

is not idle; neither is Willard idle, asleep, or dead. Joseph needed them there, also br. Whitney and all the rest of the faithful who have departed in our day; and he is now anxious to get a few more of the faithful Elders to assist him in the great labors in the prison house. He is there attending to the business of his mission; and if they did lose the keys of the priesthood in the spirit world, as they have formerly done on the earth, Joseph has restored those keys to the spirits in prison, so that we who now live on the earth in the day of salvation and redemption for the house of Israel and the house of Esau, may go forth and officiate for all who died without the gospel and the knowledge of God.

Br. Heber did not say that Joseph was resurrected, though I was satisfied that many of the hearers would draw such a conclusion. As quick as Joseph finishes his mission in the spirit world, he will be resurrected.

I do not know that any news could come to my ears so sad and discouraging, so calculated to blight my faith and hope, as to hear that Joseph is resurrected and has not made a visit to his brethren. I should know that something serious was the matter, far more than I now apprehend that there is. When his spirit again quickens his body, he will ascend to heaven, present his resurrected body to the Father and the Son, receive his commission as a resurrected being, and visit his brethren on this earth, as did Jesus, after his resurrection. Mary met the Savior, after his resurrection, and, "supposing him to be the gardener, saith, Sir, if thou have borne him hence, tell me where thou hast laid him;" but when she learned who he was and was about to greet him, he said, "touch me not, for I am not yet ascended to my Father." As quick as Joseph ascends to his Father and God, he will get a commission to this earth again, and I shall be the first woman that he will manifest himself to. I was going to say the first man, but there are so many women who profess to have seen him, that I thought I would say woman.

I should feel worse than I now do, if I knew that Joseph was resurrected and had not paid us a visit, which he most assuredly will do, when that period arrives.

When Jesus was resurrected they found the linen, but the body was not there. When Joseph is resurrected you may find the linen that enshrouded his body, but you will not find his body in the grave, no more than the disciples found the body of Jesus when they looked where it was laid.

To return more closely to the subject I have in my mind, I will ask, can we do anything to restore confidence in ourselves? Yes, we can; and those principles that will actually give us confidence in ourselves, are what we ought to have constantly before us. But those who have been intimately acquainted with this people, can see a difficulty on the other hand. A man would get exceeding great faith, if he did not outweigh and out-measure himself, for it is but a short time before some are prone to take the glory to themselves and say, "I have laid hands on the sick and they have been healed. Stand out of the way, everybody, I am the man for you to look at," and they go to the devil.

Again, many will pray for the sick and for themselves, for this blessing and that, without receiving an answer, and think, "I am so unworthy; I have not lived my religion and walked up to my privileges, though I have thought of everything that I can confess." Some people will come and confess to me things as simple as it would be for a woman to take the last egg from her hen's nest and then reflect, "what an evil I have done to rob that poor hen of her last egg," and talk about that which the Lord cares nothing about, and say within themselves, "I do not receive the blessings I desire; I have tried to humble myself and do the best I know, and yet I do not receive that faith and power I want, that I am looking for and expect." You cannot receive it, until you are capable of using it, neither should you. It would not be wisdom in the Lord to give you power any faster than you gain knowledge.

Those who humble themselves before the Lord, and wait upon him with a perfect heart and willing mind, will receive little by little, line upon line, precept upon precept, here a little and there a little, 'now and again,' as br. John Taylor says, until they receive a certain amount. Then they have to nourish and cherish what they receive, and make it their constant companion, encouraging every good thought, doctrine and principle, and doing every good work they can perform, until by and bye the Lord is in them a well of water springing up unto everlasting life.

Some of you may remember hearing Elder Taylor preach on that subject, some years ago. He illustrated it most beautifully, I never heard it so beautifully illustrated, by instancing people's saying their words, works and wisdom in seeking the kingdom of heaven and its righteousness, seeking to build up the kingdom of God on the earth, and exhorted that every other interest should sleep to wake no more; that every man and woman should have a lively interest for the kingdom of God, and let narrow, contracted, sectional, individual interests lie dormant, asleep, severed from us; and taught that our whole lives would then be occupied in loving God and doing good, until Jesus would form in us that living fountain from which we may have revelation and gain wisdom.

Can you learn by what you see? Yes, if you know how. No matter what your circumstances are, whether you are in prosperity or in adversity, you can learn from every person, transaction and circumstance around you. You can learn from yourselves and your neighbors, and can apply all your energies to the building up of the kingdom of God on the earth, if your knowledge, interests, hopes, joys, efforts and labors are concentrated therein; and you will be in that almighty big root that br. Heber was talking about in the forenoon.

Jesus is the vine, we are the branches, and his

Father is the husbandman. In reality his Father was the root of that vine, and Jesus was the vine; though he did not tell them that, for they could not understand anything about it. His Father was the root, the living fountain, and the God whom we have to serve. Let us be branches and cling to this vine, hang to the true principles and all that we do let it be to nourish, cherish, love, build, increase, and multiply the size, glory, power and excellency of this tremendous great vine. There will be but one big vine in the vineyard, according to that. Never mind, we will be the branches, and the roots will fill the whole soil and the branches the heavens.

It may be just as well to have one tree that will bear a million bushels of peaches, as to have a million trees that will only produce one bushel each. All can partake and be filled; all who will can rejoice, and all can strive to build up this one kingdom, or to nourish this great tree.

I now wish to particularize a little, and will commence by asking whether any persons here are sick, and if so, I will tell you what their disease is, when I get ready. Some men and women fairly get sick, so that they have to go to bed. What is the matter? "O I feel that I cannot stand it any longer." What is the matter, sister? "My husband knows something that he cannot tell me." Do some of you men know something that you cannot tell your wives? "O, I have received something in the endowment that I dare not tell my wife, and I do not know how to do about it." The man who cannot know millions of things that he would not tell his wife, will never be crowned in the celestial kingdom, never, never, NEVER. It cannot be; it is impossible. And that man who cannot know things without telling any other living being upon this earth—who cannot keep his secrets and those that God reveals to him—never can receive the voice of the Lord to dictate him and the people on this earth.

Does br. Heber know things that I do not? Yes, facts that have slept in his bosom from the time I first knew him. Did he ever have a thought, a wish, or desire, to tell them to me? No. Do I know anything that I should keep fast locked in my bosom? Yes, thousands of things pertaining to other people, that ought to sleep as in the silent grave. Do those things go from me to br. Heber? No. To my wife? No, for I might as well at once publish them in a paper. Not that I wish to undervalue the ability, talent and integrity of women, for I have many women to whom I would rather reveal any secret that ought to be revealed, than to nine hundred and ninety-nine out of a thousand men in this church. I know that many can keep secrets, but that is no reason why I should tell them my secrets. When I find a person that is good at keeping a secret, so am I; you can keep yours, and I mine.

Now I want to tell you that which, perhaps, many of you do not know. Should you receive a vision or revelation from the Almighty, one that the Lord gave you concerning yourselves, or this people, but which you are not to reveal on account of your not being the proper person, or because it ought not to be known by the people at present, you should shut it up and seal it as close and lock it as tight as heaven is to you, and make it as secret as the grave. The Lord has no confidence in those who reveal secrets, for he cannot safely reveal himself to such persons. It is as much as he can do to get a particle of sense into some of the best and most influential men in the church, in regard to real confidence in themselves. They cannot keep things within their own bosoms.

They are like a great many boys and men that I have seen, who would cause even a sixpence, when given to them, to become so hot that it would burn through the pocket of a new vest, or pair of pantaloons, if they could not spend it. It could not stay with them; they would feel so tied up because they were obliged to keep it, that the very fire of discontentment would cause it to burn through the pocket, and they would lose the sixpence. This is the case with a great many of the Elders of Israel, with regard to keeping secrets. They burn with the idea, "O, I know things that br. Brigham does not understand." Bless your souls, I guess you do. Don't you think that there are some things that you do not understand? "There may be some things which I do not understand." That is as much as to say, "I know more than you." I am glad of it, if you do. I wish that you knew a dozen times more. When you see a person of that character, he has no soundness within him.

If a person understands God and godliness, the principles of heaven, the principle of integrity, and the Lord reveals anything to that individual, no matter what, unless he gives permission to disclose it, it is locked up in eternal silence. And when persons have proven to their messengers that their bosoms are like the lock-ups of eternity, then the Lord says, I can reveal anything to them, because they never will disclose it until I tell them to. Take persons of any other character, and they sap the foundation of the confidence they ought to have in themselves and in their God.

If you cannot have confidence in God, try and have it in yourselves. If you lay on hands for the recovery of the sick, or for the reception of the Holy Ghost, or to bless or curse, unless you know that God hears you and will answer you, your administration is liable to fall to the ground. When you have confidence in yourselves you will have confidence in your God. You know that God is able to do what you desire of him in righteousness, but the question is, will he? No, he will not do for this people that which we want him to, until we prove to him and to the angels that we are the friends of God and will never betray him in any way, shape, or manner. If we are his friends, we will keep the secrets of the Almighty. We will lock them up, when he reveals them to us, so that no man on earth can have them, and no being from heaven, unless he brings the keys wherewith to get them legally. No person can get the things the Lord has given to me, unless by legal authority; then I have a right to reveal them, but not without. When we

can keep our own secrets, when we can keep the secrets of the Almighty strictly, honestly, truly in our own bosoms, the Lord will have confidence in us. Will he before? No. Are we going to become secret keepers in any other way than by applying our lives to the religion we profess to believe? No.

We want confidence in each other. The Bishops, Presiding Elders and men in authority seek for the obedience and confidence of the people. How are they going to get it? By abusing the people? By scolding them? Are they going to get it by flattering them with smooth, deceitful tongues? No, they will not get it in any of those ways. There is only one way to get it. This people are a good people. As I said last Sabbath, they are willing to do anything to obtain eternal life, to secure to themselves a seat in the boxes, as br. Orson Hyde termed it. "If you have a blank ticket for a theatre you may fill it up for the boxes, or the gallery, or the pit, just as you please. Your lives must fill that blank, and if you would fill it for one of the best seats in the kingdom, you must live accordingly."

Do not flatter the man of influence, or the rich man. I know that the brethren might turn round and say, "br. Brigham, do you see any of this, very lately?" The brethren have learned, years ago, that if a man was to give me a gold watch, a suit of clothes, a span of horses, a fine carriage, or a purse containing a million of dollars to buy my friendship, that does not buy it, has nothing to do with it, consequently I have not much opportunity of knowing whether the people have this spirit, or not, for they do not exhibit it to me. If they feel to give me anything, they give it because they wish to give br. Brigham something.

If a man should offer to make me a present of a thousand dollars, though I knew at the time that he would be kicked out of the church in the next minute, I would accept it and try to make good use of it. On the other hand, if a man was in beggary and owing this church a thousand dollars and lacking a suit of clothes, but with his heart right, br. Brigham would say, "Come along here, you are the man I want to see; come to my table and eat; and I will also give you clothing to put on." Let a man have the power of God with him—the Holy Ghost within him—so that when he talks you can see, feel and understand that power; so that you can see and understand that the water of life is in him, inasmuch that when he speaks, the sweet words of life flow out; then I am ready to exclaim, "Come here, my brother, you are the man for me."

When every person will cease to hang upon the brittle, rotten threads upon which the world hangs, and turn round and say, in the power of God, "I will make friends and gain my influence by that power; I will have all I do have in the name and power of God, and that which I do not thus get I will not have," then you will begin to gain the influence you want, and to have confidence in yourselves and in each other. Can the people have confidence in each other, and continue to conduct themselves as many have? No, they have got to be strictly honest.

I will take myself as an example, with all the influence I have in the midst of this people and over them, (and I really and honestly think that I have a great deal more influence here than Moses had among the children of Israel) and suppose that I lie to that man, and deceive that woman; pilfer from that neighbor, and have what the Indians call two tongues, talk this way and that way to gain power; and be very plausible, very soft and kind to those present, and say that the brother who is not before me is the devil, and when he is gone that the other is the same; while each one is with me, all is smooth and fine weather; but of the absent say, that man who was just here, I am glad I have found out his iniquity, he is full of it; and be dishonest with this and the other person, falsifying my words here and there, how long would I have confidence in the midst of this people? I would lose it at once, and ought to, because I would not be deserving of their confidence.

When a man or woman ought to be chastised, I am able to do it, and I will do it righteously. If they need a severe chastisement, I can put it on severely; if a light one, I can bear on with a light hand.

When people come to me I look at them to see them as they are, though I am not yet perfect in this. I have not yet the eyes I wish to have, nor the wisdom. Do I wish to know how they look with man, or to my brother? No, but how they appear before the God of heaven. If I can gain that knowledge, if I can know precisely how an individual appears to my Father in heaven, and be able to look at him with the same kind of eyes as do the Holy Ghost and holy angels, then I can judge the good or evil in the person, without further trouble.

That is the method by which I settle so many difficulties. I can go to the High Council, even should they have forty cases of the most difficult kind, and if I would dictate I could wind up the forty cases, while they would wind up one or two. The reason is this, I bring the individuals before me and they cannot deceive. If there is lying, wickedness, malice and deception, I will detect them and judge them from the words that flow from their own mouths. I take the parties and hear them, and I can know at once as much as a dozen witnesses could show, so far as pertains to the truth in the case. Look at people as the Lord sees them, and then deal with them accordingly; and be honest with that man, woman, or neighbor.

Brethren and sisters, you know that often, when you hear that any one has spoken against you, your feelings are irritated, disturbed by anger, and you imagine that that person is your enemy, when in reality such is not the case. Are you never liable to err? If your neighbor has spoken something derogatory to your character, go to that neighbor and say to him, "I heard that you said so and so, and with such and such reason, and I connected this and that with it," and you can soon

learn the facts in the case. It is often all right, when we talk calmly together, like brethren; and we think alike about each other, about this circumstance and that. When we hear a part of a conversation, we may easily make a wrong and false construction and thereby bring evil. How many evils do we produce by this course?

If we take isolated sentences of Scripture, and pick out words here and there and place them together, how inconsistent we can make the Bible. It would be as inconsistent as some individuals now say it is, whereas, if read by the Spirit in which it was given, it is not inconsistent.

We often make the consistent acts of our fellow beings inconsistent, by thinking that some one has done us an injury, when after all the heart of the person was honest, and no harm was designed. If a brother has spoken ten thousand words wrong, if he is full of error, full of weakness, a man of passions like unto ourselves, but is honest at heart, what then? Overlook their follies, and do not watch for iniquity in our brethren. If the real sentiments of honesty are in every man and woman, be unsuspicious of evil intent and have confidence in their fidelity, and you will have confidence in yourselves and will restore confidence in each other, so that every word will be as the law to each other.

Then, when the Lord sees that we have confidence in each other, that we are full of integrity, that we never forsake each other, nor violate our covenants, nor the keys of the kingdom, nor are untrue to our God, he will say, "There is a people I can reveal myself to and tell what I please, and they will keep my secrets and their own, and no power can get them from them." This is the way you will get confidence in your God and in yourselves. We may have confidence in God until doom's day, until we carry out in our lives all that we now know about God, and it will profit us little, unless we take a course that he may have confidence in us and reveal unto us his secrets, as the prophets have said, for his secrets are with the prophets.

There are other things that I might speak upon, for my mind is pretty full and fruitful, but I have spoken about as much as my health will permit.

I feel to wish that I could bless you as I want to, but I have not yet perfect confidence in myself. If I had, would I not lift the curtain, that you might see things as they are? I would rend it, so that you might see heavenly things; though, perhaps, that would not be prudent.

May the Lord enable us to increase in that we have, and to continually do and say according to the knowledge we gain. May God bless us: Amen.

THE DESERET NEWS.



ALBERT CARRINGTON, EDITOR.

GREAT SALT LAKE CITY, WEDNESDAY, MARCH 25.

The following is re-printed by particular request:—

A gentleman who had listened to a long, diffuse and highly ornamental prayer, was asked by one of the members if he did not think their minister was very gifted in prayer.

"Yes," he replied, "I think it is as good a prayer as was ever offered to a congregation."

BIG COTTONWOOD CANAL.—On the 17th inst., in company with Gov. Young, Lt. Genl. D. H. Wells, Surveyor General J. W. Fox, Bishop F. Kesler, and Elders George D. Grant and Joseph A. Young, we participated in a very pleasant trip for the purpose of viewing a portion of the heavy work done at and near the head of the Big Cottonwood Canal, where the Governor had been invited to lend the Superintendents the aid of his counsels and suggestions. We were much surprised by the great amount of work done at the deep cuts, heavy grades and wide ravines; and were highly pleased with the zeal and energy manifested by the laborers from the different Wards, and trust that they will not cease in any reasonable efforts, until the canal is in condition to afford water for fields and gardens, and to float boats laden with granite for the Temple and other magnificent buildings.

FORT BRIDGER—OLD MAILS.—J. L. HEYWOOD, LATE MARSHAL OF U. T., &c.—Elder Lewis Robison arrived from Fort Bridger on the 23d inst., having made the trip in four days, and informs us that the carriers of the Eastern mails of October and November passed the winter at Platte Bridge, and had received no news from the States since they left the frontiers.

Mr. Heywood, who was a passenger with those mails, spent the snow-bound period at the Devil's Gate. They made two or three efforts to come through earlier, but the snow was too deep, and was still very deep to near Green river, so late as they came through. But little snow had fallen at Bridger.

Wash-keek, the head chief of the Shoshonees, visited Fort Bridger on the 19th inst. He was very friendly, and gave a good report of the pacific disposition of the several Snake tribes, so far as he had heard from them.

Mr. Heywood and the mail carriers were 18 days in coming from the Devil's Gate to Bridger, and arrived here on the 24th inst., in good health and without accident.