REMARKS

                                                                <DISCOURSE>

                    By President Brigham Young, <Tabernacle> Bowery June 9<th>, 1861.

                                                          Reported by G. D. Watt.

<I wish the attention of the congregation.  I do not want Caucus meetings on the out skirts of the Congregation.  It is with the greatest difficulty that any man can make this <great> congregation hear distinctly unless perfeact silence is mantained.  It is certian that it is with great difficulty that I can seak so the people can hear.  There are come men that can speak, and throw their voices further than I can, and if I do not have the attention of the congregation I cannot throw my voice to the people seated the furthest from me.  Before I proceed any further, I want to ask some of the brethren on the outside of the congregation if they can hear me? as I now speak.  (Voices "Yes")  I will try to interest you while I stand before you.

I will give you a short detail of our traveling to the southern settlements, in as comprehensive a manner as is consistant with the sercumstances, and my feelings.  if I should not be able to continue to my own satisfaction, I will call upon some of the <rest of the> brethren <that> who accompanied me on <th> our southeren trip.

We left here on the 15th of May, with some thirty carriages and Waggons, and some sixty men, <and three weeks ago last wednesday> We went as far as American Fork, <the first day out> and preached to the people there at four o'clock.  The sircumstances of that meeting <case> are very interesting to me; <it> they manifest<s> the feelings of this people; <it> they exhibit<s> the spirit that attends this work in the settlements.  The people of American Fork have formerly occuppied a small log school house for their meetings; I have preached in it many times, and <I> do not <think I> remember seeing the room so filled but that a few more could get into it.  Perhapes the inside of the house was fourteen feet by twenty two, and it was <sufficiently> large enough to accomodate the congregations that <attended> met there on all occasions, so <as> far as I have ever known.

<Last Summer and Winter, and> this Spring they <have erected> completed a very neat little <Church or> meeting house, <or place to worship in, I do not reckon to mention the size of the building but I think it is not far from thirty to thirty five feet, it is> I think some four or five times <larger> more roomy than their log meeting house.  When the hour of meeting came, by perseverance we succeeded <a few of us by persuasion and by the exercise of of a little of our supervisor authority was was enabled to get to the door and we> in croud<ed>ing into the romm <in, if we had been of the common people we could never have get inside the house in the world, but being of the aristocracy, and of the bood that commnads you know, we was enabled to get into the house; but we> and soon found that the women and children were <groaning, and> crying out <"not quite so hard", neither another was saying> "give <me> us a little more room".  <And again another "dont squeeze so hard".> We told the<m> people that we would go out side <of door> and preach to them; <so> we got a waggon, <and> put a few chairs into it, and reached from it to the people in the open air.  I relate this as an illusteration of the spirit <of> that attends, this people.

<You> Let them to accomplish and <small inferior> act that is not worthy <of> the <act> notice of a noble people, and they cannot accomplish it.  We have had a little proof of this in the Thirteenth Ward.  <A little sercumstance we may just refer to they were some> They were <ago> six years trying to build a small building on the ground allotted for <on the ground where> their ward school house <stood>.  The<y were> building was to be six by ten, <they did not finish it in six years> and it is not done yet.  When they started to put up a hall forty by seventy feet, it went up like magic; you might imagine that another Jona <made> had apeared and, instead of planting a gourd seed, planted the seed of a large hall which grew up as it were in a night.   We have another illusteration of this.  A year ago we urged the necessity of <the brethren> sending teams to <fetch> help the poor across the plains.  We preached, labored, and toiled, <and> exercising all the loveing <and> kindness we possessed, with all the authority we could muster for the occasion, and we <got> raised nineteen teams.  This year we called for two hundered teems for the same purpose, and in the neighborhood of two hundered and fifty went East.  These incidents illusterate <realy> the feeling and <the> spirit that prevailes in the kingdom of God upon the earth.

On Thursday, the <sixteenth day> l6th of May, we went to Springville, <there we> ate dinner, preached to the people, <took our dinner, and> went <as far as> on to Payson, preached to the people there, and staid over night, <and reached to the people.  Next day> The next day we proceeded to <Salt Greek or> Nephy, on Salt Creek, and there preached to the people, and tarried over night.  We then <and> proceeded to a <little place> small settlement, Round Valley, about ten miles beyond the Severe river, <about ten miles, We tarried over night, and> preached to the people, and stopt over night.  Sunday morning we proceeded to Fillmore, and preached to the people.  From there, <We then proceeded to the next settlement,> passing a few houses at Meadow Creek and Corn Creek, we went to Cove Creek where there is  <and> one house and a correll. <at a place called Cove Creek, and there is> The next day we past two or three little dug-outs, on Pine Creek, some <about> six or eight miles <on> beyond Cove Creek, <it at a place called Pine Creek, We then proceeded to a little> a few log Cabins on a small stream called Indian Creek, five this side of Beaver, <five miles; there we found a few houses> and drove into Beaver.  With the excepted of the last named place, three years ago there was not a family lived at any of these places I have just mentioned.<now mention, all these little settlements have been made within a very few years.> We tarried at Beaver and preached to the people, and proceeded from there to a place that br<o>. George A. Smith and a small company were <was> sent out to settle in 1851.  They established a <little> settlement <which was> <is> called Parrawan.  After preaching to the people in Parowan, and tarrying with them over night, we went to Ceder City where the Iron works are, <which is about> some two hundered and sixty or sixty five miles from here.  <this place>  We found that a great many people had left that place, <and gone some where else>, and there are <is> very few new comers although <tho> they have <had> built three Cities there, <is> yet there are but few inhabitants left; <the iron works failing, that is> the men failing to bring forth the iron <as anticipated has> caused the scattering of the people, when we withdrew our sustenance.  We saw much of their labor.  I did not go to visite the furnesses, for I had been there before, and it gave me anything but pleasent feelings.

This people have expended in the neighborhood of two hundered thousand dollars to <bring fort> produce Iron to accommodate this Territory.  Our means, aperantly, ha<s>ve been very much misaplied, but that is no matter, the <iron> ore is there, and the coal is there, and the skill is in the midst of this people.  The <cause> reason why we have not obtained the object of our persuit I deem to be a proneness in <can attribute it to nothing else only> so many, in every branch of buisness, and in preaching the gospel, <also people will> to go into the big end of the horn, when <and> they have either to turn round and come out again at the same end, or be sqweezed out at the little end.  In Iron County, in making iron they came out at the little end, of the horn, <in Iron County> and, instead of makeing iron, made a solomn nothing.  If they had done as dirrected they would have commenced <at> on a smaller scale, but they must build a large stack of chimnies and a furness worth seventy thousand dollars, before they <could commence> would begin to do anything.  We could not prevail upon them to commence upon a small scale for they considered that  they knew <the> best.--

At Cedar City I began to speak sharply, <After tarrying and preaching to the people, and scolding them, and here I commenced my tirade of abuse at that place,> not for anything that had transpired there, but for some things that were <was> related to me in the morning before I left <the other little town called> Parrawan.  I do not think that I will go into any perticular detail with regard to the <revelation> information I then received, I will merely mention the <fact substantialy> substance of it.  I <found> learned that some of our brethren had been dabbling, as they are here, in selling off wheat for a mere song to the enemies of this people.  <for a mere song> I had thought that they were so far off there that they could not mingle nor have much or anything to do with the "beloved set" that came here to cut our throates, but I then found <them there> persons buying up every bushel of wheat in the countery, every ox, every bushel of oats, everything of value, and they give as much as three yards of Callico, that anything of a smart singer would blow a hole <right> through, for a bushel of wheat.  When I heard this I was irritated, and I felt to rebuke such folly <went at it>  I did not hear of it until I was leaving Parawan, so that in my preaching at Cedar I began to rebuke the <commenced my abuses on> follies of the people.

From Cedar we <We> proceeded <from that place to a place called Pinto Creek> across the valley, over the mountians, and through the hollows, winding <arround this creek and that creek twisting> arround among the Ceders, until we <got there we watered our horses and here and there we found a little> preached Pinto Creek where there are <a few> some six or eight families living in Cabbins intirely <out of the way> shut up in the mountians.  That <We found some six or eight families there> is a dairy country; to <this> that place <they send> the more southern settlers drive their cows and make <their> butter and cheese.  I found some of the best cheese there that I ever tasted <saw> It is a fine place for a dairy purposes.  We stayed and preached to the brethren, and left next morning, <left> passing through the Mountain Meadows <a place you have heard of> where the Masacre was, <We saw the monument, watered our horses, passed through to the divide> over the divide or rim of the Basin, and down, down, down, <we did stop; to look down some of those hills it put me in mind of that bottomless pit, but we found a bottom, and we we went down, down, down> until we came to the waters of the Santa Clara, and we rolled through <the> its sands, and over its boulders, crossing the stream several times, <as far as we got that they, and found ourselves on Saturday night> and camed about fifteen miles from Fort Clara; and Sunday morning, May 26th, we roled into the Fort.  <two weeks ago this morning>  We preached to the people, ate green peas, joked, <looked at> viewed the country, looked at their apple, peach, and fig <fruit> trees, grape vines, cotten, rye, and <and fig trees, we> saw the figs other fruit growing, finely. <and the fruit growing, It was just being> The weather was just beginning to be warm <enough but it did not make> though not warm enough to cause me to pull off my coat.

We staid <there> in Fort Clara until Monday, and started for Washington City, visiting and preaching in a small settlement named Tonaquint, in a beautiful location <and visited a little place called seldom stop, a nice fine place right> at the junction of the Santa Clara, and <the> Rio Virginia.  About two miles down the river is <our> the cotten farm you have heard talked about so much <about> Myself, Br's Kimball, Wells, Carrington, George D. Graub, and Feramorz Little <others> sent <down> men and teams from here to start a cotton farm; we <We> did not <go to> visit it.  We <swung about a large range of mountians, stoped and preached to the brethren at Seldomm Stop, went over tho Washington, and preached to the brethren there> preached to the brethren in Washington City, tarried with them over night, and proceeded on our journey until we came over to Tokerville, the first place that was settled south of <over> the rim of the Basin, Called Stokervile>, named after an Indian.  We <got there on teusday or> preached to the brethren in Tokerville, and on Wensday, 29th <then> went up the <river> Rio Virgin and visited <a little place called> Pocket vile, and <thence to another settlement further up the river about six miles called Grafton, we visited this last place particularly because it the goat herd. We> Grafton, preaching in both places, and returned to Tokerville.  Grafton is somewhat noted for its large herd of goates, and we had considerable fun with the brethren south, because they nearly all have shares in herds of goats.  There was scarcely <We found there could not> a man <come> from <Callifornia or> sanbarwodino but what has <without haveing> a share in a herd of Goats. We <had> partook of <were treated to> goat meat and sheep meat.  Bishop Crosby at Fort Clara wanted to know whether <if> I could tell the difference between goat and sheep meat.  I remarked that I did not always know the difference when preaching to them while alive, and could not be expected to always tell the difference <not> when they were dead.  <We went over to stokervile and reached twice, and back in a day>

I did not do all the preaching during our obsence.  (Voice:-- "You did the most of it.") I would have been glad to have had the brethren done the most of the preaching, but they all said, "Br. Brigham, we want to hear you", and I thought they were some what foolish. We came back to Stokervile.  (I am only glanceing my eye over the country, I do not pretend to give a very acurate discription) I found going from Stokervile over to pocketvile we decended on a little creek, and we had to find our way up through the little hills which is the character of the country. All you who have noticed the charracter of the country have wittnessed that the

same is seen on green river, it is composed aparently of clay and quick sand, which is all disolving and running down.  When we got up through the hills we found ourselves in an open countery, and we went off out of the bottoms of the Rio Virgin.  I dicided the was more than one place south of the rim of the basin, that there is room for more people than is in this territory.  I was told in Pocketvile that there could be over three hundered acres of land had for raising Cotton, tobacco, Sugar Cane, figs, fruit, Wine etc.  I saw more than three thousand acres of land that ought to be cultivated by our people from the old country who are in the habit of taking half an acre of land, with the spade, till the land well restoreing to the soil fertilizing material instead of robbing mother earth, restore proper norishment to it and it will enrich the laborer; and let them raise cotton, cane, tobacco, and anything we need.  We encorporated these things in our remarkes to the people.  We exorted them to be faithful, preached the spiritual kingdom to them in part, did what we could to cheer, and comfort them, exorting them to make all their efforts tend to build up the kingdom of God upon the earth, not in heaven.  This is our calling   our buisness -this is our Ministery our Mission, not to build up the kingdom of heaven in the third heavens, or in the second heavens, or in the first, but build up the kingdom of God upon this earth, that is first and foremost.  We encouraged the people all we could; but they are very much as we are, every man for himself.  You know we are naturally inclined to be selfish, and we think that all we scrape together, and heap together, is realy ours.  You know it is not for us to think so.  Our parents taught us this docterine, it is according to the traditions and customs, and feelings, of the nations, though these docterines and principles are incorrect.  We endeavored to encourage the people, and explaine to them the nature of the kingdom of God on the earth whenever it was esstablished.  We labored diligently, faithfuly as you can readily perceive.  We staid with the brethren another night at Stokervile, and then came up to harmony, there we tarried over night with br. John D. Lee.  He is sole possesser of the whole country, without it is bishope Davis.  He fed us, we eat and drank and enjoyed ourselves, and tarried over night in the fort.  We then returned to Ceder City on Saterday morning a week ago yesterday morning.  From there we went to Parrawan and staid over the sabath, and preached to the brethren.  On monday morning we proceeded over the Mountians in a North Westerly dirrection to Minervile.  We went to where they had been digging out the treasures of the earth and here we saw the treasures of the earth, and the skill and the machanism displayed is indiscribable.  We cannot tell you anything about it.  I inquired of the brethren if the furness that bro. Grunday had got up was the furness of affliction the saints had to pass through they said it was.  I asked docter Sprague if he had not better pass through that he could relate to the brethren he had been through the furness of Affliction for it was liker that than anything to smelt ore in.  Great secrecy seems to be attached to everything say and do in their mining opperations they suppose they are going to get rich.  I told them they were entitled to all the riches there was there.  One man had made a tea spoon out of malable iron, he hammered it and made a good tea spoon.  He hammered off the end of it to show me how much silver was in it, and I would not give a groat for a thousand pounds of it for all the silver it contained.  But there was great secrecy, here is the lead the copper, and the Zinc and everything else found any gold found yet?  Dont know certian, but we hope we have found it.  Well I hope you have not.

We preached to them and stayed over night.  On teuesday we drove up the Canyon, and intercepted our outward  rout at our settlement on the Beaver There the brethren had a table <set> spread  for the whole company in the meeting house. I do not know where they got all their nick nacks, but they said they made them.  I do not think while I was gone beyond Joab valley I saw boughten sugar three times, they used their own sugar, and sweetning.  This I say to the praise of the industery of the saints.  I do not know how I can exhibite satisfactory to you, the worth and the real benifit of the sweet we can raise here.  I will say for myself if I could get two thousand pounds yearly for my own use consumsion, more or less as the case may be of the sugar made from from the cane, such as I ate I would buy it every time, and give the same price as I now do for the best crushed or loaf sugar we get from the east.  You ask "is it more palatable"?  No, but you use it for a month, and you will take the home made in preference all the time.  At first it is not so papatable, but you use it two or three months, and then be permitted to take your choice and you will chose the home made.  There is a satisfaction in this to me, that perhapes may not be the same to another person; I should be satisfied I was not useing an artical that had been adulterated with any diliterious substances.  I should beleive it to be perfectly healthy, but I am not satisfied with any of our imported tea, Coffee, sugar, and tobacco.  And if I do not lose what I wish to retain in my mind I will relate to you, that if it was nothing else in the world only the influence of the tobacco on the system of man now, and what it was fifteen or twenty years ago, I would quit chawing tobacco if it was for nothing else.  I do not beleive there is a pound of tobacco put up in Philadelphia New York Cincinata or anywhere in the states, but what there is more or less diliterious matter put into it.  You may find a little smoking tobacco perhapes that is clear, but I scarcely think that escapes.  But we will let that pass.  The artical of sugar we may make here as easy as can be made in any part of the earth, and as good as can be found in any climate or upon any island of the sea.  There is no better climate to produce the sacchrin matter than this climate which we possess; and it is as good for wine.  We can make as good wine here as in any part of the earth. We can raise our own tobacco.  <Of> For this one artical this City takes no less from this ommunity than fifty thousand dollars anualy.  When William H. Hooper was in buisness here for Halladay and Warrner he took no less than twenty eight thousand dollars anually in that one store.  Let us save this amount.  And then we expend fifty thousand dollars for sugar let us also save this large expenditure.  Then obtain a few spinning jennies, and we have the mechanics here that know how to make the cotten factory from the stump, (that is a Yankee word) They know how to take the timber, the Iron, the steel, and put them into a cotton factory to make the material we ware.  Let us save the money we yearly expend abroad let us save it, and instead of taking a course to make ourselves poor, let us persue that course that will make us rich, which we never can do without employing our time and talant in this dirrection.  To the individual that says "I wish to be rich in faith", I will say, we must be rich in good works, and esstablish the kingdom of God upon the earth.  I urge upon this people to build up the Kingdom of God upon the earth; It irritates me continually when I find scores and hundreds of Elders of Isreal, instead of their labor, their talant, their time, and their property being devoted to the building up of the kingdom of God on the earth, I find that time talant and property devoted to the building up of the kingdoms of this world and I am righteously angery at it.  I will say here what I have stated a great many times, what I have heard the prophet Joseph say many a time, and which is a face.  "I would rather labor, and contend against -- I would rather have the influence of all the wicked there is upon the earth to contend against than the influence of unhalowed Elders, and it has been so from the beggining. it is so to day.  I would rather have the whole world to contend against.  as I have and as you have -- I would rather have the influence, contention and wickedness, and all rhe power that <will> hell can muster. than the influence of <the> unhalowed Elders -- you that run to camp Floyd, and take a course to distroy the people, and take away their substance to give to their enemies for a thing of naught.  That is what irritated me, what commenced my tirade of abuse upon a few of the Elders.  I told them there and I tell them here, if I could possess the influence, that is my just due among the people, instead of giveing you three or four yards of Calico for a bushel of wheat I would give you from forty to seventy; I would have made them pay for what they got, if I could have it my way, and have my instruction, and discretion carried out.  But who would hearken to my counsel.  I leave this thing, it is no matter about it.  This was some of my talk south to the brethren.  I beleive I will persue the matter a little further.  Now suppose that every bushel of wheat this army had got had been by my santion they would have paid these farmers seven dollars per bushel for that wheat in Cash, and then if you would have let me dictate the laying out of that money, I would have said dont touch the merchants who have lied this army here; they have made fools of the Government, hold on I am misstaken, they only called upon fools they did not make them.  Now let the merchants lay here and rot with their goods, and take your seven thousand dollars for a thousand bushels of wheat, and send your teams to the river, and buy your callicos and cotten cloth at a whole sale market at a price which you can get for ready money; in this case what would a bushel of wheat buy there?  You can get for eleven cents, and the best cloth for thirteen cents, there is no merchant that pays that, you can buy it for ready money for from seven to eleven cents per yard. <per yard>.  Let these merchants rest.  They lied to the government to get that army here to cut our throats unless we renounce our religion.  You know this, still, you say they are honerable men.  I have nothing to say of them as individuals.  You say they are honorable, and very delicate and accomplishd gentlemen, but they would take a thousand dollars for a Yard of Calico if they could make you beleive it is worth it.  I know them.  We are here in our weakness and blindness; this I realize.  And when we talk about this people You recollect that it is our duty to give them their just due.  When we talk of the real goodness and virtue of the people, there is no other people on the earth to compare with them.  But see how far we are behind that we might obtain -- see how far short we come of that the Lord has in his hand to reach out to us, saying My brethren will you prepare yourslves to receive these blessings.  I will go back again.  I got down to Ceder City, or Bever where they wished me to stay and talk to them, but I hurt myself with talking, and I felt as tho' I had seen the country, and gave the people all the instruction necessary to give then.  I said to bro Wells, I think I will go home now.  We left Bever between five and Six in the evening, and came out five miles.  The Bever City is two hundred and twenty miles from here, according to our former measurement.  On Wednesday morning our Waggon weels kept going like that.  We came two hundered miles in four days.  Yesterday we came fifty nine miles.  Throughout the City we supposed it was raining upon the City, but it was not, but the rain fell a little south of the City.  All through the journey we had the pleasure of roling in the dust, and when we stoped, I will defy any man to see his neighbor, and he would not know himself, he could see the figure of his neighbor   his stature made up in dust.  We traveled near eight hundered miles, and instead of five weeks obscense as we expected we were just twenty five days gone.  This is a little history of the journey which I knew you would like to hear.  We did not any of us die,and I will say there was but one person in the camp but what enjoyed first rate health, and that was br Murphy; he has been afflicted in his eyes and head.  He went with us as far as Parrawan and had to stop.  He come home with us last evening feeling very ill, and I understand he is quite unwell this morning.  The rest of the camp enjoyed themselves first rate.  We were pretty tired of traveling, it is laborious work.  We have been up and off very early.  The camp has generally been up sometime before sun rise.  I took the priviledge of going to bed while it was yet day light, and getting up by break of day, and traveled, and preached in the day.  When the brethren and Sisters would plead for us to stay with them, we invariably told them that short visites make long freinds.  Are you glad to see us?  Yes, very well I am not going to stay long enough for you to say I shall be glad when you are gone.  We had plenty of Elders with us who preached, br. Wells, Elder Taylor, Elder Woodruff, Watt Carrington.  We had

plenty of help to perform all the labor, and we had the best kind of a Camp.  Now for the moral.  I will bigin with the horses.  The morality of our animals beat creation.  When we started out we had one nag that was inclined to be a little gentileish, but we got rid of him and left him to drive the cattle.  Not one of them offered to go astray, and none of them have been ugly to catch and not one even wanted to apostatize.  Each animal performed a faithful service, and I do not think there has been forty feet of whip lash used on all the journey.  I do not know of and inch beeing used.  The animals were healthy hale and kind.  The brethren that gaurded thought they had never seen such a set of animals, they beleived there was a great improvement in the brute creation in the kingdom.  And as for the Company I did not hear anybody speak a short work for each other, or and impatient word to a horse or a mule arround the waggons; I do not know of one person that was at all irritated except myself.  We had br Amy with us and you that know him, know how he talks, it comes clear down from below his breast, he was just as full of fun as he could stick, but when he would talk you would think he was grumbling, but he was making fun all the time.  His teem consisted of a horse and a mule like two big cats, day before yesterday he bragged he was going to drive past us and get home first.  I think he was left on the bench this side of Provo last I heard of him.  He may be in the meeting now.  I did not hear a man say a cross word but myself in the camp:  I did scold at the brethren south.  None were out of there places, there was no captian of the Gaurd apointed, there was no organisation whatever, and yet I did not know of a thing that was out of place; not a horse or a person was injured, or a waggon.  There is plenty of room in the world, and every <swing> his full swing, and liberty.  I will wind up by asking as few questions, one or two at any rate.  How long shall we fellowship Elders in this Church after operating from year to year against the building up of the kingdom of God upon the earth; I ask the saints this question.  We have got hundereds of them right in our midst, whose every days study, and every days doing, and every operation, and every motion they make, operated diametrically against the building up of the kingdom of God upon the earth.  They say, "have we not a right to do thus and ?  we beleive in the laws of the land, we do not want to controle any man thus and so, or tie them up and make slaves of them; there is cunning enough and knowledge enough in their course not to committ an immoral act or anything you can disfellowship them for, but you cannot find a days labor they perform to build up the kingdom of God in thirty three they spend in building up the interests of the gentiles.  I received a commandment, I call it the word of the Lord through Joseph Smith the prophet, this was said to me and a number of Elders in July 1833.  He said, "I say to you and every Elder in this Church, the word of the Lord is to you, never to do another days work to build up a gentile City, or to build up gentileism.  I will explain here, so that all men may understand it.  Gentile is sononomous to wholy ungodly; it is a title or name that was given to the people that was opposed to the Lord's esstablishing his kingdom on the earth.  In the days of Enoch we will say, they called them gentiles, or oposers to Gods kingdom on the earth.  Whether a man is in the church or out of it is no difference If a man is not opposed to the kingdom of God, though they never received the Gospel, yet he is not strictly a gentile.  A gentile is an opposer of the kingdom of God, and they bear that epathet correctly.  There are men in this kingdom lots of them that are realy heart and soul gentiles, they are opposers to the kingdom of God, and yet their moral life is such that you cannot find fault with them, and they can go on and build up the devil, and the kingdoms of this world and not do a thing for the building up the kingdom of God.  "But dont we pay our tithing?" I would not give you a groat for your tithing.  Suppose the Lord wanted anything would he ask you?  No you poor devils it is for your own good you pay tithing.  The question is, how long shall we hold such

men in fellowship.   I am for building up the kingdom of God on the earth.  My feelings are, the kingdom of God or nothing.  We must be saints, or better be sinners and accknowledge it.  Let every day, every hour, and every minite, and every year in our lives be devoted to strengthen the Zion of our God upon the earth, what in faith?  If it is done at all it must be by works first. Does works come before faith?  No.  This wants explanation.  You have had faith, and obeyed the principles of the Gospel, now have works, and esstablish this kingdom upon the earth before your faith can increase to perfection.  If this people do not go to work and esstablish a kingdom on the earth; what kind of a kingdom?  A monarchy?  I do not care what you call it; the people have got to be of one heart and of

one mind; they have got to have the mind of Christ or they never can do this. They may have all the <mind> strength and influence there is in heaven on earth, and in hell, and they may have every impulse and feeling, and faith, and influence that can be reckoned upon, but if they do not have the mind, and spirit and influence of Christ they cannot accomplish the disigns of heaven.  Now get the mind of Christ, and if we all get this we shall be agreed, in What?  I our choice of officers, in our ordenances in our locations, in the building up of this City or that in errecting this or that temple, in going to preach the Gospel, in gathering the saints, and in every act, in gathering the treasures of the world, and <and the> power and <the> wisdom <of the world> -- to prepare to receive the knowledge and wisdom that the Lord is taking from the     for the Lord has bestowed great wisdom upon the nations of the earth in former days, it is departing from them, and it has got to return into the eternity of the Gods, or if we please we can receive it.  I say open your hearts, get the mind of Christ, know the will of God, and be swallowed up in it; be fervent in spirit, and prepare yourseIves to increase in faith.  Go on now to perfection and do not lay the foundation again from dead works.  Br Phelps calls this kingdom theodemocracy; call it what you please, it is to know the mind of Christ, live in it, walk in it, and obey it always, and we will be of one heart and mind, and not give our strength and substance, and treasures to the wicked world.  The Lord has the heavens full of life, of love, of pleasure of enjoyment, of riches, of goodness, of power, of light, and of glory, and the powers of eternity are ours, if we will live for God and none else.  Then let us do it.  Let us live so that we can esstablish the kingdom of God upon the earth, for all the kingdoms pertaing to this world are going to crumble to the dust Out of the men the Lord has called, through their loins is to come the Governors of the nations, the presidents in other words to rule not only families states and territories, but nations and kingdoms all that dwell upon earth are to be ruled by the children of God.  Live so you may obtain the blessings you are seeking for.  And may the Lord help us so to do amen.