

then behold each other as we do today, and can converse together. One thousand years hence, probably many of this congregation will talk over difficulties we are now passing through.

You hear some of the brethren surmise that we are going to have trouble. You need not expect any trouble, except you take a course to bring it upon you. You need never expect to see sorrow, unless your own conduct, conversation, and acts bring it to your hearts. Do you not know that sorrow to you can exist only in your own hearts? Though men or women were in the mountains perishing—though they be in overwhelming depths of snow, freezing to death, or be on a desolate island starving to death for want of food—though they perish by the sword or in any other way, yet, if the heart is cheerful, all is light and glory within: there is no sorrow within them. You never saw a true Saint in the world that had sorrow, neither can you find one. If persons are destitute of the fountain of living water, or the principles of eternal life, then they are sorrowful. If the words of life dwell within us, and we have the hope of eternal life and glory, and let that spark within us kindle to a flame, to the consuming of the least and last remains of selfishness, we never can walk in darkness and are strangers to doubt and fear. Yet we see people among us who are still selfish, and that principle we must abandon: we must strip off selfishness, and put covetousness far from us. We must become of one heart and mind, in order to fully enjoy the blessings we anticipate.

Brother Phineas correctly observed, in his remarks, that if ten men are united in these mountains, they are not to be overcome by their enemies. Are this whole people perfectly united? I fear not. When I undertake to present before this people the true principles of the Priesthood, I almost

shudder, because so many do not yet understand them and cannot receive them. I go into my room where we have our prayer circle, and among twelve men there will perhaps be twelve different prayers offered up—one praying for one thing and another for another thing. You may reduce the number to three, and let them be clothed for secret prayer; and while one is praying aloud, each of the others will be praying for that which the one that is mouth is not praying for, unless they are better taught in regard to prayer than is the Christian world. Ask the people if they understand the principle of prayer, and many reply, "We do not know: we pray with all our might;" and at the same time it is a scene of confusion and distraction of mind.

We are in a land of liberty; and our fathers have taught us—especially those born in America, that every man and woman and every child old enough to speak, argue, read, reflect, &c., must have minds of their own, and not listen to anybody else. They are taught to shape their own opinions, and not depend upon others to direct their thoughts, words, or actions. That system of teaching reminds me of the old saying, "Every man for himself, and the Devil for them all." Such views, though entertained by the human family at large, must be checked in this people. Yet when I undertake to strip off the garb of erroneous tradition, and to teach the people true principles of faith, prayer, and obedience, there are many who cannot receive those principles in their understanding and hearts. I have told you, and will now tell you again, that you have to bring your minds right to the authority of the Gospel—to the true Gospel line. Let an Elder pray here, and then ask a brother in the congregation what has been prayed for, and he cannot tell you. Ask a sister what has been prayed