

might have received and accomplished in one year.

"I do not know," says one, "how to do better than I do." The Lord has given you and me the privilege of gathering up from among the wicked. "Come out of her my people," are some of the last words revealed through His servant John in the last of the revelations, given in the New Testament. And one of the last writers we have here in this book—John the Revelator—looking at the Church in the latter days, says: "Come out of her, my people"—out of Babylon, out of this confusion and wickedness, which they call "civilization." Civilization! it is corruption and wickedness of the deepest dye. It is no society for you, my people, come out of her. Gather out where you can pray, where you can have meetings and sacraments; where you can meet, associate, and mingle together; where you can beautify the earth and gather around you the necessities of life, and make everything as beautiful as Zion, and begin to establish Zion on the earth; sanctify yourselves, sanctify your houses, the lands that you live upon; your farms, the streams of water that flow through your cities, country places and farms; sanctify your hills and mountains and valleys, and the land around about, and begin to build up Zion. Now, "come out of her, my people," for this purpose, "and partake not of her sins, lest ye receive of her plagues." After all these revelations and commandments the people who profess to be Saints will mingle with the wicked, and foster those who would cut their throats, and feed and clothe, and give them everything they can gather together.

How is it if you come down to the acts of the people? Will the women knit their own stockings, and make their own clothing? Some of them may try to do so; but as a general thing, no. It is: "Husband, I want some money to go to the store to buy a bonnet; I will not be troubled with braiding the straw; I want some shoes, frocks and pants for my boys, and I will not be at the trouble of spinning this dirty wool." And the man will not be at the trouble of raising it.

That is not the way to get rich. If you wish to get rich, save what you get. A fool can earn money; but it takes a wise man to save and dispose of it to his own advantage. Then go to work, and save everything, and make your own bonnets and clothing. And let our merchants do their business for the building up of the kingdom of God. If our merchants do not take this course, the time is not far distant when they will be cut off from the Church. Let them go their own road. If they think that a little money or property will pay their way into the kingdom of God, they may try it. They will find themselves mistaken; they will miss the gate and take another road. The same will apply to our mechanics—if they will not labor for the building up of this kingdom, instead of working to get rich, they will miss the gate of the celestial kingdom, and will not get in there unless we take them in for servants. I do not care whether a man is a merchant or a beggar, whether he has much or little, he must live so that neither the things of this world, nor the cares of this life will becloud his mind, nor exclude him from the revelations of the Lord Jesus Christ; but all, whether merchants or preachers, tradesmen or farmers, and mechanics and laborers of every kind, whether they work in the ditch, or building post and rail fence, must live so that the revelations of the Lord Jesus are upon them; and if they live not according to this rule, they will miss the kingdom they are anticipating.

You may think this is pretty hard talk; but recollect the saying of one of the apostles, when speaking about getting into the kingdom of heaven, that "if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" The best man that ever lived on this earth only just made out to save himself through the grace of God. The best woman that ever lived on the earth has only just made her escape from this world to a better one, with a full assurance of enjoying the first resurrection. It requires all the atonement of Christ, the mercy of the Father, the pity of angels and the grace of the Lord Jesus Christ to be with us always, and then to do the very best we possibly can, to get rid of this sin within us, so that we may escape from this world into the celestial kingdom. This is just as much as we can do, and there

is no room for that carelessness manifested by too many among us.

I do not wonder at some of our sisters having sorrow in what is termed plural marriage; for they do not live so as to have the Spirit and power of God upon them; if they did, they would see its beauty and excellence, and not a word would be said against it from this time henceforth and for ever. But they see this with a selfish eye, and say, "I want my glory and my comfort here;" their eye is not on the resurrection and on the kingdom we are looking for when Jesus will come and reign King of nations as he does King of Saints.

With regard to the wealth of this people, I can say they would soon get immensely rich if they would take the counsel that is given them. For instance, here is one little circumstance: we have quite an outlet for our grain; our oats, barley and flour are very much wanted in the neighboring Territories. Who raise this grain? The Latter-day Saints. Suppose they were perfectly united, do you not think they could get a suitable price for it? They could. We required bro. Hunter to counsel the Bishops to take measures to bring about union in this direction, and we saved for the Territory two or three hundred thousand dollars a year for two or three years. Then business slackened; but I was satisfied; we had shown the people what could be done; they have become comparatively well off, and if they have a mind to pursue a proper policy, they have matters in their own hands. Many will not, however, do this. One says "I want to sell my oats; how much are they selling at?" "They are selling at one dollar and a quarter to-day; but there is nobody buying." "How much will you give?" "Well, I'll give you a dollar;" and so they are sold, we are so anxious for the money. There is a story, which I have told before, but it will do to tell again. Four years ago a certain sister took down a hundred pounds of flour to the square, hearing that flour was being sold there; but owing to the number of sellers reductions in price had been continually going on. Our sister, however, determined to sell at any price, said "you can have my flour for one dollar," and she actually sold her hundred pounds of flour and the sack for one dollar. One of the brethren, who had recently arrived here, went on to the square, and saw a load of wheat for sale. He inquired of the owner how much he asked for his wheat. The owner of the wheat told him, and a bargain was made for it. Before they reached the house of the purchaser, the seller suspected he had sold to a "Mormon;" and, upon inquiry, finding it was so, "ah," said he, "had I known that you belonged to the Church I should have made you pay for it." Such little things as these are like straws—they tell which way the wind blows. If the people would only take the counsel given them, instead of there being people in our midst, in want, or that could be called poor, there would not have been a family in the whole community, but would have been so far above want that it might have been safely said, hard times would come again no more. Every man and woman wishes to work for his or her own interest, but they do not know how, they do not know what is for their best interest and greatest good.

Now, we are here to build up the kingdom of God, and for nothing else; but here are our enemies determined that the kingdom of God shall not be built up. I have often thought that I ought not to blame them so much. They have had possession of this earth some six thousand years; the devil has reigned triumphant, and without a rival has held possession; the wicked rule all over the earth, and they have had possession of this little farm, called earth, so long that they think they are the rightful heirs, and inherit it from the Father. But the Lord has said that the Saints should possess it. And when Joseph translated the Book of Mormon, and revealed the gospel as it was among God's children on this continent anciently, that was the starting point. The Lord said "I am going to establish my kingdom; my open foe has had possession of this earth long enough, and I am going to show all the inhabitants of the earth, saint and sinner, good and bad, that it is time for Jesus, according to his promise, sufferings and death to commence to redeem the earth and those who will hearken to his counsel, and bring them forth to enjoy his presence."

The enemy has had possession of the earth a great while, and they really feel as though it is their right, and that they are the legal heirs.

If this gospel goes to the uttermost parts of the earth and fulfills its destiny as predicted by the Prophets, by Jesus and by the Apostles, it will eventually swallow up all the good there is on the earth; it will take every honest, truthful and virtuous man and woman and every good person and gather them into the fold of this kingdom, and this society will enlarge, spread abroad and multiply, and will increase in knowledge until the members composing it know enough to lengthen out their days and man's longevity returns, and they begin to live as men did anciently.

This people are spreading and increasing, and religiously—so far as the ordinances of the house of God are concerned—they are of one heart and one mind.

How is it politically? Do they vote the Democratic ticket or do they take the Republican side of the question? I rather think that so far as voting is concerned they are of one heart and one mind; then they are one religiously and politically. "Oh," say our enemies, "what will be the result if this people are let alone? the idea of such a thing is rather fearful." Another man says: "I wish they could be let alone for a hundred years, just to see what they would amount to." But says another, "I should not; I tell you if those people prosper as they seem to do, I am not going to hold my place in a national capacity." The priests in their pulpits, from the holy Catholic down, say, "If this religion is right, ours is wrong, and it is terrible to us to see the prosperity that prevails in their midst, and to know that they are of one heart and of one mind."

Now, then, here comes this party, and say to us, "You do not own a farm on this earth; we have had power on the earth so long, and shall still reign; and every foot of it shall be divided among us and our adherents." "It is true," say they, "that in the days of Moses the Lord did once send a messenger to preach the gospel to the children of Israel, but our master had such power in their midst that they would not receive the kingdom." In the days of Abraham, also, long before the days of Moses, the Lord revealed the principles of the kingdom, but they would not have them. And even before that the Lord delivered the principles of the kingdom to Noah, but they were not received by his posterity. Enoch and his band received sufficient of those principles to lead them on step by step till they were so far perfected that the Lord took them from this earth; and down from Enoch to Noah, Abraham and Moses and the children of Israel in the wilderness; these latter, however, would not have the gospel.

If you turn over this Bible you may read that when the children of Israel would not receive the gospel, the Lord gave to them what is called the law of carnal commandments. In that He tells them whom a man shall not marry; you can read it for yourselves—he shall not marry his wife's mother, nor her sister, nor his wife's aunt, &c. Previous to this the Lord had commanded the children of Israel, through Abraham, Isaac, and through Jacob and the twelve patriarchs never to marry out of their own families. But they would run over yonder to a strange nation and worship other gods, and bring back a wife, or two or three, into a family; and then go into another nation and worship idols, and bring their corruption into the midst of Israel, till at length they became so alienated and estranged from the principles of righteousness and the holy gospel, that when Moses delivered to them the principles of life and salvation they utterly rejected them, and this is the reason the Lord gave to them the law of carnal commandments.

We are raising up a little party by ourselves; we are actually getting a people here not of the world. We are gathering out of the world, and assembling together, and we have the right to purchase a farm, build a city or inhabit a Territory or State. But it is grievous for the other party to bear. Yet we "render unto Caesar the things that are Caesar's;" we pay our taxes and keep the laws of the land. I do not know that I blame them for exercising all their ability to prevent Jesus from coming to reign King of nations as He does King of Saints. They have so long held the reins of government with undisputed sway. They have swept over

the earth and have controlled all its inhabitants so long that I do not know that I can blame them for feeling, "We do not like these Latter-day Saints to increase. It is dangerous, very dangerous. If they are going to trade with themselves—have merchants of their own, and not going to trade with us, it is a terrible thing. If they are going to be permitted to buy land and occupy it, the nation ought to take it in hand. If they are going to cease licensing gambling houses, the nation ought to take it hand." I cannot blame them so much for feeling so—they see the danger.

They are for themselves and their master, and if they let the Saints alone it will be, as it was said in the days of Jesus, "If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." So it will be with the Latter-day Saints; if they are let alone, their doctrine will spread and prosper till it gathers up all the truth in the world; it will gather every good person in the world and will save and preserve them from the ravages of the enemy.

As I said here, once, with regard to preaching the gospel, a very simple person can tell the truth, but it takes a very smart person to tell a lie and make it appear like the truth. Go into the sectarian world with their systems called religion now before the people; it requires a very learned and talented man to make it appear anyways commendable to the hearts of the honest, so far as doctrine is concerned. When we come to the doctrines that Jesus taught, they are what can save the people, and the only ones on the face of the earth that can. In conversation not long since with a visitor who was about returning to the Eastern States, said he, "You, as a people, consider that you are perfect?" "Oh, no," said I, "not by any means. Let me define to you. The doctrine that we have embraced is perfect; but when we come to the people, we have just as many imperfections as you can ask for. We are not perfect; but the gospel that we preach is calculated to perfect the people so that they can obtain a glorious resurrection and enter into the presence of the Father and the Son."

Our doctrine embraces all the good. It descends to the capacities of the weakest of the weak; it will teach the girl how to knit, and to be a good house-keeper, and the man how to plant corn. It will teach men and women every vocation in life; how they should eat; how much to eat; how to feed, clothe, and take care of themselves and their children; how to preserve themselves in life and health. But you will ask, how? By close application, and learning from others, and obtaining all the knowledge possible from our surroundings; and by the assistance of the Spirit, as all have who have introduced art and science into the world by the aid of revelation. The gospel will teach us all that variety that we see before us in nature—the greatest variety imaginable. One sister would get up a certain fashioned bonnet, and another one another fashion; one would trim it in a certain way, and another in another way. When the brethren build their houses, the styles would be different; and in walking through the city one would see a vast variety in the gardens, in the orchards, in the walks and in the houses. The same variety would exist in the internal arrangements of the houses. We should see this variety with regard to families—here is one's taste, and another's taste, and this constant variety would give beauty to the whole. Thus a variety of talent would be brought forth and exhibited of which nothing would be known, if houses and dresses and other things were all alike. But let the people bring out their talents, and have the variety within them brought forth and made manifest so that we can behold it, like the variety in the works of nature. See the variety God has created—no two trees alike, no two leaves, no two spears of grass alike. The same variety that we see in all the works of God, that we see in the features, visages and forms, exists in the spirits of men. Now let us develop the variety within us, and show to the world that we have talent and taste, and prove to the heavens that our minds are set on beauty and true excellence, so that we can become worthy to enjoy the society of angels, and raise ourselves above the level of the wicked world and begin to increase in faith, and the power that God has given us, and so show to the world an example worthy of imitation.

May the Lord bless you. Amen.