

Lord will hold them responsible for its use. If my brethren whom I employ to take care of and raise my stock, do as I wish them to do, they pay my stock Tithing. No man in this Church pays his full Tithing. I do not pay mine, but I pay as much as anybody; and I never inquire what is done with it.

When we neglect any one of these duties, the enemy says, "I have made so much ground." If the devil can induce an Elder to drink a little, he is not satisfied with this triumph, but says to him, "Your wife and children know it, don't pray tonight." The Elder says to his family, "I feel tired tonight, we won't have prayers." The enemy says, "I have gained another point." You indulge still further, and you will find other excuses. Your head is not right, your heart is not right, your conscience is not right, and you retire again without praying. By and by, you begin to doubt something the Lord has revealed to us, and it is not long before such a one is led away captive of the devil.

You Elders of Israel, do you not see the necessity of an advance? Do you not see that we have traveled just as far as we can, without adopting the revelation the Lord gave at Independence, Jackson County, namely, that "the property of the saints should be laid at the feet of the bishops, etc., and unless this was done a curse would befall them?" They refused to do it, and the consequence was, they were driven from their homes. Unless we obey these first revelations, the people will decline in their faith, and they will leave the faith of the holy Gospel. Do the Elders sense this? Yes, a great many of them do—also a great many of the sisters. Were it not for the faith and prayers of the faithful ones, this Church would have

been given into the hands of our enemies. It is the faith of the Priesthood, who cling to the commandments of the Lord, that holds the people where they are. Supposing you were in a state to say, We will do what is required of us. It would be enough for me to say, It is your duty to finish that house (the Tabernacle) without delay, and it would be done, every man doing his part cheerfully. But, instead of that being the case, we might apply to brother John for his team: says brother John, "It is very hard of you to ask for my team. I have only the one span, and I don't see that I can let you have it." Brother John keeps his team; but if he could have had faith sufficient to obey the request, the Lord would have blessed him with two teams. But because he keeps it, that is his all, and very probably, will remain his all. Again, say the Priesthood, "I want your house." "Take it." "Your garden." "Take it." Says one—"Do you feel so, brother Brigham?" Precisely so, I want to entertain no other feeling. I have nothing but what, if the Lord requires, it must go freely. He can take nothing more than is already his. I say, take it, I will trust in him for more. This is the only safe ground to walk upon. It is the only way by which we can secure eternal life. Jesus says, "Strait is the gate, and narrow is the way, which leads to life eternal," but which the New Translation made, that leads to "the lives," and few there be who find it. But wide is the gate and broad is the way that leads to destruction, and many there be who go in thereat.

The Lord would like to see us take the course that leads unto the strait gate, that we might be crowned sons and daughters of God, for such are the only ones in the heavens who multiply and increase, and who frame and