

not hold public meetings in it. I should like to see the Temple built, in which you will see the Priesthood in its order and true organization, each Quorum in its place. If we want a larger building than this Tabernacle for public exercises, here is the ground already planned, and has been for years. We can, if we choose, build a Tabernacle that will accommodate fifteen thousand people. The Temple will be for the endowments—for the organization and instruction of the Priesthood. If you want to build a Temple on these conditions, you can have the privilege. But I never again want to see one built to go into the hands of the wicked. I have asked my Father to give me power to build a Temple on this block, but not until I can forever maintain my rights in it. I would rather see it burnt than to see it go into the hands of devils. I was thankful to see the Temple in Nauvoo on fire. Previous to crossing the Mississippi River, we had met in that Temple and handed it over to the Lord God of Israel; and when I saw the flames, I said, "Good, Father, if you want it to be burned up." I hoped to see it burned before I left, but I did not. I was glad when I heard of its being destroyed by fire, and of the walls having fallen in, and said, "Hell, you cannot now occupy it." When the Temple is built here, I want to maintain it for the use of the Priesthood: if this cannot be, I would rather not see it built, but go into the mountains and administer there in the ordinances of the holy Priesthood, which is our right and privilege. I would rather do this than to build a Temple for the wicked to trample under their feet.

There are great and glorious things yet to be revealed. We are but babes and sucklings in the knowledge of God and godliness. With all we know and understand by the Priest-

hood here in the midst of this people, we are mere infants before the angels in heaven. We want to instruct the people and prepare them to enter into the presence of the Father and the Son. We want to gather the poor, send the Gospel to the uttermost parts of the earth, and do a great many other good things; and we will do so. We will turn the world right side up, for it is now wrong side up, and we want to turn it over, prepare it, and present it to Him who owns it, in a more goodly form and attitude than it has been for many centuries.

[Here Elder John T. Caine read a list of the subscriptions to the Missionary Fund.]

We will send our Elders forth to preach, and will furnish, as we have now, wagons, mules, harness, &c., to those who are not able to provide those things for themselves. When our Missionaries reach the frontiers, they will place a fair valuation upon their animals, &c., the money will be paid to them, and they can at once proceed to their different fields of labor. I pay them the money for the property they have at the frontiers, and when they return I want them to come home as poor as they go away. If anyone wishes to get rich, let him stay here and get rich, and not enrich himself from the labors and means of the poor Saints abroad. You may think that I am severe on that course. I am, and I mean to be, until I stop it. It has been growing and growing, becoming tall—almost ungovernable and out of my reach; but my foot is set upon it, and I will walk it under and the influence of anyone who promotes such a principle. If I want to become wealthy, I will stay here and accumulate property. If brother Heber C. Kimball, Daniel H. Wells, or the Twelve Apostles want to accumulate wealth, stay here and do it, and not go into the world to become rich.