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First page of George D. Watt's shorthand notes of Brigham Young's speech on June 13, 1852. A transcript of this page begins on page 46. Papers of George D. Watt, Church History Library, Salt Lake City; © Intellectual Reserve, Inc.
The Prophets Have Spoken, but What Did They Say?

Examining the Differences between George D. Watt’s Original Shorthand Notes and the Sermons Published in the *Journal of Discourses*

Gerrit Dirkmaat and LaJean Purcell Carruth; 
*Shorthand transcriptions by LaJean Purcell Carruth*

On a summer day in August of 1867, Brigham Young delivered a powerful sermon to the residents of Tooele, Utah. He urged the assembled Saints to more faithfully live the principles of the Word of Wisdom and cease their attempts to parse out the words of the revelation, seeking a loophole. Young responded directly to such thinking, telling the congregation:

Many try to excuse themselves because tea and coffee are not mentioned, arguing that it refers to hot drinks only. What did we drink hot when that Word of Wisdom was given? Tea and coffee. It definitely refers to that which we drink with our food. I said to the Saints at our last annual Conference, the Spirit whispers to me to call upon the Latter-day Saints to observe the Word of Wisdom, to let tea, coffee, and tobacco alone, and to abstain from drinking spirituous drinks.1

The practicality and straightforward manner of the explanation is often seen as a reflection of not only Young’s position on the doctrine, but of the man himself. Direct, clear, brief. Indeed, it is easy to imagine Young speaking those sentiments to a congregation anxiously waiting upon every word.

However, while Young certainly expressed these sentiments, he apparently did not speak these words as they have come down to us in published form. The shorthand notes that reporter George D. Watt took that day in Tooele read as follows:

Some of the sisters and some of brethren will say tea and coffee is not mentioned in the Word of Wisdom but hot drinks [as] if this doesn’t refer directly perfectly absolutely definitely and truly to that that we did drink hot[.] What does it allude to[?] What did we drink hot[?] Tea and coffee[.] When we made milk porridge it was food[.] We could not wash it red hot as we drank down tea[.] It alludes to tea and coffee or whatever we drank[.] I said to the Latter-day Saints at the annual conference 6 of April the spirit whispers to me for this people to observe the Word of Wisdom[.] Let the tea and coffee and tobacco alone whether they smoke take snuff and chew let it alone[.] Those that are in the habit of drinking liquor[,] cease to drink liquor[.]

While the overall sentiment remains similar, the specification of the forms of tobacco in use, the cadence of the speaker, and rhetorical devices he used were lost as this speech was transcribed from the original shorthand notes to its published version found in the Journal of Discourses.

Speeches published in the Journal of Discourses and Deseret News are often viewed as principal primary sources by which historians and members of the LDS Church can access the teachings, ideas, and personalities of apostles and prophets during the second half of the nineteenth century. The sermons sometimes provide the only insights we have on the particular thoughts and words of Church leaders from specific time periods. LaJean Purcell Carruth, an employee of the Church History Department, has returned to the original shorthand notes taken by scribe George D. Watt during these meetings, painstakingly transcribing them to illuminate the spoken words vis-à-vis the published text. Carruth’s new transcriptions have revealed that extensive editorial alterations were often made during the process of transcription and publication as Watt and others prepared the sermons for publication in the Journal of Discourses or the Deseret News. The differences between the shorthand record and the published versions are often quite extensive. Nearly every sermon for which we have compared the shorthand and the published versions demonstrates the same level of revision shown in Young’s Tooele speech above, and in many cases the changes are far more pronounced.

2. Brigham Young, speech, Tooele, August 17, 1867, Papers of George D. Watt, Church History Library, Salt Lake City (hereafter cited as CHL), transcribed from shorthand by LaJean Purcell Carruth.
This article provides a generalized look at the scope and form of some of the changes. Through examples of some of these variations between the initial shorthand and the published word, the reader will get a sense of the potential changes inherent in all of these texts. We will complete the analysis by providing side-by-side comparisons of two prominent sermons by Brigham Young as examples so that readers can clearly see the differences between what Watt recorded in shorthand and what he eventually published in the Journal of Discourses. These sermons were selected from the dozens examined because they reflect the range of changes that are found between the shorthand and the published sources.

This article is far from an exhaustive study of changes in the Journal of Discourses. While Watt is the best known among the early scribes of sermons given by Church leaders, he certainly was not the only one taking dictation of sermons that were later published in the Journal of Discourses. Unfortunately, very little shorthand created by these other reporters is extant, and most of the shorthand that does exist has not yet been transcribed and compared to the published versions. Nor does this study examine every sermon recorded by George Watt that was later published in the Journal of Discourses. A complete study is also not possible because many of the published sermons do not have extant shorthand with which to compare. Instead, the authors of this study examined dozens of the published sermons that have been transcribed from extant shorthand in order to give researchers a glimpse into the difficulties inherent in using the published Journal of Discourses as a verbatim source. This study is therefore limited to sermons reported, transcribed, and published by George D. Watt and is further limited by the sermons the authors examined closely among those surviving records. Despite these limitations, enough of these sermons and the types of variations have been examined that preliminary conclusions can be made about the likelihood that published forms of speeches in this era are verbatim transcriptions. Historians using the Journal of Discourses as a source should do so with an understanding that the examples given below preclude reasonably assuming a verbatim account for any of the published sermons.

**Changes Made in the Publication Process**

The process by which a sermon came to be published in the Journal of Discourses involved numerous steps, only a few of which historians can make definitive statements about because of the dearth of
associated sources. George D. Watt began recording sermons in shorthand almost immediately after his arrival in Salt Lake City in September 1851. Willard Richards, editor of the Deseret News, urged Watt to record sermons of Church leaders for publication in the paper. Though Watt recorded several sermons in 1852, he received no compensation for his efforts, a situation that led to several acrimonious exchanges between Watt and Richards. In 1853, Church leaders authorized Watt to publish accounts of the sermons he had recorded as the Journal of Discourses in England as a private venture, in order to provide a living for his family.

Watt recorded the sermons in Pitman shorthand, which allowed him to record individual words and sometimes phrases quickly and thus capture the words of the speaker with significant accuracy as they were spoken. To prepare the sermon for publication, Watt had to first transcribe his shorthand record into longhand, and he edited and altered the content as he transcribed. Further editing was apparently then performed on this longhand version in preparation for publication, usually by Watt himself.

The result of this transcription and editing process is a published version of the speech that often has significant differences from the originally spoken words. In some cases, the variations are only slight, and the thoughts and expressions, and indeed many of the words, published are very close to the way that they were initially recorded. In most sermons recorded by Watt and published in the Journal of Discourses or Deseret News, however, there are significant variations. Some of these variations are in fact so different from the initial record that historians and other users should carefully re-evaluate the way they use these sources. While the topic of the sermons and some of the general points can be garnered from the published version of these speeches, the precise wording and exact examples and phrases used by the speaker cannot be relied upon with any degree of certainty.


The variations between the shorthand transcription and what was eventually published in the *Journal of Discourses* or the *Deseret News* take several forms but can be roughly categorized as omissions, summarizations, insertions, and rephrasings.

**Omissions and Summarizations.** It might be tempting to assert that Watt felt comfortable making changes to the sermon text because as he went over his notes, he remembered phrases and points that were not actually in the notes themselves. Students taking notes during a university class, for instance, often use key words and ideas to help them remember the larger point when they begin to study for the exam. Was Watt simply remembering additional portions of the speech when he examined his notes? For each of these sermons, it is not precisely known at what point Watt proceeded to create his longhand version of the sermon from his shorthand notes, information that is crucial in trying to discern whether or not at least some of the variations in the longhand could be reasonably attributed to his own recollection of the original words spoken. In the example given above, the original speech was given on August 17, 1867. The speech was not published, however, until December 25, 1867. We cannot tell when during this four-month interim Watt created the longhand transcript from his shorthand. In any case, the argument that Watt was simply trying to fill out the speech using his memory to insert things he recalled being spoken does not seem viable in light of the evidence we do have. On the contrary, in the sermons examined for this study, the majority of the changes to the original sermons take the form of excision as Watt cut out portions of the sermon. Clearly Watt was not making these changes because he remembered that those words had never been spoken when his notes reflect the contrary. Furthermore, Watt would often transcribe his shorthand in longhand correctly, then cross out the original transcription and insert text that differs from the shorthand—clearly a deliberate act showing his own editorial intervention.

While the extent of the omissions made varies from speech to speech, these deletions often can have a great impact on the way a reader understands the context of the sermon. For instance, in one 1865 sermon by

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5. Many of the scripture references in the published sermons in the *Journal of Discourses*, for instance, are simply editorial insertions, without any specific reference to them in the shorthand whatsoever.

Brigham Young that was eventually published in the eleventh volume of the *Journal of Discourses*, the shorthand indicates that prior to beginning the sermon in earnest, Brigham Young railed against the book *Joseph Smith the Prophet*, written by Lucy Mack Smith. Young publicly reviled the text and excoriated Orson Pratt for his connection with the book, which he considered to be riddled with factual and doctrinal errors. Referring to a portion of the book that had been read to the congregation, Young had exclaimed, according to the shorthand notes:

This article been read to congregation so very tedious that I expect they will forget all about it[.] This is the result of false doctrine[.] Read over pages of these books and a person will forget all they ever did know all they had desired to know with regard to the true religion that has been revealed from heaven[.] There is quite a number of people went to sleep[.] I don't wonder at it[.] It is virtual darkness the light disappears the night goes on and that is the time to sleep[.] We have said all we can say in favor of Brother Orson Pratt[,] had this transpired in the days of Joseph he would have been cut off from the church but we have held [illegible] him and still feel to hold on to him to save him forcibly and we want to be charitable as we possibly can be towards him and wherein we have said that he is a man of integrity and truth and honesty and all this[.] Skin the fig closely and you will find we have had to use a tremendous large mantle of charity.

When Watt came to transcribe his shorthand notes into longhand, he eliminated these words from the transcript entirely. Well over two hundred words that Brigham Young had opened his remarks with, words that the assembled congregation at general conference had heard, were omitted from the longhand transcription of the speech and were therefore also not a part of the sermon that was later published in the *Journal of Discourses*. Those sentiments of Young on that occasion were, for all intents and purposes, lost to history until now.

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8. Brigham Young, speech, Salt Lake City, October 9, 1865; Papers of George D. Watt, CHL, transcribed from shorthand by LaJean Purcell Carruth.

While this omission may have resulted from Watt’s attempt to determine what was and was not part of the sermon he intended to record, many other such omissions are much more difficult to explain and apparently reflect Watt’s own efforts to edit the speech either for readability or for content. In this same October 9, 1865, sermon noted above, Watt’s shorthand records Young as saying:

The first item that we have to lay before the [saints] now that is on my mind is to call upon the sisters[.] You know we are all led by the women more or less should be and my discourse upon this subject is directed to the ladies of the kingdom of God upon the earth wishing them and requiring and saying to them that this is the will of God concerning you that should to go now first in the manufacture of our own barley and make your bonnets of straw or grass such as is grown in the valleys of these mountains manufacture your bonnets from material that grows here in our midst and not sell the oats the barley the wheat.10

When he rendered this passage into longhand, Watt summarized by way of omission and hence lost some of the spoken details. He wrote:

The first item that presents itself to me is, to call upon the sisters—and you know they form an important element of the kingdom of God in the last days—to listen to the will of God concerning them—that they go to now and manufacture from straw, grass or any other fitting material that grows in these valleys, their bonnets and hats, and cease to sell the barley, the oats, the wheat, etc.11

Several differences in what was spoken and what was transcribed are clearly evident, including the depth and personality reflected in Young’s originally spoken words. Watt cut some of Young’s statements out and inserted words that Young never spoke.

Some of the sermons were so heavily edited and summarized by the time they were printed in the Deseret News or the Journal of Discourses that they only scarcely resemble the words and thoughts of the speaker, and most of the details, both religious and historical, have been omitted. For example, in one Heber C. Kimball address, Watt’s shorthand notes of the sermon total nearly six thousand words. The published version of this same sermon features just over twenty-six hundred, and many of the words that are included are summarizations and inserted phrases that

10. Young, speech, October 9, 1865.
11. Historian’s Office Reports of Speeches, 1845–1885, CHL.
Kimball apparently never uttered. Notice the extent of the omitted material in a brief comparison of this sermon below:

**Transcription of Shorthand Taken at the Time of Speaking**

When a man tells a lie that is a crime when he steals that is a crime can you get rid of it except he repent and make restitution no can President Young forgive him no the man has got to make a restitution that satisfies the demands of justice or it stands against him in time and eternity and until he takes a course to redeem it that applies to me as well as you that is a sin for a man or a woman to violate forfeit their covenant which they made when they received their endowments you promised you would not lie would not steal that you would not bear false witness what is a false witness for a man to go and tell a lie when not a word of truth in it and then have a tendency to prejudice his neighbors against his neighbors and crush him down that is a crime who is wrong the man that is wrong and the restitution has got to be made to the man that is wronged that is what we have to do and that is according to the law of God which Jesus gave to his people and that same law is renewed unto us given to Joseph by Jesus to this people and for us to live by it

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12. Heber C. Kimball, speech, Salt Lake City, October 6, 1865, Papers of George D. Watt, CHL, transcribed from shorthand by LaJean Purcell Carruth.

Few of the same words or statements contained in Kimball’s speech on this point are represented in the published version. The tone is strikingly different. The end result of the editing is that dozens of spoken thoughts and words were lost to excision, and other words that were never spoken were inserted as though they had been.

**Rephrasings.** The following excerpt from an 1859 Brigham Young sermon provides another example of great variations from the spoken to the published word, although a few similar phrases and words are retained.

**Transcription of Shorthand Taken at the Time of Speaking**[^14]

I might go on and enumerate many more instances and say they are all right many of us perhaps have been in habit of hearing lectures on the free agency of man upon the destiny of man have heard lecture after lecture and sermon upon sermon proving from holy writ that Christ has died for the world for all the sons and daughters of Adam and so far are we from believing that he will not accomplish his errand for which he came into the world that we believe that all will be saved you hear this doctrine in opposition to this you hear the doctrine declared from the pulpit publically to the world that God has foreordained a certain portion of the human family family [sic] to life everlasting the residue to damnation and that infants not a span long weterling in the flames of hell that is one item of doctrine that is not

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[^14]: Brigham Young, speech, Salt Lake City, October 9, 1859, Papers of George D. Watt, CHL, transcribed from shorthand by LaJean Purcell Carruth.

**As Published in Journal of Discourses**[^15]

I might enumerate many more instances, and say that they are all right so far as they go in truth. The doctrine of freewill and conditional salvation, the doctrine of free grace and unconditional salvation, the doctrine of foreordination and reprobation, and many more that I have not time to enumerate, can all be fully and satisfactorily proved by the Scriptures, and are true. On the other hand, many untrue doctrines are taught and believed, such as there being infants, not a span long, weterling in the flames of hell, there to remain throughout the countless ages of eternity, and the

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[^15]: Brigham Young, in Journal of Discourses, 7:283 (October 9, 1859).
true you take certain portions of the Bible you can prove all this doctrine with exception of this last one that is not in any revelation God ever gave nothing like it but to the reverse you hear others exclaim that the fall of man placed all mankind in a totally depraved condition that they are deprived of every means of light intelligence grace knowledge of the power of action or will but they are totally depraved in every particle that is within them about them the spirit within them their reflections prayers their sacraments and all their devotions are [in/n?] abominations in the sight of God some of us used to get so religious would believe all this doctrine of total depravity.

Insertions. Watt frequently expanded upon the words originally spoken, as shown in the following examples from Brigham Young’s sermon of April 17, 1853. At some point before these sermons were printed, these words were greatly expanded upon and were published with much more detail. Entire sentences and thoughts, explanations, and key details that were not originally spoken to the congregation were added, as the comparison below demonstrates.

Transcription of Shorthand Taken at the Time of Speaking

let a person contemplate the works of God be honest with themselves be acquainted

we see the

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16. Brigham Young, speech, April 17, 1853, Papers of George D. Watt, CHL, transcribed from shorthand by LaJean Purcell Carruth.

starry heavens we know but little about them our astronomers give us something of idea of them they tell us great stars

what are these worlds

who lives there who governs them people there intelligent beings there

light glory and power and the enjoyments that would satisfy the hearts of an angel or intelligent person upon the earth

contemplate these things and let reason good judgment be with you guide you and what will it tell you I tell state to you what it tells me

there the Lord Almighty himself reigns there is people there is intelligence there are worlds and

there is eternity as old Enoch said and thy curtains stretched out still

In addition to these types of changes, scriptural references were apparently added by Watt as he created his transcription. Many scriptural citations in the versions of the speeches published in the Journal of Discourses do not appear in the original shorthand notes.

https://scholarsarchive.byu.edu/byusq/vol54/iss4/6
Editorial Involvement of Speakers

Changes so extensive and stark naturally lead to historical questions about the endorsement of the revised transcripts either by the General Authority who gave the sermon or by Brigham Young exercising editorial control over the final product. Young was certainly cognizant that many sermons were being published in the *Deseret News* and in the *Journal of Discourses*. Watt recorded Young’s statement at the beginning of his sermon on October 9, 1865: “I commence now my few discourses I have to tell to the saints it matters not I suppose which sermon I preach first because they will all be written printed published to the saints and they can read the first one last one first to suit themselves.”

Young was likely also aware of, and possibly even condoned, Watt’s general practice of editing the sermons in order to present the speakers in a more polished, erudite light. Indeed, Watt’s efforts certainly portrayed to the public much more refined discourses, and Young may have expressly charged Watt to make such changes.

Others were also aware of the changes regularly made from the spoken to published word. Heber C. Kimball, seemingly somewhat annoyed at the extent of the revisions, noted the presence of Watt and John V. Long to record his sermon on April 4, 1864, but flatly told them, as Long recorded, “Do not stick in your own stuff put in words said.”

An unidentified reporter in Utah at the time of the Utah War (1857–1858) asserted his belief that Brigham Young’s spoken words were heavily edited before publication. This antagonistic writer claimed that “no sermon preached by B.Y. was laid before the public as delivered. The *Mormon* reporters[,] some of whom are competent[,] can by always correcting the prophet put good instead of bad grammar into his mouth, soften his rashness, smooth his sentences[,] in short[,] rein his discourses before they were placed in the hands of the printers.” The reporter went on to claim that the knowledge of his presence in the territory had caused Brigham Young to receive a “revelation from the Lord commanding him to hold his jaw for a season” so unvarnished speeches would not be reported to the outside world. With self-satisfaction he declared that Young could not any longer “go on in his vulgar abusive treasonable talk against our people and government as he did of late”

18. Young, speech, October 9, 1865.
19. Heber C. Kimball, speech, April 6, 1864, Papers of John V. Long, CHL, transcribed from shorthand by LaJean Purcell Carruth.
because there was finally someone in Utah to “give the world truthful report of his surroundings.”

Brigham Young’s understanding that the sermons were being edited for publication does not necessarily mean that he was involved in the editorial decision making. Still, with at least some of Watt’s earliest published sermons there is evidence of an editorial review undertaken by the Church Historian’s Office and Brigham Young directly. In the May 25, 1853, entry in the Historian’s Office journal, Thomas Bullock wrote that among his other duties that day he was “reading sermons to Gov. Young.” The following day, the review process continued and Bullock spent the day “hearing more sermons read and revised.” In a reference to a very hands-on approach to the publication of the speeches, Bullock included a note that the office was “recopying such pages as would not do to go to England,” where the *Journal of Discourses* was being published. At least at this early stage, enough editorial control was exercised over some sermons that major revisions were apparently undertaken under Brigham Young’s supervision prior to publication.

Despite this early reference, however, we do not have ongoing and later evidence of Young’s systematic examination of every sermon before they were published. Even when Young’s review was generally intended, anecdotal evidence suggests that things were sometimes published in the *Deseret News* of which Young did not approve. For instance, an August 18, 1854, entry in the Historian’s Office Journal records Brigham Young’s anger at a recent publication of the serialized “History of Joseph Smith” because there were some items he had wanted cut out and others he had wanted to insert. Ostensibly, every part of the “History” was reviewed and approved before it was published, but this entry demonstrates the contrary.

Another stark example of Brigham Young and others exercising editorial control over a spoken sermon that was being readied for publication is found in the events of late 1859 and early 1860. On December 11, 1859, Orson Pratt delivered a sermon in the tabernacle that focused on the attributes of God. Pratt went so far as to argue that he worshiped

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20. Undated, unidentified document located in the Papers of George D. Watt, transcribed from Pitman shorthand by LaJean Purcell Carruth. Crossed-out words are silently omitted. The author’s description of Governor Cumming’s first meeting with the Mormons and other events date the notes as during the Utah War.


22. Historian’s Office Journal, August 18, 1854, CHL.
the attributes God possessed, not the personage, at one point explaining to the congregation, “I never considered that we were to worship a thing that had no life intelligence for Jesus possesses flesh and bones I don’t worship them any more than I would you or Brother Brigham or Adam’s flesh and bones but I worship the attributes that dwell in [them]."23 George Watt was present for this sermon and recorded it in shorthand notes.

A month later, as it was being prepared for publication in the Deseret News, its contents were taken to Brigham Young for review. Young objected to what he considered to be false doctrine and called a special meeting which included the First Presidency, the Twelve, the Presidency of the Seventy, and others to discuss the matter on January 27, 1860. Young opened the meeting by announcing that “the object of the Meeting was to Convers upon Doctrinal Points to see if we see alike & think alike. I Pray that we may have the spirit of God to rest upon us that our minds may be upon the subject & that we may speak by the Holy spirit.” He then requested Albert Carrington to read Pratt’s December 11, 1859, sermon that had been recently prepared for publication in the paper but without telling the assembled group the identity of the author of the remarks. Certainly recognizing that the cause of the meeting was Young’s disapproval of the sermon, John Taylor spoke out against the content of the sermon, and when Young called for a vote of those that supported it, not one person raised his voice. Young then explained, “This is O[rs]on Pratts Sermon prepared for the Press. I do not want to have it published if it is not right.”24 While the meeting continued as the particular points of the sermon were debated and exchanges between Pratt and Young became quite pointed and acrimonious, the end result was that the sermon was never printed, and the full content of it was thus unknown prior to the retranscription of the shorthand notes by LaJean Carruth. In this case, Young was not only reviewing but making editorial decisions about sermons prepared for the press.

Though Pratt had doggedly refused to state he had been in error during the meeting, he came to Young’s office the next day and of the contentious exchange the night before apologetically “admitted he had been

23. Orson Pratt, December 11, 1859, Papers of George D. Watt, CHL, transcribed from shorthand by LaJean Purcell Carruth.
excited” and promised to confine his teaching “to the first principles of the Gospel” in the future.25 Two days later on January 29, he delivered another sermon in the tabernacle in an attempt to close the public rift that had opened up between himself and Brigham Young over their doctrinal disputes, which dated back to 1853 and Pratt’s publications in the Seer.26

The treatment of this sermon provides another example of the editorial influence at times manifested by Brigham Young but also suggests the relatively sporadic nature of it. While the shorthand notes of Pratt’s apology sermon are no longer extant, the sermon was slated for inclusion in the February 22 edition of the Deseret News, ostensibly because Brigham Young had approved the content. On February 21, however, Young examined the proof sheets that contained Pratt’s January 29 apology sermon and ordered the Deseret News office to take out Orson Pratt’s sermon on the first side of the newspaper and put in another sermon instead and “gave a reason for <so> doing.”27 The sermon had not only been typeset for publication in the February 22 issue of the Deseret News, but the second page containing much of the sermon had already been printed in large numbers. News items were made to fill the space of the hastily redacted sermon on the first page, but the second half of Pratt’s January 29 sermon remained on the second page, unattributed and only explained by a notice that read, “Through some inadvertency, part of a sermon that had not been intended for publication in this number got inserted on the second page and that side of the paper was struck off before the mistake was discovered.”28

25. Brigham Young, Office Journal, January 28, 1860, CHL.
26. Wilford Woodruff, who was in attendance as Pratt spoke, was struck by the surprise public confession of Orson Pratt, given his obstinace two days earlier. Woodruff recorded, “Orson Pratt was in the stand and Quite unexpected to his Brethren he arose before his Brethren and made a vary humble full Confession Before the whole assembly for his oposition to President Young and his Brethren and He said he wished all the Church was present to hear it. He quoted Joseph Smiths revelation to prove that President Brigham Young was right and that all was under obligation to follow the Leader of the Church. I never herd Orson Pratt speak better or more to the satisfaction of the People than on this occasion. He would not partake of the sacrament untill he had made a Confession. Then he partook of it.” Woodruff, Journal, 4:430 (January 29, 1860).
27. Young, Office Journal, February 21, 1860, CHL.
This was not the end of the sermon or the controversy with Pratt. After further attempts to correct Pratt’s teachings in March, Young had become convinced that the apology sermon was problematic enough that a council was convened to determine what to do with what he deemed to be Pratt’s, however well-intentioned, misguided attempt at a public confession. In particular, he felt like the sermon reflected the continuing problem with Pratt’s theology; it merely acknowledged Brigham Young’s leadership and right to declare doctrine, but did not disavow the doctrine Pratt had taught that Young deemed incorrect.

In an apostolic meeting held on April 4, 1860, Young explained to Pratt that they were assembled because his “late sermon had/like to got into the paper” and that he objected because Pratt made “no [con]-fession of his errors, but [only] a confession to me. As though a confession was to be made to me.” Young felt that if no public correction of such doctrines was made it would have long-lasting consequences.29 After another tension-filled meeting in which Wilford Woodruff described Orson Pratt as seeming “vary dark in his mind upon many points of Doctrin,” the decision was made to have the Quorum of the Twelve edit the sermon prior to its publication.30 The heavily redacted sermon was finally published on July 25, 1860, and was introduced with the following explanation: “On the 29th of January, in the Tabernacle, Elder Orson Pratt, sen., addressed the Saints; and, through an oversight, a portion of his remarks was printed in Vol. ix, No. 51, of the Deseret News, previous to being carefully revised. Since then those remarks have been examined by br. Pratt and the Council, and are now printed as agreed upon by them, as follows.”31

While that announcement suggested to the readers that each sermon went through a careful vetting process before publication, evidence suggests that such hands-on editorial control was very much the exception. Despite the starkness of these two examples of prophetic and apostolic editorial intervention prior to publication, both involved the ongoing difficulty between Brigham Young and Orson Pratt over the matter of correct doctrine. It is likely that such strict editorial control was not normally the rule, and certainly this collaborative editing of a spoken

sermon by one of the Quorum of the Twelve has no other known equivalent. In fact, the April 4 discussion with Pratt suggests that in general sermons were not so carefully vetted. Brigham Young even declared to the group, “I never look at my sermons,” apparently indicating that he did not study the published versions of his sermons either for consistency or error, and certainly not for editorial flourishes potentially added by Watt.32

Nevertheless, even if every one of the edited sermons was examined prior to publication, because the speakers generally spoke extemporaneously they would have had nothing to compare Watt’s longhand transcription of the speech to. Separated as they were by weeks and even months from a particular sermon, and having given sometimes dozens of other sermons in the interim between the time it was given and the time of publication, it would have been difficult if not impossible for any of the speakers to notice with certainty either omissions or additions in what they had originally spoken. They may have been able to change the content to what they wished they had spoken or what sounded better upon reflection, but the resulting publication would have been even further afield then from the extemporaneous discourse they had actually delivered. Most problematic, however, is that Watt’s own initial longhand transcription differs greatly at times from the shorthand notes he took, even prior to the possibility of editorial examination of a Church authority or the speaker themselves. This means that in many cases the document that was under review by the speaker or other authority already included substantial changes introduced by Watt in the transcription phase.

In any case, available evidence suggests that it was not the usual practice for the original speaker to review the longhand transcription before publication. Among the dozens and dozens of longhand transcripts, on only one are the insertions and editing marks known to be in the handwriting of the original speaker, in this unique case Orson Pratt in his well-known 1852 sermon on plural marriage.33 At least according to the currently available evidence, it seems that the substantial edits made to the longhand manuscripts prior to publication were likely not

32. Young, Office Journal, Minutes, April 4, 1860, as published in Collier, Office Journal of President Brigham Young, 423.

33. Watt’s longhand transcript is found in CR 100 317 at the CHL and is available online at https://dcms.lds.org/delivery/DeliveryManagerServlet?dps _pid=IE2343768.
personally made by the speakers themselves and most were made by Watt as he created the transcript.

A Caution Regarding Use of Published Sermons

Even if the content of the published sermons was consistently reviewed by either Brigham Young or the original speaker prior to publication and was therefore at the very least tacitly approved because there is no record of Young’s objection, those speakers’ potential after-the-fact acceptance of the heavily edited text does not absolve the historian from the necessity of treating the published versions of the sermons with very specific and special care. The published text in the *Journal of Discourses* simply cannot be relied upon to represent the actual words delivered by the speaker. The edited, published versions may represent ideas similar to what the speaker intended and may occasionally represent the speaker’s own editorial changes, but they do not represent a word-for-word echo. In fact, they often would not be recognizable when compared to the originally spoken words.

The differences between originally recorded shorthand and published versions of a particular document, however, are not unique to the *Journal of Discourses*. Indeed, in most other instances of nineteenth-century shorthand studied and transcribed by Carruth—ranging from trial testimony in the John D. Lee trials to Quaker sermons delivered in 1850 and 1851—similar editing can be seen between the shorthand and the published versions.34

Further complicating the issue of discovering the differences in any given sermon, some sermons have the longhand transcription but no shorthand notes, thus making it impossible to determine what Watt had originally recorded at the time the speech was given. For most sermons, the published version is the only version that has survived. In fact, there are no known Watt shorthand reports of sermons delivered in 1856, 1857,

or 1861. There is an extant shorthand record from only one day in 1855. Thus, for hundreds of published sermons there is no way of knowing how the well-known, published version compares to what the speakers actually said. And, for many of the published speeches, there are no extant longhand transcriptions from Watt, only his untranscribed original shorthand notes and what was published in the Deseret News or in the Journal of Discourses. In these cases, determining in any way the process by which an altered version of the speech was published is essentially impossible. Conversely, Carruth’s recent transcriptions of previously untranscribed shorthand notes has brought to light sermons that had been lost to history.35

The Value of the Shorthand Transcriptions

Perhaps the most important and revealing aspect of the shorthand transcriptions, aside from resurrecting thousands of previously lost words spoken by prophets and apostles, is the way the shorthand notes reflect the character and personality of the speakers. Watt’s editing for concision and clarity might have made for a cleaner transcript but also obscured the personalities and humanity of the speakers. Placing more elegant words and well-rounded thoughts into the published transcript may have made the sermons more acceptable to nineteenth-century ears, but many of the beautifully crafted sentences bore little resemblance to the originally spoken words. Reading the shorthand transcripts reveals a picture of these apostolic speakers that is often far removed from the more static and one-dimensional images that are often painted as the result of the published versions of the discourses. The re-creations of these men in the modern mind based upon their apparent patterns of speech, their apparent directness, and their apparent choice of words found in the Journal of Discourses are in fact hollow representations of the words and attitudes actually reflected by the speakers. Those published sermons often reflect the content but not the emotion of the speech. They reflect the purpose of the sermon, but

35. For examples of some of these “lost sermons” that have now been transcribed and made available to read by the Church History Department, go to The Church of Jesus Christ of Latter-day Saints, “Lost Sermons Introduction and Explanation: Where The Came From, What They Are,” April 23, 2013, https://history.lds.org/article/lost-sermons-editorial-method; Matthew S. McBride, “Lost Sermons,” Ensign 43 (December 2013): 54–57, available online at https://www.lds.org/ensign/2013/12/lost-sermons?lang=eng.

https://scholarsarchive.byu.edu/byusq/vol54/iss4/6
not the purposeful way the preacher grappled with the subject. Historians and members alike should be aware of these often important, often unknowable, differences between the originally spoken words and those that were published. Anyone referencing particular ways in which ideas were stated from sermons published in the *Journal of Discourses* should especially be mindful of the differences between the shorthand and the published text.

**Introduction to the Two Brigham Young Sermons Presented Here**

Differences between Watt’s shorthand, his longhand transcripts, and the published sermons in the *Journal of Discourses* are most evident when the different versions are placed in parallel columns, as they are here. There are very few sermons for which Watt’s shorthand and his longhand transcript are both extant. From these, we selected two sermons by Brigham Young to illustrate the differences between Watt’s shorthand, his longhand transcript, and the sermon as published in the *Journal of Discourses*. These sermons were delivered on June 13, 1852, and on October 6, 1853. Though Watt altered both sermons as he made his longhand transcription, the *Journal of Discourses* version of Young’s sermon of October 6, 1853, is closer to the shorthand than is the case of his sermon of June 13, 1852. The interlineations on the longhand transcript of these two sermons are in Watt’s handwriting. Watt’s transcript of the latter shows significant editing, at least some of which was done after the original transcript. A third draft version of this sermon, a copy made by Jonathan Grimshaw, introduced new editorial changes.

Watt altered the text of both sermons as he transcribed them; he later made additional editorial changes, most notably in the June 13, 1852, sermon. Changes in the flow of the text were apparently made at the time of longhand transcription, while changes made to the resulting longhand transcript itself, such as deletions (either crossed out, wiped out, or scraped from the page), words written over other words, and interlineations could have been made at the time of transcription or as later editorial alterations. The shorthand record contains almost no punctuation. Occasionally, the ink in the alteration differs from the ink in the original transcript, indicating that Watt made the change after he wrote the original transcription.

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36. Jonathan Grimshaw worked in the Church Historian’s Office until 1856.

37. Occasionally, differences in ink indicate later emendations.
The reader will note some of the types of changes reflected in these sermons. For instance, Watt in these and other sermons regularly changed questions posed by Brigham Young to the congregation into statements made by the speaker, changes that alter how Brigham Young’s sermons depict the man himself. In the June 13, 1853, sermon, an important “if” is removed from Brigham Young’s conditional statement “if I am as perfect in my sphere as is God.” The resulting sentence became declarative rather than conditional. Such changes make Young appear to be more dogmatic and assertive on this point than the original shorthand notes demonstrate. Text in both sermons is at various instances omitted or greatly expanded, and the sentence structures changed from the short, direct statements of Brigham Young to much more complicated and longer sentences. Not only are sentences restructured, but at times particularly important words are changed that can greatly alter the perceived meaning. The concluding portion of Young’s October 6, 1853, sermon, for instance, includes changes in tense, the restructuring of statements from active to passive voice, and other emendations. In particular, the reader will note that Watt changes the originally spoken “heart” to “mind,” a change that could carry with it several new implications to a reader.

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LaJean Purcell Carruth is a historian/writer at the LDS Church History Library, Salt Lake City, with over forty years’ experience transcribing documents written in Pitman shorthand, Taylor shorthand, the Deseret alphabet, and Pernin shorthand.
Speech by Brigham Young, June 13, 1852, in four parallel columns

George D. Watt’s Shorthand38

[Sketched profile of Ira Ames]

Watt’s Longhand Transcript48

1

Tabernacle
Sunday morning

June 13th 1852 On the stand President Young Heber C. Kimball. Of the Twelve George A. Smith. General Rich. Wilford Woodruff. General Wells. President Daniel Spencer. [Inserted above line: Z. Snow]. The meeting was crowded to excess almost. President Young

There is yet time
to be improved this
morning

I arise to say a few
words [to the] congregation feeling
thankful for this as well as all other
privileges I enjoy from day to day

we have had the privilege
of hearing declared to us
the truth of this work and

the testimony of one [of the] servants [of the] Lord that has had an experience now of 20 years39
there are [---?] many others [---?] who have
a lengthy experience
not a mere six months trial but

an experience that tells
them
upon natural principles
that there is a God in this work
there is a Supernatural Power attending
the rise and the progress of the gospel of

A Discourse or Testimony
By Pres’Young
delivered in the Tabernacle in G S. L City

June 13th 1852. after <Elder> Ira Ames had addressed the congregation.
Reported by G D Watt

There is not much <a little more> time that <which> remains to be improved this morning. <In which>
I arise however to say <will offer A> A few words to the Congregation,; feeling thank-
ful for this as well as <and> for all other privileges that I enjoy from day to day.

We have have had the privilege <pleasure, this morning,> of hearing declared to us this morning, the truth of this the work <of the last days declared>; and <with> the testemony of one of the servants of the Lord that <who> has had an experience <of 20 years> in this Church of 20 years.49

There are many others who <also> have a lengthy experience, and some <have> not had more than 6 month’s trial; but <in that short time> they have <obtained> an experience that <which> has informed <given> them <sufficient information> upon natural principles <to satisfy them> that there is A God in this work,—that A supreme power has attended the rise and progress of the Gospel of salvation, or what
Grimshaw’s Longhand Transcript\textsuperscript{54}

Discourse by President Brigham Young, \textit{delivered} in the Tabernacle, G. S. L. City,

June 13\textsuperscript{th} 1852

\textit{As} there is a little more time which remains to be improved this morning, I will offer a few words \textit{remarks} to the congregation, feeling thankful for this and for all other privileges that I enjoy from day to day.

We have had the pleasure this morning of hearing the truth of the work of the last days declared, with the testimony of one of the servants of the Lord \textit{(Ira Ames.)} who has had an experience of twenty years in this church. There are many others who also have had a lengthy experience, and some who have not had more than six months trial, but who have, in that short time, obtained an experience which has given them sufficient information to satisfy them that there is a God in this work—that a supreme power has attended the gospel of salvation, or what

\textit{Journal of Discourses 1:88–94}

A Discourse Delivered by President Brigham Young, in the Tabernacle, Great Salt Lake City,

June 13th, 1852.

As there is more time which remains to be improved this morning, I will offer a few remarks to the congregation, feeling thankful for this privilege, and for all others that I enjoy from day to day.

We have had the pleasure this morning of hearing the truth of the work of the last days declared, with the testimony of one of the servants of the Lord \textit{(Ira Ames)}, who has had an experience of twenty years in this Church. There are many others who also have had a lengthy experience, and some who have not had more than six months’ trial, but who have, in that short time, obtained an experience which has given them sufficient information to satisfy them that there is a God in this work, that a Supreme Power has attended the Gospel of salvation, or what
is called Mormonism, from the beginning to today from the rise of the Church to this day.
I say to every person both saint and sinner, that there is not an individual who has ever heard the sound of this work, and the reports of that Book, (the book of Mormon.)
but what the spirit of the Lord attended <accompanied> that report to them <in power to them.> There is no person, no matter who, <as to his character> or what kind of A character, he has been,
if he <has heard the truth, and, has not been made to> does not <ac>knowlege that there is enough of proof to <substantiate> the coming forth of the Holy Priesthood, which is calculated to save the children of men in the Celestial kingdom, he must have

passed the ordeal, where the spirits could not operate upon his feelings, or in other words <have> sin<ned against the Holy Gohest. Consequently the releegeous, and the irreligeous, the good and the evil, <it makes> no matter what class of carracters you refer to, every person who has ever heard the sound of the Book of Mormon, and Joseph Smith, and of Joseph Smith, and of the Latterday work, the spirit of the Allmrighty has convicted that individual of its truth, and I know it. The kings upon their throwns, the princes of earth the lords [of the] land beggar upon the dung hill has felt the power of God witness to their hearts at times that the Book Mormon true Joseph a prophet the Lord has set about his hand again
is called Mormonism, from its rise to this day. I say to all, both saint and sinner, that there is not an individual who has heard the sound of this work, and the reports of that book (<laying his hand on> the Book of Mormon) but the Spirit of the Lord accompanied that report with power to them. There is no person, no matter as to his character, if he has heard the truth, has not been made to acknowledge that there is enough of proof to substantiate the coming forth of the Holy Priesthood, which is calculated to save the children of men in the Celestial Kingdom, he must have passed the ordeal where the Spirit could not operate upon his feelings, or in other words have sinned against the Holy Ghost: consequently the religious and the irreligious, the good and the evil—no matter what class of character you refer to—every person who has ever heard the sound of the Book of Mormon, of Joseph Smith, and of the Latter day work, the Spirit of the Almighty has convicted that individual of its truth, and I know it. The Kings upon their thrones, the princes of the earth, the lords of the land, with the beggars upon the dung hill, have all felt the power of God at times, witnessing to their hearts that the Book of Mormon is true, Joseph Smith a prophet, and that the Lord has set to his hand the second time in its simplicity and purity, the weight of testimony which it bears along with it, carries conviction to his mind that it may be true, although, through the influence of the world, of evil associations in life, or the instigations of the enemy of all righteousness, those convictions and impressions may be swept away, which, if exercised at the time, in sincerity, with full purpose of heart to know the truth, would have substantiated the matter to his entire satisfaction. A weight of testimony always accompanies the promulgation of the Gospel of Salvation.
to redeem Israel let the world fight no matter.
Brother Ames says that Mormonism will progress if doesn’t God will be dethroned when [he/the?] [the day/he do?] [things?] will be done

when they have power to blow out the sun that it shines no more when they have power to bring in conclusion the elements of whole planetary system and mash up the whole season

they may then stop Mormonism perhaps

not before they will have to make a foot stool of throne of Almighty before check Mormonism one particle they may persecute the people publish and report lies in order to bring persecution upon head of those believe doctrine

but it stands as firm unconcerned as the pillars of heavens the doctrine of Mormonism never was opposed driven out [what by?] they may persecute the prophet and those believe in him they may drive the saints kill them men women and children

but it will stand while the elements melt with fervent heat heavens wrapped up [as] a scroll and while the earth is dissolved

Dirkmaat and Carruth: The Prophets Have Spoken, but What Did They Say?

Published by BYU ScholarsArchive, 2015
Grimshaw’s Longhand Transcript

to redeem
Israel. [page] 267

Bro. Ames has said that “Mormonism
will progress”. If it does not, God will
be dethroned; for when he undertakes to
do anything it will be done in spite of <not-
withstanding> every opposing influence.
When the wicked have power to blow out
the sun, that it shines no more—when
they have power to bring to a conclusion
the operations of the elements,
suspend the whole system of nature, and
make a footstool of the throne of the
Almighty;—they may then think to check
mormonism in its course, and thwart the
unalterable purposes of heaven.

They may persecute the people who believe
its doctrines, report and publish
lies to bring tribulation
upon the their heads:

earth and hell may unite in one grand
league against it and exert their malicious
power to the utmost; but it
will stand as firm and immovable in
the midst of it all as the pillars of
eternity.

They may persecute the prophet and those
who believe and uphold him—
they may drive the saints and kill them;

but they do not affect the truths
of Mormonism one iota;
for they will stand, when the elements melt
with fervent heat, on the
heavens are wrapt up like a scroll,
and the solid earth is dissolved.

Journal of Discourses 1:88–94

Brother Ames has said that “‘Mormonism’
will progress.” If it does not, God will
be dethroned, for when He undertakes to
do anything, it will be done, notwithstanding
every opposing influence.
When the wicked have power to blow out
the sun, that it shines no more; when
they have power to bring to a conclusion
the operations of the elements,
suspend the whole system of nature, and
make a footstool of the throne of the
Almighty, they may then think to check
“Mormonism” in its course, and thwart the
unalterable purposes of heaven.

Men may persecute the people who believe
its doctrines, report and publish
lies to bring tribulation
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earth and hell may unite in one grand
league against it, and exert their malicious
powers to the utmost, but it
will stand as firm and immovable in
the midst of it all as the pillars of
eternity.

Men may persecute the Prophet, and those
who believe and uphold [end of 88] him,
they may drive the Saints and kill them,

but this does not affect the truths
of “Mormonism” one iota,
for they will stand when the elements melt
with fervent heat, the
heavens are wrapt up like a scroll,
and the solid earth is dissolved.
It stands upon the everlasting basis of omnipotence. Jehovah is their Mormonism, their priesthood, their power, all that adhere to it in day appointed will come up and enjoy it and any will have it.

While I was speaking the other day to the people I arose and observed that the race is not to the swift, nor the battle to strong neither riches to men of wisdom. As I traced around I saw Ira Ames sitting congregation in this direction; I know he had been in the Church a considerable length of time. I have known him 20 years. My eye caught many others in this congregation.

They know Mormonism true do not flare up going commit some outrageous crime to become a noted character as many.

They are so afraid not become public enough do some outrageous act to bring their names before the public; as Dutch man wish blown up in magazine I so be talked about thousand years so with many of Mormonism so afraid not be talked [by any?] commit some sin to make them noted. I can pick them out of this congregation here and there that will win at the race not very swift but they will win the race.
Grimshaw’s Longhand Transcript

Mormonism stands upon the eternal basis of omnipotence: Jehovah is the Mormonism of this people—their priesthood and their power; and all who adhere to it, will in the appointed day come up into the presence of the King Eternal, and receive a crown of life.

While speaking the other day to the people, I observed that “the race was not to the swift, nor the battle to the strong”, neither righteousness <riches> to men of wisdom.

I happened to cast my eyes upon Ira Ames who was sitting in the congregation; I knew he had been in the church a considerable length of time; I have been personally acquainted with him for twenty years. Mine eye also caught many more of the first saints at the same time.

These men know that Mormonism is true: they have moved steadily forward, and have not committed sought to become noted characters, as many have; but unseen, as it were; they have maintained their footing steadily in the right path.

Journal of Discourses 1:88–94

“Mormonism” stands upon the eternal basis of omnipotence. Jehovah is the “Mormonism” of this people, their Priesthood and their power; and all who adhere to it, will, in the appointed day, come up into the presence of the King Eternal, and receive a crown of life.

While speaking the other day to the people, I observed that “the race was not to the swift, nor the battle to the strong,” neither riches to men of wisdom.

I happened to cast my eyes upon Ira Ames, who was sitting in the congregation, I knew he had been in the Church a considerable length of time, I have been personally acquainted with him for twenty years. My eye also caught many more of the first Saints at the same time.

These men know that “Mormonism” is true, they have moved steadily forward, and have not sought to become noted characters, as many have; but, unseen as it were, they have maintained their footing steadily in the right path.

I could place my hand upon many in the congregation who will win the race, though they are not very swift

I could place my hand upon many in this congregation, who will win the race, though they are not very swift,

https://scholarsarchive.byu.edu/byusq/vol54/iss4/6
Watt's Shorthand

not very valiant [page break] to outward appearance look at them talk with them walk in streets come in at meeting attend to their own business they appear not great warriors will win the battle in the end possess the riches of eternity what is their character they have faith today they are filled with faith their voice is not heard but full of faith you find them tomorrow as they were yesterday or to day you go to them today you find them as were yesterday you go to them tomorrow they are the same you cross their path pick them up a year from now same as now and finally when you have spent your life with them you will find they are alive alive like a fine spun thread full of faith hope and charity good works as far as have the ability and their life is filled up doing good on earth hence win the race conquer in the battle and possess the riches of eternity. I would like to inquire of congregation if they have recollected the text that has been presented to the people it is the text for the season and every man gets up here and preaches and had he prepared himself every man and women that gets [and?] [hear/here?] and speaks by [from?] the Spirit of Lord will speak from the same text it is impossible to ever get out of pales of text if

Watt's Longhand Transcript

to outward appearance; <or make any great pretensions> but you will find them all the time <they are found continually> attending to their own buisness. They do not appear great warriors [page] 3 or as if they were likely to win the battle; but what is their true carracter? They have faith to day; they are filled with faith; they are not heard <their words are few,> to say much, but they are filled full of integrety. You find them tomorrow as they were yesterday or to day; You go to them <and> to day, and you will find them <as> unchanged as they were yesterday; visite them when you will <under any whatever> sercumstances>, and you find them <unalterably> the same; and finaly when you have spent your life with them, you will find that there <their> live<fe> throughout has been well spent, has been full of faith <and> hope And charity and good works <as far as they have had the ability>, as far as they have had the ability. there life has been filled in up in doing good on the earth. These are the ones who will win the race; these are the ones who will conquer <the> Battle, and obtain the peace and righteousness of eternity. I would like to inquire of <if> the con- gregation if they have recollected the text that has been presented to the people, it is the text for the season? and <Let And let> every man who preaches it, should act according to it himself. Every man and woman <If those> who rises here to speak, and speaks <do so> by the spirit of the Lord, <they> will speak according to the same text, for it is impos-sable to ever <to> depart from it <if> they
to outward appearance, or make any great pretensions: they [page] 368 are found continually attending to their own business. They do not appear to be great warriors, or as if they were likely to win the battle; but what is their true character? they have faith to-day—they are filled with faith; their words are few, but they are filled full of integrity: you <will> find them to morrow as they were yesterday or to-day;

Visit them when you will, or under whatever circumstances, and you find them unalterably the same: and finally, when you have spent your life with them, you will find that their lives throughout have been well spent, full of faith, hope, charity, and good works,
as far as they have had the ability.

These are the ones who will win the race, conquer in the battle, and obtain the peace and righteousness of eternity. I would inquire if the congregation recollect the text for the season? Let every man who preaches it, act according to it himself. If those who speak do so by the spirit of the Lord, they will speak according to the text; for it is impossible ever to depart from it if they
remain in the truth; it is impossible they will always be within the purview of being a son or daughter of Almighty the whole \[verse?] and if they live to it to their own preaching their whole lives will point directly at the one object to be sealed up to be wrapped up and to be filled and surrounded to be over whelmed with the power and knowledge of God that will make them one ready to meet the Savior do unto others 

and keep the law of Father and Son and all the laws of celestial kingdoms \[sic\] has been or ever will be revealed

it is not is it not satisfaction brethren to hear men testify that the gospel is true is not a satisfaction to hear men get up and tell their experience it is one of the best sermons ever preached to me it is the most lively conversation that can be presented to congregation to hear men women relate to each other how the Lord has wrought upon their understandings and brought them unto path of truth life salvation I will say that I had rather hear men get up here and tell their experience and testify Joseph prophet

prepare them to do unto others as they would that others should do unto them, to keep the whole law of the Father, and the son and all the laws of the Celestial kingdoms which has, or ever will be revealed, and prepare them to meet the Savior. <at his coming>

It is always particularly interesting to me hear the saints men get up and tell their experience it is, one of the best sermons that ever was preached to me, it and to hear men and women relate to each other how the Lord has wrought upon their understandings and brought them into the path of truth, life, and salvation,> is one of the most lively conversations that can be presented introduced before to A Congregation, to hear men and women relate to each other how the Lord has wrought upon their understandings, and brought them into the path of life truth, of life, and salvation. I will say that I would rather hear men get up here and tell their experience, and testify that Joseph was A prophet of the Lord, that the
remain in the truth.

If they live to it, their whole lives will aim directly to the one grand object, namely: to be encircled, wrapt up, and surrounded with the Knowledge of God; that will make them one (according to the text) prepare them to do unto others as they would that others should do unto them—to keep the whole law of the Father and the Son, and all the laws of the celestial Kingdom which have, or ever will be revealed, and to meet the Saviour at his coming. It yields solid satisfaction to hear men testify of the truth of the gospel; it is always peculiarly interesting to me to hear the saints tell their experiences;

it is to me one of the best of sermons, to hear men and women relate to each other how the Lord has wrought upon their understanding, and brought them into the path of truth, life, and salvation.

I would rather hear men tell their experience, and testify that Joseph is a prophet of the Lord, and that the
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Book of Mormon true this Bible true it is the words of Lord and of good men included with other matters contained in history book hear them testify that they know by the power of God by the Holy Ghost they have conversed with angels have had the Holy Ghost pour upon them and perhaps the administration of angels and visions and revelations and testify to me and anybody else that they know these things and testify by the power of Holy Ghost

best preaching ever preached to me ever saluted my ears tell you why if I had the language of angels and the eloquence of angel say nothing about [-?] say nothing about if I had the eloquence of angel I never could convince any man women that God is true by my eloquence that is independent of it being clothed by the power of Holy Ghost it is useless to the people what convinces it is the influence of Almighty enlightening the mind give instruction to the understanding of the inner man not the outer man sensibility that every person is endowed with by the power of Father that has created that when that is enlightened is that came from the regions of glory by the same influence power and spirit that inhabits that part swallows up the organization

Watt's Longhand Transcript

Book of Mormon is true, that the Bible <and other revelations of God> is true and I would rather hear them testify, that they know it by the <gift and> power of God, by the Holy Ghost, that they have conversed with angels have had the power of the holy Ghost upon <them>, and perhaps the administration of Angels, <giving them> visions and revelations, testifying that they know these things by the <that> holy Ghost <power>, <than hear any other kind of preaching;> I say <for> it is the best preaching that ever saluted my ears. I would tell you why, if <If> I could command the language, and eloquence of the Angels of God <I would tell you why>, but if I had the eloquence of an Angels I never could convince any man <person> or woman that God is true, that he lives, <and makes truth the habitation of his thrown> independant of its being clothed by the <with> power of the holy Ghost, <the absense of this> it would be <a mass> <a combination> <of> useless sounds. to the people. What is it that convinces men? it is the influence of the Allmighty, enlightening their mind, giving instruction to the understanding of the inner man, not the outer man, touching the sensibility that every person is endowed with by the power of the Father who has created it <that brings conviction to the mind>; when that <which inhabits> is enlightened <this body, that> which came from the regions of Gal<ley> is enlightened by the same <its kindered> of influence, power, and spirit, is enlightened, that part <it> swallows up the organisation which
Grimshaw’s Longhand Transcript

Book of Mormon, the Bible, and other revelations of God are true—

that they know it by the gift and power of God—
that they have conversed with Angels, have had the power of the Holy Ghost upon them,
giving them visions and revelations—

than hear any other kind of preaching that ever saluted my ears.
If I could command the language and eloquence of the Angels of God I would tell you why; but the eloquence [pages 4 to 7 of the manuscript are not extant]

Journal of Discourses 1:88–94

Book of Mormon, the Bible, and other revelations of God, are true;

that they know it by the gift and power of God;
that they have conversed with angels, have had the power of the Holy Ghost upon them,
giving them visions and revelations,

than hear any other kind of preaching that ever saluted my ears.
If I could command the language and eloquence of the angels of God, I would tell you why, but the eloquence of angels never can convince any person that God lives, and makes truth the habitation of his throne, independent of that eloquence being clothed with the power of the Holy Ghost; in the absence of this, it would be a combination of useless sounds.

What is it that convinces man? It is the influence of the Almighty, enlightening his mind, giving instruction to the understanding.

When that which inhabits this body, that which came from the regions of glory, is enlightened by the influence, power, and Spirit of the Father of light, it swallows up the organization which
pertaining to this world

they lose sight of all things here

they are convinced by the power of eternity they lose sight of time

all the knowledge wisdom strength and all pertaining to this organization

independent of that

that came here

is obliterated to them and they hear and understand by the same power and spirit that clothed the Deity and angels

nothing besides that can convince any man and woman

the gospel of salvation
	his is the reason why I like to hear men testify for

it is delightful and instructive when

congregation

is endowed by power of Holy Ghost filled with light of eternity let the subject be laid before them with all the candor with all the calculation and all the custom fashions and manners of eloquence of the world they can understand it divide it place it where it should be placed dispose of it as should be they understand the worth and magnificence of it and it is interesting but the [subjects?] not clothed upon

pertains to this world;

Those who are under governed by this influence, lose sight of all things pertaining to mortality; they are wholly convinced influenced by the power of eternity, they and lose sight of time; all the honor, wisdom, strength and whatsoever is considered desirable among men; yea all that pertains ing to this organization which is in any way independant of that which came here from the Father, is obliterated to them; and they hear, and understand by the same power, and spirit, that clothed the Deity, and the Angels holy beings that adore are in his presence.

Anything besides that influence, will fail to convince any man or woman person of the truth of the Gospel of salvation.

This is the reason why I like love to hear men testify to the various operations of this spirit the holy Ghost upon them.

in various ways, it is at once interesting delightful and instructive. There is No When A Subject is laid introduced with apparent all the callulation, method, tact and cunning clothed with the effusions of worldly eloquence before a Congregation that is endowed with the power of the Holy Ghost, and filled with with the light of eternity, when A subject is laid before them, with all the apparent candor, calculation, method, manners, and effusions of the eloquence of the world but they can understand it, trace its bearings, devise it; and place all its parts where they the belong, and dispose of it according to the unalterable laws of truth, as it should be; they fully understand it, which makes a makes it all subjects interesting, and instructive to them. But the case is quite different with those [page] 6 who se are not upon minds
Grimshaw’s Longhand Transcript

Pertains to this world. Those who are governed by this influence lose sight of all things pertaining to mortality, they are wholly influenced by the power of eternity, and lose sight of time. All the honor, wisdom, strength, and whatsoever is considered desirable among men, yea, all that pertains to this organization, which is in any way independent of that which came from the Father of our spirits, is obliterated to them, and they hear and understand by the same power and spirit that clothe the Deity, and the holy beings in His presence. Anything besides that influence, will fail to convince any person of the truth of the Gospel of salvation. This is the reason why I love to hear men testify to the various operations of the Holy Spirit upon them—it is at once interesting and instructive. When a subject is treated upon with all the calculation, method, tact, and cunning of men, with the effusions of worldly eloquence, before a congregation endowed with the power of the Holy Ghost, and filled with the light of eternity, they can understand the subject, trace its bearings, place all its parts where they belong, and dispose of it according to the unalterable laws of truth.

This makes all subjects interesting and instructive to them. But the case is quite different with those whose minds
Watt's Shorthand

by [page break] the power of God sermonizing and dividing and

superstructure laid before the congregation will never do them good with all the elo-

quence of world this you knew before and you know this my feelings this my manner of life is to know things by the power of the Holy Ghost if the world and the wisdom thereof had been combined in one individual all the talent and tact of human wisdom had have been combined in one and that individual had have come to me with the Book of Mormon and said

true and undertaken to prove it by his learning eloquence worldly wisdom all that would have been like the smoke from the fire rising vanishes again it is no more but when I could see one man an individual no eloquence no talent for public speaking could just get up and say I know by power of Holy Ghost and that voice and character should speak a vocal prayer filled with the power of Holy Ghost and spirit of revelation declare that book is true Joseph is prophet and I know it and the Holy Ghost breathing through that individual illuminates my whole system light glory power immortality before me wrapped in it filled with it

Watt's Longhand Transcript

are opened, and instructed> by the power of God. Sermonising, and dividing <and subdivised>n<g subjects>, and building up A fine superstructure, A fanciful and aeri building, to lay before <to fasinate> A Congregation <coupled with all the <choicest> eloquence of the world> will never do them <not produce> any good <to mortals>. This you knew before, you know these are my <The> sentements <of my mind, and the>, this is my manner of <my> life (viz) <is> to know <obtain knowledge> things by the power of the holy Ghost. # If all the world, or the the wisdom thereof had been combined in one, if all the talent and tact, and wisdom <and refinement> of the world had been combined in one individual, and that person had been sent to me with the Book of Mormon, and <had> declared in the most exhalted <of earthly> eloquence that it <the> truth of it; had undertake<ing> to prove it by his learning and worldly wisdom; it would have been to me like the smoke from the fire <which> arising only to vanish away. But when I saw A man, an individual <without eloquence>, with no <or> talents for public speaking who could only just get up, and say “I know by the power of the Holy Ghost, by the spirit of revelation that that <Book of> B Mormon is true, that Joseph Smith is A prophet of the Lord, and I know it; and the holy Ghost breathing <proceeding,> from that individual illuminates my System <understanding and>, Light Glory and immortality is before me, I am wrapped <encircled by> in it, I am filled with it, and
Grimshaw’s Longhand Transcript

Journal of Discourses 1:88–94

are not opened and instructed by the power of God. Sermonizing, dividing, and subdividing subjects, and building up a fine superstructure, a fanciful and aerial building, calculated to fascinate the mind, coupled with the choicest eloquence of the world, will produce no good to them.

The sentiments of my mind, and the manner of my life, are to obtain knowledge by the power of the Holy Ghost. If all the talent, tact, wisdom, and refinement of the world had been sent to me with the Book of Mormon, and had declared, in the most exalted of earthly eloquence, the truth of it, undertaking to prove it by learning and worldly wisdom, they would have been to me like the smoke which arises only to vanish away. But when I saw a man without eloquence, or talents for public speaking, who could only say, “I know, by the power of the Holy Ghost, that the Book of Mormon is true, that Joseph Smith is a Prophet of the Lord,” the Holy Ghost proceeding from that individual illuminated my understanding, and light, glory, and immortality were before me. I was encircled by them, filled with them, and...
I [knew/know?] it myself

but the wisdom of the world I say was
like the smoke like the fog
like the dew

my own judgment my own discretion
the endowments

Almighty endowed
me with
was enough to obliterate like the rising sun
gone no more
there sits the man baptized me
Book of Mormon
Brother Miller
and others it filled my
system with light my soul with joy
what is the world
wisdom of the world what is the
power
of
all the sons of
man upon the earth what is the glory
of kings of earth of all the
potentates of all the gaudy
show ever was [take?] the secret prayer
in glory and beauty no

Jesus says
see the lilies of field
Behold the splendor and beauty
Show me the man who
Clothed thus can you bring forth the individual clothed thus
no
says he look upon the lilies of fields see their beauty
Solomon the greatest and wisest
a man swayed his scepter

Watt’s Shorthand

I [knew/know?] it myself

but the wisdom of the world I say was
like the smoke like the fog
like the dew

my own judgment my own discretion
the endowments

Almighty endowed
me with
was enough to obliterate like the rising sun
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there sits the man baptized me
Book of Mormon
Brother Miller
and others it filled my
system with light my soul with joy
what is the world
wisdom of the world what is the
power
of
all the sons of
man upon the earth what is the glory
of kings of earth of all the
potentates of all the gaudy
show ever was [take?] the secret prayer
in glory and beauty no

Jesus says
see the lilies of field
Behold the splendor and beauty
Show me the man who
Clothed thus can you bring forth the individual clothed thus
no
says he look upon the lilies of fields see their beauty
Solomon the greatest and wisest
a man swayed his scepter

Watt’s Longhand Transcript

I know <for myself> that the testimony of the man is true <for myself>
But the wisdom of the world I say is
like Smoke, like the fogg <of the nigts> that dissipates before the rays of the
Luminary of day, or like the dew upon the grass <or frost in the warmth of the suns ray>.
My own judgment,
<natural endowments, and> my own education, the endowments of my own mind:
<with which the> allmighty has endowed me with,
bowed to this humble <but mighty> testemoney.
There sits the Man who Baptised me, and
who first presented the Book of mormon to my notice, Bro Miller.54
and <There were also> others. It filled my
System with light, <and> my soul with joy.
what is the world? what is the
<with all its> wisdom of the world?
What is the
<and> power <with all the glory and
gilded show of the <its> kings and
potentates of the world of all the sons of
men upon the earth? What is all the glory
<of the> Kings of the world, of all the
potentates of earth, <and> of all the Gaudy
<show they manifest> <sinks into perfect
insignificans compared with the simple
unadorned testemoney of an A
servant of God.>
Jesus says <said>
"See <consider> the lilies of the feild,”
etc. behold the splendor, and <simple>
beauty who with which they are <of their>
clothed, <and> show me the man who
is clothed [page] 6 like one of these.
You cannot do it;
says he look upon the Lilies of the feild, see their beauty;
<Even> Soloman, the greatest, and wisest
of earthly kings, A man who swayed his
I knew for myself that the testimony of the man was true. But the wisdom of the world, I say again, is like smoke, like the fog of the night, that disappears before the rays of the luminary of day, or like the hoar-frost in the warmth of the sun's rays. My own judgment, natural endowments, and education bowed to this simple, but mighty testimony.

There sits the man who baptized me, (brother Eleazer Miller.) It filled my system with light, and my soul with joy. The world, with all its wisdom and power, and with all the glory and gilded show of its kings or potentates, sinks into perfect insignificance, compared with the simple, unadorned testimony of the servant of God. Jesus said, “Consider the lilies of the field,” behold the splendid, yet simple beauty of their clothing; even Solomon, the greatest, and wisest of earthly kings, who swayd his scepter.
Watt's Shorthand

and nation [had?]{41} gain over
nations of earth at his command but
Solomon in all his glory not
compared with these lilies
you snap off
with your fingers
look at a little while
and toss it away

what is [all/but?] that [every/ever/very?]
[dt/dd?] who can shine upon the earth
that is made to decay

vanish disappear again
and is no more
like the shadow of
Mormon{42}

when the power of Holy Ghost shines upon
a man the whole
world before brought before
them in truth and light
just as it is the glory of man
compared to
the flower of grass cut down
withered it is gone but
when the Almighty sheds forth his spirit
upon an individual upon a congregation
when
the mind is opened the whole vision of
mind opened
by the power [of the] Holy Ghost that they
can discern between the things
pertaining to this organization to those
pertains to the organization and to other
bodies are brought forth

all things made new
the heavens
and earth to
endure in presence of Almighty

Watt's Longhand Transcript

scepter, so as to be admired, and feared by
<all> the nations of the earth, and yet
Solomon <he> in all his glory could not
compare with one of these lilies, which
you can snap off <sever> from its native
stem with the least effort of your fingers,
look at it A little while <admire for>
A moment, and then toss it away <from
you.> < as you would A thing of no value>.  
What is{55} All that
is considered valuable, precious, or glori-
ous, or magnificent among men.? <cannot
even compare in exelence <with that> lili
which you tread under your feet in beauty
and exelence.> It <all>
vanishes, away,
and is no more <it <is> fleeting>
like <as> the shadow <twilight of the
morning>, or the <a and as> baceless fabrie
of <as> A dream.  
When the power of the H. G. shines upon
<illuminates> the mind of man, the whole-
world is brought before <appears to him> them <him> in its true character. it appears
to them just as it is. The Glory of man
is <fitly> compared <in the scriptures> to
the flower of the grass, when it is cut down,
<which> withers, and is gone forever; but
when the Allmghty sheds forth his spirit
upon an individual, or upon A congregation; <people>, when the vision of the
their minds is <are is> opened

by the power of the H. G. they
can <so as to> discern between the things
pertaining to this organisation, and those
pertaining to the organisation of other
bodies, <which> are brought forth <in
other spheres>.

All things are made new to them, for all
things, <the> heavens, and
<on> the earth
endure in the presence of the Allmghty,
so as to be admired and feared by all nations—
he, in all his glory could not
compare with one of these lilies, which
you can sever from its native
stem, with the least effort,
admire for
a moment, and then toss it from you.

All that
is considered valuable, precious, glorious,
or magnificent among men, cannot
even compare with that lily,
which you tread under your feet, for beauty
and excellence.

The glory of man is fleeting as the twilight,
and like the “baseless fabric”
of a dream, it vanishes away.

It
is fitly compared in the Scriptures to the
flower of the grass when it is cut down,
which withers and is gone forever, but
when the Almighty sheds forth His Spirit
upon an individual, or upon a
people, the vision of their
mind is opened,

so as to discern between the things
pertaining to this organization, and those
pertaining to organizations
which are brought forth in
other spheres,
all things are made new to them, for all
things in the heavens and
on the earth
are in the power of the Almighty,
then it appears through to creatures in true light not until then

while Brother Ames was speaking upon his experiences previous to believing and embracing the faith of gospel a few words of conversation passing between him and Brother George Curtis, I felt like asking this question if they knew what means spoke as he did what makes a man or woman speak in candid reflected moment as soon as the spirit of Lord touches their understanding why did I speak to my brother in law as I did does the experience of this congregation tell them and you are the oracle for the spirit and the intelligence that comes from another state of existence those that are not visible to the natural eye this is influence that produces the effect that does not show the cause and makes the world believe in miracles

you know what I think speak about miracles no such things only the to [sic] ignorant those spirits invisible to natural understanding are all the time not only in us in [--?] but in elements in heavens above earth

Does the experience of these most of the Congregation answer this question? You are the oracle for the spirit; and the repository of the intelligence that comes from above another state of existence that is invisible to the natural eye; of the this influence that produces an effect that does not show without revealing the Cause, and makes the world believe in miracles. Creates apparently, miracles before in the world.

You know what is are already aquainted with my faith views upon the doctrine of miracles about upon miracles. It is that there are no In reality there can] [page] 7 things be no miracles only to the ignorant. These invisible spirits agents that are invisible to the natural understanding, are all the time continually not only in us, but they are also in the elements, in the heavens, above, and in the earth
and can only be revealed unto mortals, in their proper light, by the power of the Holy Ghost. While brother Ames was relating his experience previous to believing and embracing the faith of the Gospel, and the few words of conversation that passed between him and brother George Curtis,

dthis question occurred to my mind—“What causes men and women, whose minds have been unaccustomed to reflect upon theological subjects, to speak so intelligently as soon as the Spirit of the Lord touches their understanding?”

The experience of most of the congregation can answer this question. You are the oracle of the Spirit, the repository of the intelligence that comes from another state of existence invisible to the natural eye; of the influence that produces an effect without revealing the cause, and is therefore called a miracle.

You are already acquainted with my views upon the doctrine of miracles. In reality there can be no miracle, only to the ignorant. There are spiritual agents, invisible to the natural eye, not only in us, but in the elements, in the heavens above, and in the earth
beneath the power that does exist in another state of being are all the time producing effects cannot see the cause

you cannot see the spirit with natural eye feel it with natural hands hear them but by faith seen there does the experience of this people teach them what is causes men and women speak do that which is wrong they have an idea many of them understanding it tolerably well Paul could not explain [page break] though he was one of Gamaliel’s servants probably a household servant swept his house blacked his boot had an opportunity of knowing a great deal I throw this in by way of remark with all his learning he could not do any better to his brethren with all his tact and talent explain it to his brethren when I would do good evil is present with me when I would seek the Lord with all my heart behold the item [in the] way if I do not knock that out of road it over come me I must say get out of way when I go along in my path

he had to explain it by saying when I would do good evil present with me did he do it for the evil is here for the evil the influence that came into world for the express purpose of proving you and I give us

Does the experience of this Congregation <people,> teach them what it is that causes <why men> men, and women to speak that which is wrong? They have an idea, many of them <but not all> have an understanding of it tolerably well. Paul could not explain it, though he was one of the Gamaliels <household> servants, <and> probably swept his house, or cleaned his sandals. He <however> had an opportunity of learning a great deal <much.> I throw this in by way of remark. With all his learning he could not <tact and> talent, he could not <explain it any better than his uneducated> do any better than his Bre he could not explain it to them, but says <said> he when I would do good evil is present with me; when I <he> would seek the Lord with all my <his> heart, <he found> something is in the way, that <which> endeavours to overcome me <him>; I must say to it get out of <and block up his path> my way when I <he> persued my <the> course in the path of righteousness. Paul had to <and> <the only way he could> explain it <was> by saying “when I would do good evil is present with me”. # ¶57 The evil is here; <with i>in s. i<1>t is> that evil influence <which tempts to <sin> which> that has come into the world for the express purpose of proving you <us>, <and> of giving <of giving> us
beneath,

who are continually producing effects, the cause of which we cannot comprehend.

Does the experience of this people teach them what that is, which causes men and women to speak that which is wrong? Many of them, but not all, understand it tolerably well. Paul could not explain it though he was one of Gamaliel’s household servants, and probably swept his house, or cleaned his sandals. However, he had an opportunity of learning much, but,

with all his learning and talent, he could not explain this matter any better than his uneducated brethren.

When he would seek the Lord with all his heart, he found something in the way, which endeavored to overcome him, and block up his path, when he pursued the course of righteousness; and the only way he could explain it was by saying “when I would do good, evil is present with me.” This evil is with us, it is that influence which tempts to sin, and which has been permitted to come into the world for the express purpose of giving us an
opportunity of proving ourselves to God and our Elder Brother
to all good men [people?] that ever was ever will be
that we are determined to over come the evil for the Lord
has given ability
consequently when the evil is present with me wait a little while I have got a little
fighting to do it is present
with me I have to turn and combat it until I get it out of
my actions and let me
go forward and do
good I wish to do is
every person capable of it they are or can be bridle
tongues they are
or can be capable of ceasing every evil act from this time hence forth
do good [ever?] or can be
used to be a old maxim and in many cases
an excellent good one think
twice before speaking once think 3 times before you act if we can train ourselves
enough to think what we are going to do before we doing we
can avoid the evil present with us we do not do it I have the warfare
the battle before I proceed with the weapons of warfare in my possession I commence
the defensive instance
the attack is made on me and if I skillfully use my weapons with firmness
I overcome

an opportunity of proving ourselves, before God [before Jesus Christ] our Elder Bro.
and to [before] the holy angels, and before all [good] men that are, or ever will be;
that we are determined to overcome the evil, [and cleave to the good] for the Lord has given us the ability to do so;
consequently when the evil is present with me, I have got [a little]
fighting to do; the evil is present
with me, I have to [must] turn and combat it, until I get it is erradicated from out of
my affections, [as well as from my actions,] and actions, that I may [have power to do]
all the good; go forward and do all the good I wish to do. [Perform.] Is
every person is capable of it [this]? they are. Can they [can] bridle
their tongues? they can. Is everybody capable of ceasing from every evil act from this time hence forth and forever;
[Page] 8 and do good instead? They are.
There is an old maxim, and in many cases
a excellent good one, which is “think twice, before you speak once, and 3 times before you act. If we cannot train ourselves enough to think what we are going to do before we do it, [and have power understanding and power to know, and power to perform the good] we can [thereby] avoid the evil that is present with us. we do not do it. I have the warfare to make the battle to fight before I proceed[to use] with the necessary weapons of warfare in my possession I commence
<When the enemy makes war with me I am thrown on the defence> the defence[ive] when the attack is made upon me; and if I use my weapons skillfully, and with firmness [of purpose] I overcome my antagonist [must yeild to me the victory].
opportunity of proving ourselves before
God, before Jesus Christ our elder brother,
before the holy angels, and before all good
men,

that we are determined to overcome the
evil, and cleave to the good, for the Lord
has given us the ability to do so.
Consequently, when the evil is present with
me, I have a little
fighting to do,
I must turn and combat
it until it is eradicated from
my affections, as well as from my actions,
[end of 91] that I may have power to do
all the
good I wish to perform.
Every person is capable of this,
all can bridle
their tongues,
and cease from every evil
act from this time henceforth and forever,
and do good instead.
There is an old maxim, and in many cases
an excellent one, it is, “think
twice before you speak, and three times
before you act.” If we train ourselves
to think what we are
about to do, before we do it, and have
understanding to know,
and power to perform the good, we can
thereby avoid the evil that is present with
us.

When the enemy makes war with me, I am
thrown on the defensive,
and if I
use my weapons skilfully, and with firm-
ness of purpose, my antagonist
must yield to me the victory, the Lord
being my helper.
Another of the Apostles says rebuke the devil and he will flee from you; which is the duty of every saint.

Do you have to do that? And is it your duty? It is.

When evil is present with us we must overcome it or be overcome by it. When the devil is here in our hearts tempting us to do this or that, and the other thing which is wrong we must resist him or be led captive by him.

We see it exhibited in what Bro. Amas remembered before pausing to think Bro. George

“I do not want to hear one word of Mormonism,” It was the evil in him that caused that spoke in him. This illustrates the idea so to speak. Man is endowed with power and wisdom sufficient if he will exercise them if he will exercise them to hush into silence his tongue, and cause to say to his hands stop to cease your their operations. My feet may be swift to shed blood, but if he has power to pause, reflect and conquer the enemy; for good is present with him also and he is influenced to a greater or less degree by the spirit of the Lord. Now can this Congregation understand these things?

Do you not see and experience these two opposites of Good and evil them in yourselves every day of your lives? Are you not tried, tempted, and overtaken in sin, by saying, and doing that which is wrong. Do you not say things that are wrong? Do things that are wrong?

Now stop and pause; and from this time henceforth whatever you do
Grimshaw’s Longhand Transcript

The Scriptures say—“Rebuke the devil, and he will flee from you.” This is the duty of every Saint.

When evil is present with us, we must overcome it, or be overcome by it. When the devil is in our hearts, tempting us to do that which is wrong, we must resist him, or be led captive by him.

When brother Ames, without giving himself time to pause or think, said to the person who presented the Gospel to him—“I do not want to hear one word about ‘Mormonism,’” it was the evil in him that caused him so to speak. Man is endowed with power and wisdom sufficient, if he will exercise them, to hush to silence his tongue, and cause his hands to cease their operations. His feet may be swift to shed blood, but he has power to pause, and combat and conquer the enemy; for good is present with him also, and he is influenced in a greater or less degree, by the Spirit of the Lord.

You experience these two opposites of good and evil in yourselves every day you live, you are tried, tempted, and overtaken in sin, by saying and doing that which is wrong.

Now from this time, henceforth, pause, and, whatever you do,
let it be with a considered reflected consideration
do not be in hurry

do you recollect this
is one item in my life

do not hurry me we shall get through the world
do I not frequently say to the brethren do not hurry we shall not stop no danger we shall not stop here you only hunting for the grave you will find it

need not hurry now
think reflect never suffer yourselves to speak or act until you have sufficient to know you do right then be on safe ground this is what we have before us all the time

here is the gospel we have embraced we are professedly latter-day saints is not evil in
midst my brethren know I have to frequently chastise them if two thousand here and half dozen done wrong I could not get at them

the whole congregation might think I chastising the whole people not so

the good men women whose consciences clear and their hearts pure clean as piece of white paper

We have ambraced the Gospel, we <and> are professedly L. D. Saints; but is not evil <will> in <trouduce> our the <itself in the > midst <of> my Breth <then> I have to frequently <to> chastise them. There are two thousand people here <in this assembly and if only> and <if only> half A dozon of them <has> has done wrong, I could not get at <chastise> them <evil doers> without appearing to chastise the whole congregation, and they may think I am chastising the whole people, <which in reality> but it is not so.
By chastising the guilty <however> it is impossible to spot the conscience<s> of A> The good man <men> or <and> women whose conscience is clear <pure>, and there <whose> hearts are clean and pure <spotless> as a piece of white paper. By-
Grimshaw’s Longhand Transcript

let it be done in a spirit of reflection,
never again act in haste, but
let your action always be the result of mature consideration.

“Do not hurry me,” is one of the prominent characteristics of my history.

I frequently exhort the brethren not to be in a hurry, for we shall not stop here, we are only hunting for the grave, and there is no fear but we shall find it.

We have embraced the Gospel, and are professed Latter-day Saints, but evil will introduce itself in the midst of my brethren, then I have frequently to chastise them. There are two thousand persons in this assembly, and if only half a dozen of them have done wrong, I could not chastise them without appearing to chastise the whole congregation, which in reality is not so. By chastising the guilty however, it is impossible to spot the conscience of good men and women, whose hearts are clean and pure as a piece of white paper.

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[page] 8 wrong; I could not chastise them without appearing to chastise the whole congregation;

which in reality is not so.
By chastising the guilty however, it is impossible to spot the conscience of good men and women,

whose hearts are clean and pure as a piece of white paper.
Watt's Shorthand

do I spot up
clean consciences
you know\textsuperscript{45} that experience teaches you
that the principle is true
and the Lord will help them that
help them
let people be determined from this
time hence forth never do anything
but what is good from this time
go forth and build up the kingdom
of God and do everything
to promotethe cause and
never do a wrong thing
I do not know some talk with angels now
how long be before this
be a [page break]
a holy people but you
are we not the best people on earth
but you know my doctrine we can
improve yet
we are made for it
organized for it our confidence
to expand forth to receive
unto our comprehension knowledge
wisdom and there the
end there of will never be
and there is a thought
strikes my mind upon this moment
perhaps be
well enough to throw a few ideas upon
the principle of language
it has been been [sic]

in the world is now is the brute
creatures do actually increase in knowledge
and wisdom to

become
equal to what mankind are
now they must be men but

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chastiseing this half dozon do I spot up A
clean conscience?
<No.> Experience teaches you
that the this principles are <is> true;
and<br\.>he Lord will help them that
help themselves to do right.
Should the people be determined from this
time hence forth never to do wrong <any>
thing but what is good, and from this time
go forth, and <to> build up the kingdom
of God, and do<ing> every thing <in their
power> to promote the cause of truth, and
never do Another wrong,

how long <it> would it be before this <but
A short time before this> people would be
A holy people? <santified unto the Lord.>
We are already the best people on earth,
but you know my docterine is we can still
improve if
We are made for it <that purpose; >, our
capacities are organised
to expand forth <until we can> to receive
unto our comprehension, k Celestial knowl-
edge, and wisdom; and so continue, <worlds
without.> for the end there will never be
# There is A<nother> thought <which>
strikes my mind upon <at> this moment,
<upon> which <it> will perhaps be well
enough to throw <out> A few Ideas. upon.

It has been
believed <by numerous individuals>
in the world and is now, that the brute
creation do actually increase in knowl-
edg and wisdom, and will continue so to
<progress from one state of intelligence
to another through through numerous
spheres of existance> do until they
become equal to <as> <intelligent as>
mankind are now.
The Lord will help those who help themselves to do right. Should the people be determined from this time henceforth, never to do anything but good, and go forth to build up the Kingdom of God, doing everything in their power to promote the cause of truth, and never do another wrong, it should be but a short time before this people would be a holy people, sanctified unto the Lord. We are already the best people on earth; but we can still improve: we are made for that purpose; our capacities are organized to expand until we can receive into our comprehension celestial knowledge and wisdom; and so continue worlds without end. There is another thought which strikes my mind at this moment upon which it will perhaps be well enough to throw out a few ideas.

It has been, and is now believed by numerous individuals that the brute creation <by> increase in Knowledge and wisdom, and will continue to progress from <in> one intelligence to another, through numerous states of creation and until they will become as intelligent as mankind are and <change their physical or bodily existence organisation through...>
This is one of the most vague ideas <that
could possibly be> embibed by the world,<in the mind of man.>
It is called <the> transmigration of spirits.
I expect you all no the nature <meaning>
of that term.
<It is enough for me to know that> man-kind are made to improve
<themselves;> all the works of God every partical of them
that we see and are aquainted with;
all creation <is> visible to us, and
that is invisible is the workmanship of our
God the supreme [page] 10 <archatect and> ruler of <the whole> all, who organised the
world, <and> created <man> every living
thing that is upon it to act in its sphere, and
in its order and it is precisely for,
<for-to> this <end> reason he has <he>
ordained it so to <all things to> be <as they are>, and <not one iota> has <for upon>
the principle of increase has>
the Lord Allmighty <decreed> <placed
upon this earth only upon the principle of
increase <decreed to be the great <governing>-law of existence among the creatures
that are the works of his hands, and for that
purpose are we> # Well now we are made
to increase, formed. and organised for that
express purpose. #<sup>60</sup> <Bull>61
Furthermore, if men
 can understand; and receive it, mankind
are organised to receive intellegence until
they become, what we call,
perfect in their sphere they are apointed
to fill, <which> is far ahead of us at present.
When we use the term perfection it
will apply applies to man in his present
condition,
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numerous states of existence, so that the minutest insect, in the lapse of time, can take to itself the human form, & vice versa.>
This is one of the most inconsistent ideas that could be possibly entertained in the mind of man:
it is called the transmigration of souls.
It is enough for me to know that mankind are made to improve themselves.

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numerous states of existence, so that the minutest insect, in the lapse of time, can take to itself the human form, and vice versa.
This is one of the most inconsistent ideas that could be possibly entertained in the mind of man;
it is called the transmigration of souls.
It is enough for me to know that mankind are made to improve themselves.

All creation, visible and invisible, is the workmanship of our God, the supreme architect and ruler of the whole, who organized the world, and created every living thing upon it to act in its sphere and order:
to this end has he ordained all things to be as they are <or to increase and> multiply;
the Lord God Almighty has decreed this principle to be the great governing law of existence,
and for that purpose are we formed.
Furthermore, if men can understand and receive it, mankind are organized to receive intelligence until they become perfect in their sphere they are appointed to fill; which is far ahead of us at present.
When we use the term perfection, it applies to man in his present condition <as well as to Heavenly beings>;

Furthermore, if men can understand and receive it, mankind are organized to receive intelligence until they become perfect in the sphere they are appointed to fill, which is far ahead of us at present.
When we use the term perfection, it applies to man in his present condition, as well as to heavenly beings.
Watt’s Shorthand

if I am as perfect in
my sphere as is God
angel I am as perfect as an angel
if my child as perfect in sphere as
father as mother it is perfect as father or
mother
we are created for express purpose of
increase what have I
within me within you
but can increase
from the scholar from the child from the
infant
from the birth of infant to the
death of aged
(provisions?) of increase is here
ordained by an the eternal law
existence
it is the Deity is within me and within you
what the [inquirer?] might say
do believe have Deity
in you yes I so

Supreme in you yes and in every
man woman upon
earth the foundation [laid?] there elements
there every individual that lives on face of
earth in all these possess the Godhood that
you can not understand but you will
the Deity is there
that is the principle that causes
men and women to increase grow in
grace and truth as it is in themselves

we want the operation to begin and then

we have [at/it?] an
end with
but if we do not commence with it

never end

Watt’s Longhand Transcript

I am <now> as perfect in
my sphere as God, or as an<and>
Angels are <are> in theirs.
My child is as perfect in his sphere, as his
father is in his <or his> mother is in hers
their.<their>.
We are created for the express purpose of
increase: What have I <there is nothing>
within me <us>, what have you within
<and you> but that which can in crease,
from the birth of infancy to old age and to
death; and from this the
<what> increase is <there that is not>
ordained to <after> but An eternal law of
existence; <for>
it is the Deity within me <us>, and within
you—that causes increase you see.
Do you believe that you have the Deity
within you? Yes. I do.
<Does this idea startle you?, are you ready
to exclaim, what> Yes. I do. What!
the supreme in you? Yes, and he is in every
man and woman <person> upon the face
of the earth. The elements
that every individual is made of, and lives
in, possesses the Godhead; <this> That
you cannot now understand, but you will
hereafter.
The Deity is there, <within us, which> and
that is the <great> principle that causes
men and women to increase, <and> and
<to> grow in grace and truth. so it is in our
day. <at this> When the <It is the necessary
the> operation is once begun, <it is strictly
necessary obedience to the requirements
of heaven is necessary> that we may <to>
obtain the end thereof, <for which we were
created.> but if we never commence with
it; <the propagation propagate of our spe-
cies, and keep the commandments of God>
we shall <can> not attain <to> the end in
Grimshaw’s Longhand Transcript

| 1 We am now, or may be, as perfect in my sphere as God and Angels are in theirs; but the greatest intelligence in creation can continually ascend to greater heights of perfection. We are created for the express purpose of increase: there is nothing within us but that which can increase, from birth to old age: what is there that is not ordained after an eternal law of existence? It is the Deity within us that causes increase. Does this idea startle you? are you ready to exclaim “What! the Supreme in us?!” Yes; he is in every person upon the face of the earth. The elements that every individual is made of, and lives in, possess the Godhead; this you cannot now understand, but you will hereafter. The Deity within us is the great principle that causes us to increase, and to grow in grace and truth. The operation once begun, strict obedience to the requirements of heaven is necessary to obtain the end for which we were created; |

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| We are now, or may be, as perfect in our sphere as God and Angels are in theirs, but the greatest intelligence in existence can continually ascend to greater heights of perfection. We are created for the express purpose of increase. There are none, correctly organized, but can increase from birth to old age. What is there that is not ordained after an eternal law of existence? It is the Deity within us that causes increase. Does this idea startle you? Are you ready to exclaim, “What! the Supreme in us!” Yes. He is in every person upon the face of the earth. The elements that every individual is made of and lives in, possess the Godhead. This you cannot now understand, but you will hereafter. The Deity within us is the great principle that causes us to increase, and to grow in grace and truth. The operation once begun, strict obedience to the requirements of heaven is necessary to obtain the end for which we were created; |
what shall I do 
commence operation to [do] the will of 
this time hence forth what shall 
child to begin to [perfection/operation?] 
grows up and 

communicate with him he says 
Father from this time hence forth and 
ever more I will do thy will and so it 
runs from first 
to last beginning end from 
Father Adam 
to the last one of his 
posterity upon the face of earth who 
will be sanctified made pure and holy and 
enter in Celestial Kingdom that [-?][47] 
makes [ones/ns?] that will make every person 
do to others as they 
will do to them that will 
make them pure and holy in their 
sphere as God is in his I commence with it 
go through the veil with it into eternity with it continue 
and the end there of no man on earth 
knoweth nor the angels in heaven they 
can not know now what 
short of power of Holy Ghost do 
us any good nothing short of it no nothing 
short of it 
I told you in beginning of my remarks 
the truth just as it is in heaven on earth 
precisely as it is with angels 
with prophets that lives on the earth 
with all good people and 
every sinner dwells upon 
the face of earth not a man or woman but 
on the report of that 
Book of Mormon the Spirit 
of Almighty convinces it is true

view. What shall I do? <Therefore let us> 
Commence the operation to do the will of 
God <in earnest> from 
this time hence forth. What does <shall> 
A child do to begin to operate? 
<Let the Child> when he grows up <comes 
to understanding> 
and the father begins to operate with 
<communicates his will to> him he says, 
“Father from this time hence forth and 
for ever more I will do thy will,” and so it 
<has been from> [illegible] from first <and 
will continue so> to last, beginning from 
<beginning with> Father Adam, 
<and will continue> to the last one of his 
posterity upon the face of the earth who 
will <be> santified And enter into the 
Celestial [page] 11 kingdom; <and> 
this will make <cause> every person do to 
<do unto> others as they would that others 
should do <unto> them, it will will 
make them <as> pure and holy in their 
sphere as God is in his.; I commence with 
it <and> go through the vail with it into eternity <with it>, and <still> continue still, 
and <the end thereof> no man on earth 
knoweth, nor the Angels in heaven, they 
cannot know it. # Now what is there 
<Nothing> short of the Holy Ghost will do 
us any <lasting> good.? There is nothing 
short short of it will. 
I told you, in the beginning of my remarks, 
the truth just as it is in heaven and on earth, 
precisely as it is <as it is> with Angels, and with <with> prophets who live on the earth, 
and as it is with all good people, and 
<with> every sinner that live dwells upon 
the earth<> t<T> here is not A man or A 
woman but <who> 
on hearing the report of that book, the 
Book of Mormon <but> the spirit 
of the Almighty convinced <has testified 
to them> of its truth; neither have they
therefore let us
commence to do the will of
God in earnest from
this time henceforth.

Let the child, when he comes
to understanding,
and the father
communicates his will to him, say,
"Father, from this time, henceforth, and
for ever, I will do they will"; so it
has been,

beginning with Father Adam
and so it will continue to be the duty of his
posterity who
will be sanctified, and enter into the
celestial Kingdom:
this will cause every person to
do unto others as they would that others
should do unto them, and will
make them as pure and holy in their
sphere as God is in His. I commence with
it, go through the veil into
eternity with it, and still continue;
and the end thereof no man on earth
knoweth, nor the Angels in heaven.

Nothing short of the Holy Ghost will do
us any lasting good.

I told you, in the beginning of my remarks,
the truth as it is in heaven and on earth;
as it is with Angels,
with prophets,
with all good people, and
with every sinner that dwells upon
the earth; there is not a man, or
woman <that love the truth> who,
on hearing the report of the
Book of Mormon, but the Spirit
of the Almighty has testified to
them of its truth: neither have they heard

Nothing short of the Holy Ghost will do
us any lasting good.

I told you, in the beginning of my remarks,
the truth as it is in heaven, and on earth;
as it is with angels,
with Prophets,
with all good people, and
with every sinner that dwells upon
the earth. There is not a man or
woman that loves the truth, who has heard
the report of the
Book of Mormon, but the Spirit
of the Almighty has testified to him or her
of its truth; neither has any man heard the
Watt’s Shorthand

name of Joseph Smith
spirit tell [page break] [page] 4
he is true prophet Mormonism

the Spirit of Almighty whispers to them at times gospel of salvation
it is the spirit invisible to natural mind understanding produces effects without causes mysteries marvels wonders or those things we behold we cannot account for them or the nature of them we can’t tell what in this in mouth of every community and all people it is you can not say you may go among saints sinners high or low beggars no different here is what operates upon the people God has brought them forth to operate upon to the lay the foundation one of a kingdom two of a family and as Brother Ames says one of country comes out and says Book of Mormon divine origin Joseph true while thousands or millions crying against it priest will recollect the story Sister Ames sitting opposite the door the honest shall never see the devil in him before doing anything to bring it out of him before he never knew anything about the truth the Lord sees Brother Ames embraced truth the devil steps in it is falsehood

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heard the name of Joseph Smith but the spirit has convinced them “he was A true prophet”. They have not heard of these things without the spirit of the Almighty whispering to them at times the truth of the gospel of salvation. It is the spirit which is invisible to the natural mind, and understanding of man, that produces effects apparently without causes, that creates mysteries, marvels, and wonders in the earth. These things we behold, but we cannot, with the natural mind, account for them, and the end of they their ultimate end. we can not tell. This is in the mouth of every community, these wonders are talked of by, and of all people, by but it is what it is you cannot say; you may go among saints and sinners, high and low, Kings and beggars it is no matter their, condition in life makes no difference, but the same power operates upon the hearts of all people, God has brought forth the A prophet, and brought forth the book of mormon, and influenced the people operated upon the people to lay the foundation of his kingdom, taking one of A nation and two of A family. their is in the mouth of community

When A person is worked upon to believe in the truth of the Gospel the Devil steps in saying tells them it is A falsehood; and
the name of Joseph Smith, but the spirit has whispered to them, “he is a true prophet.”

God has raised up a prophet, brought forth the Book of Mormon, influenced the people to lay the foundation of his Kingdom, taking one of a nation, and one of a family.

When a person is worked upon by the spirit to believe the truth of the gospel, the Devil tells them it is a falsehood;

name of Joseph Smith, but the Spirit has whispered to him—“He is a true Prophet.”

God has raised up a Prophet, brought forth the Book of Mormon, influenced the people to lay the foundation of his kingdom, taking two of a nation, and one of a family.

When a person is worked upon by the Spirit to believe the truth of the Gospel, the Devil tells him it is a falsehood.
my good name

I am not going to part with Mormonism any if he Brother Ames deluded I would have robbed that fellow’s horse and at the same time convicted Mormonism true that is what ruins with the world because when the Lord tells them that the gospel is true the devil says not true independent [page break] independent God and have proved themselves worthy of it few take right path but few do near all the world are left to themselves take their own road they will not believe when it is told [them/they?] will not see when it is before their eyes closed their eyes harden their hearts and left to believe a lie that be damned and I [expect/respect/] Mormonism [down/done?] at Missouri I can give you history further back to the time Brother Ames did he it commenced in 1830

Mormonism must be put down if it was false do you suppose say a word about it no all creation that would never get into evil all the way falsehood expands is to take the truth and make a lie the whole of creation are left to choose now this the end of Mormonism I see it popping up there let’s put our hands upon put it down Mormonism big as ever kill the prophet kill the prophet [sic] kill the body of man that is all

That is what ruins the world because when the Lord tells them that the gospel is true the devil says it is not, and independent of God A few only prove themselves worthy of it the truth by few take the right path, and but A few do. Nearly all the world are left to themselves to take their own road; they will not believe when it is declared to them, they will not see the light when it is before their eyes, but they close their eyes, harden their hearts, and would rather believe a lie that they may be damned. #

I can conversant go further back with the history of this church further back than Bro. Ames, did and he commenced in 1830. At that time it was said “Mormonism Must be put down”

but it is no larger than as ever. They have killed the prophet, but they can only kill the body of man, that is all, and hath no more that then
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and again, “the loss of my good name,”
exercises a powerful influence
against a person’s embracing the
truth; for if he determines
to adhere to Mormonism,
his unbelieving friends take it for granted
that he is deluded:
therefore

<but> a few prove themselves worthy
of the truth by taking the
right path.
Nearly all the world
pursue their own path;
they will not believe the truth
when it is declared to them,
nor see the light when it is before their
eyes. [page] 10 but they close their eyes,
harden their hearts, and would rather
believe a lie that they may be damned.

I am individually <experimentally>
conversant with the
history of this church further back than
Bro. Ames is, and he commenced in 1830.
At that time it was said,
“Mormonism must be put down”;

but it <is> now larger than ever.
They can only kill the body,

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And again, “the loss of my good name”
exercises a powerful influence
against a person’s embracing the
truth; for if [end of 93] he determines
to adhere to “Mormonism,” his unbelieving
friends take it for granted that he
is deluded. Therefore

but a few prove themselves worthy
of the truth by taking the
right path.
Nearly all the world
pursue their own path,
they will not believe the truth
when it is declared to them,
nor see the light when it is before their
eyes, but they close their eyes,
harden their hearts, and would rather
believe a lie that they may be damned.

I am experimentally
conversant with the
history of this Church further back than
brother Ames is, and he commenced in 1830.
At that time it was said,
“Mormonism must be put down,”

but it IS NOW LARGER THAN EVER!
They can only kill the body, and
Mormonism nothing to do with that.

That is the oracle through which God spoke. Mormonism the same do you suppose of course by fighting against falsehood not a word about it.

Let it be nothing to fight. They feel just as I do when I am requested to make out a report contradicting his report of officers who ran away. I commenced to make out my report but I could not get anything to do it with. I consequently headed it "beating against the air. There was not a spot of truth to begin with. I would be just like that if this gospel was not, if Joseph was not true and sent by the power of God, and that power went forth upon the face of the earth to convict every man and woman of its truth. They would never contend against us again in the world.

Perhaps I have said enough to the brethren for this time. I would be very much pleased if we could prevail on ourselves and on all the inhabitants of these valleys and the whole earth to cease to do evil and learn to do well; that is all I would want all ask for it is all I desire all I want to live for is to see the inhabitants of Earth honor God bow down to him honor his supremacy his righteous covenant and every knee bow and every tongue confess let all creation say amen to the providences of God ever individual

Watt’s Shorthand

Mormonism nothing
to do with that

that is

the oracle through which God

spoke Mormonism

the same do you suppose of course

by fighting against falsehood not a word about it

let it be nothing to fight.

They feel just as I do when I am requested to make out a report contradicting his report of officers who ran away. I commenced to make out my report but I could not get anything to do it with but beating against the air

not a spot of truth to begin

on it would be just like that if this gospel was not true and Joseph true and sent by the power of God and that power sent forth upon the face of the earth to convict every man and woman it is true never contend against us again in world

perhaps I have said enough to the brethren for this time I would be very much pleased if we could prevail on ourselves and all the inhabitants of valleys and whole earth to cease to do evil and learn to do well that is all I would want all ask for it is all I desire all I want to live for is to see the inhabitants of earth honor God bow down to him honor his supremacy his righteous covenant and every knee bow and every tongue confess let all creation say amen to the providences of God of every individual

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can do; and mormonism has nothing to do with that is not altered by that in the least. the prophet his organ through which God spoke, they slew his body but Mormonism is still the same. Had mormonism been a falsehood instead of all creation of the devil and the world fighting against it, they would have sustained and built it up not have seen anything to fight they would have

let it be

They would feel just as I do when I am requested to make out a report contradicting the report of the officers who ran away from here last fall. I commenced to make out my report but I could not get any material to do it with. I consequently headed it "beating against the air.

There was not a spot of truth to begin with. I would be just like that if this gospel was not, if Joseph was not true and sent by the power of God, and that power went forth upon the face of the earth to convict every man and woman of its truth. They would never contend against us again in the world.

Perhaps I have said enough to the brethren at this time. I would be very much pleased if we could prevail on ourselves and on all the inhabitants of these valleys and on the inhabitants of the whole earth, and on ourselves to cease to do evil, and learn to do well; that is all I would want. I would want < I could wish > or ask for. it is a A till I desire to live for is to see the inhabitants of the earth acknowledge God, bow down to him and confess his supremacy, and his righteous covenant. To him let every knee bow, and every tongue confess, and let all creation say Amen to the Providences of God
and Mormonism is not altered by that in the least. The prophet Joseph was the oracle through which God spoke; they slew his body, but Mormonism is still the same. Had Mormonism been a falsehood, the Devil and the world, instead of fighting against it, would have sustained and built it up.

Perhaps I have said enough to the brethren at this time. It would give me much pleasure if we could preach on all the inhabitants of these valleys, or the inhabitants of the whole earth, and on ourselves, to cease to do evil, and learn to do well; that is all I could wish or ask for: all I desire to live for is to see the inhabitants of the earth acknowledge God, bow down to Him, and confess his supremacy and his righteous covenant. To Him let every knee bow, and every tongue confess; and let all creation say Amen to His wise providences.

Let all
declare
and then live to it
as for me and my house
as for me and all I have is the Lord’s
and shall serve the Lord
all my days if this can be
Zion is here happiness is here peace is here
God is here angels are here
and we are wrapped in the visions of eternity that is all I desire
I am not the Lord I can do
nothing more than to speak as
others of his servants I can do
myself and brethren and sisters can
follow suit and we can unitedly keep his
commandments and do his will
if I want happy heart follow his will
as I [page break] I can
when I see a man
look up to stand high to be looked at then I
feel bad see an elder in Israel
doing something to tarnish his
classics makes [my heart bleeds?]
when I can see all people filled
with the knowledge of God all is
peace and all is happiness
may the Lord help us to live to our
religion from this time hence forth and
forever amen.

[In longhand on verso of page 7: Bishop roundy wishes the
Inhabitants of the 16 Ward
to meet at the School
house at 6 oclock [shorthand: this] this evening.]
Grimshaw’s Longhand Transcript

persons declare his allegiance to God, and then live to it, saying, “as for me and my house we will serve the Lord.” As for me and all I have it is the Lord’s, and shall be dedicated to him all my days. If this can be done, happiness is here, Angels are here, God is here, and we are wrapt in the visions of eternity.

But I am not the Lord, and can do nothing more than to speak, like others of his servants. I can do good myself, and my brethren and Sisters can follow suit; we can unitedly keep his commandments, and do his will; this is all I desire to make me happy here, and feel as well as I can in my mortal body.

When I see an Elder in Israel who is looked up to—who stands high in the Kingdom of God, doing something to tarnish his own character, and that of others, it makes me feel very unhappy, <grieves my spirit.>

but when I can see all <that> people filled with the knowledge of God, then all is peace—all is happiness with me.

May the Lord help us to live up to our religion from this time henceforth, and for ever. Amen.

Journal of Discourses 1:88–94

person declare his allegiance to God, and then live to it, saying—“As for me and my house we will serve the Lord. As for me, and all I have, it is the Lord’s, and shall be dedicated to Him all my days.” If this can be done, happiness is here, angels are here, God is here, and we are wrapped in the visions of eternity.

But I am not the Lord, and can do nothing more than others of His servants. I can do good myself, and my brethren and sisters can do the same; we can unitedly keep His commandments, and do His will. This is all I desire, to make me happy here, and feel as well as I can in my mortal body.

When I see an Elder in Israel who is looked up to, who stands high in the Kingdom of God, doing something to tarnish his own character, and that of others, it grieves my spirit;

but when I can see all the people filled with the knowledge of God, then all is peace, all is happiness with me.

May the Lord help us to live our religion, from this time henceforth and for ever. Amen.

[end of 94]
38. Brigham Young, speech, June 13, 1852, Papers of George D. Watt, Church History Library, Salt Lake City (hereafter cited as CHL), transcribed from Watt’s shorthand by LaJean Purcell Carruth.
39. Watt’s shorthand is not extant for the previous speaker; *Journal of Discourses* 1:88 identifies the speaker as Ira Ames.
40. Word could also be read conversion or conversation.
41. Ink blot over shorthand.
42. Probable intent is morning.
43. See Romans 7:21.
44. See James 4:7.
45. While know and no are spelled the same in Pitman shorthand, here the phrase is you know, clearly know. While transcribing, Watt omitted the you and changed know to no.
46. At top of page in longhand: alley m fff; arithmetic computations.
47. Word may be crossed out.
48. Historian’s Office Reports of Speeches, 1845–1885, CHL. The authors thank Silvia Ghosh and Brent L. Carruth for their assistance with the longhand transcripts.
49. Of 20 years has been mostly scraped off the page.
50. [And?] has been mostly scraped off the page.
51. Period written over comma.
52. Line drawn across page in pencil; line marks place where Watt’s transcript differs from his shorthand.
53. I written over and, or vice versa.
54. Period written over crossed-out insertion mark.
55. Rest of phrase is very difficult to read. Watt apparently transcribed what is, then realized he could not read the rest of the phrase, so crossed it out and omitted the rest, as he omitted other passages that he could not read.
56. Period written over crossed out comma.
57. ¶ written over #, or vice versa; ¶ is in pencil.
58. Watt apparently crossed out cannot, then wiped out the line through can, and thoroughly crossed out not.
59. ¶ is in pencil and is very large.
60. Large ¶ written in pencil over #.
61. Bull is written in pencil; it does not appear to be in Watt’s hand.
62. They would feel . . . again in the world is crossed out with a large X.
63. End of material crossed out with a large X.
64. Written by Jonathan Grimshaw, who was an employee at the Church Historian’s Office until 1856. Historian’s Office Reports of Speeches, 1845–1885, CHL. Only part of this transcript is extant. A sermon by John Taylor is recorded on the verso of each page.
65. Page crossed out with pencil loops.
66. Pencil brackets in left margin enclose text from this point to the end of underlined section, below. There is a note in pencil in the left margin of this section, in an unidentified hand: to be re written, followed by a large ink X.
67. Large ink X over text in page. Page also has large pencil wiggly line from top of page to bottom.
68. Large ink X over text in page. Page also has large pencil wiggly line from top of page to bottom.

First page of George D. Watt’s shorthand notes of Brigham Young’s speech on October 6, 1853. A transcript of this page begins on page 96. Papers of George D. Watt, Church History Library, Salt Lake City; © Intellectual Reserve, Inc.
Speech by Brigham Young, October 6, 1853, in three parallel columns

George D. Watt's Shorthand transcript

Oct. 6th, 1853, P.M.

President Brigham Young said, gave the following instructions to the Assembly.

I wish to call the attention of this conference to an invitation I shall give them, and wish to extend it to the Saints in this valley, or elsewhere. It refers to the gathering of the poor Saints.

Many of us are acquainted with the circumstances of the Latter-day Saints when they came to this valley six years ago, also five and four years ago etc.

Where we to hunt through this community and search out the men, women, and children that have come here on their own resources and those that have been helped here by the Perpetual Emigration Fund

Watt's Longhand transcript

Oct. 6th, 1853, 3 p.m.

President Brigham Young spoke the following instructions to the Assembly.

I wish to call the attention of this conference to an invitation I shall give them, and wish to extend it to the Saints in this valley, or elsewhere. It alludes to the gathering of the poor Saints.

Many of us are acquainted with the circumstances of the Latter-day Saints when they came to this valley six years ago, also five and four years ago until now.

Where we to go through this community and search out the men, women, and children that have come here on their own resources and those who have been helped here by the Perpetual Emigration Fund.

Journal of Discourses 1:322–27

A discourse delivered by President Brigham Young, in the tabernacle, at the general conference, October 6, 1853.

I wish to call the attention of this Conference to an invitation I shall give them, and wish to extend it to the Saints in this valley and elsewhere. I allude to the gathering of the poor Saints.

Many of us are acquainted with the circumstances of the Saints when they came to this valley six years ago, also five and four years ago.

Were we to go through this community and search out the men, women, and children who have come here on their own resources, and those who have been helped here by the Perpetual Emigrating Fund, and by private individuals,
it would be seen that quite a large proportion of the community had been brought here through the assistance of others. I will not say a majority of the community has come here under those circumstances, but there are thousands who have.

Thousands of men, women, and children have been helped here by the Perpetual Emigration Fund alone. This is the subject to which I wish to call the attention of the Conference, and the community at large. I wish all to hearken to it, to reflect upon it, and contemplate it seriously.

I call upon those who have not yet put forth their hands to assist in gathering the poor, to give us your names, and your means, during this Conference, that we may raise a few thousand dollars to be applied to this purpose. Suppose we should try to raise as much as we did 4 years ago, right in our poverty and distress—we had just arrived here, and had scarcely sufficient to sustain life; notwithstanding these 

**Journal of Discourses**

1:322–27

it would be seen that quite a large proportion of the community have been brought here through the assistance of others. I will not say a majority have come here under those circumstances, but there are thousands who have.
straightened circumstances, at the first Conference we held in the old Tabernacle, this subject was agitated, and $5,700 in gold was raised, and sent to gather in the poor. Dare I venture to flatter myself that we can raise $5,000 or $6,000 this Conference, to be applied to the same good purpose? The people are better able to raise $50,000 now, than they were able to raise $5,000 then. Suppose we raise $15,000 or $20,000 to send for our poor Brethren and Sisters, who long to be here as much as any of you did, before your way was opened. This amount can be raised now, and not call forth an unusual effort. We might ask you to reflect upon the days that you have spent in yonder distant land, where you could seldom walk the streets, or enter a shop like another Citizen without the finger of scorn being pointed at you; without suffering the malignant taunts, and sneers of the ungodly,
for the sake of your religion.

Let me refer your minds to the time that the Gospel was first introduced to you, and the light and glory of it opened up to your understandings; when eternity and eternal things reflected upon your benighted minds, and your conceptions were aroused to see things as they were, as they are, and as they will be. What were your feelings, and meditations, when Zion and its glory burst upon your vision? When the people of God appeared to you, assembled together, preparatory to the coming of the Son of Man?

Again, what were your feelings, when you turned your eyes in every direction that you turned your eyes, they were met with scenes of wickedness, and your ears saluted with deep dyed blasphemies of every description?

Was there any that feared the Lord?

No.

The most pious could do nothing more <for the honor of God> than some did in the days of the Apostles; they could erect an
image to the unknown God, and worship somebody, or something, but they knew not what. What were your feelings, and reflections, under such circumstances, when you first heard of the Latter-day work; of the Gospel in its fulness? When you first learned that the Lord had a Prophet, and Apostles, who held the words of life for the people?

What was there you would not have sacrificed in a moment, if by the privilege of assembling with the saints, if you could mingle your voice conversation day by day and your visiting, journeying, doing business, laboring, and spending your lives with those who know and love the Lord; and will serve Him? Is there anything you would not have sacrificed? Verily, no! If you can remember your own feeling then, you can know how others feel; you can realise how thousands, and scores of thousands.
feel at this present moment
this very day
there is no hardship they
would not
undergo

to meet with us here this
day there is no trial be too
hard for them
no sacrifice be called to make
they would not readily
and willingly make for
privilege you enjoy here
this day
can you realize it

read the other
side of the page and what
do we find the hearts of
men and women by cross-
ing the ocean travelling
few weeks
months by water and
land
it seems as though their
hearts partly closed up
they lost sight of
object of their pursuit it
seems as though the hard-
ship they passed through

had driven every
spark of light of
Christ out of their hearts

if you <started>
with the influence
of the Holy spirit
who prevented
you from keeping it

There is no hardship they
would not refuse to
undergo [sic], no danger
they would not
endeavour to surmount, if
they could
assemble with us here this
day. No trial would be too
keen for them, <there is>
no sacrifice <that>
they would not readily
and willingly make for the
privilege you enjoy
this day. Brethren and Sis-
ters can you realiz<z>e this?
Let us now
read A chapter on the other
side of the page, and
we find the hearts of
men, and women, by cross-
ing the ocean, by traveling
A [page] 3 few weeks, or
months, by water, and
land, appear to become
perfectly
<partially> closed up; <and>
they lose sight of the object
of their pursuit. It
seems as though the hard-
ships they pass through, in
coming to this land,
banished <nearly> every
particle of the light of
Christ out of their hearts

¶ If you started on your
journey with the influence
of the Holy Spirit warming
your hearts, who prevented
you from retaining it every

If you started on your
journey with the influence
of the Holy Spirit warming
your hearts, who prevented
you from retaining it every
You may say it was the devil that robbed you of it. But what business had you with the devil? Was there any necessity that you should enter into fellowship with him, or into partnership with the works of darkness? “No,” you reply; “I had forsaken him and all my old associates and feelings, and had given myself to the Lord, and embraced his gospel, and set out to build up his kingdom, and wished to gather with the Saints at the gathering place.” Suppose the devil does tempt you, must you enter into partnership again open your doors and bid [him?] welcome to your house and tell him to reign there? Why don’t you reflect to tell master devil with all his associates and imps [farewell?] spirit of devil feeling you had served [page break] him long enough says one I don’t know that I could possibly come here with unruly cattle this brother did wrong marred feelings I was irritated and the cares of
Watt’s Shorthand

The journey bewildered my mind, and hurt me so that I do not really know whether I have got to where I started or not; things are different here than I expected to find them, etc. This is a representation of the feelings of some who have crossed the plains this season. My advice to you is, go and be baptized for the remission of sins, and start afresh, that temptation may not overcome you again; pause and reflect, that you be not overcome by the evil one unawares. In the first place, if you are re-baptized for the remission of sins, peradventure you may receive again the spirit of the Gospel in its glory, light, and beauty; but if your hearts are so engrossed in the things of this world that you do not know whether you want to be re-baptized or not, you had better shut yourselves up in some kanyon or closet, to repent of your sins, and call upon the name of the Lord until you get His Spirit, and the light thereof to reflect upon, that you may know the nature of your offences.

Watt’s Longhand

Transcript

the journey bewildered my mind, and hurt me so that I do not really know whether I have got to where I started or not; things are different here than I expected to find them, etc. This is a representation of the feelings of some who have crossed the plains this season. My advice to you is, go and be baptized for the remission of sins, and start afresh, that temptation may not overcome you again; pause and reflect, that you be not overcome by the evil one unawares. In the first place, if you are re-baptized for the remission of sins, peradventure you may receive again the spirit of the Gospel in its glory, light, and beauty; but if your hearts are so engrossed in the things of this world that you do not know whether you want to be re-baptized or not, you had better shut yourselves up in some kanyon or closet, to repent of your sins, and call upon the name of the Lord until you get His Spirit, and the light thereof to reflect upon, that you may know the nature of your offences.

Journal of Discourses

1:322–27
Watt’s Shorthand

what you have been doing this year passed
that you may realize
you are
here with the saints again
let me lead
your minds little further
I want to tell you something perhaps you
know it as well as I do
reflect upon it and realize it perhaps not and I call tell you one truth
when the Lord Almighty opens [page break] the vision of a person’s mind he shows them things in spirit things that will be and if any of you had the vision of Zion you had when she was in her beauty and glory after Satan bound if had reflected upon gathering of saints it is the spirit of gathering

and when your minds open in vision glory and excellency glory [of the] gospel you didn’t see the vision of driving cattle across the plains

mud hole
stampede
amongst the cattle
not if there bad one amongst the people you saw the beauty

Watt’s Longhand Transcript

passed, > and the [your]
true condition;
that you may realize, and
appreciate the [page 4]
blessing you enjoy in being here with the saints of the Most High. Let me lead your minds a little further. I wish to tell you something which you may perhaps know as well as I do, but you may not have realized it.

When the Lord Almighty opens the vision of a person’s mind he shows them things of the spirit—things that will be. If any of you had a vision of Zion, it was shown to you in its beauty and glory, after Satan is bound. If you have reflected upon the gathering of the saints, it was the spirit of gathering that enlightened you; and when your minds were opened in vision to behold the glory and excellency of the gospel, you did not see a vision of driving cattle across the plains, and where you would be mired in this or that mud hole. You did not see the stampedes amongst the cattle, and one of a worse character among the people; but you saw the
Watt’s Shorthand Notes and the Journal of Discourses

Watt’s Shorthand

and glory of Zion
to prepare you
to meet the
afflictions

of this life that you may
overcome them and pre-
pare you to enjoy the glory
the Lord first revealed
to you
this is to encourage you
recollect that
I want to say a word to
brethren been helped here
you recollect
my exhortation to brethren
have the means now we
want you to go forth and
give
this fund and leave
replenished
bring your tithes and
offering and we will help
a great many
here than we have this
year we wish to double
our diligence and thribble
the crowd

I want to show you a little
philosophy of mankind

you may take
in gospel out it of it in
light [of the] Holy
Spirit or without it as
you please here is the phi-
losophy of mankind in their
daily vocations and deals
one with another [page

Watt’s Longhand Transcript

beauty and glory of Zion,
that you might be encour-
aged, and prepared to meet
the afflictions sorrows, and
dissapointment of this mortal life, and over-
come them, and be made
ready to enjoy the Glory of
the Lord as it was revealed
to you. It was given to you
for your encouragement,—
recollect that.

I wish to say A word to the
Brethren who have been helped
here. You will recollect
my exhortation to those
who have means; we
want you them to go forth
and give the Perpetual Emigrat-
tion Fund A lift.
Bring in your Tithes and
offerings, and we will help
A great many more
to this place next sea in the
future than we have this
year. We wish to double
our diligence, and thribble
the crowd of emigrants
by that fund. I wish to show you a little
of the Philosophy of human
nature in its fallen and
degraded state;
you may consider it in
the gospel, or out of it; in
the light of the Holy Spirit,
or without it, as you please. The philoso-
phy of mankind, in their
daily avocations, you
may all know for yourselves,
by your own observation, and experience. I wish to notice a portion of it that has come under my notice. I could mention names, but I will content myself with naming circumstances. We pick up, say, 200 persons in England, and convey them across the water, and across the plains, and set them down in this valley: they commence to labor, and in a short time they make themselves comfortable. They can soon obtain plenty of the best kind of pay for their labor, such as bread, (the staff of life), butter, cheese and vegetables. When a man gets these things, without the fancy knicknacks, he does well.

Suppose we pick up a company of these poor saints in England, whose faces are pale, and we cannot scarcely thread their way through the streets without the aid of a staff of life; for you may see them bowed down from very weakness with their arms across their stomachs, going to and from their work; the greater part of them not enabled to get a bit of meat more than once.
Watt’s Shorthand Notes and the Journal of Discourses

Transcript

than once a month
get one
table spoonful of meal for
each person
family in day without butter
cheese by working
[21/20?] hours out of 24
and when go from
their work and come
from it want a staff in
hands to lean their stomach
upon bring 200 of
them here; instead of them
come being obliged to work
for 2 or 3 pennies day
got dollar
dollar half and
go buy flour
to last
family week meat to last
week for day’s work
go walking through
streets
ask that
man
will you pay me for bringing
you here
I don’t
know you says he go to
another see if work for
you bringing you
to this place [page break]

what have I had
from you

what pay me your heart
begins to [sink?] you go to
third one

Watt’s Longhand

Journal of Discourses

1:322–27

a month; and upon an
average only about one
table spoonful of meal per
day, for each person in a
family, without butter, or
cheese, by working
16 hours out of the 24; and
when they go from
their work, and return
from it they need staff in
their hands to lean
upon. We bring 200 of
them here, instead of their
being obliged to work
for 2 or 3 pence per day,
you can get a dollar, and
A dollar and a half per
day. With one day’s wages
they can purchase flour,
and meat, and vegetables
enough to last a moderately
d sized family one week.
They have not been
here long when they may
be seen swelling in the
streets with an air of perfect
independence. Ask that
one of these men if he
will pay you for bringing
you here; and he will reply, “I do not know you Sir.” You ask
another if he will work for
you, for bringing him out
to this place, and he will
appear quite astonished,
saying, “What have I had
from you!!”
Another will say, “If I work for you, what will you give me?”

https://scholarsarchive.byu.edu/byusq/vol54/iss4/6
Can you give me some adobies? for I am going to build a fine house, or if you have any money to pay me, it will as well."

How does such language, and ingratitude make the benefactor of that person feel? Why, his heart sinks within him. I can find thousands of just such men and women in this territory, when they are brought to this place, they do not know their benefactors, who saved them from death, but they are head and shoulders above them, when they meet them in the streets.

Do you know the conclusion which is natural to man, when he is treated in such a manner by his fellow man? It is, "I wish I had left you in your own country." I wish so too. I say let such persons starve to death, and die Christians, instead of being brought here to live and commit the sin of ingratitude, and die, and go to hell; for while they remained in their poverty they were used to the daily practice of praying for deliverance, and go to hell
they would die praying unto eternity and bowels of compassion have mercy upon them but here go into eternity swearing, I can pick up hundreds of men passed by their benefactors turned around and didn’t know them speak every thing against them their tongues can be allowed to and go and swear falsely about them the very men saved them from starvation to death (voice on stand true) I frequently referred to facts come under my own observation when I came into this valley I had 11 thousand dollars notes against brethren nobody pay me [page break] one dime for we have helped men women and children from England to over 30 thousand dollars except
Watt's Shorthand

one and that is a man name of Thomas Green lives in Utah and one woman but with exception of Thomas Green and one young woman from England never been man paid one dime to the amount of over 30 thousand dollars and I hold their notes as obligations do I mean to be understood that no person pays their passage by no means great many here that do my remarks won't hit those honest with themselves God and brethren but it is the dishonest ones I expect my remarks will hit great many do pay and willing and thankful to pay but as far as I am concerned before I came into this valley with exception of one man and woman no person offered pay us one dime or would of them turned around and apostatized that we helped over and great many of them joined the mob now do you see the philosophy of humanity

Watt's Longhand Transcript

one individual, and that is a man by the name of Thomas Green, who lives in Utah, and one young woman who came from England, there has never been a single person who has paid one dime towards canceling a debt amounting to over $30,000, besides other notes, accounts, and obligations which we hold. Do I mean to be understood that no person pays their passage? by no means. My remarks will not hit these those, neither are they directed to them, who are thankful to their benefactors, who do, and are willing to pay. But as far as I am concerned, before we came into this valley, with the exception of one man and woman, no person has offered to pay us one dime, and of them have turned away from the Church, and A number of them joined the mob, and sought to dye their hands in our blood. Now do you see the philosophy of human Nature;
and I will go a little further
I say of divine nature do you see the philosophy of it let me help a man that makes an evil use of the assistance that he gets from me and turns around to injure himself and me and his neighbor what do I say them what does spirit of Lord teach me

what Lord do himself provided he was here do you think he would with hold the hand from him do you think an angel help a man turn around and destroy that angel and himself I don't neither do I think the Lord [page break] would good man would neither then

I think bad man distribute means to have that means use it to his own injury it is the evil acts covetousness in the hearts of poor shuts up bowels of compassion in rich and they say they will not help the poor and we could have gathered

and <and> I will [page] 7 and <say> of divine Nature?

Let me help A man that <who> makes an evil use of the assistance I render him, and endeavour <rs> to injure himselfe and me, and his neighbor with it,

what does the spirit of the Lord teach me in such <a> circumstance? What would the Lord do himself provided he was here himself? Do you <not> think he would withold the thing from him? Do you think A <man Angle> <Angel> would help a man who would turn round and destroy that Angel and himself? I do not; neither do I think the Lord would, and no good man would if he knew it, <unless it were Done with a view to prove a person>. I do not think A bad man would disstribute his means to another individuals, or to individuals # who would use it # <them> to his <or their > injury.

It is the evil actions, and covetousness in the hearts of the poor, that shuts up the bowels of compassion in the rich, and they say they will not help the poor. We could have gathered
Watt’s Shorthand

hundreds of thousands
to help the poor were it
not that they have been
so biased and continue
to be biased and says they
I don’t wish my means
to go to evil
use . . . if do you want to
know what I mean by all
this I mean when men
women refuse to pay their
passage fund

let them be cut off from
the church and sue
them to the law and collect
that debt severe off that
limb from the tree and then
make them pay their honest
debts

that is to the poor
I have said enough to the
rich we want you
to help turn in your means
bring it on here
perhaps
some of you come along
and say Brother Brigham
send means to England
now yes we
have means there and this
[instead of there?] turn it into the tithing office
credit on books and our
checks go there and turn
there [would not?] we want

we want to give a heavy lift
another season

Watt’s Longhand

Transcript

currents of thousands
more of the poor were it
not that the rich have been
so biased, and still continue
to be. Say they,
“We do not wish our means
to be ap lied to an evil
use.” If you wish to
know what I mean by all
this, it is, that if any man or
woman refuses to pay their
passage to this place when
they are in circumstances
to do it,

let them be cut off from
the Church, and then sue
them at the law, and collect
the debt. Sever that limb
from the tree, and then
make them pay their honest
debts.

That is to the poor.
We have said enough to the
rich. We now want the rich
to turn in their means, that
the poor, the honest poor,
may be delivered.

Some of you may inquire if
we wish to

send the means to England
now? Yes, we want
the means now,
which you can pay into the
tithing office, and have it
recorded on the books, to
answer the means we have
their , which can be
used this season.
We want to give a heavy lift
to the emigration of the poor
next season.

Journal of Discourses

1:322–27

currents of thousands
more of the poor were it
not that the rich have been
so biased, and still continue
to be. Say they
“We do not wish our means
to be ap lied to an evil use.” If you wish to
know what I mean by all
this, it is, that if any men or
women refuse to pay their
passage to this place when
they are in circumstances
to do it,

let them be cut off from
the Church, and then sue
them at the law, and collect
the debt. Sever those limbs
from the tree, and then
make them pay their honest
debts.

That is to the poor.

We now want the rich
to turn in their means, that
the poor, the honest poor,
may be delivered.

Some of you may inquire if
we wish to

send the means now to
England? Yes; we want
the means now,
which you can pay into the
Tithing Office, and have it
recorded on the books, to
answer the means we have
there, which can be
used for next season.
We want to give a heavy lift
to the emigration of the poor, next season.
We have brought out a considerable number this season, but it is hardly a beginning to what we wish to be brought out next season. The first duty of those who have been brought out, by the Perpetual Emigrating Fund to pay back that they have received from it, the first opportunity, that others may receive the same benefit they have.

We wish you in the first place to get something to eat, drink, and wear; but when you are in any way comfortable, we wish you to pay that debt the next thing you do, and replenish the Fund. It is built upon a principle, if carried out properly, and the debts punctually refunded, to increase in wealth. The $5,000 that was sent for the poor four years ago this fall, if every man had been prompt to pay in that which he received, would have increased to $20,000.

We are the greatest speculators in the world. We have the greatest speculation on
hand that can be found in all the earth. I never denied being a speculator. I never denied being a miser, or of feeling eager for riches; but some men will chase a picayune five thousand miles when I would not turn round for it, and yet we are preachers of the same gospel, and brethren in the same kingdom of God.

You may consider this is a little strong; but the speculation I am after, is to exchange this world, which in its present state, passes away, for a world that is eternal and unchangeable, for a glorified world filled with eternal riches, that passeth not away, for the world that is made an inheritance of the Gods of eternity. The plan is to make everything bend to the revelations of God; this is the object of our Priesthood—to bring into requisition every good thing, and make it bear for the accomplishment of the main point we have in view, and when we get through, we shall reap the reward of the just, and get all our hearts can anticipate or

little strong speculation
I am after to
exchange this world

for a world to come that is
made an inheritance
of the Gods of
eternity. The plan is to
make every thing bend to
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Dirkmaat and Carruth: The Prophets Have Spoken, but What Did They Say?
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Watt's Shorthand

desire to lay plans for this just as much as a merchant would think he was going into merchandizing for tradesmen of earth and is laying up gold and silver he lays his plans for it it is for us to lay plans to secure eternal lives

for miser to lay up his gold upon the earth it is a [perfect/principle?] system gather into systematically if you do [page break]

I say poor pay debt

rich help the poor would not this bring wealth it would to be united as any work it in [--?] hands and helping one from another all possible and assisting in every point and place in speculation and be of one heart and mind in resurrection and then we will have all we can ask for here is wealth it is said union is power and that is enough if we get that we shall have power this plan for us to work upon and I wish the brethren to just whisper this around

Watt's Longhand Transcript

di<s>e>sire. To lay plans for the attainment of this is just as necessary as for a merchant to lay plans to get earthly riches by entering by buying and selling merchant<di>e.se.

It is for us to lay plans to secure to ourselves eternal lives, which is just as necessary as it is for the miser to lay plans to amass a great amount of Gold upon the earth; and it is for us to engage in it systematically.

I say to the poor, pay your debts to the Perpetual Emigrating Fund, and to the rich, help the poor; and this will bring wealth, and strength, by each one according to his ability, calling, and means [page break]

assisting in every point, and place in this great speculation for kingdoms, throns <thrones>, principalities, and powers.

Journal of Discourses

1:322–27
desire. To lay plans for the attainment of this, is just as necessary as for a merchant to lay plans to get earthly riches by buying and selling merchandise.

It is for us to lay plans to secure to ourselves eternal lives, which is just as necessary as it is for the miser to lay plans to amass a great amount of gold upon the earth; and it is for us to engage in it systematically.

I say to the poor, pay your debts to the Perpetual Emigrating Fund; and to the rich, help the poor; and this will bring wealth and strength, by each one, according to his ability, calling, and means, assisting in every point and place in this great speculation for kingdoms, thrones, principalities and powers.

It is said union is strength; and that is enough; if we get that, we shall have power. This is the plan for us to work upon, and I wish the brethren to whisper this around among your <their> neighbours,
when they go out of this tabernacle, and say, “What can we give to the Perpetual Emigrating Fund? Can we give anything this season? We will not refuse help from the sisters. Do you ask how small an amount we will take? We will take from a pin to a bed quilt; but be sure, when you bring a pin, that you have not many other things in your trunk that would be useful, more than you at present need; for if you bring a pin under such circumstances you cannot receive a blessing, and the reward it is entitled to. If the clothing you wear each day is all you have, and you need to borrow a shawl to go out in, and you have only a pin to bestow, bring that, and you shall receive a blessing.

We think it is not necessary to give you the report of the Perpetual Emigrating Fund this Conference. It is doing well but it is not necessary to do a great deal better. We want to swell the operation, and bring the...
poor from the nations by scores of thousands, instead of by hundreds. This embraces what I wished to lay before the Conference upon this point. Before the Conference is concluded we shall call for quite a number of Elders. It was anticipated that our missionaries would have been called at the August Conference of this year, but we will call a considerable number this Conference. Instead, You need not inquire where we want you to go, for it will be told you when you are ready to go. Prepare your minds and circumstances against that time, for we wish to send the Gospel to all Israel. May the Lord bless you. Amen. Watt, Rep.
69. Brigham Young, speech, Salt Lake City, October 6, 1853, Papers of George D. Watt, Church History Library, Salt Lake City (hereafter cited as CHL), transcribed from shorthand by LaJean Purcell Carruth.

70. Start of new paragraph; previous phrase is part of separate paragraph.

71. Middle digit is illegible.

72. 21 written over 20, or vice versa.

73. Watt used ( ) to enclose words spoken from the audience.

74. Throughout this discussion, Brigham Young described two groups of people, those who owed him money when he first arrived in Salt Lake Valley, and those who owed money for their journey to the valley. While transcribing, Watt conflated these two groups and incorrectly changed numbers to fit the situation as he saw it.

75. Brigham Young is apparently referring again to the first group, those who received money prior to the Saints’ departure to the valley, not to those who received help under the Perpetual Emigrating Fund. See continued discussion below, which more clearly states that the nonpaying group were those who had received aid before the Saints came to the valley.

76. *Journal of Discourses* reads 8/10; number as written is ambiguous.

77. *Thousands* written over 0.

78. *Put in it* appears to be wiped out.

79. Brigham Young, speech, Salt Lake City, October 6, 1853, Papers of George D. Watt, CHL, transcription prepared by Silvia Ghosh, Brent L. Carruth, and LaJean Purcell Carruth.

80. *Would not* is written over illegible longhand.

81. *And we* is written over illegible, wiped-out longhand.

82. *The* is written over illegible, wiped-out longhand.

83. *His* is written over illegible, scraped-off longhand.

84. *Of life* is written over illegible, scraped-off longhand.

85. 24 written over 22.

86. Note on manuscript: “no paragraph wanted here.” A circle is drawn around this note, and a curved line drawn from the end of this paragraph to the beginning of the next paragraph.

87. *By* is written over illegible longhand.

88. *The* is written over illegible, scraped-off longhand.

89. *Tabernacle* is written over illegible, wiped-out longhand.