REMARKES TO THE MISSIONARIES,

                              by President Brigham Young, Seventies Hall, Sep. 22, 1860

                                                                         2 P.M.

                                                           Reported by G. D. Watt

<I have a great many ideas <items> that I want to present before <to> you though do not know I cannot say that I shall place them in the order I would like, but I will present them as they come to my mind.  I would like to have written that I might read them off to you in a way to please myself.  In the first place>

I <wish to> will say, to the Elders of Isreal, that they are not ordained <expressly> exclusively for the purpose of preaching the gospel to the world.  <To illusterate the principle>  Supose that every man <may> you may preach to believes the gospel <to receives it in his faith> and is baptised, he then <he> is entitled to his ordinations and endowments, and <ordinations and he wants them right streight.   In this way> desires them at once.  Were this the case but a few years would pass before the gospel would be preached to the uttermost parsts of the earth, and all the people baptised; and <will supose> <yet> if baptized with a full purpose of heart to do the will of God, <and receive their <his> endowments>, and <is> are ordained to <the> be Elders, Seventies, and High Preists, <then> where <is> are there <world> any wicked to be preach to?  They are all preached to, <and all> have received the Gospel, and are entitled to their endowments, but <and> cannot <get> receive them <in> in fulness without an ordenation to the Melchesidic preisthood, for the Aaronic Preisthood can receive only the first portion of the endowment; <only>.  that reisthood administers in temporal things.  <Then you see that every man would be entitled to be a seventy an Elder or an High Preist>.  These remarks <comes before> occur to me in consequence of my excuseing <the> a brother, this morning, from going on a mission.  <In all my declarations to the Elders of Isreal with regard to their past and future course and past course with regard to their real honesty before God When I judge a man, perhapes a man I am not aquainted with, but>

By the testimony of the Spirit within me <I am at times> I am enabled to discern that a man, whom I have but just seen, <him, the spirit I have tells me that> is not an honest <man He> that he received the truth because it whiped him into the Church. Again, <Such> that an Elder, <has been on a mission, he has> wo has come home from a mission, is <he is> not pleased with himself --, that he is impure -- and perhaps I remark that he <this is manifested to me, I say to the brethren perhapes this man> has not done right during his absence, and <you see it more> by and by his condition is plainly manifested <by and by> to others.  He may at first <now> have power to throw the cloak over <any of these things> his conduct, but they result will ultimately show itself <themselves>.  Still, were I to prophecy during a <for> whole year that all the people in <whole of> the United would be distroyed within a certian time to commence<ing> in <it> Missouiri <and> with the preists who <that> hunted Joseph and continue<ing> <and when we get through with Missouiri and they are prophesided them> until all were destroyed, <all in hell, and the preists upon their to tread them well down into it, and then continue gone on prophecieng for a whole year upon all the rest of the United States> and if <yet> in the providences of God, those persons <men> would repent in order to obtain a salvation, and could obtain it, contrary to what I <the contrary to what thought> had prophecied, <opisite to this and have> proving that I had been mistaken all the time, <now> which would give me the greatest satisfaction -- and cause of rejoicing, to have them saved, or myself disapointed in my guessings, prophecyings, &c?  I would rather be disapointed <from this time henceforth and forever, as> so long as I live in the flesh, than to have <so much as> <a> one person damned.  These are my real <inside> feelings.

<I> In all I may have said, I have no feelings conterary to wishing that every Elder <there is> in Isreal was the best reacher that ever was <made> on this earth, <and in the midst of all this we> <but after> still we are obliged, and have been from the first, to send forth <our> Elders, <and there is not> perhaps not one to four of whom <that> is fully <fit to raise potatoes,> qualified to remain at home, to say nothing about preaching; <nor has not been from the time Elder Hyde came into the Church.  If the first Elders that were baptised into this Church can find one to four from the time they were baptised until now, that is fit to preach or raise potatoes, that is gospel potatoes they can do more than I can.  I have looked I have listened, I have used my eyes to see my ears to hear, and I have never thought that M?yham was hardly fit to raise potatoes in the kingdom of God stricktly seaking.  Yet, we have got>  yet it is devolved upon us to preach the gospel, <and carry it> to the uttermost parts of the earth.  I would like to send forth <men that will labor and when they have preached a good sermon as many of our Elders can, but when they have got through with it, in order to make them truly useful, and every sermon they prach successful, there ought to be a trap door in the pulpit or stand to let them drop through, and let them out through a subteranian passage that nobody may see them after they have preached, for just as sure as they come in contact with the people they will be besmerred.  In their preaching they have quoted from the bible and from the writings of others and placed their own construction and ability with it.  That is the case with a great many and you know it as well as I do.  Not but that> Elders filled with the Holy Ghost -- those who would constantly labor for the upbuilding of the kingdom of God.  I would also like to have every <Elder enjoy> <man a splended speaker, and have the priviledge of going forth to preach the gospel, and have> Elder so magnify his calling as to enjoy the pleasure and satisfaction, in <their> his own feelings, that <they have> he has been the means of doing much good.  <But if all the men were to take this course, as sure as the world the women would have to raise the potatoes and the wheat, for the men are all out preaching>

I have, probably hundreds of times, felt <like> that it was like throwing cold water <on to> upon me, when some have been <men were> called to go on missions <preaching>.  They <are> were doing good at home, and I was <am> satisfied that they would do no good abroad; <but> while others <of the> Elders might. <may>  The brethren have said, "send such a man, and such a man," while I have said <say> no, <bot his> erase their names from the Missionary list; and <then  I will pass> at the same time I have passed over <a> scores <or two> that my feelings would also say no to.  Why?  did I leave their names on the list?  Because I did not <want> wish to <be selfish and set myself up as a standard, and under this feeling I will pass over half a score of men that I know have raised ten bushels of potatoes at or then bushels of wheat at home, and they> disappoint the feelings of my brethren, and have therefore left the names of those that I knew would do mmore good at home than abroad.  <The brother I mentioned this morning, we will bless, and send him forth and let him improve himself.  He is a man I understand who does not enjoy good health, and if, and if, and if, take all the if's out of the way, and let him or any other one of the Elders of Isreal go forth as men should and preach the gospel>

There is no Elder in Israel but what can do good, if he goes forth and preaches the gospel as he should.  But there is something in the minds and feelings of the Elders that <they are cowed by the devil, and thrown by the devil and> causes them to be more or less hampered, striped, or thrown <up by the devil and hampered> by the devil, <that there> inso much that probably there is not one to a hundred that does the good <they are> he is capable of doing, and <I doubt whether there is one> perhaps not one to a thousand.  A little pride, a little selfishness, a little <difidence to be overcome through bashfulness> -- a want of confidence in themselves and <in> their God, <the devil gets the advantage of them;  a little temptation here and there in the dark, <etc. etc. considering all these influences, and causes I do not consider there is one Elder to a that magnifies his calling. That is my candid opinion I do not know what you think about it.  I will now come to the particular point we wish the brethren to think of.  You may cast your minds over> &c., &c., and the devil gains more or less of an advantage over them so that they do not fully magnify their calling.  Reflect upon your own experience, <and> in your travels and labors, <and exertions, and> where the weakness <is> that pertains to human nature <that> has <triped up your heels.  To say that a man> caused you to stumble.  In such cases to always conclude that an Elder is not capable of preaching the Gospel, is not correct;  I merely wish to be understood <I have not said it.  I say> that they do not fully magnify their preisthood.  If a man <For instance take a youth or a man of middle age, he comes into the Church and> receives the Gospel with gladness, is baptized, <into the church, you ordain him> confirmed, ordained, and send <him> forth to preach<ing> the principles of eternal life, if he <let that man> trusts wholy in the power of God <to preach the gospel, and> do you not think that he will do good?  If <and> he lives every <hour, and every> moment of <all> his time asking God to give him wisdom to rightly ask and answer all <every> questions, <that is asked by the woman that is cooking his dinner or supper, His> if his heart is continualy streached forth, with all the disire and power of faith <that> he is master of, for the Lord almighty, through the name of Jesus, to continually bestow the Holy Spirit upon him, that <if he wants to ask a question on temporal matters>  he may have wisdom sufficient for every occasion -- if <to do it, or if he is asked a question by the man of the house, or the lady of the house, or the house maid or servant man, or of any person he meets in the street> his soul is continually, "O Lord God, guide me that I may do good"-- do you not think that <they> he would do good?  Yes.

You <may look back> smart Elders, reflect upon your own experience, and how many times when preaching have you <preached you smart men, and> felt, "I know as much as any one; <of them>. I can preach just as I have a mind to"?  At such times were <and you can go to meeting and sleep until it is time to get up and reach look here Elder was> your souls drown out to God for the power of the Holy Ghost?  I think not., <though you know all about it>.  That is the feeling of a great man; they think that they can teach <tell> all the people need to know.  Have you prayed for the Holy Ghost to <tell it> teach you?  <I prayed this morning, wen to my closet, and prayed as formerly as that old> Yes, as formally as a Presbyterien, <does, and> but the affections of the heart are not in the kingdom of God, that is the difficulty.

I felt in the forenoon, <this morning>, when you were being blessed, that there is not one <of you man who receives their blessings this morning but what> if <they> you go forth in the name and <name and> fear of God and in the name of Jesus Christ, wholy depending upon him <wholy> and solely resigned to his will, but what will become a Samson, <right streight,> and <there> your words to the people will be like the words of an angel from the presense of God.  <to the people>  I felt that the power was here, to <hand to them> confer upon you, and that <they> you<ld> could receive it at <reach and take it at their> your pleasure, by the authority of the Holy preisthood; that <they could> you can go forth and be as saviors in the midst of the people, and that the wicked <can have> will not have power, language, nor influence over <them and> you, while the honest in heart will feel the power of God powered upon them when <they> you speak in the name of the Lord.

<Now go, and do as you should do, which is but your duty> <Now go, and do as you should do.  Whether you will do this or not I can not tell.  This is your duty, so I will stop here with regard to this particular item.  One item of feeling, faith or whatever you may call it.  You say for instance we will take ten of the Elders, and send them preaching the gospel, five of them are particularly true and faithful, they have>

Let <you> one Elder upon his mission be true and faithful, never have committed an <overact> overt act to tarnish, or throw a blot upon <their> his <moral> character before high heaven; but have preserved himself <they are> clean and pure; and take another, <fine go and preach that are> who is equelly intelligent and active, <smart, but by and by they are overtaken with a little fault  Perhaps when they get home they have done as they should not have done, and the brethren are ready and willing to forgive them and they go on their way rejoicing.  Another man as> but he has done something he much regrets, something which <and it> is a scourse of deep

mortification to hin, <when he is alone before his God, even if no persons know about it, it is callculated to greive the spirit, but supose it should be known by all and suppose that all are and all> though supose that all are willing to <is willing to> forgive him, <Now> which of the two has the greatest reason to be the most thankful before <their> his Father and God, the one that has received forgiveness, or the one that never committed an overt act?  Which has the greatest reason to be the most humble, and faithful, <and> to acckowledge the hand of God, to magnify his calling and have compassion on his brethren, to be filled with the spirit of love and kindness to his brethren and fellow beings?  <Which has the greatest reason to be thankful>.  You know that it is said, where "much is forgiven, much love is bestowed"; <but this is not a correct princile, tho' it is recorded in the bible>. <a mistake>  The man or woman who is preserved in purity has far more reason to be thankful, than the greatest sinner in the world that has forgiveness, <many far greater reason> <What do you say?  That is the truth.  He has a thousand times more to be thankful than the man who has sinned day by day, year by year, and has received forgiveness from his God.>

The sinner that is forgiven much, and is fully sensible of the deep debt of gratitude he owes the person who has forgiven him, feels to love much; <and reverence that person>. but how is it with a son that never left his father's house, nor sinned against his father, has he not more reason to be thankful, and has he not given more proof of his love to his father in never sinning against him, than the son that has sinned and been forgiven --, than the one who has lived on husks?  You perceive that <see> I disagree a little with <the> a scriture statement as it is written, though I beleive that if we could talk with the origonal writer of the parrable of the prodigal son, we should not <disagree at all> differ in the least; I do differ from the text as it now stands.  It is also written, <also> "I say unto you, that likwise joy shall be in heaven over one sinner that repenteth, more than over ninty and nine just persons which need no repentance".  I do not beleive this, as it has been handed down to us, True, there is a <You see a> manifestation of joy over a great sinner that repents, but can you weigh the eternity of love and affection for those who have no cause to repent?  <No>  You cannot, for you have not <thought of> conceived it; your eyes have not had penetration to behold the power, excelency, and glory that surrounds and fills those who <that> have had no cause to repent.  We do not rejoice, perticularly, over those who <that> are all the time faithful, but we meet them with such joy and gladness that no tongue can express it.  You may spread this principle out, and apply it in <ten> thousands of instances; and <places, this principle> I wish you particularly to note it down in your feelings.  <I will make one application of it. Many of>

You are going to England, the United States, <here and there.  You go into a place, and you hear the whispered arround>, and other parts of the world, and when you go into a village, town, or city you may hear it <rumored, about>, whispered round, we have a very talanted man just come among us; and he has reached and done a great deal of good; <he> he is <a fine> an excellent preacher; we are delighted with him"; but the first you know he is <in bed with a woman, and is> guilty of adultery.  <and> Another Elder has committed <an overtact> some act that he does not want anything said about; <though> <but it is found out since he has been here.  A certian Elder> and another is in the habit of getting drunk, through <a> weakness, and want of resolution to overcome this depraved apitite.  We all inherit weaknesses, that have come to us through the fall, and it is not for us to boast our goodness over the faults of our brethren, if you do, <just as sure as you are a living beings> the first you know you will also be guilty of <that the first you know> some overt act, and will be held in dirrision and contempt by the enemy.  Perhapes the man <that> who has committed <that overt act> a wrong is just as honest before God as you are, <I say in the first place> therefore have charity.  Never be found in the place of a boaster of your goodness, but be careful that you do not fall <yourselves> from the purity and integretty of your hearts.  <That is what I want you to do>  It is better for a man to live all his life without committing an overt act, and pass <along> all his days unnoticed and unknown, <never have his name known>, than to be <have it> held in dirrision through sin, and have <it> his name connected with some crime that he is guilty of.  <He had better never have a>  Remember this, and be faithful to your convenants and callings, and prove yourselves worthy of your high vocations.

I will present another subject, though <Another item I wish to lay before you tho'>  I do not think that I shall say much about it.  <but I will give you the idea>  We have a great deal of labor upon our hands here.  Next Spring we <We> hope to commence laying rock upon the foundation of the Temple, <next Spring>, and hope to employ a great many hands, to feed and cloth thousands of persons -- the Lord being willing.  I will <now> also tell you what I <do not> hope will not take place, and what I shall try to <avoid> prevent, that is: -- for I hope that you Elders <that> who are now going abroad <to> will not tie my hands by holding from me every dime of money you can get into your power, <and> by keeping it yourselves and never sending any here.  That I shall endeavor to prevent.  I <am willing> wish the brethren <shall> to live comfortably, but during the <But take it for> twelve years past, there has been <that> a spirit of speculation and greediness among them <brethren> that has kept me, to a great digree, tied up.  You may ask, "who are guilty of this"?  My own Quoram has set the patteren of coveteousness, and grediness in the world, and it has been carried out by the Seventies, <and> High Preists, and Elders, wherever they have been sent, when they could get an oppertunity.  I do not mean by every man in each Quoram, for there <there> have been <men> those who have come home, compartively speaking, naked and and bearfoot, <and that> which is the way I like to see them come, with the exception of bringing with them the honest poor.

Liverpool is <now> the great <depot of the gathering of the saints.> outfitting point of our foreign immigration; those who gather<s> from the United States mostly come with their own teems and means.  From this time  <hence> forth the tithing money that is paid abroad will be <put in the possession> held subject to the dictation of the Trustee in Trust, or he will deal with every man that <apropriates> diverts one cent of it <out of> from its legitimate channel.  The proceeds from <the> printing <of> the "Star", Book of Mormon, Docterine and Covenants, Hymn Books, <and> the Journal of Disscourses, &c.-----<books>- will now all be turned into the Church, and I must have the privilege <If I cannot have my say in this matter, I am going to quarrel with and that too by the power of God.  You may callculate I am after you with sharp sticks. I will> to dictate the disbursement of these <this> means, or <you> those who divert them shall take the responsibility of carrying on this work; if <you> they will do that, <you> they are wellcome to all the dimes.  But I will not <bear> endure what I have for years past, while I have lain still to <see> learn how much men knew, and where their eyes and hearts were; to <see y> learn whether they understood their callings and possition, of <if> whether they knew anything about the Church and kingdom of God on the earth.  I have <sat> been still, and watched <and looked>, and waited until the present time, and now I am going to have my rights, or <you> those who deprive me of them shall take the priviledge of being responsible for the kingdom, one or the other.  I am not going to disfellowship any<boy>one <or quarrel with anybody> for what is past, <If what is passed was uncovered> though were it disclosed here I do not think <it> you would <look very beautiful> be pleased with it.  I do not wish to <uncover it, or> say a word about it, but from this time forth, a man <that> who goes forth to preach the gospel, is going to attend to that buisness as a minister and <as a> servant of God to build up the Church of Christ, instead of grabbing every piciyune he can lay his hands upon, and becoming a merchant and speculater, or we will sever him from the Church.  <so help us God> They must make their choice, <and either be of Baal servants of Baal> and be servants of Baal, <They have either got to go to the devil and dwell with him,> or else be servants of God. <and done with it.  I know>

Some Elders may inquire, <will say> "how can we live"?  How did I live?  How did you live, br<other> Hyde?  How much did we ever receive from the tithing, in the days of Joseph?  (Elder Hyde, "not a cent.")  Perhaps more than one million <of> dollars of tithing money, <has been taken out of my hands of tithing money within> during the last fifteen years, has been so handled that I have had no controle of it whatever.  I will not bear this any longer.  All these brethren present of the Twelve <that are present> are my wittnesses that in the days of Joseph we traveled as a general thing, more than the brethren do now, <as a general thing> and we sustained ourselves, or else we were not sustained.  God an ourselves were <I are> the ones that fed our families.  <As far as I am conserned,> I can easily tell what I <have> received out of the tithing, in the days of Joseph.  Bro. Kimball and I had just returned from England, and br. <Bro.> Joseph apointed us to prize property, and br. <Bro.> Willard Richards to keep the accounts. <books>.  We spent week after week and month after month in waiting upon the brethren <that> who came in, and in gathering up property for the Temple, in the fall of 1842.  I took a saddle, and was charged two dollars for it; and br<other> Kimball was credited two dollars for one day's work, <and> but he made br. Willard strike <it out> out the credit.  Bro. Joseph frequently asked me how I lived, for I was almost continually out preaching and traveling; <On> and on one occasion he sent me half of a hog, <that weighed> the half weighed ninty three and a half pounds.  That <old> two dollar saddle <is every thing> and that pork are all that I ever received from the hands of Joseph or from the Church <in his>.

How did we live?  We <went and> preached the gospel, skimmed the air for our clothing, and sucked mother earth for our milk.  But now <you send out> an Elder, <and he> must have a carriage to ride in, must bring home a load of goods, and <must turn out a merchant> go into merchandizing, after eating and drinking the substance of the Saints, <and not doing as> without having so much as would convert a grashopper.  You may think that I am severe, not charitable enough, do not look at things as I should, but I doubt whether there is a man on the earth can put up with the faults of the children of men <as> so easily as I can, and not disfellowship them.  I try to look at them as God and A els look at them.  I can consider all the weaknesses, <and> the great many temptations they daily meet with, <dayly>, and the dust that the devil has power to throw into their eyes, that <and> they <do> may not know <it>, <nor> the path that is marked out for them to walk in, but may <and they> Stumble to the right and left, <but the center of> when their hearts are as honest as can be.  I beleive I look at them with <the> mercy and charity, love, kindness, and pity, as much so as any man living can.  <that we know anything about>  There is hardly a man but what a <now that has a> difficulty with his neighbor effects <but what it affects their> his fellowship for him; it <one another. It> is not so with me.

If we do not deal as we should <do in our deal, and> nor walk with each other as we should and if our hearts are not so closely united as they should be, and our affections, <and> feelings, <and> sympathies, and judgement do not correspond so closely as to make us perfectly one, <but> if we <do> differ in <our judgement> our passions and affections, why shouyld <it> this effect our fellowship one for another?  What though <you do not love my wife as well as I do.  Is not that hard> I do not think <as> so much of <that> a certain horse as you do?  You declare that he is worth $275, <dollars and> while I say that he is not worth more than $175, <dollars> and what of it?  We differ in our judgements in <then> thousands of things.  All this arises from the lack of knowledge, <which> and should not affect <their> our fellowship.  Neighbors will quarrel with each other because <the> chickens trespass a little and <did actually> pick up two or three seeds, and <raise> will thereupon raise an <out of my garden, or they came into my garden and dirtied and I dont like it, and they get up a quarrel, and> alienation of feeling that in their eyes amounts to disfellowship.

In all matters of difference strive to <these things, you> get a revelation from God, <to> that you may know whether your brother has actually become an enemy of God; and if you cannot <find out, and if you cannot> find out that he is an enemy of God, do not cast him off.  <For I do not care what he has done to you if he has shit in your garden and in your face> If you <find out> learn that he is still a freind of God, attribute his evil acts to his <infernal> meanness through the disposition the fall has given him, and try to <get> induce him <out of it, and make him have> to cultivate a more noble disposition, and labor with him until you make him a man of sense <of> and feeling.  <of him> If he is a freind of God, do you be his freind,  no matter <I do not care> what he does <at> to you.  That is the way I feel towards all my brethren.  <you may apply this as you can other things I have told you.  I have explained these matters a good deal>.

A Bishop may be a good man, but <he have> he has a son that is a little froward.  "Bishop, where is your <Where is his> son?"  "I do not know";  but about nine oclock at night <he> the son comes home.  with two or three theives in his company, <with him,> persons that we know to be theives, but the Bishop do<nt>es not seem to know it.  His Counselors tell him that he is keeping theives about him, but he <But that man> has such <a> freindship for his son, that his freindship and fellowship runn<s> through that son to those theives, and he gives them their supper. and lodging.  One of the son's companions <The son says "Dad,> father, returns to his father's house and says, "father, here is some beef; I had a beef creature <out> on the range, and I have been hunting, <him two or> it three or four days; it was a<n> heifer I bought of bro<ther> William, and I <have> found her, after hunting her a long time, and we have some beef <to> for super to-night".  Send a peice over to the Bishop".  The Bishop <is right he feels right, he> is full of freindship, love, and faith, and <he> wishes to be perfectly full and running over in good works, <and> the same with his counselors, and so <is> with the boy, "he is <just> as good <a> hearted a fellow as ever lived, and so <is> are Jim, and Bill,"  who have <that has> been with him -- "they are first rate boys".  <The same as a young man that worked for brother Rockwood over a year.  I told him what was going on.  I gave him a good seelding, and he is now in the Galibouse for stealing.  I wanted to go over and say to bro. Rockwood, go right down and tell the sheriff he is not the man that stole the Harness.   For brother Rockwood could not think that he was guilty of stealing.  And just so it is with a great many others.  There is not a bigger theif in this Territory than that little seamp that brother Rockwood had in his employ over a year.  Now where did the Sleigh Bells go he took.  He was with a little fellow you know by the name of Ferry Deeker that stole the blankets off the sleigh in Whiskey Street.  Yet bro. Rockwood would take him in and half a dozen theives with him  "O he is not a theif" but he took blankets from a sleigh, and bells from <off> the horses, and a harness  that was thrown over the fence.  He was up to Cashe Valley and stole horses; and slipt back here and had well nigh got George A Smiths boy into the serape but he saved him by going after him, and he was just as innocent as a man could be Within a week a larriet was taken from one of my waggons, every one of you know him and you fellowship him, and you know his father, yet he>  With all this, the son's father is a freind of God, and would at any time lay down his life <at any time> for this work, ans so would the whole family.  What do you think the Lord will do with such men?  <You an> We would throw them away -- <and> disfellowship them, and cut them off from the Church.  I will leave you to judge what the Lord would do with them.

Here we are mingled and mixed with the <ten> thousands of dispositions that have <come> arisen in consequence of allen nature which are varied all over the world.  <and that obtained> by traditions, nationally, <and> in a neighborhood capacity, and individually, still <as well as individual varing one from another all over the world.  Now it is for you and I a great> there are many that, perhaps, ought <out> to be cut from the church, to learn them a lesson.  I will quote <one> a little scripture, that I will not <alter> change, "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."  "But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."  "Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you".  "And behold there are last which shall be first, and there are first, which shall be last."  A great many, that <are> <Is> not expected to be, <looked for> will be in the kingdom; and a great many <that are> now looked upon as being <the> bright lights, <of it> will not be there; this will apply <throughout the world> from the days of Adam until now.  May God bless you.  Amen