

quest, more especially when we hold a portion of it in our own hands, that ought to be benefiting others, how can we expect God, or any other philanthropist, to extend to us blessings?

What is the duty of the Saints who have come here by the aid and benefit of the Perpetual Emigrating Fund? It is their duty to pay back the debt they owe immediately. "But," says one, "we cannot pay, we have no means." Very well, we will not oppress you; but you can give your note, and you can file your obligation with the agent, or such authorities of the Fund that it concerns, that they may have some voucher to act upon, or that they can tell at least where the funds are—in whose hands they are lodged; but do not go to the east and to the west, to the north and to the south, from the city, without making it a matter of record in some shape; and when God puts the means in your hands, by your own perseverance and economy, pay it over and liquidate the debt, and these means are sent again to relieve someone else; and the same means that brought you, may perhaps bring out a thousand persons, if they are faithful and active in restoring it to the channel of its usefulness. For instance, I take half a dollar, and it is a debt I owe; I pay it, and that man owes it to another; and by the time it has passed round it has paid a hundred debts, and relieved a hundred wants; whereas, if I keep it in my pocket, I prevent it from being circulated, and doing so much good. Do I get any credit by doing so? I have the satisfaction of saying I am not out of money; while at the same time, I have the disgrace, before God and every intelligent being, which is my due.

Well, then, this money that has been appropriated to bring the Saints here, let it be refunded with all speed, let it be a matter of conscience. If you should see your neighbor suspended from a tower, and hanging by a brittle

cord, and by any little struggle he might break the cord, and be dashed in pieces, whatever you might be engaged in, you would leave it and run to his rescue, and try your utmost to save the man who is ready to plunge into this vortex, a gulf beneath his feet. Look, then, at your brethren in a similar position; and perhaps if they were struggling to gain life, they would be plunged into wretchedness forever. This is a debt, a sacred obligation which you owe, not only to the authorities of this Church and kingdom, but you owe it to your brethren whose cries and prayers are ascending up to God; and if you withhold that which belongs to them—that which they should enjoy, their prayers will recoil on your heads, not in blessings, but in curses.

We all say here, that we are blessed; we say our labor and toil have been blessed; I am sure of it. Can we work out our salvation? Can we witness to God and angels and to our brethren, that we are willing to put forth our hands and contribute to swell the sum total of this Perpetual Emigrating Fund, according to the ability God has given us? Are we willing to put forth our hand and aid in rolling forth this work, by collecting the people together from wretchedness and want? What shall we gain by doing this? We shall gain numbers that will look up to us as their friends and benefactors, and hail us as their saviors. It is said, that "Saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." Some men think the way they are going to be saviors is to get as many wives as they can, and save them; now, they may slip up on that, if that is their view, and their feelings extend no further. I will tell you what a savior is; if I see a family who are starving for want of bread; and are thirsting and fainting for water, and an individual should give them bread and water, he has saved them; that is