

before the people the truth in a manner plain and simple enough to reach their understandings; and I know that this is the case with others.

I have seen Joseph when it was impossible for him to give the people his views upon a subject that he designed to speak upon.

Such is the case with myself; such is the case with every man that I ever heard speak. It is so with brother Kimball and many others who arise to address you here. When some rise here to present a dish of mental food to the congregation, they will be two hours, perhaps, in bringing out a dozen kernels of corn; but brother Kimball produces a full dish of both corn and beans in one quarter of the time, or less; and we have a fine soup and sweetmeats mixed with it—a taste here and a taste there. If it could be comprehended by the people, they would generally find as much in one of his sermons as there is in forty or two hundred sermons delivered by those flowery speakers that sometimes address you.

Brother Kimball was afraid of tiring us. I said that I should never be afraid of being tired with eating sucketash so long as I had room for a single spoonful. I generally deal out the sucketash, and I do not care whether there are two beans to one grain of corn, or one bean to two grains of corn; for those who like the beans best can pick them out, and those who prefer the corn can select it out. I really like the sucketash that brother Kimball has just laid before you, for it contains ingredients that pertain to our salvation.

I told you last Sabbath, and I can tell you again today, what brother Heber has just told you, that the enemy of all righteousness never was more formidably arrayed against the Saints than at this very present time. There never was a greater hatred

against pure, undefiled, practical religion; and it seems as though every person was our enemy. But if your eyes were opened, as were those of Elijah's servant, you would see more that are for us than all that are against us.

When people falter in their path, and stumble, and fall, if they had eyes to see—if they would cling to the Lord, and sustain His cause here upon the earth, in preference to turning their backs upon it, they would see that there are infinitely more for His cause than there are against it.

Men and women must have eyes to see, or they cannot understand these things: they must be revealed by the Spirit of God; for that is the only way in which people can understand the things of God. This makes it our imperative duty to study and know the will of God, and then do it with all our might. It brings us under the deepest obligations, for our own safety and security, to live so that we can have the mind of Christ within us, and understand the mind of the Lord day by day. If we do this, we are a happy people. As brother Heber observed, we are the happiest people upon the face of the whole earth.

You cannot go into any other community on the earth, and find that peace and union and those principles of honor, of justice, and of right between man and man, that you find in this community. You cannot find the same amount of good works, faith, virtue, kindness, gentleness, and peace that you find here: there is hardly enough of these good qualities among the world to enable me to establish a comparison. The whole world is in a turmoil, in a terror, and every man's hand seems to be against his neighbor, nation against nation, party against party, people against people. The world is in confusion, but this people are dwelling in peace.

As I told you last Sabbath, I have