

come vessels of wrath, they are fitting for destruction, and they will go and do the work of God, and He will bring about His purposes by them, and they will be destroyed, they will be used for sagers for a while, and answer as a shield—a protector to the house of Israel.

Now you say I believe in the principle of election. I do; I believe everything that is right. Everybody is elected that will be elected, and then honor their calling and priesthood, and obtain the blessings and promises; and if they be faithful to the end of their days, they will be saved—everyone of them. That is as far as I believe in election; and there are some elected to be damned. Why? Because they have taken a course to be damned, and they go to that fountain where they belong, and from whence they have drawn the evil principles that have changed them into vessels of wrath. That restores everything to its place.

Why must they go to that place—to the fountain of destruction? Because they have received those elements; and they have to go to that fountain to carry them back, or they carry you back with them because they predominate in you. That is my way of restoration.

If I gather good, virtuous, holy, pure, and undefiled principles, and have always been true and faithful to my brethren and to my God, these principles predominate in me and bring me to the fountain from whence they emanated.

Now, how can you help yourselves? You cannot. If I keep the commandments of God, I cannot be turned away from the true path, and so continue to the day of my death. I shall go into the celestial kingdom of our God, while those who take the opposite course will be damned and go to hell, where they belong.

If you want the spirit of the Pro-

phets—the spirit that brother Brigham has got, which is the spirit of Joseph (and Joseph had the spirit of Peter, from whence he received the Priesthood), you must live your religion. Do you not see it is a line running, drawn from the Father to the Son, and from the Son to the Apostles, then to Joseph, then to brother Brigham, and then to those that are connected with him in their callings?

As I told brother Franklin the other day, I hit him a crack on the stand. Some have an idea that I have no business to speak. If I have not, I will tell you I have a right to give you a crack over the head, and then the head will talk to you. Since I hit brother Franklin over the head, then the head began to talk with him; and, says he, I will never hit you a crack with my right arm if you do right. I have a right to correct you, because I have the spirit of brother Brigham, or else I should never have done it.

You will admit I am his right arm. Is it the head that strikes? No; says he, You fellow, you give him a crack, and perhaps that will bring him to his senses; then I will talk to him. And what hurt did it do? It did hundreds of men good that were as faulty in some things as he was in that: it waked them up.

I will profit by the lash you got on your back, brother Franklin; and I will be cautious to do right. I did not get it on mine. Do I think any less of him? Not one particle. I love him better, because he received it and bowed under it as humble as a little child. Whom do I think less of? Those persons who will not receive a chastisement when they are guilty, but will justify themselves in their sins. I do not receive the spirit that is in them, because it is a spirit of evil. Did I ever? No.

I can remember an instance or two where I did wrong; but did I humble