DISCOURSE

By President Brigham Young, Delivered In Springville, Utah County,

 Saturday Morning, June 22,   1861.

                                                         (Reported By J. V. Long.)

I want the attention of the people, the brethren and sisters.  A goodly number of the sisters appear to be here to day.  It looks something like "Mormonism.  I am perfectly satisfied if I can only guide, directly and control the sisters; there is but little danger then but what the brethren will be right, consequently I like to preach to the female portion of our community.

There are a great many mysteries and curiosities in the organization of the human mind, and one peculiarity of the females is the credit which we give them for being quicker, more ready and more apt to comprehend and to receive the truth, and then after being taught to do something they invariably want to do it in their own way.  This is a peculiarity that attaches to the ladies; they do not like to be dictated by anybody.  They are willing to receive the truth, more so than men are; they are quicker to comprehend than men are, any, in one of these qualities, or peculiarities I am very much like them, I like to have things my own way, consequently I have no particular fault to find with them.

My errand here, and that of my brethren, is to do this people good.  I have no other business on hand but to do good; I have no other calling but to do good; I never have instructed in all of my experience in this kingdom but to do good, work righteousness, follow peace and to save myself and all that will hearken to my counsel.

I feel a little awkward here to day, and I did when I came here three or four weeks ago.  I did not build this stand, nor order nor dictate this platform, or the meetinghouse in which they stand, consequently I have no excuses to make, I must say that I feel a little awkward here, the stand being so high that I have to look so far to see the people.  You know I joked you when I was here before by telling you that you had to look up to me, if you neve had done so before.But I do not think this will make much difference in my faith or feelings, but when I talk to a congregation I wish to talk to their understandings, to their sensitive powers.  Through the medium of speech man conveys the intelligence that shines through the eye.  I like to see the eyes of a congregation, as they meet my own, upon the leve; there are many of the brethren who like to meet the eyes of others in this way.

We have come here to talk to you, but what we shall say I do not know.  There is ten thousand times ten thousand things that I want to say.  There is no end, it is impossible to circumscribe the faith that I have embraced; mortal man cannot do it.  I will confine it to the intelligence of this world, and then I will remark that the greatest experience, and I may say those that have enjoyed the light of revelation and walked in the light of God's countenance, they have only just looked into the privileges and blessings of the saints, and those that spring from obedience to the everlasting gospel.  To fathom them, to understand their height, their depth, the length and the breadth of the eternal principles of salvation; it is beyond the capacity of man's organization.

Well now, how many things I shall say or my brethren I do not know; whether we preach from a text or texts, it is no matter.  We can talk or preach from a dozen or a hundred of them, if we choose.  There is no scripture or revelation from heaven given for the salvation of mankind but what is applicable to your       case and mine; not one particular text or subject but every <minute> branch, vain and avenue.  Every principle and attribute that pertains to the Gods, to angels, to the heavens and to heavenly beings, are incorporated in our nature; all these are parts of our religion; all are included in the gospel of life and salvation.

I will take the liberty of referring to the short meeting that we had here when we were on our way south.  I was quite sharp, you will recollect, in my observations.  I had but little time to stay with you; I was terse and pointed in my remarks; I meant every word that I said, and I meant a thousand times more than I had time to utter, but I wish to inform you that I did not know that I was hitting any particular man that was here.  When we drove up here <for> to stop for dinner, the company was distributed among the brethren, and when I spoke in your meeting I knew not of any particular man here to whom my remarks would apply; I knew <that> somebody had said that somebody had done so and so.  I knew the character of the place and of the people; I had <not> heard of individuals doing certain things that were not right, but at that time I had not the slightest recollection of ever hearing of any particular man having done anything that was of such a character as to impress it upon my mind and cause it to form the basis of my discourse; that was not the case.  I did hold conversation with some of those with whom I was familiar, but I had not the slightest conception that the brethren who invited us to dinner had ever been to Camp Floyd,but I heard afterward that the brother who invited me to dinner had been there, but this passed from my mind, so that I did not mean any particular person. I have a little more time to explain these things now; I shall stay here  to-day and to-morrow, and there are a great many Elders here that are full of intelligence and full of the spirit of preaching.  Our calling is to save ourselves, and then do all in our power towards saving others, and thus honor our callings and priesthood and receive the approbation of heaven.

I heard after I left here on my southern tour that I had slighted br. Wheelock; I replied that I did not know that I had done so, but if such were the impression I would make an apology.  Brother George A. Smith said he would not like to have the apology if it were his case, for he would expect to catch it worse than before. I do not know that I feel any better than I did when I was here before, but I have more time than I had then.

I feel to cuff ears sometimes, just like a woman who cuffs her children for their mischevious actions, and tells them to sit down.  I did not refer to br. Wheelock as the President of this place, for I did not consider him as such.  I referred to your Bishop, br. Johnson; there was a time that he had to leave here, and at that time there was not a place in the territory so completely controlled by the devil as this.  It was so bad that I expected every good man to leave.  Brother Cyrus came here, and I have heard that he has done good Now I will ask him if he did more than his duty.( Br. Wheelock: No sir.) Did he bring me under obligation to him by anything that he did here?  No, he did not.  Did he bring you under obligation to him by reason of what he did while acting as your President?  Not that I am aware of.  Has he done wrong?  I presume he has.  If he had asked my counsel I should have said, let br. Aaron Johnson return to his duties as the Bishop and the President, and as soon as returns let him assume his duties without let or hindrances.  I heard that I had killed br. Cyrus H. Wheelock; if I did I can bring to life again.  But there is one little thing that I amgoing to correct br.  Cyrus and the people in right here.  If the principle of which I am about to speak were allowed to grow in the midst of this territory <it> and have power and influence among the people, it would destroy the priesthood and the kingdom of God from the earth.  It is a small seed like a grain of mustard seed, or even less.  For me to dwell in a community where my good name causes a dessention from the authorities of the Church, and divides the feelings of the people it proves that there is something wrong.  I am so beautiful and excellent, and I am so lovely that the people's affections twine around me; I delight in them and they in me.  By suffering this estrangement I become like one of the sons of David who stole the hearts of the people; who stood at the gate of the city saying make me judge over Israel.  When men will operate to steal the hearts of the people they are working for the destruction of the kingdom of God from the earth, whether they know it or not.  If I had power to draw the feelings of the people, as I had in the days of Joseph, as people here can bear me witness, it was my duty to throw the influence around Joseph, and I did, yes I tied the people to Joseph Smith the Prophet.  Every cord I could get hold of I hooked it to Joseph; and so I would do in a neighborhood like this.  If I had power and influence I would tie them to the proper authorities, and not encourage a feeling that would make a division.

What do you say? ls it right? Can you understand it and see the dangerous course a man may take?  You can sow division just as quick as you encourage this feeling.  Just so soon as you divide the people and alienate them from the proper authorities, just so far as you do that you destroy the principles that pertain to the gospel of salvation and the kingdom of God upon the earth.  Except we are one we are not the Lord's, we are not the brethren of Christ spiritually and in fact, although we may literally be so according to our birth and parentage, for in that sense we are the brothers and sisters of our Lord Jesus Christ, but when we speak of the principles of this kingdom, we are not brethren and sisters except we are united.  Those principles are what unites the brethren and sisters together, and binds them to the one faith, to the one order, the one doctrine and to the one God.  If alienation takes place, we cease to belong to the family; we forfeit our right there; we become aliens and are cast out.  The principles that bind and unite the people together, will hold towards and bind to the several and proper authorities of the Church.  This augments and increases the influence and power of the principles of the everlasting gospel, the principles of eternal life and exaltation.

Now I do not think I have hurt anybody do you?  I am teaching you the principles of life; I am talking to you the principles of eternal truth and salvation.

I will ask a question here concerning br. Wheelock in his influence that he has had in this little town, to make a seperation.  Has he manifested a willingness to have it so?  If he has, he has done wrong, but if he has taught you to sustain the authorities here, he has done his duty, and no fault nor wrong can be attributed to him.  But if he has made division through his glorious influence, he has been wrong.  Now I shall leave you to judge of this matter.  I have not been here to see and experience this.  Well, so much I say for my conversation that I had when I was here before, and the remarks I made when in this house.

I will tell you something more, there were spirits here that day that would have fought me in one moment.  They would fight the priesthood and destroy the kingdom of God from the earth, and when I passed out of the meeting house I was calculating to slap the man in the chops that would introduce the subject of my remarks; and then I calculated to throw him into the creek, for I felt that I wanted to do it.  I had plenty of backers, and if those spirits had dared to show themselves in an insolent manner they would have met me in my path.  Do any of you know of such spirits here?  Yes; there are both men and women here that understand what is here, they comprehend the precise position of things

Well now this I have to contend with, and so has every good man and for those spirits that were here would contend with the angel Gabriel, if they had an opportunity.

Well, I will now pass along from this strain of conversation, and say that we wish to go you good.  What can I say to do you good in a literal sense?  Some will say divide with us your substance, give us this, that and the other, and make us all equal.  But I contend that this would not do you good.  There are instances, it is true, where gifts should be made, but you take this as a general principle and you will destroy people in the world.

I do not know that you see things as I do, for I can see things precisely as they are.  You ask a man, a faithful, industrious man that know how to procure a livelihood how he would like to divide his substance with the lazy and the indolent, and his reply will be that he does not think there is any justice in doing so.  If you bring up your sons and daughters to be indolent and to indulge in idleness and let them know nothing of labor, and what do you do for them?  You know what this people are doing; those that bring their children up in idleness, whether away from the schools or away from labor, they learn to plot mischief.  Half a score of them, from ten to eighteen years of age, may be seen going on the prairies, going to make mischief.  And you trace up every young man that has grown up in our community, that is now froward in his ways, those that are ranging over the prairies, viewing and examining our herds all by day and fetching away by night, and you will find that they <will> have learned their tricks by herding; you can trace everyone of them back to herding, that is herding and viewing by day and driving by night.  They come into our towns by night, they have fathers and mothers, they have brothers and sisters, uncles and aunts, and these prairie riders are received into their houses.  There are plenty of houses of that kind here, and they are receiving them in to their houses continually.  There are somee engaged in this disreputable business that we could not once have thought of or expected to see in such circumstances, but you trace their pathway and you will find that they were raised herd boys.

Let me now say right here to the Bishop and the authorities here, cease to send the young boys to herd your cattle and cows, but them go to school, and you hire middle aged men whose characters are established and whose course is honest and straight, if it costs you four times as much.  This sending boys herding makes rogues of them; they learn to be gamblers, and you will soon see them highwaymen.  Bishop, see to this.  It will be written down; br. Long is here and he will write it down.  Will you listen to it?

Now let me admonish you to put your little boys and girls into the schools; teach them their prayers and good morals, such as they should learn in their youth.

You know very well by your own experience that in your childhood circumstances have fastened to your memory that never can be forgotten.  You will pass over your life from twenty to thirty and scarcely remember a circumstance, but from to ten and from ten to fifteen all things are fastened and rivetted upon the mind.  Whatever is riveted upon the child's mind at that time stays and abides with it for ever.  In their youthful days then take a course to make saints of them; give them that education that Deity enjoins you to bestow upon them, and your children be ornaments to society and they will be useful in the kingdom of God.

We talk of the subject of life and salvation.  Here I see before me men and women, in other words to be familiar and to retain the familiarity of our former associations, here is a housefull of ladies and gentlemen filled with intelligence, beings capable of learning the things of God, what are you here for?  What is the cause of you being here?  What is the cause of so many being here? It is nothing else but our religion, and when I contemplate the facts pertaining to this sterile country, the mountains, the valleys, the rugged kanyons my heart leaps for joy, every time I think of it.  There is no inducement for the wicked to stay here.  It is true we have good water, but they have it too in places of abode; It is true there is here and there good pieces of land for cultivation, but they have plenty in their localities.  It is true that we can get a load of wood in one, two or three days, in most places from two to three days; they have plenty where they live, and instead of being obliged to burn what a Canadian and Yankee would call hemlock they get a little maple, and some of them a good deal, and it does not snap as much as this fir.

I have often thought of what a said in the States.  He told his friends that when he died he wanted to be buried in a hemlock coffin, and then he would be sure to go through hell snapping.  Of course he was joking about the hemlock snapping so.  I have often thought that this fir is about as bad.

Suffice it to say that they have wood and everything else that is produced here, and there is nothing to make them want to stay here.  Our religion is the only inducement for people to stay here.-- Yes, my heart leaps with joy to think that the Lord has held in reserve a country and territory for his people to be hid up in the chambers of Mountains till his indignation be overpast, a country that no people will dare to dwell in except for the sake of the religion of Jesus Christ; none except the Iatter Day Saints will venture to dwell here.

Well now I turn round and ask, are all these saints?  Yes, all profess to be saints.  Well, are they saved?  Yes, to a certain extent.  You know when we were in the world before we heard the fulness of the gospel we used to read about what a blessing it was and must have been to enjoy the society of the apostles, and how much they had to suffer for rhe Gospel's sake, and how rejoiced we should have been to have heard the preaching in the days of Peter, James and John and the rest of the apostles.  How glad our hearts would have been made! We read all about this; it passed through our minds, and when gospel came we rejoiced in it.  we embraced it in our faith, we went forth and were baptized for the remission of our sins.  Perhaps we received the gift of visions, of faith, of seeing, of great understanding with many other gifts.  Now all is right with us; we are saved; we are saints; glory hallelujah! How rejoiced we are in the gifts of the gospel.

Pretty soon the people begin to gather together; they begin to prophesy as they did in England when br. Kimball was there.  Before the brethren had said a word about the Book of Covenants the saints would get up and prophesy that the saints were going to gather together; another would say I prophesy that the saints are going to gather together in our day, to the land of America.  Brother Kimball is here, he can tell you all about it, how the gifts of the spirit were poured out upon the people.  We are saints now, and perhaps there is a great number of the brethren here who embraced the gospel in the old countries, and perhaps there may be some who received it in Preston, which was the first place where the people received the gospel in England.  Well, there was a great Church built up, and the saints began to prophesy and tell of wonderful dreams and visions, and they would turn to br. Kimball, br. Fielding and the rest of the brethren and say is not the saints going to gather to America?  Do you not see by this how full of light and intelligence they were?

Well now, I can remember many circumstances that occurred in the town and county where I received the gospel, which was close to br. Joseph got the plates I could also recite incidents that transpired in the Canadas.  upon the Islands of the sea where intelligent beings live, where they have been taught as we have been taught, and where their minds are opened to see and understand the things of the kingdom of God.  How full of joy they were, filled with the Spirit and power of God, but you all know and understand how this is; you have experienced the same things yourselves.           Now I will tell you what I am coming to.  Have all these brethren and sisters been faithful to their covenants?  How is this, brethren and sisters of Sringville?  Take a neighborhood, and how is it where you received the gospel? Is one half of them in the Church and full in the faith, and with us today?  No, there is not one half.  Is there one third now in the Church that have been baptized into it?  No, not one fourth.  Hundreds and hundreds of thousands that cannot now be found in the states of persons who have been baptized into this kingdom, who have been buried in baptizm in the name of the trinity for the remission of their sins, but they have since turned from the commandments of the Lord.

Now I bring this to you; I want to show you that we are not fully in the kingdom, shut up in Abraham's bosom and in the celestial kingdom, having fought the good fight of faith.  No, we are not there, dont you see are not?

Now we <go> come  to preach to you to save you, not to destroy you, but to do you good.  This is our errand and our mission to save this people.  We have to preach to saint and sinner.  I have often said that there is not a community upon the face of the earth that want preaching to as much as the inhabitants of Utah.  They want scolding at and cuffing around, and they want one kind of treatment for one and a different kind for the next, so that all may receive according to the organization of their systems, the spirit and the body, and consequently they need to be chastened too.

We plead with and ask the people if they will do so and so, and you know as well as I do the course of the Iatter Day Saints.  We say we are gathered from the wicked nations, fnm the sins and abominations of the world.  The voice of the Lord has been, "Come out her my people, that ye be not partakers of her sins, and receive not of her plagues." This is to every person that wishes to be Latter Day Saint and serve the Lord our God.  The whole world is Babylon; it is the confusion, the strife and turmoil that now afflicts the world, and soon it will be all war and death and carnage upon the track of every nation.  The great invitation, the voice from the heavens is, come out of her my people.  Who are they?  All that wish to be saints of the most High.  None are exempt except they have commitred the unpardonable sin, the sin against the Holy Ghost, which they cannot commit unless they have first received it.

Now every one of you that wish to forsake your sins, come out of Babylon, leave the sinful world behind; leave and forsake every thing fearlessly, houses, lands, fathers, mothers, husbands or wives, and whatever comes in contact with and opposes the saints in his career.  Leave all and come home to the gathering place of the saints.  And then you are not saved yet.  Does it not seem a pity for people to be at all the labor and toil of such a journey and then make shipwreck of their faith, is it not a pity?  Now I look at myself and the Latter Day Saints.  We are called to come out from the wicked; to touch not, taste not and to be not partakers of her sins, so that we may not be partakers of her plagues.  Saints, what are you going to do?  The reply is to assemble together, to build up the kingdom of God.  Do you not see the question may be asked, how are you going to build up the kingdom of God?  The answer of every saint should be, by building up cities and temples, a habitation for the Son of God, preparing places wherein to receive the ordinances of the holy priesthood, and thus prepare ourselves to receive the presence of not only angels but of the Father and the Son; and in all things be ready and wholly devoted to the building up of the kingdom of God upon the earth.  This is the way for us to live.

Are you Latter Day Saints?  Yes, is the reply.  Do you know what you are and where you are?  You are the Latter Day Saints, the Church and kingdom of God upon the earth, gathered here from the nations of the earth, from the most prominent parts of the worldl all the chief nations have yielded their portion of fruit to this kingdom.  There are members of this Church here from the four quarters of the globe, assembled together; they have gathered out from the wicked.  What have they done this for?  Why the judgments of the Lord have been poured <from> out, and there is going to be war, famine, pestilence, earthquakes and dissolution; cities will be sunk as in former days; plagues will pass through the land and slay them by millions.  Wars are going to be rife in the land, men will take up sword against their meighbors, and they will waste each other away and desolate the whole land.

Do you Latter Day Saints think these things are coming upon the earth?  Yes, every one that has an experience in preaching the gospel or in the Church know this, and they cry out to the people, come out of her my people, yes every one that desires to be a disciple of the Lord Jesus, and to aid in establishing the kingdom of God upon the earth.  You know this every one of you both men and women.  It was for this we left our fathers and mothers; yes many have left their fathers, mothers, and many are here that have left husbands and wives and children.  Many have been obliged to leave all and gather with the saints; some have left their brs. and sisters and gathered with the saints of God, and they <can say we> have not a relative in this <world> Territory that I know of.  Had you not relatives in the world?  0 yes, plenty of them, and they said they would do anything for me if I would not leave them.  The cry was come out of Babylon, gather together and build up Zion.  Now how shall we proceed?  This is the very point that we were upon the other day at the city, and I feel like saying a little about it now.

How long shall we hold a man in fellowship who will take <that man or> those men into their confidence and friendship, that have walked thousands of miles on purpose to destroy this people.  Hundreds and thousands of gamblers and pick pockets were hired to come here on purpose to destroy this people and the religion of Jesus Christ from the earth; that religion for which you and I have left England, the United States, the Islands of the sea for the sake of its principles and promises, and have sacreficed all that was near and dear unto us, and have assembled in these barren, sterile wastes.  Now comes along the kingdoms of this world and of satan, the government in which we live, and there never was a government nearer hell than it is.  I think the government of the Sodomites was quite as good.  When these men come into company  who came here for the purpose of cutting our throats we have men ready to say "How do you do, sir, <take a> in sin, take a chair."  They relish the smell of the breath of those men

that were sent here right from the bowels of hell.  These men that have been trading in Camp Floyd, giving their heritage to strangers and wasting the produce of this people, how long shall we fellowship them?  I say not long; I will cut them off and let their portion be with hypocrites and unbelievers.  No man nor woman that will cut my throat and strive to destroy our religion, to destroy you and I from the earth; those who will introduce such men to my bedchamber with their knife in their hands to cut my throat.  There never was a man went to Camp Floyd to trade and joined hands with our enemies, be one with them, all hail fellows well met, but what would do this.

Many will plead ignorance of the nature of what they have done by connecting themselves with our enemies.  I admit that ignorance will partially excuse many, but if they understood what I understand, and what of this people understand, the penalty of their crimes in bartering with our enemies would be to take the knife that has been sharpened to cut my throat and yours and spill their blood as an atonement for what they have done.

There are men among us who will continue their unhallowed course for the sake of five cents, and for two, five or fifty dollars they are perfectly willing to say, that our enemies are very good, very gentlemanly, O yes, they come into my house, says one, they take supper and pay their way very gentlemanly! Whose money do they pay all of you that entertain these miserable hell hounds?  They pay you the money that belongs to the saints of the Most High God.  Jesus says, blessed are the poor, for they shall inherit the earth.  And these poor devils have robbed you all the day long, and when the time comes Jesus will say now I will bestow it upon you my disciples whose money they have paid you.

O how foolish this people have been.  They have said to those poor curses, come a little nigher; can you take my butter? Will you buy my eggs?  Can I sell you my chickens?  And these pedlers have said in their hearts, I will rob the people, I will swindle them and sell very low and cheap to these very respectable gentlemen.  This is just as they have done; they have taken the bread from the children's mouths, and I say their portion will with the dogs.  Instead of my taking anything back of what I said in the city in my conversation on the stand, or saying it any smoother, I have to say that I did not say one thousandth part of what I have to say, and I shall not to day, upon this point.  The time will come and is not far distant when such characters will be cut down as cumbers of the ground.

Now these are hard things to say.  I expect you will wonder what I am at.  Do you expect that such things has been done, or that they will be again.  Some of you may refer to the Parrish case.  I can say that I did not know that he was down here, but I supposed that he was in Great Salt Lake City.  But supposing I had known about it?  I have a little proof about him in my possession.  He came to my office when he was in the city.  But I will here remark that his br. used to live near me, and a better man never lived.      I supposed that the one that was slain here lived in Salt Lake City.

Now I will tell you a little about him.  He required a carriage and a span of horses <of Elias> that belonged to Elias Smith's sister, a Mrs. Fuller. When he came to my office he told a long story about it and presented his claims.  I told Elias to let him have all that he asked.  Parrish told me that he had to lie on the lariats in order to keep those horses from thieves.  Finally I had a certain Bishop look after him, it was Frederick Kesler.  Parrish went to live in his ward, and he had not been long before he began to hold a secret counsel, and there was a br. invited to attend who faithfully reported to his Bishop.  This br. was instructed not to say a word but to attend Parrishes councils.  He did so, and we had his track from Galena to this place.  He had been one of those very thieves of which there was a big gang east, and he was sent on here to plant stations for thieves from this place to California.  Yes they were intending to establish themselves from Grande river, then to the rocky mountains, and so on to California, and this very Parrish was to gather up all the thieves and plant stations right along this road.  It was moreover his design to get all the thieves he could belonging to this Church.

Now had it not been for this information which I possessed I should have supposed him to be a first rate man, but he revealed it himself and this is his character, and I had this proof on hand and calculated to nab him the first opportunity, and I intended to have him brought before the proper authorities of the Territory, but the first I heard he was slain.  There were both men and boys here ready to engage in this business.  They were going to make stations here and there, steal horses and run them to the nearest station, then into the mountains, to the east and to the west, run them here and there and swap them off.  Well, I had all the proof on hand.  Did you ever hear of that before?  And then you could set up such a whine about a poor devil like him. Now I am going to instruct you a little, I mean those who are so fond of whining, I will instruct you in the mysteries.  You go and get up a Grand Jury and send off a writ for God Almighty and have him arrested for drowning the Egyptians in the Red sea, send your officers to arrest him, have him indicted before a Grand jury before you attempt to say a word about such hell hounds as the one I have been speaking of.  <Now> You will think this pretty hard I suppose, but you will see sights before you die.  I could tell you more than I shall at this time.

Those righteous characters that go Camp Floyd and say "how do you do Brother devil." And then come along and say  O yes I saw him and br. Jesus in close conversation, and they wanted to see you.  Now I expect some of you will say br.  Brigham, I want to know if you know anything about those things.  Yes I do, and I am at the defiance of both earth and hell to find anything about me except cuffing the brethren's ears.  Why I am too big a coward to ever hurt anybody.

You need not undertake to accuse me and think that I advised and planned this,     that and the other.  You cannot find one thing of all that has been done in this Territory that I have advised or planned; and there has been a great deal done, quite a number killed, and, I believe, many more ought to have been. I don't care whether it is a case like the man who dug up the horse between here and Provo, or like the boy that dropt through the Bridge out here, I cannot be implicated in any of them.

We have had to leave our houses and lands, and then to submit to be dogged about by these hell hounds, I do not believe in it.  No ladies and gentlemen, I am ready to cut their throats, as soon as you will bring them to me; I wont ask the Lord to do anything that I won't do myself.  I have done just as I have; and as I have told them frequently if the Lord had winked I would have wiped them out; I would have put them to open shame before each other.  But our government and its representatives have put themselves to shame and become <the> a hiss and a bye word in the nation.  Is not that better than for us to slay them?  It is; and that will help their cause.  The southerners have got Gen.  Johnston that was at the head of the mob who came out here to destroy us, at Harper's Ferry, and the talk is that the northerners are going to head him; they have got him pretty well circumscribed now.  He has forfeited every oath that he has taken.  But what do they care about their oath?  There is not a man scarcely to a thousand that will keep his oath.  They will lay their hands upon their mouths and swear upon the Bible and then turn round and violate every oath which they have taken.  Then they rise up and make war upon the only loyal <ppeople> citizens in this government, and if their own laws were carried out all the leading men of the late administration would be hung.

Poor Stephen A. Douglass, he is in hell.  When he was in his glory he said "cut out the loathsome ulcer." He sought our injury.  Well, I am not sure, but I should not wonder if Joseph Smith should send him a message about what he told him some years ago.  He cannot go where Joseph is, but Joseph can go where he is; and I think he will be very apt to send him a message and say did not I tell you that if you ever lifted your hand against the people of God you would never become President of the United States?

We have got to fight the world; and I would rather fight the whole world than the few that there is in this community that try to make themselves and the devil himself <into> friends with  Christ,  to unite Christ and Baal.

lf you will only give me your money instead of wasting it among the wicked it will all be given to gather and to bless the saints of the most High God.  But as the wicked came into the world, so they will go out, naked and poor.  How long will you suffer this?  and how long shall I endure this state of things? According to my feelings it will not be long.  We are going to disfellowship all those that will foster those devils.  I say those who do it are traitors to the cause; they are treasoners to God and his kingdom.  You know the Constitution and laws of our country <call division> defines treason as giving succor to our enemies.  Is not that so father Perry?  (Perry:  Yes sir, it is.) Treason; what is the nature of the crime and what is the debt or penalty to be paid.  Hang them up, is the law and the penalty for treason.

Here is the kingdom of God upon the earth, and here we are holding fellowship with treasoners; we are giving aid to our enemies that have come to destroy us.  Yes, here they are treasoners right in the midst of this kingdom, and I say we won't endure it much longer, we will pass a law soon and we will cut their throats, or hang or shoot them.  I will not bear it.

Why, some will say, br. Brigham, did you not deal with them?  Yes; and I would make them servants to the saints, whereas you make servants of the saints, and my course would make them our servants; I would strengthen the Latter Day Saints and every branch of this cause and kingdom.  This is what the gold, the silver, the wealth, and the treasures of the earth are to be gathered home to Zion for.  Understand it now, ye saints.  Now the course that these rebellious aliens, apostates, or treasoners, which you please to call them, is taking it is calculated to build up gentiles cities and kingdoms; my course is calculated to overthrow the kingdoms of this world and to build up the kingdom of our God.

Now you can publish this far and wide, but I shall not have it in my sermon, but you may write it that Brigham says his business is to build up the kingdom of God, and to overthrow every other kingdom.  Is it not for this you are called to overthrow the kingdoms of this world, that you in the grand consummation may rule, reign and triumph upon the earth?  Is not this your business?  It is; and when it is done spiritually it will be done teetotally, cow hide, boots and all.

Now if I have any calling it is this, it is incorporated in this commission, to overthrow every other kingdom and let Jesus reign as king of kings and Lord of Lords.  Let us see your commission if you any, that fight for the kingdoms of this world.  My commission is to gather out the saints, the sons and daughters of Adam, to cry come out of Babylon ye sons and daughters of the living God, that ye be not partakers of the plagues that are coming upon her.  What! come out here and build up the kingdoms of the devil?  You gather up from England, from Ireland, from Wales, from Jersey and France to build up the kingdoms of the devil, when you well know that while you were yet there the cry had gone forth to gather together and build up the kingdom of Christ and not the kingdom of the devil.  Then go forth as true hearted saints to build up the kingdom of Christ.  Are you mad, Elders because of this talk?  If you are be mad and be damned, I care nothing about it.-- Any man that says I will establish wickedness; I ask no odds of him.  Take care of yourselves, for I can tell you that the judgments of the Almighty are fast upon your heels and they will overtake you.  And if you do not speedily learn righteousness and assist to build up the kingdom of God upon the earth, your part will be with hypocrites, lyers and whoremongers outside the city.  Now there is not a Latter Day Saint, former nor middle day saint but will say Amen to that.

I have called upon you to come out of your wickedness and build up the kingdom of God upon the earth, not the kingdoms of this world.  The kingdoms of Satan are all over the world; he has run for thousands of years, and it is now time for us to go to work and establish the kingdom of God upon this earth.  For an Elder to say no, I am going to build up the kingdoms of the devil; if there be such Elders I want to know where they live, for I can tell you that it is our duty to take them up and cut them off from the Church of Jesus Christ of Latter Day Saints.  If the Elders, the kings and queens of the Almighty are so kind to the devil, I want to know who they are.

I say now as I have before said, and you may sound it abroad to all the world that it is my counsel that you never do the first thing, no not a picayune's worth towards building up the kingdoms of this world, but let your labor, your energies, all be directed to the building up of the kingdom of God, and then you will be blest and prospered.

Do you think you will make any thing by your trading over there at Camp Floyd with our enemies?  I will tell you your portion,; grief, anguish, sorrow, pain in your head, and you will see the time that you will think the heavens have forsaken you, that angels have forsaken you, and you will call upon this one and that one <to> and say is there no life?  Is there no station for me?  Is there no bread of Eternal life for me, and you will feel as though all the heavenly hosts have forsaken you, and that youare left to the ravages of the enemy; and you will find yourselves at this time without goods and without substance.  We will leave you, and you will be left to go to hell alone, every one of you.  You will think this very hard, but it is true O king, yes it is true.

Then let you and I take warning, and from this day forth pursue the right course.  There is not one soul of you that is more willing to preach than I am, that is more willing to spend their time and breath and strength to preach to the wicked world, and to the wicked despisers of of those eternal principles that we have to offer to them.  They will spurn the truth from them; you may cease preaching to them; I tell you that you need not preach to them.  Where are those that have embraced the gospel among them?  We are receiving them into our houses, but I tell you the most of them will be as vipers in your breasts.  You may give your daughters to those soldiers, and they will be as vipers about your persons.  They enlisted, and came to destroy the kingdom of God from the earth.

You may say, I want to be a Iatter Day Saint.  Then be one and prove yourself.  But after they are baptized the next week the word is I want a wife.  I say to all such live till you are seventy five years old, if you are only eighteen now, pay your tithing, preach to the nations, prove yourselves and then we will give you a wife; but this practice of being baptized on Sunday and getting married on Monday I do not believe in.  It is like taking vipers into your bosoms.  Well, says one, would you feed them?  Yes I would; I offered to feed them out at Bridger; I sent them some salt, but they would not receive it, and in consequence had to live without all winter.  What! would you feed them?  Yes, and I would make Uncle Sam pay it back; I would make them feed our men, and as I have told them if I had the influence that I am deserving of and that is my due, instead of the brethren giving a bushel of wheat for three or four yards of calico cloth, I would have given the people from fifty to seventy yards.  Let me dictate the affairs and I will make our enemies pay $7 per bushel for their wheat, but I would not go to the merchants, no I would let them rot before I would do it. I would send our teams for goods and they would bring them into this Territory, and then I would lay down our wheat at $7 per bushel, and our calicoes would be delivered to us at eleven cents per yard.  Would I speculate upon you?  The man or the woman that think br. Brigham has wasted to speculate off them, he or she is mistaken.  I would make the people rich; I would have put gold into their laps, taken from the coffers of this cursed government.  Write it to the east; I do not care how many write it to the eastern states.  If I had controled this I could have done good, and I would have done the people good and have had millions of money to dress the folks with in good solid fabric; then I would have filled the world with Elders to preach the Gospel. Don't you see how many could have gone on missions? But you have made yourselves poor, poverty is your portion and your doom, and the consequence of your folly.  I would have made every one of you rich, if you would have taken my counsel.  But says one, I thought I had the privilege of selling my grain as I pleased.  Yes you have, and there is not a person here, or in this Church, but who has the right to apostatize, and then they would come out and say I am an apostate and am going to build up the kingdoms of this world.  Now if you want to do this, go and he a long tailed rat and have done with it, and say I am done with the kingdom of God; I will join my friends and we will all go to hell together.

Now I am not going to hold such men in fellowship much longer, and if the people won't give me their influence we will go and do it without them, can do it without them, if <you> we  choose.  You know there were some apostatized in the days of Sydney, and I told them I did not ask the first odds of them.  I told them that the twelve would go forward preaching and building up the kingdom of God.  I said, we have the power, the knowledge and every facility that the Almighty can bestow upon men.  We have done it and we are doing it yet, and we mean to do it and we mean to rise above our opponents, but I would rather have to rise above our enemies that are out of this Church.   I won't bear with these characters much longer unless the Lord indictates to me to do so, then I will bear with them, but according to my present feelings the time is near when they will be severed from the fellowship of the saints.  Then we will go to work building up the kingdom of God.

But see the things that we have to contend with all the time, right in our midst.  The influence that is outside is nothing to that which is within.  We will cleanse the inside of the platter before long; yes we will cleanse it and  sweep it out.

I have said but little that is in my mind, but we have plenty of time, and I am going to quit now.  May God bless those that love the kingdom of God; may the rich blessings of the heavens rest upon the people.

I would like to see the time when we should not be obliged to work together saints and devils, but be able to pull together as Joseph used to say.  Now brethren, for a long pull, a strong pull and a pull altogether.  Don't you know that   every thing will walk before this kingdom?  Am I going to walk <after> before a poor, miserable devil that goes to Camp Floyd?  No;  I will see them damned first.

Now I have just as much right to dictate this people in regard to their six pences as I have in regard to the commandments of God, and no more.

   God bless you:         Amen.