saying.  I travelled and preached, and still went back nothing; but was willing to exchange, deal, work and labor for the benefit of my brethren and myself, with the Kingdom and nothing else before me all the time, <and nothing else> When I left there for Missouri <what> I left property worth over five thousand dollars in gold that I <never> got <five dollars> compartively nothing for.  <was worth over five thousand dollars in gold.  The Lord gave me this, strange to say, but this and I mention it is to show His providences.>  I could travel along, with regard to my experience, to this valley.  I left my property in Nauvoo, and many know that I left a number of good houses and lots and a farm, and came here without one farthing for them, with the exception of a span of horses, harness and carriage that Almon W. Babbit let me have for my own dwelling house

that my family lived in; and when I arrived here I owed for my horses, cows, oxen and wagons.  Now the brethren say: "Why, Bro Brigham, you are rich." I simply relate this to show you <what> how I have lived and what I

have been doing, and the result that God, and not I, has brought forth.

<I can prove this every day right here by my brethren that sit around me walk and ride.> Now, I have some four or five grist mills, besides <my> saw mills and <my> farms; <Now> and let any one ask my clerks if they ever hear me mention them from one year's end to another, unless somebody comes

into the office and <mentions> alludes to them;  but my mind is upon increasing the wealth and advancing the interests of this people, and upon the spread of the gospel <in> on the <old country> continents and <in> the islands of the sea.  Ask my clerks and my closest associates if they ever hear me mention my individual property unless somebody <comes and mentions> speaks about it. It is out of my mind.  I have had as good a tannery as there is in this Territory that has laid for this six years.  Bro Winder

had it <before> me, but he would rather travel and preach with me than have all the tanneries in the world; at least that is my opinion of the man.  <I have other> I own property, <to look after>, and I employ the best men I can find to look after it.  If God does not give it to me. I <dont> do not want it; if He does, I will do the very best I can with it; but as for spending my own time in doing it, or letting my own mind dwell upon <go to> the affairs of this world <it may go to> I will not do it. (I did'nt say it did I?)  I have no heart <to search and> to look after my own individual advantage, I never have had; my heart is not upon the things of this world.

 <Well now>  Excuse me for referring to my self.     <self praise is an What is it?  Well no matter what it is I don't want to know exactly>.  But I know <this>, <that> there is no man on this earth <that> who can call around him property,  be he a merchant, tradesman, or farmer, with his mind continually occupied with:  "How shall I get this or thath how rich can I get; or how much can I get out of this brother, or from that brother?" and dicker and work <and serew> and take advantage here and there; no such man ever can magnify the Priesthood nor enter the Celestial Kingdom.  Now, remember <it> they will not <do it; they will miss of it,> enter that Kingdom; and if they happen to go there, it will be because somebody takes them by the hand, saying, "I want you for a servant;" or, "Master, will you let this man pass in my service?" "Yes, he may go into your service; but he is not fit for a lord, nor a master, nor fit to be crowned"; and if such men get there, it will be because somebody takes them in as a servants.

<Now then> I have now related a little of my own experience.  <I am forced to do what I do.  I am compelled by circumstances.  What circumstances?  In the first place I lay this down as>  My experience has taught me, and it has become a principle with me, that it is <no> never any benefit <ever> to give, out and out, to man or woman, money, food, clothing, or anything else, if they are able-bodied, and <able to> can work and earn what they need, when there is anything on the earth for them to do.

<Now, you understand>.  This is my principle, and I try to act upon it.  <This> To pursue a contrary course would ruin any community in the world and make them idlers.  <idling away their time, they> People trained in this way have no interest <here or there> in working; "but,"  say they <I> We can beg, or <I> we can get this, that, or the other."  No, My plan and counsel would be let every person, able to work, work and earn what <they> he needs; and if the poor come around me -- able bodied men and women -- take them and put them into the house.  "Do you need them"?  <No, I have lots of them around me, I always have had.  Do I need their labor?  No, but I will <go to work and learn> teach this girl to do house work, and learn that <man> woman to sew, and do other kinds of work, <and this, and that,> that they <maby> may be profitabnle when they get married or go for themselves.  "Will you give them anything to wear?"  O, yes, make them comfortable, give them plenty to eat and <learn> teach them to labor, <and work to> and earn what they need for this bone and sinew of men and women are the Capital of the world.

If I could see my brethren and my sisters as willing to be taught, led and directed in the<se> little trifling affairs of life, with regard to their food, raiment, houses, and labors, and how <to make> to make themselves useful and not waste their time and strength on that <that> which does them no good; if I could see this people as willing to be taught in these things as they are in the great things -- the revelations of the <prf> prophets, and what Jesus has said, and <lead them off into space and shew> the beauties of eternity, and the excellency of the Millennium, and <show> what great men and women we are going to be.  <Now> that would be delightful, <and the congregation would be carried away in themselves.> But <hold on now, right straight>, what would you be good for if you were in that condition <there>?  Nothing.  What would you do?  Nothing at all. Learn to be good for something. We have these things to learn here, or if not here some where-else; and if we are not willing to learn here, and <prat> practice what we know for the benefit of <and improve> ourselves, and improve on the grace God gives to us, how can He bestow His blessings upon us in the next state of existence?   He <wont> will not do it; we have to <be> learn and be willing to be taught <right> here.

<I have asked our brethren here, for instance, to be merchants.>      To return to the subjects of merchandizing and merchants. I know, and knew sixteen years ago as well as I do to-day, that from the very first the mer-chants <that> who came here were laying <laid> the foundation for the uprooting of this people unless we had exceeding great faith; and that every dollar that was given to them was given to ruin you and me, and to destroy the Kingdom of God on the earth. Can you believe this?  I do<nt> not know anything about that, says one, "but I think I shall go where I

can buy my calico the cheapest, and I do<nt> not know that it is any of your business where I buy my ribbons, hats or coats;  I think that is my business."  <Now, look here,> It is just as much my business, Latter-day Saints, to dictate in these things as it is in regard to the sacrament we <partook> are partaking of here to day.  Do the people know it?  It is strange to them.  Why?  <Why> Because your priests in England, France, Germany, in the Eastern or Southern states, and the islands of the

sea did not preach <any> such doctrine, <and> you <can't> cannot receive it.  Did they preach baptism for the remissions of sins?  No.  Then why receive it?  Our fathers and priests did not preach any such doctrine as that a man has a right to dictate in temporal matters.  Now <up on> by the same <principle, a similar argument would> kind of reasoning it might be proved that you could never receive the doctrine of baptism for the remission of sins. Why?  because the priests did not preach it; your fathers did not tell you that it was correct doctrine, and why did you receive it?  Well, you did receive it, and the spirit of the Lord bore witness that it was true.  The spirit also bore witness that you should have hands laid upon you for the reception of the Holy Ghost; and that <there was> <were> the gifts of tongues, <and> of prophecy, <and the gift> of faith, <that> and of the healing of the sick <could be healed, and so on and so forth, and the spirit bore witness that these things were true.> were to be enjoyed by the Saints. Now ask the Father in the name of Jesus whether I am telling you the truth about temporal things or not, and the same spirit that bore witness to you that baptism by immersion is the correct way according to the scriptures, will bear witness that the man whom God calls to <build up His Zion> dictate affairs in the building up of His Zion has the right to dictate about every thing connected with the building up of Zion, yes even to the ribbons the women wear, and <shame on> any<body that> person who denies it; <they are> is ignorant.  There is not a man or woman in the world <that> who rises up against this principle but what is ignorant; <they> all such are destitute of the spirit of revelation and enjoy not the spirit of Christ.

<Now would> Do I want to dictate?  No, I am just as far from that, naturally, as a man can be; <the East is from the West>, it is not in my heart.  Now how far is the East from the West?  They are just so far apart that they touch each other wherever you are.  It is just so, and I am as far, naturally, from wishing to dictate as the East is from the West; it is not in my heart.

How glad would I be to be excused <to be excused> from this.  Would I not rejoice, <as much as you> to be left <alone> to mind my own concerns, and to attend to my own business, providing for the wants of my family and enjoying myself just as much as you?  <naturally?>  Yes.  But the spirit prompts me to perform the labors which devolve upon me, <do thus and so, an> to plead with an urge the people to <this and that> act for their own benefit.

If this people would hearken to the counsel given them, and be of one heart and one mind in their temporal affairs, can you not see the result?  These men who have been urging trouble upon us, writing lies, and whose whole study is <has been> to destrouy the Kingdom of God from the earth would not be in our midst.  Why?  There would be nothing for them to do.  "No"; says the sister, "if I give you ten dollars profit on your goods, you use that for the destruction of this Kingdom that I think so much of."  "No," says a brother, "if I give you one dollar or one thousand dollars profit on your goods, you use that for the destruction of the Kingdom of God that I am willing to sacrifice everything for.  I can not give it yo you, it is not reasonable to think that I must give this to you."  "But," says the merchant, "I demand it of you."  "yes, <if you can get anybody to trade with you.>  but I have just as good a right to go where I please to trade as you have to trade, and I shall give my ten, hundred, or thousand dollars to the man who would devote that means to the building up of the kingdom of God."

I <dont> do not say that all our merchants, mechanics or tradesmen are precisely as they should be before the Lord with regard to devoting their means.  Touch their means, and in many instances you touch their souls, <many of them>.    Still, what does that prove?  It proves they are wrong and not right.  And they should be right and     their whole souls should be centred on the building up of the Kingdom of God. <Now these Capitalists, many of them here> There are many persons here who when they get five hundred or five thousand dollars, want to bring a few wagon loads of goods here to speculate upon.  Why not bring machinery here?  Why not <go to work to> raise silk?  Through my own exertions I have the mulberry tree growing here in great abundance. <Through my own teasing for a number of years,> The foundation is at length laid for <gr> making as much silk as we <hae a mind to> wish.  But we have to tease, <tease, tease, to get> the <p> women to get them to weave silk here as they <used to> did  in the Old Country.  Have   we no ladies here who can weave silk ribbons?  if not we can soon send for some. <I would not ask for anything better than to send Elders to ppreach the gospel in those districts> But no, the manufacture of silk <it> is not thought of; <but> it is,  "how shall I get        money to spend with my enemies"?  "how rich can I get this year"?  "how much can I make out of this people"?  I am sorry to see it; it is not very creditable;

<if we will> for, in so doing, we foster our enemies <right here> in our midst -- the<m>se <would> who seek with     all  the power they have,  to uproot us. <Now do you not see there is but a certain class of men that will follow this people>  You who have been in the Church thirty or thirty-five years know that there has always been a set of scavengers following the people to pick up what they could; <the army> and they <cavengers> are with us here to <to pick up and> collect the filth, <the rot and the mouldering; and they are with us now, and they always have been>. Are they willing to go <somewhere or other> and build up a city for themselves?  No; they are not.  I am speaking of those <ones that> who deserve this; <I do no not say> but there are not <a> many who are not of those speculators.  Are they willing to go and take up a farm?  No, they would not give a farthing for a farm unless they <got> obtain a Mormon's claim and <got up> bring about a fight in getting it.  <Well, that> The latter they can do very easily; they can find all the fight they want.  Their <want> designs are to interrupt this community; they want some gambling houses, & they will have them.  <What fighting there has been in the City Council for and against> The City Council is no more willing now than ever to license gambling houses and grog shops; but it must be done. and all hell is <to pay> stirred up if I ask the people to suppress them.  What do they want them for?  They want what they call civilization -- that is fighting, gambling, killing, whore houses, drinking houses, and every species of debauchery that can be imagined on the face of the earth.  That is

their "civilization," and what they want introduced here.  These scavengers are here, and they want to introduce their systems.  There is not a great many of them perhaps at the present time; but <I can tell the> they will follow up, <and follow up>, and I can tell the Latter-day Saints that we will be followed just as long as the devil reigns on the earth.  He is untiring in his exertions, fervent in every act possible, for <him to perform> the accomplishment of his work.  <Well, I look around and think sometimes, I should not blame him nor his coadjutors so much, but I return again to this people>.  If <the pe> the people would take the counsel given them, health, wealth, influence, & power among the nations of the earth would <just as> surely come to them in a tenfold degree to what it ever has; it would come in such a manner <its rapidity would be such>

that you would not know what to do with it, and you would <would> wonder and be astonished. "But no," say <they wil> many, "we will mingle with, live among, and nourish and cherish the servants of the devil, and give our money to, and associate with, and have <them> his coadjutors in our midst."  Well do so.>  And so we have <got> to continue to labor, fight, toil, counsel, exercise faith, ask God over & over, <and over>, and have

been praying to the Lord for thirty odd years for that that we might have received and accomplished in one year.  <But no, say the people, we <wont> will not do it>.

"I do<nt> not  know," says one,  "how to do better than I do."  <Yes you do>  The Lord has given you and me the privilege of gathering up from among the wicked.  "Come out from her my people," are some of the last words revealed through His servant John, in the last of the Revelations given in the New Testament.  <Others were given but were set aside at the Council of Nice, they selected out what they choose> And one of the last writers we have here in this book -- John the Revelator -- looking at the Church in the latter days, says: "Come out of her my people." out of Babylon, out of this confusion and wickedness, which they call "civilization." Civilization!  it is corruption and wickedness of the deepest dye.  It is no society for you, my people, come out of her.  Gather out where you

can pray, where you can have meetings & sacraments; where you can meet, associate, and mingle together; where you can beautify the earth and gather around you the necessaries of life,  and make everything as beautiful as Zion,  and begin to establish Zion on the earth; sanctify yourselves, sanctify your houses, the lands that you live upon; your farms, <your> the streams of water that flow through your cities, country places and farms; sanctify your hills and mountains and valleys, and the land round about, and begin to build up Zion.  Now, "come out of her, my people," for this purpose, "and partake not of her sins, lest ye receive of her plagues." <and then we> After all these revelations and commandments, the people who profess to be Saints will mingle with the wicked,         and foster those that would <com> cut their throats, and feed & clothe, and give them everything they can <rake and serape> gather together.

Now> How is it, if you come down to the acts of the people?  Will the <people> women <go to work and try to> knit their own stockings, and make their own Clothing?  Why Some of them may try to do so; but as a general thing, no.  <but> It is:     "husband, I want some money to go to the store to buy a bonnet;"  I <wont> will not be troubled with braiding the straw; I want some shoes, frocks and pants for my boys, and I will not be at the trouble of spinning this <nasty> dirty wool." And the man will not be at the trouble of raising it. <but where is the gold?  I want to go and find gold.  How much do you get for flour, wheat, Oats, for we are all craszy to get rich>.

That is not the way to get rich <at all; the way> If you wish to get rich, <is the way to> save what you get.  A fool can earn money;  but it takes a wise man to save and dispose of it to his own advantage.  Then go to work, and save everything, and make your own bonnets and clothing.  And let our merchants <merchandise> do their business for the building up of the kingdom of God.  <I want to tell you one thing if> -- if our merchants do not take this course, the time is not far distant when they will be

cut off from the Church.  Let them go their own road. If they think that a little money or property will pay their way <up> into the kingdom of God, they may <just> try it. They will find themselves mistaken; they will miss the gate and take another road.  <They> The same will apply to our mechanics,-- if they will not labor for the building up of this Kingdom, instead of working to get rich, they will miss the gate of the Celestial Kingdom, and will not get in there unless we take them in for servants.  I dont not care whether a man is a merchant or a beggar, whether he has much or little, he must live so that <the cares> neither the things of this world, nor the cares of this life <must> will becloud his mind nor exclude him from the revelations of the Lord Jesus Christ; but <all must> all, whether merchants or preachers, tradesmen or farmers, & mechanics and laborers of every kind, whether they work in the ditch, or building post <or> and rail fences, must live so that the revelations of the Lord Jesus <are are upon them; and if they live not according to this rule, they will miss the Kingdom they are anticipating.

You may think this is pretty hard talk; But recollect the saying of one of the Apostles, when speaking about getting into the Kingdom of heaven, that "if the righteous <so are> scarcely be saved, where <will the sinner and> shall the ungodly and the sinner appear?" The best man that ever lived on this earth only just made out to save himself through the grace of God.  The best woman that ever lived on the earth has only just made her escape from this world to a better one. with a full assurance of enjoying the first <resure> resurrection.  It <wants> requires all the atonement of Christ, <his blood and his flesh;> the mercy of the Father, the pity of angels and the grace of the Lord Jesus Christ to be with us always, and then to do the very best we possibly can, to get rid of this sin within us, so that we may escape from this world into the Celestial Kingdom.   <Now> This is just as much as we can do, and there is no room for <will not admit of> that carelessness manifested by too many of us.  <I do not care for this and I do not care for that, but O, yes I am a Mormon to the backbone, I am a Mormon every inch of me, but well now, do you live for the spirit of it?

I do not wonder at this people having trouble; I do not wonder at  some of our sisters having <a great deal of> sorrow in what is termed plural marriage; for they do not live so as to have the spirit and power of God upon them; if they did, they would see its beauty and excellence, and not a word would be said against it from this time henceforth and for ever.  But they <do not> see this with a selfish eye, and say, "I want my  Glory <here> and my comfort here;"  their eye is not on the resurrection and on the Kingdom we are looking for when Jesus will come and reign King of nations as he does King of Saints.  and to prepare for his coming, we have to live with our eye single to the glory of God, and to the building up of Zion on the earth.  and must never spend another day for the building up of a gentile city.

<Well>, With regard to the wealth of this people.       I can say they would soon get imnensely rich if they would <just> take the counsel that is given them.  For instance, here is one little circumstance:  we have quite an outlet for our grain; our oats, barley and flour are very much wanted in <one> neighboring Territories. <Now> Who <are the ones to> raises this grain?  Why the Latter day Saints.   <Now> Suppose they were perfectly united, do you not think they could get a <good round> suitable price for it?  They could.  We <got> required Bro Hunter to <pitch into> counsel the Bishops to <see what could be done> take measures to bring about union in this direction, and we saved for the Territory two or three hundred thousand dollars a year for two or three years.  Then <it> business  slackened; <off, and the brethren said what do you think about doing? I said, I did not care anything about it>; but I was satisfied; we have shown <them> the people what could be done; they have <got wealthy> become comparatively well off, and if they have a mind to <stick to it and keep it up up> pursue a proper policy, they have <the situation> matters in their own hands.

Many will not, however, do this.  One says But no, "I want to sell my <flowers> oats; how much are they selling at?"  <Well,> "They are selling at one dollar and a quarter to-day; but there is nobody buying." "How much will you give"?  "Well, I'll give you a dollar"; and so they are sold,

we are so anxious for the money.  There is a story, which  I have told before, but it            will do <not hurt> to tell <it> again.  <Ab> Four years ago a certain sister <ing that flour was being sold on the square>,  took down a hundred to the Square, hearing that flour was being sold there; but owing to the number of sellers <the price> reductions in price had been continually going on.  Our sister, however, determined to sell at any price, said "you can have my flour for one dollar," and she actually sold her hundred pounds of flour and the sack for one dollar.  <A certain> One of the brethren, who had recently arrived here, went <also went <came>> on to the Squaare, and <seeing> saw a load of wheat for sale.  He inquired of the owner <said how> how much <do you> he asked for <your> his wheat.  <So much, well was the reply.  Well I will take your load>  The owner of the wheat told him, and a bargain was made for it.  Before they <got to> reached the house of the purchaser, the seller suspected he had sold to a Mormon; and, upon inquiry, finding it was so, "Ah", said he, "had I known that you belonged to the Church I should hae made you pay for it."  Such little things as these are like straws -- they tell which way the wind <bo> blows.

<Now> If the people would only take the counsel given them, instead of there being people in our midst, in want, or that could be called poor, there would not have been a family in the whole community, but would have been so far above want that <they> it might have been safely said hard times would come again no more.  Every man and woman wishes to work for his or her own interest, but they <dont> do not know how, they do not know what is for their best interest and greatest good.

Now, we are here to build up the kingdom of God, and for nothing else; but here are our enemies determined that the Kingdom of God shall not be built up.  I have often thought that I ought not to blame them so much.  They have had possession of this earth some six thousand years; the devil has reigned triumphant, and without a rival has held possession; the wicked rule all over the earth, and they have had possession of this little farm, called earth, so long that they think they are the rightful heirs, and inherit it from the Father.  But the Lord has said that the Saints should possess it.  And when Joseph translated the Book of Mormon, and revealed the gospel as it was among <the> God's children on this Continent anciently, that was the starting point.  The Lord said "I am going to establish my Kingdom; my open foe has had possession of this earth long enough, and I am going to show all the inhabitants of the earth, -- saint and sinner, good and bad that it is time for Jesus, <to commence> according to his promise, <death a> sufferings and death to commence to redeem the earth, and those who will hearken to his counsel, and bring them forth to enjoy his presence." The enemy has had possession of the earth a great while, and they really feel as though it is their right, and that they are the legal heirs.  Now, I look at, and think of this sometimes, and say: "What would be my feelings if I owned a farm that            had been handed down from father to son for generations, and somebody or other came along and claimed that farm of mine"?  I rather think I should not feel very well over it, and I do not wonder at them feeling disturbed and interrupted.

Why, If this gospel goes to the uttermost parts of the earth and fulfils its destiny, as predicted by the prophets, by Jesus and by the apostles, it will eventually swallow up all the good there is on the earth; it will take every honest, truthful & virtuous man and woman & every good person and gather them into the folds of this Kingdom, and this <Kingdom> society will enlarge, <and increase> spread abroad and multiply and will increase in knowledge until the members composing it <they> know enough to lengthen out <their> their days, and man's longevity returns, and they begin to live as men did anciently. <That puts me in mind of what I have often preached to the Saints in that if they would only be taught, they would learn how to lengthen their days, but they will hear that by an by>.

<Well>, This people are spreading and increasing,  and religiously -- so far as the ordinances of the House of God are concerned -- they are of one heart and one mind.  <Well>, How is it politically? Do they vote the Damocratic ticket or do they take the Republican side of the question? I rather think that so far as voting is concerned they are of one heart and one mind; then they are <of> one religiously and politically.  "Oh," say our enemies, "what will be the result <o> if this people are let alone?  the idea of such a thing is rather fearful."  <it is terrific.>  <Says one man> Another man says I wish they could be let alone for a hundred years, just to see what they would amount to."  <Says> But says another <one or two>,  "I should not;  I tell you if <that> those people prosper as they seem to do, 1 cam not going to hold my place in a national capacity." <Says> The priests in their pulpits from the holy Catholic down, say, if this religion is right, ours is wrong, and it is <terrific to our feelings> terrible to us to see the prosperity that prevails <amon> in their midst, and to know that they are of one heart and of one mind"

<So say the other side I do not know what to call them, I am sure they are not blackhearted Republicans that is the title I have taken the liberty to give to the Republican party.  I was acquainted with some of the first that ever went out from the little town of Oberlin, the starting point and hotbed of Abolitionism, to preach that the Black should have his liberty, and that slavery should not be allowed by the government.  I have conversed with a great many of them in private, and never knew one of them from that day to this, but what their principles were give that black man a rifle, dirk and sword; and give his wife and the black women and men on that plantation weapons to slay their masters, and mistresses and take possession of their property.  I gave them the name of blackhearted Republicans for this reason.  <They were all of the old Whig party. Says> I said I "kill the white man? No. never. never. <"Now> but said I, for I am a Northerner, a full blooded Yankee, let us go to work and buy them and give them their freedom.  No said they, their masters ought to be killed.  That was the word with every one of them I have talked with; I did not like it then, I do not like it yet.

Now, then, here comes <a> this paprty, <Whigs or Democrats, no matter which,> and say to us, "You do not own a farm on this earth; we have had power on the earth so long, and shall still reign, and every foot of it shall be divided among us and our adherents".  <Say the children the devil> "It is true," say they, "That in the days of Moses the Lord did once send a messenger to <g> preach the gospel to the children of Israel, but <we> our master had such <a> power in their midst that they would not receive the Kingdom."  In the days of Abraham, also, long before the days of Moses, the Lord revealed <the gospel to Abraham> the principles of the Kingdom, but they would not have <it> them.  And even before that the Lord delivered the rinciples of the Kingdom to Noah, but they were not received by his posterity.  Enoch and his band received sufficient of those principles to lead them on step by step till they were so far perfected that the Lord <had to take> took them from this earth; and down from Enoch to Noah, Abraham and Moses and the Children of Israel in the wilderness; these latter, however, <they> would not have the Gospel.

If you turn over this Bible you may read that when the Children of Israel would not receive the gospel the Lord gave to them what is called the law of carnal commandments.  In that <h> He tells them whom a man shall not marry; you can read it for yourselves -- he shall not marry his wife's mother, nor her sister, nor his wife's aunt, &c. <nor hi his wife's uncle I suppose> Previous to this the Lord had commanded the children of Israel <thro> through Abraham, Isaac and through Jacob and the twelve patriarchs, never to marry out of their own families.  But they would run over yonder to a strange nation and worship other Gods, and bring back a wife, or two or three, into a family, and then go into another nation and worship idols, and bring their corruption into the midst of Israel, <so that> till at length they became so alienated and estranged from the principles of <the gospel of right> righteousness and the holy Gospel, that when Moses delivered <to> to them the principles of life and salvation they utterly rejected <it> them, and this is <why He> the reason the Lord gave to them  the law of carnal conmandments.

<Well, again to our party>. We are raising up a little party by ourselves; we are actually getting a people here not of the world.  We are gathering out of the world, and assembling together, <and we have a right> and we have the right to purchase a farm, build a city, or inhabit a Territory or State.  But it is grievous for the other party to bear.  Yet we "render unto Ceasar the things that are Ceasars"; we pay our taxes & keep the law of the land.  <And> I do not know that I blame them for exercising all their ability to prevent Jesus from coming to reign King of nations as he does King of Saints.  They have so long held the reins of government with undisputed sway.  They have swept over the earth and

have controlled all its inhabitants so long that I do not know that I can blame them for feeling, "We do not like these Latter-day Saints to increase. It is dangerous, very dangerous.  New If they are going to trade with themselves,-- have merchants of their own, and not going to trade with us, it is a terrible thing.  If they are going to be permitted to buy land and occupy it, the nation ought to take it in hand.  If they are going to cease licensing gambling houses, the nation ought to take it in hand." I can not blame them so much for feeling so -- they see the danger.

You need not come into the midst of Israel to find prophets, they are all over the world.  The wicked prophecy almost as much as the righteous.  I do not know but they do more.  They are all the time prophecying, and telling this <a> is coming and that is coming, and so on and so forth.  It takes nothing more than a foreteller of events to be a prophet.  I do not care how wicked a man is, if he curses and swears <every other breath> and takes the name of God in vain every other breath, if he foretells events he is a prophet.  I recollect hearing one of the brethren telling the other day of what a man said in Nashville, a little below Nauvoo, when he heard the <Mo> Saints had left there.  Said he, "these Mormons have left, have they?  Well, that will be the end of them, I hope."  By and By he hears that they are in Salt Lake, in the midst of the Rocky Mountains and right in the heart of the Continent.  "Why", said he, calling upon the name of the Deity the Mormons are there are there are they"?  "Why" said he, "all hell can not drive them out."  This is about as true a prophecy as any of the rest of them, and I said amen to <that> it.  For prophecy, whether given by the spirit of Christ or not, so that the gospel is preached, amen to it;  whether through strife, or obedience to its requirements so that the gospel is preached, no matter.

And now they are going to wait till the Rail Road is done; thank you.  It can bring saints as well as sinners.  We want it expressly <just> to get our goods and factories, and machinery, and to send our Elders away.  And that is not all, some of our sisters are going to visit their friends when that is done.  In about <about> four or five days they can go and see their friends in the Eastern States.  <and back again>  Why, it is going to be very convenient; I am very much in favor of having it done.  I do not know but I shall ride on it myself when I get to be President of the United States.  I am most too old for that?  Oh yes, No matter.

But when I see how much danger there is in the other party losing ground and forfeiting <their right to this world I dont feel to blame them so very much for their exertions to prevent it.>  They are for themselves and their master, and if they let the Saints alone it will be, as it was said in the days of Jesus --- "if <this man is> let him thus alone, <he will> all men will believe on him: and the Romans shall come and take away both our place and nation."  So it will be with the Latter-day Saints; if they are let alone, their doctrine will spread <and  increase> and prosper till it gathers up all the truth in the world; it will gather every good person in the world and will save and preserve them from the ravages of the enemy.  <They say that our ranks are increasing and swelling and spreading to that extent that it is fearful; still I do not feel to blame them so much, but I will fight them with all the ability I have got>.

As I said here, once, with regard to to preaching the gospel, a very simple person can tell the truth, but it takes a very smart person to tell a lie and   make it appear like the truth.   Go into the sectarian world with <their> their system called religion now before the people; <e> It requires a very learned and talented man to make it appear anyways commendable to the harts of the honest, so far as doctrine is concerned. <When we go talk about the morality of the world, there are plenty outside of this Church just as moral as we are.  I wish that we, as a people, were a little more so than we are.  But> When we come to the doctrines that Jesus taught, they are what can save the people, and the only ones on the face of the earth that can. <In observed> In conversation not long since <to> with a visitor who was about returning to the Eastern States, <Said> said he, "You, as a people consider that you are perfect?" "Oh, no;" said I, "Not by any means.  Let me define to you, <you Said I" The doctrine that we have embraced is perfect, but when we come to the people, we have just as many imperfections as you can ask for.  We are not perfect; but the gospel that we preach is calculated to perfect the people so that they can obtain a glorious resurrection and enter into the presence of the Father      and the Son." <Said I the gospel>

Our doctrine <circumscribes> embraces all <the> good.   It descends  to the capacities of the weakest of the weak; it will teach the girl how to knit, and to be a good house keeper, and <it> the <man> man how to plant corn.  It will teach men and women every vocation in life;-- how they should eat, how much to eat; how to feed, clthe, and take care of themselves and their children; how to preserve themselves in life and health, <and how to dress>. But you will ask, how?  By close application, and learning from others, and obtaining all the knowledge possible from our

surroundings, and by the assistance of the Spirit, as all have who have introduced art and science into the world by the aid of revelation. The gospel <would> will teach us all <to be, not like the quakers, but variety,> that variety that we see before us in nature -- the greatest variety imaginable.  This One sister would get up a certain <this> this fashioned bonnet, and another one another <fashion> fashion; one would trim it in a certain way <so and so>, and another in another way.  When the brethren build their houses, the styles would be different; <one would be in this fashion, and another different>; and in walking through the city one would see a vast variety in the gardens, <and> in the<ir> orchards, in their walks and in the<ir> houses. The same variety would exist in the<ir> internal arrangements of the houses. We should see this variety with regard to families -- here is one's taste, and another's taste, and this constant variety would give beauty to the whole.  Thus a variety <multiplicity> of talent would be brought forth and exhibited <whi> of which nothing would be known if houses and dresses and other things <so forth> were all alike.  But bring out their talents, & let the people have the variety within them brought forth and made manifest so that we can behold it, like the variety in the works of Nature.  See the variety God has created --  no two trees alike, no two leaves, no two spears of grass alike.  The same variety that we see in all the works of God, that we see in the features, visages

and forms, exists in the spirits of men. Now let us develope the variety within us, and show to the world that we have talent and taste, and prove to the <nations> heavens that our minds are set on beauty and true excellency. <of the highest character> so that we <may be> can become worthy to enjoy the society of angels, and raise ourselves above the level of the wicked world and begin to increase in faith, and the <gr> power that God has given us. and so show to the world an example worthy of imitation

May the Lord bless you.         Amen.