

this debt. Independently of these things, what are trials for? To prove our integrity—to try us, whether we will stand to God and to his kingdom. The Bible says that we are to come up through great tribulation; that is, the hardest kind of trials. You know, the harder you put on the robes to the wash-board, the better they are washed.

I want to bring up a comparison. Brother Brigham is the head of the limb: and which has the hardest work to bear—he that has to lug all that is attached to that vine, or you that are branches of that vine? Which is the hardest, and which has the most to carry—the tree, or the one apple that clings to the tree? Which has the most suffering to pass through—one individual apple, or the tree itself?

Your troubles, and trials, and perplexities are nothing more than one apple, in comparison to brother Brigham's cares; and still I presume there are lots who think that they have more trouble than brother Brigham or brother Heber. But you do not appreciate your privileges and blessings: you are not thankful to the giver, or to the benefactor; and that makes you troublesome, and you feel as if you could not endure it: you feel that you are passing through more than all the rest of the Saints.

Do you suppose that I calculate to get any pay for what I pass through? No; but I am thankful, and praise the Lord every day of my life that I was true to Joseph, and to Hyrum, and the brethren that have gone. What would those give that were not faithful, if they had been as true as brother Brigham and brother Heber? They would give all they have got; yes, they would sit down and be skinned from head to foot, and have every nail pulled out of their toes and fingers. I am thankful that I was faithful; but I am sorry for them: but that

man that has murmured, and complained, and tried to make brother Joseph a dishonest and unhallowed man, has great need to mourn for himself.

If I were in the position of some, instead of letting a week pass before I made an atonement to the satisfaction of those offended, I would go right off and do it at once. Some men come upon this stand who have acted unrighteously, and forsaken and betrayed us, and thereby brought death and destruction upon thousands of men, women, and children. They will get up and say, "I have sinned against God and in his sight; and now, brethren, I want you to restore me to perfect fellowship and friendship."

Do you not see that they want to be restored, every limb and joint, to the perfect embraces of this people? Well, we have to take them at their word and receive them into fellowship. Do I feel to say, Yes, receive them? Yes, I do. But are they in full fellowship when they have been out of the Church ten or twenty years? How can such a man be restored to full fellowship without a time for making restitution to the complete satisfaction of all the parties aggrieved—until we can say, "Well done, good and faithful servant, enter into our joys and partake of our blessings?" This is my faith. If a person takes a course to injure me, although he might not injure, yet it is the same as though he did: the will is taken for the deed.

I look to my head and to my governor—the man who holds the keys of the kingdom of heaven on the earth. I have thought, a great many times, of what the Lord has said, through his servant Joseph the Prophet, that not a hair falleth from the head of a righteous man without the notice of our heavenly Father. Do you think that God does not notice