

Did I go to England and preach the gospel, win souls and bring them here to deny the faith and go to hell? No. We go to win souls that we may save them and have joy with them in the day of eternity. I did not go to England for your money nor your goods, nor fine things; if I went there for that purpose I was disappointed. [Voice, "I guess you was."] I guess I was, and br. Brigham was, when I had to borrow money to pay our passage across the sea. I never went there for that, but some have, but what of that?

There are a great many people in the world that God ordained to give them their endowment, and they become vessels of wrath, fitted for destruction. Have we not labored years here, and toiled to give you your blessings and endowments and anointings, and then sealed you up, and this and that and the other? Do you see them turn away? Did we make them so? We gave them all their blessings as much as we have given you yours, and they have become vessels of wrath, they are fitted for destruction, and they will go and do the work of God and he will bring about his purposes by them, and they will be destroyed, they will be used for sages for a while and answer as a shield, a protector to the house of Israel.

Now you say I believe in the principle of election. I do, I believe everything that is right; every body is elected that will be elected and then honor their calling and priesthood and obtain the blessings and promises, and if they be faithful to the end of their days they will be saved, every one of them; that is as far as I believe in election; and there are some elected to be damned. Why? Because they have taken a course to be damned and they go to that fountain where they belong, and from whence they have drawn the evil principles that have changed them into vessels of wrath. That restores everything to its place.

Why must they go to that place, to the fountain of destruction? Because they have received those elements, and they have to go to that fountain to carry them back, or they carry you back with them, because they predominate in you; that is my way of restoration.

If I gather good, virtuous, holy, pure and undefiled principles and have always been true and faithful to my brethren and to my God, these principles predominate in me and bring me to the fountain from whence they emanated.

Now, how can you help yourselves? you cannot. If I keep the commandments of God, I cannot be turned away from the true path, and so continue to the day of my death; I shall go into the celestial kingdom of our God, while those who take the opposite course will be damned and go to hell where they belong.

If you want the spirit of the Prophets, the spirit that br. Brigham has got, which is the spirit of Joseph, and Joseph had the spirit of Peter, from whence he received the Priesthood, you must live your religion. Do you not see it is a line running drawn from the Father to the Son and from the Son to the Apostles, then to Joseph, then to br. Brigham and then to those that are connected with him in their callings?

As I told br. Franklin the other day, I hit him a crack on the stand; some have an idea I have no business to speak; if I have not, I will tell you I have a right to give you a crack over the head and then the head will talk to you. Since I hit br. Franklin over the head, then the head began to talk with him, and says he I will never hit you a crack with my right arm if you do right. I have a right to correct you because I have the spirit of br. Brigham, or else I never should have done it.

You will admit I am his right arm; is it the head that strikes? No; says he, you fellow, you give him a crack and perhaps that will bring him to his senses, then I will talk to him. And what hurt did it do? It did hundreds of men good that were as faulty in some things as he was in that; it waked them up.

I will profit by the lash you got on your back, br. Franklin, and I will be cautious to do right; I did not get it on mine. Do I think any less of him? not one particle. I love him better, because he received it and bowed under it as humble as a little child. Who do I think less of? That person who will not receive a chastisement when they are guilty, but will justify themselves in their sins; I do not receive the spirit that is in them, because it is a spirit of evil. Did I ever? No.

I can remember an instance or two where I did wrong, but did I humble myself? Yes, like a little child, and it seemed as though I never could get over it. Says I, I am sorry, br. Brigham, won't you forget it and let it pass? I could have wept my eyes out, and melted into tears my whole body. Did br. Brigham despise me for it? No, he loved me better. I do not want to give him occasion to chastise me, but if I do, what course shall I take? Shall I get up here to justify myself? No, the Lord God Almighty help me from ever doing such a thing as that. When I am guilty, I am guilty. Supposing I don't know it, if he says it, that is enough.

There is nothing that will lead to damnation and destruction quicker than self justification when you are guilty of sin. As br. Orson said last Sunday, it is the first step to apostasy. That man or woman who will justify themselves in sin and persist in that course will deny this gospel and will go overboard. Were they one with Israel? No. Were they one with God's anointed? No. Were they one with their husbands? No. Were they one with the principle to which they were connected in the gospel? No.

These are my views, they are the views of my brethren, the views of Jesus, for he says except we are one we are not his. We should be one like a large tree.

Some say they have tasted of the fruit of the tree of life. I have been talking about it; that tree is light, and light is life; the fruit is the element of the tree of life and except every man and woman on the earth become grafted into it and into Christ they will be lost.

You read about the tree of life: it says there are

twelve manner of fruit on it; some will say it means the twelve tribes of Israel. Admit this, they are grafted in and then we will admit that we are their children and that we belong to one of those tribes; if we are not grafted into the limbs of this tree according to our place we shall be lost.

I do not care which way you take it, it is just as long one way as the other, we belong to some of those families, you must admit and I suppose all belong to the house of Israel, some of the blood of Ephraim and some of Joseph, some of one and some of another. Because we belong to the House of Israel, is it going to save us? No, because we have been cut off in our fathers and we have got to be grafted in, for God said he did not acknowledge any covenants when this Church commenced, all old covenants were done away; enter into the straight gate, therefore, and don't you counsel me. Don't counsel br. Brigham; you can come to him for counsel, so can I, but I do not undertake to chastise him, nor to justify myself, but says I, br. Brigham, I pray of thee, I entreat of thee, I beseech of thee to do this or that. Br. Daniel cannot chastise me without I am out of my place any more than I can br. Brigham.

I entreat of my father to give me a piece of bread and butter, for I am hungry; that is the course for me to take, that is the course for the Twelve, the Seventies, High Priests, Bishops, Elders, etc., to take, and that is the course, ladies, for you to take with your husbands, and the course your children ought to take towards their parents.

Would not that make us one? There is no other principle that will make us one only to be amenable to where we belong, and every person who refuses to be will go to destruction, I do not care whether they are men or women, and you cannot help yourselves. Amen.

REMARKS

By Pres. Heber C. Kimball, Bowery, June 21, 1857.

REPORTED BY G. D. WATT.

My health is not very good, though I am in most excellent spirits. I have a good spirit on me, and my spirit is to do good; I have no other desire in my heart. And when I do good to my brethren and my sisters, it is the greatest happiness I have in this life to see them appreciate it; and the next thing is for me to appreciate every thing I receive from God through my brethren.

Is there anything in this life that I hold more dear to me than I do this gospel and this kingdom? If there is, I know it not. If there ever should an object get between me and that, I should most humbly desire that object might be taken from me.

I am a weak man, and I am in a fallen world, in a world of devils and evil and corrupt spirits. Will they seek to afflict me in my body? They seek to afflict br. Brigham in his body, and it is just about as much as he can do to live and dwell here. And if it was not for the Spirit of God, that inspires him, he would not want to live here; he would want to leave, and so would I.

I just know that there are more devils in this valley and in the world who are opposed to him and his two counselors than there are opposed to all the Elders of Israel, but they do not know it. And then their opposition is made manifest against those who stand next to us in authority, and so on down. But we shall live and prosper. And this people, every man, woman and child that will follow br. Brigham and his brethren, will go into the celestial world, also, as you have heard me say, every one of br. Brigham's posterity and mine. And every man, woman and accountable child that will live their religion, obey counsel, honor the priesthood and our God shall live.

A great many ask, 'why do you put those ifs into this promise?' Because all promises and blessings are conditional; they are conjunctions, and where there is a conjunction there is a condition, if I understand the English language, and I believe that I understand it about as well as any body. I can make grammar faster than you can swallow it, and my grammar is just as good as any body's, if theirs is not better than mine.

I feel to say, God bless you.

I have been pleased to hear br. Lamb to-day. He began his discourse at a period long before the possession of the garden of Eden by Adam and came down to this time, and when he got down to where he himself was acting he began to bear testimony of this work and of the servants of God living in his days, and the Holy Ghost fell upon him, and it did not until then. God bless him that he may be blessed and live long and increase, that there may many lambs spring from him; and may the same blessing rest upon all of you who wish to increase. And those that do not wish to increase, may God help them to dry up quickly, that they may pucker up and come to an end. And let them that will increase, increase and increase and multiply and fill the earth with the knowledge and power of God. Why? Because this work is true.

Joseph was a true prophet of God, and Brigham is his successor, and I am his brother, and Daniel is my brother, and we will live and prosper until the devils are all shut up in hell where they belong. They will cease troubling this earth, for they will all dry up like an old herring, as will every one that sympathizes for them or with them. Now sympathize with the devil, if you want to crimp up. Just as quick as you begin that, the juice will run out of your eyes, and when the juice is drawn out of a tree it will dry up and die.

God bless you, Amen.

CLEANING STOVES.—Stove lustre when mixed with turpentine and applied in the usual manner, is blacker, more glossy and durable than if put on with any other liquid. The turpentine prevents rust—and when put on an old rusty stove, will make it look as well as new.

REMARKS

By Elder Joseph A. Young, Bowery, Sunday Morning, June 21, 1857.

REPORTED BY J. V. LONG.

Brethren and sisters, I can assure you that in standing before so many of you I feel very small indeed, but after the sermons which we have heard this morning I think that no one should refuse to do anything which they might be called upon to perform, for if they did they would certainly bear witness directly against the Holy Ghost.

I have felt myself blest by the few remarks made by br. Kimball. What he has said he has not mixed up with foreign matter. I have the principles which he has given unto us in my mind, because he has not said anything to confuse or take them away from it.

Well, I will tell you, brethren and sisters, to say that I have always known "Mormonism" to be true would be impossible, for the very reason that I have seen the time when I did not think much about it, one way or the other, but I can say now before God and you that since I have learned to lean upon the Almighty and to seek His Spirit and power that I have known from that day to this that this gospel is the power of God unto salvation.

I was pleased also with the idea of br. Lamb, that healing the sick was not all that he wanted to see and feel; that the communication of an angel once in a life time was not all that he wanted to know, but that he wanted the power and Spirit of Almighty God to rest upon him and to abide in his heart continually as a well of living water springing up into eternal life.

This I believe is the right feeling for us to have. If anything transpires that we cannot account for, we become convinced that there are powers which we know nothing about; it does not learn us the ways of God, the principles of life and salvation, but it simply learns us that there is some thing which we know little or nothing concerning, but if we have the Holy Ghost abiding in us, it is a continual source of revelation unto us to lead us in the path of truth and righteousness.

I have been thinking some upon another remark which was made this morning by br. Lamb, when speaking of the people raised up by Jared and his brother who left the tower of Babel and came to this continent. The Lord promised Jared that so long as he and his people were faithful they should multiply and increase in every good thing, but that when they turned from the Lord, sought lies and wickedness, that then, when the cup of their iniquity was full, they should be cut off from the face of the earth.

I have been thinking of this because I have heard the Saints in conversation say, why is it that the Lord does not cut off this generation who seek to father lies rather than the truth? Why does he not send judgment and sweep them off from the face of the earth? Well, I thought, brethren and sisters, that it was because the cup of their iniquity was not full; and although they are wicked and love lies rather than the truth, yet they have not yet learned many of the principles of life and salvation, they have not seen the operations of the Almighty with his people; they are without knowledge, they are in darkness and have never beheld the light of heaven, therefore until the light has been presented to them, until the truth has been offered and they have refused it the cup of their iniquity is not full, because the Lord will not condemn his children until he has given them every opportunity for repentance.

How is it that we who are the best people upon the face of the earth are often scourged by the Almighty?—Are often called upon to bear trials, troubles and scourings that have nearly weighed us to the earth? The Lord has given us knowledge, and has endowed us with his Holy Spirit, and yet we soon go into sin and iniquity, we go into transgression and trample under our feet the commandments of the Almighty, hence we have knowledge and the Lord judges us according to that knowledge which he has given unto us; and when the nations of the earth shall have learned what we know, then the Lord will judge them as he does us; but until they have heard and rejected, the Lord will not cut them off from the earth, but he will give them every opportunity of salvation.

Sometimes a few of us get into a dreadful state of mind for having the wicked dead immediately, but I have come to the conclusion that it is better to hold on a while. It is better for us, in compliance with the light and knowledge which we have received, as you have heard this morning, to go to our friends and relatives and tell them the good things which we know, tell them that God lives and that he has set up his kingdom upon the earth.

I know that it is better for us to employ this knowledge as the Lord wants us to than to seek to cut the wicked off before the cup of their iniquity is full. If we do right, the Spirit of the Lord and the power thereof is with us and upon us, and we are individually and as a people a living testimony of the truth of this work, and a testimony too that when the nations of the earth shall have learned it they will be judged thereby, but if we are iniquitous and the Lord sends his scourges upon us we are not better than they are, hence then I say we have no right to call upon the Lord to destroy and scourge those that are less wicked than ourselves.

So far as I can see it, this is our course; let each man and each woman live the religion which they have embraced, let them be guided by it, let them be moved by it continually and let it shine in all their actions always, and

then the Lord is prepared to cut short his work in righteousness, but just so long as we trifle with and trample under our feet the light that we have received, and choose darkness in preference to that light, just so long we have no right to complain of any one else.

The Saints in these valleys of the mountains, were they any worse last year than they were ten years ago? Not if I remember aright, only they had received twice as much, three times as much, perhaps twenty times as much light and knowledge as they had ten years ago, and the Lord called upon them to live up to the increased light they had received, not ten years ago but that which they had received up to the present time.

The Lord will continue to call upon us to reform, and he will reveal unto us the way of life and salvation, and that knowledge with which he is filled, and we will be called upon to live by it. He has called upon us to make ourselves perfect, not in the sense that the world use the word perfection, but he has called upon us to make ourselves perfect as we understand the term, which is to put into practice all the knowledge that we possess; but if we trample upon that light which he has given us instead of contending for and obtaining more light, he will scourge us and bring us unto the dust.

I do not live a Saint because I am afraid of scourging, but I am a Saint because I love to be one, because I love the principles of truth, because they bring me the most joy and happiness of anything upon the face of this earth. Riches, splendor and all that is esteemed by this world would not give me a tithe of the real, pure happiness which this gospel affords me; consequently I love to be a Saint, and this is why I am one; not because I am afraid of the devil, but because I love the Lord.

I will tell you another thing; I think they are a poor quality of Saints that are so because they are afraid of Satan. I have never heard of such Saints doing much for the building up of this kingdom, and I expect from this time to hear of their doing less. But I do know by the Spirit of the Most High God that if we serve the Lord because we love him, live to be Saints because we love to be Saints, that nothing can bind us, but we can bring into subjection everything that is opposed to this work in which we are engaged.

I never saw anything that bound me, and you know that I am little, but it did not matter whether there was one or ten thousand opposed to me I felt as if I could walk through them, and I could confound them, not by the power that I naturally possess, but by the power and Spirit of God. And if I could do this I know that the thousand that are congregated together this day can do anything which is right for them to do, if they will live in the Spirit and power of God continually.

Well, brethren and sisters, I am very glad that short sermons are the order of the day. May we so live that we may be able to obtain and secure all the blessings which br. Kimball has pronounced upon us this day, is my desire, even so: Amen.

HEAR THE STORY.—OF THE CHILD which went forth into the mountain ravine. While the child wandered there he called aloud to break the loneliness, and heard a voice which called to him in the same tone. He called again, and, as he thought, the voice again mocked him. Flushed with anger, he rushed to find the boy who insulted him, but could find none.

He then called out to him in anger, and with all abusive epithets—all of which was faithfully returned to him. Choking with rage, the child ran to his mother and complained that a boy in the woods had abused and insulted him with many vile words. But the mother took her child by the hand and said: "My child, these names were but the echoes of thine own voice. Whatever thou didst call was returned to thee from the hill-side. Hadst thou called out pleasant words, pleasant words had returned to thee. Let this be thy lesson through life.

The world will be echo of thine own spirit.—Treat thy fellows with unkindness and they will answer with unkindness; with love, and thou shalt have love. Send forth sunshine from thy spirit, and thou shalt never have a clouded day; carry about a vindictive spirit, and even in the flowers shall lurk curses. Thou shalt receive ever what thou givest, and that alone." Always, said the speaker, is that child in the mountain passes—and every man and every woman is that child.

AUSTRALIAN POETRY.—The Athenæum, noticing a volume of poetry, entitled Yarra-Yarra, by a Mr. A. M. R. Kinahan, says: "Much ingenuity must be allowed to him who could immortalize Australian names as in these lines:—

"Farewell, Tarragower! and Ganawarra!
Farewell, Wagra-Barjarg! and Irrawarra!
Farewell, Burra-Burra! Pollah! Morang!
Farewell, Merringol! and the Burnewangi!
And thee, Booroon-aral and Goomaliber!
Farewell, Narab Narab! and Hinnomongy!
And Wimmora plains, by Tongeomungie!"

Compared with this Hiawatha is easy.

A very learned man has said, "The three hardest words to pronounce in the English language are, 'I was mistaken';" and when Frederick the Great wrote his letter to the Senate—"I have just lost a great battle, and it was entirely my own fault"—Goldsmith says, "This confession displayed more greatness than all his victories."

A piece of candle may be made to burn all night in a sick room, or elsewhere, where a dull light is wished, by putting finely powdered salt on the candle until it reaches the black part of the wick. In this way a mild and steady light may be kept through the night from a small piece of candle.