REMARKS

by President Brigham Young Centervile June 30th 1861  A. M.

                                                           Reported by G. D. Watt

We have the priviledge this morning of presenting ourselves before each other to teach and to hear.  What my communications will be to the people this morning is not known to me.  I am here for the purpose of doing my duty, of accomplishing that that will be a benifit to myself and to my fellow beings.  I consider that this is my position all the time, what ever I do it matters not with me if it tends to the salvation of the Children of men spiritually and temporally, <all this> I consider I I may do tending to this point is within the pails of my religion.

Unless the latter day saints break out into open transgression, and that too in the positive -- knowingly , understandingly, I do not consider they are anywhere only in the path of their duty.  Consequently my remarks are upon the spiritual things of the kingdom, or upon the building up of the kingdom of God upon the earth in a temporal point of veiw it is all encorperated in the religion that I have embraced.  It is very true, in our former experience we have set a portion of the time apart for the Lord, and a portion for ourselves, and where we have classified ourselves more perfectly in the Christian world, we devote a certian portion to charitable institutions devoting our time first to one and then to the other.  In the work in which you and I are engaged it is all for the benifit of ourselves If we build a house, it is for ourselves, if we have faith in the name of Jesus Christ it is for ourselves, if we plant vinyards it is for ourselves if we purify our our hearts, and santify the Lord God in our hearts it is for ourselves--  for our own special benifit as far as I understand            I do not conceive that it is necessary, for us to be christians, <to be the children of Zion>, for us to be the followers of the saviour <to be the children of Zion>, for us to embrace the faith of the Gospel, to be the children of Zion,<or> for the special benifit of him whome we serve.  I look upon him as being a perfectly independant character of you and I.  And so far above the capacity that we possess that he is actually the father of our spirits, the dictater the organiser of the tabernacles we possess.  We are his and not our own.  All of our lives our time, our talant, everything that we possess, every ability that we possess, every sensitive power that we possess, we derive from him, and the same we owe to him.  He is independant of us all therefore if he was hungery he would not ask us to feed him.  If he wanted a habitation, he would not call upon us to build him one.  If he wanted gardens and walks, and pleasure grounds, and chariots and horses, he would not ask us to supply them, If he wanted families and friends, and associations he would not call upon you and I for them out of necessity.  All that we can possess is merely lent to his children for them to improve upon, and thereby benifit themselves, it is for our own special benifit.  Consequently all that pertains to man in the regular legitimate channel of the exercise of life upon this earth, justly,  and righteously ordered before the fountian of intellegence is that that is bequeathed to us for our own benifit and exaltation in his presence, not to benifit him, but for our own benifit.  We are called upon to build up Zion, to lay the foundation for the salvation of the human family in a temporal point of veiw.  Jesus has purchased our salvation he has paid the origonal debt, and now it brings us under obligation to apply in our labors that strict obedience to his requirements to prepare us to enter back into the presence of our father and God, and that is for our benifit not for his.  He is independant of us.  and it is for us.

It seems to be a constant theme, and continual study to know why it is that we are called to be saints.  Why cannot we be something else just as well.  Why is it that he requires at the hands of his servants to build up a Zion upon the earth.  Why dont he revolutionize the whole world and all the inhabitants of the earth at once.  Why did not the Lord so orgonise the earth and the inhabitants thereof that all would serve him, that this great expence and trouble.  There is ten thousand queries rises in the minds of the people Why is it that the Lord has suffered all this darkness and evil to come upon the children of men, etc.  Now I am asking questions that we cannot have time to answer, and perhapes would not be profitable <to answer> to ask so many questions that I cannot have time to answer.  Does it not occur to you many times, what the devil is the use of all this?"  Now come <out> right out plain, What is the use of it?  what in

thunder does the Lord <mean> want of me in the mountians -- what does he want of so many people here and there, calling them from England, Calling them from the continent, fathers will leave wives, and children will leave their parents relations and freinds of every name and kind, leave their houses and homes, and gather to the mountians.  See the extreme labor the people are called to pass through, they will come up here drawing their handcarts, wading through the dust and sand for a thousand miles, sniffing dust and nothing else seemingly to get up here to the hiding place.  Now parden me for the ruff uncouth rude expressions I made, but I wont be afraid to venture it rests in your minds, what the devil does he want of us here You see them come by scores of thousands, and when they get here, men and women drawing their handcarts to obtain salvation.  They stay here a year and get a cow, a yoke of oxen, a span of horses a carriage, a little property of some kind, and away they go to the devil again.  Does not a queery rise in your minds "Why is this"? This is plain to the understanding of the wise, whose minds are open to behold the things of God, and the things of eternity.  lt is to prove you and I whether we are worthy to ascend into the presence of God our father again, and get back home.  Who understands that?  Does any of the latterdaysaints understand the first principles of their origin.  Who is there of the latterdaysaints that understands there true position before God.  It is that person who understands the organization of element, that understands the eternity of Element the exalting of Element.  That person that understands bringing forth we may say from native element, orgonising and prepareing it for a more glorious sphere.  Do you think many understands that.  You see men and women here, some was in Missouri with us passing through all the trials and afflictions, and poverty that the Saints bore in that land.  They fled with

us from Missouri to Illinoi, and there they tugged and toiled and labored to get a little corn meal, a few potatoes to eat, and they were perfectly happy  They would say their prayrs morning and eveing.  If you went to hunt them up you would find them in<to> their Closets at their devotional exercises; praying to the Lord for the prosperity of his work, and their endure year after year and tugg and toil and labor, and then see them come across the <plains> River in the mounth of February.  I saw hundreds of them who shoes on not fit to ware across the and their pantaloon broken two thirds of the way from the body to the feet.  And there they was striving and tugging and toiling to get the saints over the river and off to the vallies of the mountians, and when they get here they up and apostatise after living in the Church perhapes ten, twenty, twenty five years.  Is this not a mystery to the whole human family, And not the ways of God so different to the ways of man that they are hard to be understood, certainly they are, and yet there is not a person of common sense in this congregation, or on the face of the earth, but what if they was in possession of that common sense, and let it have its free exercise, they would see that the ways of the are perfectly natural and easy to be understood It is the tradition of the fathers that has thrown us off the track; the sin that has entered into the world; the blindness in part that has happened to Isreal.  I recken it has happened to the whole of them.  Blindness has happened to the whole of the human family.  You find a man that does not beleive in the Lord at all -- in a supreme being that dwells in an orgonized tabernacle, but the belive in a supreme principle perhapes Now then you ask him a few questions.  You may take the finest philosopher in the world, how come you upon the earth Mr philosopher what would his answer be?  I do not know.  Will you tell me your origin?  I cannot do it says he.  Mr philosopher did you produce yourself?  No.  That is conterary to every principle of nature.  There is no philosophical principle upon the face of the earth that would admit for one moment that we could produce ourselves.  we was brought here from some superior power, or happened to drop from some other plannet; what other plannet, we dont know.  If you came so how came you here, did you come in balloons, or fly down in a rainbow?  I dont know.  Then where is the common sense of the people that that is naturally in them?  it is wiped out, drowned out, dried up, by the drouth and in these various ways it is taken from the minds of the people, and they are left a blank.  No, you cannot make them a blank, for they will think, and that is not all, they will talk.  Sisters you know that is true, you will talk, and, the brethren will talk and act, and the sisters will act.  They cannot make a blank of it.  We are a strange set of beings.  You find it so br John Ireken so we are a strange mysterious set of beings to ourselves.  You and I are here.  What in the world did you come here for.  See the gray head man here digging toiling many of them, and some will cross the plains from seventy to eighty years of age, and have walked over the plains that are over eighty and done pretty much their own services asking no odds of any person.  They are here from every part of the earth, from the four quarters of the earth, and have fathers and mothers, homes and friends and aquaintances and birth places and gather with the saints, and when they come here they cannot tell what they are here for.  You ask what they are here for and they will tell you it is because beleived Mormonism.  What is Mormonism?  They say it is the Gospel.  And what is the gospel, why it is Mormonism, and what is Mormonism it is the Gospel, and that is all they know about it.

I do not know how it is with some of you, but probably you feel as I do about it, I can talk about it think about it, A man or woman possessed with rational feelings, endowed with sensability judgement, discretion, the power of decision can do this intelligably to people of that class.  What do this class of people see.  They see the weakness of children in the masses of the people, the weakness of babes you see exhibeted even by the gray headed.  they cannot talk it, they do not understand such things.  One thing I do understand right or wrong, it is my faith and beleif, and I think the whole experience of mankind, and every revelator that ever lived substantiates the fact, that we have the power of choice, the power of free thought of acting, and power of doing, of beleiving and embracing the Gospel, or we have the power of rejecting it, and that is all that is left us:  All that mankind possesses, and that they trifle with above anything else.  There is not an old hand sled or broken down carriage that can be found among the farmers, and the patched quilt being about a house, and the old broken rail and weel, or bedstead, and every old ragged old thing there is about the house that is trifled with as this glorious power of choice is trifled with that is given to man.  Mankind make fools of themselves they run after shadows.  Parden me you think I am talking about mens apostatizing It just ocurrs to my mind, that we are drawing towards the north countery where there is a bubble forming and it will burst by and by.  But I do not want to hint about that.  If you think so I asure you I would rather talk about an old carcas, that is dried up, after desecrating with its foul stink the neighborhood arround.  I am talking about latterday Saints.  I have been aquainted with them almost from the biggining.  I understand the coming forth of the book of mormon, the first time that Joseph had a vision, I do not suppose it was two weeks before I heard of it.  I have been aquainted with the book of mormon ever since it was printed, and am well aquainted with the history of this people ever since they have been a people.  And to see the folly manifested with this people the wisest and best of the inhabitants of the earth it is so beyond all digree.  We are passing through trials it is true.  And as my son Joseph observed to me while coming along, "it seems as though the Lord is going to try the people in every way, and says he, Men that I have known since I can remember will up and apostatize at a very little thing not worthy the notice of a child.  But see the people running, after shadows?  Yes.  What are we here for?  To build up Zion.  What are we building up anything else for?  What are we called to this Territory for.  Can any of you tell us?  A great many say, I can say, now the Lord wanted to gather his people from the trouble that is coming on the inhabitants of the earth, that is coming on our country.  Could you see it twenty Years ago, or ten years ago, No, we could not see and understand it until we came here, Were was the vision of your mind, the principle that comes from heaven to man, There is no intellegence, no knowledge, there is no wisdom, there is no light, there is no power, but what eninates from God to man.  Where has been your minds?  where has been the minds of the people that they could not see.  We have been blinded the people would say with the God of this world, if the people were to answer the question.  And where is the latterday Saints that do not think more of a little money or a farm, then their religion.  Every man that has crossed these plains, have been driven from Missouri, Illino Ohio. those that have had to leave the easteren states, the westeren Northeren and Southeren States, those very men that have left the old countery, and have wandered to this place, to these desert stirile, barron plains; what did you come here for?  Why we beleive Mormonism, and we was obliged to clear out and come here.  What for your religion.  Yes And when the people get here it seems as though a little property was more to them than the heavens and all that God has provided for the faithful.  What has been your trials, what has been the proof of the faith of the people, called latterdaysaints in this Territory?  Their conduct, has it not?  Yes, Have we come here to build up Zion?  Yes.  Then who has come here to build up the kingdoms of this world?  Almost every man in this territory.  I shall have to come down to perticulars a little bit before you get exactly hold of what I am at.  What would you do with money for instance if you had it.  Would you not go and buy everything your families want.  You would have a fine farm, fine horses, fine carriages, and magnificent chariots and everything to please you gathered arround you Would not that be the case?  Yes and you would love love both the mony and the property and fix your hearts upon it, you would worship it, dote on it.  Suppose you had now your grain horded up -- all binned up nice. and there was to come a famine in this territory -- we could not raise any grain another year, where is there one man that has got a thousand bushels, or another that has got five hundred bushels, another one hundred, another five thousand, and there is plenty grain enough to sustain the people, and there is eighty out of hundered of the people has not a mouthful, the eighty has got to buy of the twenty Where are the men that will say brother come here to my binn, I have opened it.  I have been offered two <bushels> dollars per bushel for my wheat, and I would not take it.  Where is such a man in this Territory?  Can you find such a man.  Were is there such a man in this territory Can you find such a one.  There is pretty good men here, we will say the best there is in the world any how.  And you take these very men, and you would not find one to five hundred but what would shut the gate in his binn, he would tie it down, and nail it up, and say to the brethren you <yo> cannot have any unless you pay me the money five dollars per bushel.  There is few in this Territory but what would do this.  What would it prove to us, that that class of people love mony, love the things of this world more than the interests of the cause of our God.  It proves we are not living the religion we have embraced not loving his God and his people and his cause upon the earth.  This would be the proof.  You can also find men that would hoist the gate at such a time, and open his binn and say to the Saints come and pertake with me of the good things the Lord has blessed me with, It is not mine, it is the Lords.  He has lent it to me, to see what I would do with it.  I want to build up Zion. I do not want to build up myself The brethren flock arround and say bro. John, Joseph, or William, can I get a little wheat from you to last me until harvest.  Yes.  What shall I do for you, come and work for me, put up fences, and improve our farmes, gather arround and improve, and take the substance the Lord has blessed me with, and thus divide it to your neighbors, feed your families, and let us improve the Zion of our God, preparatory to going to another place, and see if we can beautify the earth.  If you can find such a man, you will find a man that loves God, and his cause.  But the other that wants mony for his wheat, he does not want to make improvements, he wants the mony, he has not the first idea of his duty of his calling, of the power of his preisthood.  He bears the preisthood, but he is a superficial charracter in the kingdom of God, but not one that builds it up.  Suppose we refer to our own experience for three or four years back.  What has this people done?  They have been counseled to put there grain into binns, and keep it until it is wanted-- to lay it up against the day of trouble to my certian knowledge the Elders of Isreal have been counseled, year after year, to build up Zion, and never spend another day to build up a gentile City, or

gentileism upon the earth.  What has the inhabitants of this Territory been doing for three years past?  They have been building up Gentileism.  I see a house here that is completed, here in Centervile the people have done nobly.  I realy wish they had had their minds high enough to build it two or three feet higher, the singing would have sounded much better, and the words of the speaker would have left him more free and more readily.  I see a house over here in in Bountiful, that has been in progress six years.  Here is the latterday Saints have been trying to build up a little house to worship the Lord in for their own benifit, for six years past.  If the the Lord wanted a house to worship in, he would not call upon Centerville, or upon the people of bountiful to build it.  But he has permitted you and I to gather out from the wicked, and permitted us to build our own houses to sleep and lodge in in the winter time, and to build houses and school houses to teach our children in, and to build houses to teach each other the way of life and Salvation.  John Stoker is here, and I will say something about him.  If he had been the man he ought to have been he could have built that house they have been six years in building twice over, and so could any man in the kingdom that works for the Lord and nobody else.  Instead of the Lord wanting any help from us, he is ready to help every person that will help themselves.  Bro John Stoker You will parden me, but I am a little ashamed of the City of Bountiful.  I shall find a          name for that City after a while, and it will not be called bountiful.  You had better be finishing up the building.  This house is rather small for this Ward.  What do you want me to come to meeting for?  To hear me gabble away to you there is not much sense to it.  What is the matter?  There is a crust over this people.  It wants bro Heber and I, and the brethren to knock it off.  It is over you like an old baked pie crust without any shortening in it.  Aint it so br Kimball. (Br. Kimball, "Yes and they dont beleive it") We ought to have four days meeting, and about the last day we would get at your hearts.  We cannot but touch your hats and bonnets to day.  If there was any wheat to be drawn from here to camp Floyd how you would pitch in to get mony, if a little store of goods were to be put here how you would pitch in to get fifty Cents or a dollar a bushel for your wheat.  Where is your Zion?  You do not know anything about it.  There is probably some in this place that have come thousands of miles.  There is some here that have come from South Africa a distance of forteen thousand miles to come and build up Zion.  And yet if fifty Cents should be roling in the streets all eyes are upon it, and Zion is lost sight of in the eyes of the people.  That is the reason why I cannot preach to anything but the bonnets and hats today.  I would get at you let me stay here a spell and find the road to your hearts.  Is it not marvelous?  These intellegent beings before me here today heaven born and heaven bound.  Where is our father?  He is in the heavens.  Where is our God in the heavens, he is our father, we are the offspring of that eternal intellegence, brought upon the earth, to build up the Zion of God, and waste away wickedness, and esstablish the righteousness of the heavens upon the earth, and make this a place where Jesus can come and live, and rule king of nations as he does king of saints.  What would he do here now.  There is few of the Latterdaysaints that could bear his presense for one moment unless he came as he did first -- as a servant.  Let him come as the creator as the heir of the earth in his glory who of the saints would abide his <presence> coming.  You and I are here after traveling thousands and thusands of miles to prepare ourselves and the earth, to prepare our hearts our families, our houses -- our habitations -- and our Cities and the country round about that Jesus may come and bring as many angels with him as he pleases and we are ready to receive them.  What would the people do, if he were to come?  Would they be running after Gentileism?  No, They could not abide his coming.  What have the people been doing here after their being mobbed and driven, and scourged and whiped, and not permitted to live with the Christians, driven into the wilderness where it was supposed the savages would distroy them last remnant of the latterdaysaints, or that they would starve to death, and yet they live, and the power of Satan, the kingdoms of the world, the kingdoms of the devil, the gentiles, parden me for saying that, you know what it means, it means the rebellious portion of the children of Adam, that are opposed to Christ and his kingdom.  That is what it means.  After all this affliction, the very first opportunity that presents itself when they came here in the first place in 1847 and in 48, in 49, and 50, you wanted a cable to hold the people, and keep them from after the God of this world.  Many of them did go, and you could not prevail upon them to stay here.  What has it benifited themselves or the kingdom of God on the earth?  Nothing at all.  They have wasted their substance and their lives, have forfieted their right and tittle to the kingdom of God.  Just as quick as those that have followed us after killing our prophet and our patriarch, after slaying our fathers and our mothers, and our families and friends, and we burying them by the way by thousands, and we driven into the wilderness.  then they follow up --the hell hounds follow up with sword in hand to slay the last man that beleives in Joseph Smith.  And as quick as they arrive here, it is, br. Devil, we have the Wheat for you, we will foster you, and cloth you, and succer you, and sustain you. It is a curse upon this people.  This is true and they will find it so. What should we have done.  The people say would you not sell your wheat?  No.  Not until you are told to Bro Brigham, you would not pretend to say you have any right to dictate us in temporal affairs.  I have no more right <than> to do this than I have to preach the gospel to you and administer the ordenances of the Gospel.  <But> we have just as much if <or> you understand your religion and position.  If the saints understand their calling, they are to build up the Zion of God upon the earth, a temporal kingdom, a natural kingdom, a moral kingdom, a litteral kingdom, a kingdom that is to bear down all opposition before it, and rule all other influence there is upon the earth, and finally reign triumphant.  Is that the kingdom?  Yes.  It is the kingdom Daniel saw, as quick as there is an opportunity to lock hands with the enemy, with those that would slay us, that would sacrifice the last of blood that yeilds obedience to the commandments of the Lord.  These professed latterdaysaints call them their freinds, and deal with them, and kiss their hands and lick their feer, and follow them to their dens of iniquity for what?  For a Picyune, for a dime, for fifty Cents. Bro. Brigham, do you pretend to tell us you are going to dictate us in our temporal affairs." There aint a man in this kingdom that has the priviledge of dealing that holds the preisthood or any share of it, that has one moment of time given to him, to bestow upon himself or upon the devil.  He is bound by his covenant to devote all to god, to the building up of Zion.  He has covenanted that every bushel of wheat he raises, every dollar of mony he gets, or that is         thrown in his way, or that he holds and dictates it is bound by his covenant and oath to be devoted to the building  up of the Zion of our God on the earth. It is not to feed, foster the devil nor build up the kingdoms of this world.  That which the Lord has given to me, I have <and he has the> power to give it to the building up the kingdoms of this world, or to the building up of the kingdom of God.  Many of you would.  Would you let our enemies starve?  No.  But I would let them bring every grain they used or stay where they came from, or pay me well for mine.  Would you sell it to them?  Yes.  I would make them my servants instead of being theirs.  And the whole buisness, and transaction, I am not going to count in every man nor one half of them.  When I talk about such things, you want comparrisons, You go into a town, where there is a hundred men living, and let a stranger ride in; and there is one grosery there, and there is half a dozen men drinking carousing, and cursing and swareing, and running through the street, and brawling by day and night The stranger is anoyed and broke of his rest at night.  These few rowdies do this, and the stranger concludes that he never was in such a place,  and <these> six rowdies with ninty four good men is enough to        distroy the character of the whole hundred in the estimation of the <whoe hundered> of a stranger.

So there is just enough in this society to <distroy> bring a curse upon the whole society if we hold such men in fellowship that will foster and favor the kingdoms of this world, and put forth their hands and means to build them up instead of building up the kingdom of God.  If we hold fellowship with there is a connection like the limb of a tree to the trunk, and from the trunk to the roots.  Now be careful or they will draw the sap out of you -- the life out of you, and  instil their rottenness in you.  Do not fellowship such limbs of the tree.      Such men as will put forth their hands and means and try to unite the kingdoms of this world with the kingdom that God has esstablished upon the earth. Christ and Bail are not freinds they cannot be made one.  What are we going to do?  The warfare is going to continue.  What will the end bring forth?  It will be to distroy death, and him that hath the power of it.  Then Jesus will reign, and then his true diciples will be first and not last, and those that have tried to distroy the kingdom of God upon the earth, by fostering, building up, norishing and sustaing their enemies, they will be no more, there will be no place found for such characters.  They will be wasted away, and this will distroy death and him that hath the power of it, and the saints will rise triumphant with him.  While hypocrites, <liars> sorcerers, whoremongers, murderers, idolaters, and those who love and make lies will be out of the way.  I have asked, how long are we going to hold them in fellowship, persons that will mingle with the wicked and the ungodly, who will breath the breath of him that blasphemes the name of Jehovah in a constant stream of oaths, from the heart, from the lips of the ungodly, and we breathing their breath, sucking in their spirit, drinking down the very nature they issue forth which is deadly poison.  Err long those who drink the breath of such men will be like others that have gone, <But is> It is no matter how long they have been Mormons or have been in the Church, there has got to be a division and that has got to be known.  And as I have asked how long are we going to hold them in fellowship, those that are ungodly, those that will role sin as a sweet morsel under their tongues, and come up to the sanctuary and say their prayrs.

How long are we going to live in this kind of a way?  The Lord has seen fit to seperate us from the wicked, has called us into the mountians.  Here was a desert, this land we walked over, rode over looked at, with other vallies.  The brethren searched and traveled through valley after valley to find a Centeral place to locate, <in> not a person could be found, except Miles Goodyear at the Weber.  The brethren had a few logg huts.  There was a fort at Larrimi not more than two thirds of the way from Nauvoo to this place.  We broke the rode, built the bridges, and made our way through the wilderness to find a resting place.  And then the Saints followed up family after family, from Nation after Nation bringing their sons and daughters with them in the wilderness.  And then the devils came here, and the saints greet them saying, how do you do, and they come here to kill the saints.  You took them your wheat, your butter, your eggs and chickens, and said let us come and live with you.  Yes, you may if you will drink whisky, and play cards, and curse and and sware as we do," And scores joined them.  What will become of them where are they?  Some of them have sunk back into their easy chairs in the midst of the community that have tried to live their religion.  "O brethren I feel very well, I am very thankful, I rejoice exceedingly, I have been very much blessed.  I dont know that I have ever been blessed so in all my life as I have been for a few years past." What have you been doing?  You have been trading at Camp Floyd, Been buying this man's butter and chickens to take over yonder to feed the men that came here to cut the throat of every man and woman that would be freinds of Joseph Smith.  How long are we going to hold them in fellowship?  We will cut the thread and turn them over to the buffetting of Satan.  Do not feel bad when an Elder wanders away and <fee;s nad? apostatizes.  I wish a great many more would that will not do it.  They could not please me better if all the theives and liars would apostatize, and a great many other characters that could be mentioned.  lf they would just Apostatize and go to Callifornia or to hell some other road I would not care what road, If they would leave I would feel glad.  I think those that mourn over such charracters do not understand Mormonism, nor themselves, they ought to understand it better than to mourn of such people.  When you understand yourselves you will learn God, and when you learn God you will learn yourselves.  For no man can do this without learning himself.  If he is ignorant of the one he is of both; if he understands one he understands the other.  Let us learn ourselves, and the relationship we hold to our father and God.  Let us learn the errand we are here for, What we have left our homes to come here for.  What in the world has caused this people to come here.  You may go North a hundred miles, and South three hundred miles, and you will see City after City, dotted all over the  country, and the people breaking forth in the west, and in the east, settling every nook and corner.  What are you here for?  What has brought all this people into the wilderness.  It is our religion.  Do you understand it?  Well we will perhapes after a while if we have faith.  And I hop and trust we may.  How many of us?  Just as many as have a mind to.  Are any under an obligation to apostatize? No.  Are any obliged to deny his religion? No.  Is there a person on the face of the earth that hears the Gospel but what can receive and live it?  Not one.  "O" say they, "Our traditions are such, and our relationship is such that it is hard for us to break break through.  That is true but can you do it?  Yes.  Can you forsake your fathers house?  Yes.  Can women forsake their husbands?  Yes and do by the hundred.  Can husbands forsake their wives? Yes.  and their brethren and Sisters, and they do it by the thousand.  There are many here that have not a relative in the world.  Then suppose the enemy of your souls comes along and profers to you the scepter of unrighteousness, are you obliged to take it in your hand? No.  Are you obliged to yeild to the temptation?  No.  If weaknesses are presented to you are you obliged to yeild?  No.  We have power to take a man, and by main force open his mouth and pour down a glass of liquor,and he has power to demonsterate and there is no condemnation to the man.  But you ask your brother and freind to take a glass of poison and death, Yes thank you if you please, and he receives it willingly, and receives death and condemnation.  He consents to be poisoned, deluded and lead astray.  Do you indulge.  Yes, drink then until you are drunken, and wallow in the street like the brute, forsake, your God and your religion if you please,  I am going home        to mind my own buisness.  I have power to do that; just as much power as the man had hat broke off from drinking and they said he could not pass a grocry.  He did pass it, and said, "There I knew I could pass it I will go back now and treat resolution." What better was he?  Let every man and woman say they will crusify every passion they have, and make their religion and the will of their God their ruling principle, but it is too commonly <seen> seen "my will shall be first."  I have used tobacco a great portion of my life, and I have quit it.            Some will say to me how in the world could you do it.  Because I was a mind to.  What did you do with your appitite.  It was never in my way when duty presented itself.  When duty presents itself my appitite and disposition lays at my feet a servant at my feet.  Can you do the same?  Yes.  Every person can, and there is no excuse for anny <man> body.  That is the only property you have from the heavens, and that the Lord has created in every son and daughter of Adam that soverign will, that they can or cannot as they please, That is yours and that is mine.  Then I will says one.  I will tell the devil, after the toil and the trouble, after taking my valice and traveling thousands of miles, and you did that because you chose to do it, you had power to do it to travel by sea and by land, and when you come up to the place of gathering, then the enemy steps up with a temptation, to poison their souls and sow the seeds of death in them, and they consent to take the very death they have wandered so far to get rid of, and have traveled, and toiled and labored so successfuly to get out of the reach of the devil.  This is a trial to the Saints.  When the people are tried they often say if it had been from an enemy I could have bourn it, but it is from my freinds.  Yes those that profess to love God steal my fruit, take my wood from my wood pile, and my horses from the plains, we can say it had been an enemy we could have bourn it.  The deacons that have sat under the pulpit groaning for a quarter of a Century when they get to be mormons if they find your ax in the canyon you will never see it again.  Yes those very deacons will do this who have groaned their gizzards out of them.  John where did you get that beef, say one of these deacons to his boy.  O father it is one I have been trading for, You want a quarter of beef this morning.  "O thank you my boy, and he knows that his son John stole that beef.  If they had stayed under the pulpit until dooms day their there hearts never would have been seen.  Says the Lord I will reveal the secrets of the hearts     of the children of men before the people.  How are you going to do it?  Bring them into sercumstances that will make them act out what is in them.  What should the saints do when they gather?  They should say as for me and my house I will serve God, and every wife and freind that enters my house must serve God or you find no place here.  Let every man and woman say within themselves, and carry it out.  If that Sister did take a hankercheif when they were visiting let her say, never let my hands be spotted with such a spot, and when I appear at the wedding supper I pray a spot of that kind may not be found on my garments.  No matter what this br. or that man does, let me and my house, and my acts be approved before God and Angels; and live my religion, and get all to do the same over whome I have any influence, my neighbors, my brethren my freinds, I will try to get all to serve the Lord with an undivided heart, and we will yet have power to build up Zion in spite of all the devils in hell and this side of it.  After these exortations I I say God bless you.  I am going to let others talk.  Amen.