

WHO IS RICH?

He is not rich, a miser, hoarding gold
Who hugs unto his bosom fading wealth,
Whose heart is callous and unfeeling,
Cold,
Who lives by cunning, stratagem and
stealth,

He is not rich.

He is not rich who owns a large estate,
And frowns upon his servants bowing
low,
Disdains the liveried groom who opens his
gate,
Though diamonds may line his avenue.

He is not rich.

He is not rich who looks upon the poor
With vacant and uncharitable eye,
Who spurns a beggar, turns him from his
door
And passes hungry starving children
by.

He is not rich.

He is not rich who steals the laborer's
hire
And treads upon his fellow that is
down,
Within whose mind does sympathy expire
Though clad in golden-girdled silken
gown.

He is not rich.

He is not rich, the boasted millionaire
Who rules Golconda's mines or Ophir's
treasure.

Whose motives spring from low and base
designs

Who robs his brother both in weight and
measure.

He is not rich.

But he whose soul hath been well trained
and stored
With treasures, that from human kind-
ness flow,
Though humble fare may crown his hum-
ble board

He who is wise and happy here below.
Ahl He is rich.

J. BURROWS.

Brigham City.

DISCOURSE

DELIVERED BY

PRESIDENT BRIGHAM YOUNG,

On Sunday Afternoon, August 19,
1877, at a Special Conference,
held at Brigham City, Box Elder
County, for the purpose of organ-
izing a Stake of Zion in said
County.

REPORTED BY GEORGE F. GIBBS.

PREVIOUS to attending to the busi-
ness to be presented to the congre-
gation this afternoon, I feel to ex-
hort the Latter-day Saints before
me to try to realize the sacredness
of the ordinance that is now being
administered to them, which was
introduced by our Savior that his
disciples might witness to the
Father that they were truly his
followers. On the last time that our
Lord met with his disciples,
previous to his being betrayed, he
administered to them the sacra-
ment. Instead of eating as at other
times, he took the bread and blessed
and brake it and gave to his disci-
ples, saying to them that he should
require of them to meet together to
break bread in remembrance of his
body, that would suffer for them
and for the sins of the world. So
when he had blessed and broken
the bread, he administered the
same to them, saying, "take, eat;
this is my body." When his disci-
ples had eaten, he then took the
cup of wine and gave thanks, and
gave it to them, saying, "Drink ye
all of it; for this is my blood of the
New Testament, which is shed for
many for the remission of sins." He
came here to redeem fallen man,
he being the heir of the family that
receive bodies on this earth, that
they, through obedience to his re-
quirements and commandments and
the ordinances of his house, may
be sanctified and prepared to
return unto the presence of the
Father and there sit down with
Jesus, where he will administer to
them again in fulfillment of his
saying to them, "I will not drink
henceforth of this fruit of the vine,
until the day when I drink it anew,
with you, in my Father's king-
dom."

I would exhort my brethren and
sisters to receive this ordinance
every Sabbath, when they meet to-
gether, as is our practice; not fol-
lowing the customs of others, for
with some denominations this is
administered once a month, with
others once in three months, with
others never, they not believing in
outward ordinances. This is the
way with the Christian sects; they
teach that portion of the Bible
which seemeth right unto them

and add such doctrines, views and
opinions as suit their own creeds.

We are in the habit of partaking
of the contents of the cup each Sab-
bath when we meet together, and I
do pray you my brethren and sis-
ters to contemplate this ordinance
thoroughly, and seek unto the Lord
with all your hearts that you may
obtain the promised blessings by
obedience to it. Teach its observ-
ance to your children; impress
upon them its necessity. Its ob-
servance is as necessary to our sal-
vation as any other of the ordinan-
ces and commandments that have
been instituted in order that the peo-
ple may be sanctified, that Jesus
may bless them and give unto them
his spirit and guide and direct them
that they may secure unto them-
selves life eternal. Impress the sac-
redness of this important ordina-
ance upon the minds of your chil-
dren. Many of you who are aged,
have witnessed the strength and
power of tradition, whether it be
correct or false. The power of tra-
dition upon the minds of the inhabi-
tants of the earth is most potent. I
might say it is almost almighty. We
know the way of life, we have
the keys of life in our possession;
and if we do not take the pains to
train our children, to teach and in-
struct them concerning these re-
vealed truths, the condemnation
will be upon us, as parents, or at
least in a great measure. We do
not want this sin to rest upon us;
we want the people, each and every
one to understand their duty and
then discharge that duty fearlessly,
without favor or hope of earthly
reward, having in view the doing
of the Father's will alone and the
receiving of the heavenly reward.

Let me here call the special at-
tention of the mothers to what I am
going to say: If you mothers will
live your religion, then in the love
and fear of God teach your children
constantly and thoroughly in the
way of life and salvation, training
them up in the way they should
go, when they are old they will not
depart from it. I promise you this,
it is as true as the shining sun, it is
an eternal truth. In this duty we
fail; we do not bring up our chil-
dren in the way they should go, or
there would be no turning away,
wandering here and there from the
society of the Saints. We let our
children do too much as they have
a mind to; if they want this or that
their wishes must be gratified; if they
want to go here or there, the
mother, in very many instances, is
too ready to urge upon the father
directly or indirectly, the necessity
of accommodating the young mind
to the path of folly.

By some it is very well under-
stood that in the days of ancient
Israel while in the land of Pales-
tine they were not blessed so pro-
fusely as we are with the crystal
streams from the mountains. They
were in the habit of drinking a
great deal of wine, and among the
few who have continued to inhabit
that land, this habit I believe has
been kept up to the present time.
It is a wine country. But the Lord
has said to us it mattereth not
what we partake of when we ad-
minister the cup to the people, in-
asmuch as we do it with an eye
single to the glory of God; it is then
acceptable to him. Consequently
we use water as though it were
wine; for we are commanded to
drink not of wine for this sacred
purpose except it be made by our
own hands.

In some of our wards and settle-
ments the administering of the sacra-
ment has been introduced in the
Sunday schools. It is very pleas-
ing and gratifying to the spirit that
I possess for the parents to see that
their children attend Sunday school
and receive the proper instruction
with regard to their faith. After
the Sunday school is over, let the
parents take the pains to bring
their children to meeting. This
would be very pleasing to me. An
idea seems to have gone abroad
among the parents, and conse-
quently descends to the children,
that when the little ones have been
to Sunday school, the remainder of
the day is for them to enjoy them-
selves the best way they can. No
more duties, no more obligations to
attend meeting. They have been
to the Sunday school and the
mothers and probably the fathers
think this is sufficient. But if we
do our duty, each and every one of
us, and as communities, and per-
form the duties required of us, we
will see that our children attended
all the preaching meetings and
meetings for instruction, which it
is proper for them to attend, where
they, as well as the parents can be
taught pertaining to God and to his

religion on the earth, for the salva-
tion of the human family. If my
brethren and sisters will accept of
this exhortation and try to carry it
out in their lives, my heart will say
to them, "God bless you, peace be
with you, love be multiplied upon
you."

We will now attend to the busi-
ness before us pertaining to the or-
ganization of this Stake of Zion in
this county of Box Elder. When
the people are fully organized we
shall expect them strictly to attend
to the duties devolving upon them.
Brother Franklin D. Richards, in
his remarks has drawn out the
thread of the organization of the
priesthood and the duties devolving
upon the bishops and upon the
priests, teachers and deacons in
advancing the faith of the gospel
and seeing that there is no iniquity
among the people. We expect this
will be carried out. There are
many things wherein the people
will need instructing, they will re-
ceive these instructions from time
to time, adding instruction to in-
struction with regard to the faith,
ordinances and commandments of
the house of God; our faith in the
religion we possess or hope to pos-
sess, and in the faith we should
possess in the name of our Savior
and through him in the Father.
And we expect to see an exhibition
thereof that will be brighter, that
will be more beautiful, more per-
manent and lasting throughout all
the organizations of the Stakes of
Zion, than we have heretofore seen.
We have a multitude of traditions
to overcome, and when this people
called Latter-day Saints will be
free from these traditions, so that
they can take hold of the Gospel
and build up the kingdom accord-
ing to the pattern, I am not able to
say; but I hope the time will soon
come. I can say I am encouraged,
I think there is an improvement,
I can perceive a growth in
the knowledge of God among
the Latter-day Saints. And yet I
see many old members of the
church, fathers in the church and
kingdom of God of long standing,
who have been teachers and have
been taught, and have exercised
themselves in the different duties
of the priesthood and also in
municipal affairs among this people,
to direct, to counsel; and yet they
seem to have no brightness within
them concerning the priesthood, no
knowledge with regard to the deal-
ings of God with his children. We
see this; but still on the whole there
is an increase of faith, of knowledge,
of wisdom, of understanding.
When we get to understand all
knowledge, all wisdom, that it is
necessary for us to understand in
the flesh, we will be like clay in the
hands of the potter, willing to be
moulded and fashioned according
to the will of him who has called
us to this great and glorious work,
of purifying ourselves and our fel-
low-beings and of preparing the
nations of the earth for the glory
that awaits them through obedi-
ence. Here is mystery, here are the
hidden mysteries that God has re-
served for the latter times, and they
are coming forth; the work we have
upon us is an immense one, it is
great, powerful and divine; it is an
almighty work. And with regard
to the conduct of this people—if an
angel should come here and speak
his feelings as plainly as I do, I
think he would say, "O, Latter-
day Saints! why don't you see, why
don't you open your eyes and behold
the great work resting upon you
and that you have entered into? You
are blind, you are stupid, you are
in the dark, in the mist and fog,
wandering to and fro like the boat
upon the water without sail, rudder
or oar; and you know not whither
you are going." But we run first
this way and then that way, turn-
ing here and turning there, strew-
ing our ways to strangers and doing
that which we should not do. I
will refer to a little incident.

I used to travel this road running
through here several times during these
years. I recollect, not many years ago,
there was a little gold found in Montana.
The inhabitants of Utah, called Latter-day
Saints, took everything that the Lord
caused the earth to bring forth that they
could pack in their wagons, and carried it
away to those who would not even speak
a good word for them. Brother Staines
referred to related facts to us yester-
day. He told us that there were a great
many people in these mountains, and a
great many had been here, who had become
acquainted with this people, whom they
acknowledged to be an industrious and
honest people; that some had said to him
they would rather trust themselves with
the people of Utah than any other com-
munity, feeling safer with them. But
when the hue and cry was raised that the
"Mormons" were rising against the law,
and against the rules and regulations and
all that is good pertaining to the society

of this great republic and were in open
rebellion, where could be found the man
to open his mouth or to write a word say-
ing, "This is false, it is not true." Did
you find or hear of any such men? But
very few, and they will be blessed for so
doing. Are we at all astonished at the
silence of the great majority under such
circumstances? No. It has always been
so, it is so now, and will continue to be so;
for there is no union, no affiliation, no
fellowship between Christ and Baal. Baal
will fight the Savior, the enemy will fight
against the law of God, and he will never
give up the contest until he is taken and
bound and cast into "the bottomless pit."
And these honorable men, these good men
who with their families have received the
blessings from the hands of this people;
those to whom we have given our sub-
stance, our flour and breadstuffs, our
money and whatever we had, were there
any of them who opened their mouths in
justification of the innocent, the pure and
good, and denounced the falsehoods and
the slanders of those that raised the cry
against us? If there were any I do not
know it. But they say to the liars, "Lie
on about those 'Mormons,'" we like to
hear it." Whilst on the other hand these
Latter-day Saints are giving everything
that the Lord bestows upon them just as
fast as they receive it; not resting satisfied
until they hand everything over to the laps
and hands of our enemies. A great many
will say, "But we are not your enemies."
Why then do you not speak out and tell
the truth about us?

Regarding the brethren carrying their
substance north to Montana, I will say I
knew a man who undertook to head off all
this, by trying to organize the Elders of
Israel into a society to raise an influence
by which they might control the northern
market; but he, they rebelled against it.
But what I was going to mention, go into
the northern settlements and you would
see the wagons by hundreds and thou-
sands hauling off the provisions to those that
would never speak a word in our favor.
Yes, we are generous enough to feed them
and clothe them and give them money.
And then when the enemy would raise
persecution against the Latter-day Saints,
they can sit and laugh at it. All the mer-
chants among us we have made rich. Do
you know of any that brought money here?
If you do you know more than I do, and
I think I am as well acquainted with them
as any one. Who brought capital here and
spent that capital? They came here poor,
and made their capital, but they never
lifted their voice in behalf of any one; but
they laugh and sneer around the corner
and in their sleeve when they see the
storm of trouble coming upon the Latter-
day Saints. I will not tell their doom,
they will find it out quick enough; a good
many have found it already. Our per-
secutors too that die, and they keep crying,
their end is sorrow, both priests and peo-
ple.

There is a good deal of money spent;
I know of one man who spent many
thousands of dollars trying to organize the
elders in such a manner that they could
hold the control of the market. But no.
Wild as the deer upon the mountains,
running by day and by night, oft times
under the shades of night to get away
from this and other towns, lugging off the
blessings that God had poured into their
laps. We have counselled the people to
save their grain. Supposing we had a few
million bushels of grain on hand; would it
do us any hurt? To say the least we
certainly might as well have kept it for we
got nothing for it, we did not even pay
for the transportation of our substance.

Will famine come? Yes! Will plague
come? Yes! Will distress come upon the
nations? Yes, and upon this nation and
that too before a great while. When they
made war upon us some eighteen years ago,
how it pleased and tickled the masses who
thought that now destruction was to over-
take the Latter-day Saints. I told many,
and sent word to Congress saying, that it
would prove the opening wedge for the
struggle of war between the North and
South. But some gentlemen took the
liberty of saying time after time, "No.
No that cannot be." Said I, "It will be
so, and I tell it to you in the name of
Israel's God." And when the press de-
light in publishing such falsehoods about
the Latter-day Saints as they have done,
and the people, delight to read them,
you will see real trouble crop out in and
among themselves. Is there power enough
in the Federal Government to put down
mobocracy? No! And it is a truth that
they whom the Lord makes weak are
weak indeed; and those whom the Lord
makes strong are strong indeed. Strength
was given to the North in the last struggle,
and the South suffered extremely. But
the time will come when the North will be
weaker than the South was, and they will
have no power to muster their forces
against the tide of folly that will come
upon them, that they bring upon them-
selves, and they themselves must receive
the results.

But say the Latter-day Saints, "How
are we living?" If you were to hear an
angel talk to you and tell just what he
sees and understands, you would say,
that is as sharp preaching as Brother Brigh-
am's; his words are sharper than Brother
Brigham's. And they would be. And still
we are improving a little, but oh! what
improvement we have yet to make in order
to acquire such victory over ourselves as
to bring ourselves into perfect subjection to
the law of Christ. Let us take heed, and
teach our children by precept and example
to love and serve the Lord. What a glorious
sight was presented to us yesterday on
our arrival at your depot, to witness the
hosts of children that lined the sidewalks.
You have here in this little city the buds,
the beginning of a nation. Be careful my
brethren and my sisters how you conduct
yourselves. See that you bring yourselves
in subjection to the law of Christ; and
then teach your children in the spirit of
love and affection the way of life, so that
they will not stray away from you, becom-

ing heady and high minded, wandering
after the foolish fashions of the world,
the pleasures of the world; but let them
make their delight in that which is virtuous
and true, for this is more pleasurable than
all the vanities of the world. Real wis-
dom is real pleasure; real wisdom, pru-
dence and understanding is real comfort.

(The Presidency of the Stake were then
unanimously elected, namely Oliver G.
Snow as President, and Elijah A. Box and
Isaac Smith as his counselors; who also
received their ordinations. Elder William
Box was ordained a Patriarch. The names
of the members of the High Council were
presented, and that of the President of the
High Priests' Quorum, together with the
names of the Bishops of the several wards,
all of which were unanimously sustained.
The President then continued:)

I have a few words to say to the Latter-
day Saints concerning these young men we
have called to preside over the people of
this Stake of Zion. They are young,
they have not the experience that older
men have; but if they do not possess more
wisdom than a good many of our old ex-
perienced men, I am sorry. There are a good
many that do not profit by the experience
they have got, they do not know how to do
so. I want to tell you the reason
why we have made the selection
of Brother Oliver G. Snow to
preside here. He is the son of Brother
Lorenzo Snow who has hitherto presided
here. By appointing Brother Oliver to
this position, I think he will be under his
father's care, and where he can get the
wisdom his father possesses. And I will
say to the credit of the people here, they
have done well. And Brother Lorenzo
Snow, who has had charge of you, has set
the best example for the literal building
up of the Kingdom of God of any of our
presiding elders. There is one man in the
South who I think will come up to this
standard, and continue on. But Brother
Snow has led the people and guided them
and counselled them in the way that they
should go, apparently without their know-
ing anything about it, until he got them
into the harness; and I like this very much.

Our motive is to make every man
and woman to know just as much as we do;
this is the plan of the gospel, and this is
what I would like to do. I would like all
the Latter-day Saints to come up to this
standard, and know as much as I do, and
then just as much more as they can learn,
and if they can get ahead of me, all
right. I can then have the privilege of
following after them. If they keep up
close to me so that they will understand
as I do the workings of the spirit, they
will do a good deal better than they do
now. But the beauty and excellency of
the wisdom that God has revealed to us is
to fill everybody with wisdom, bringing
them up to the highest standard of know-
ledge and wisdom, purifying us and pre-
paring us to enter into the highest state of
glory, knowledge and power, that we may
become it associates of the Gods and be
prepared to dwell with them. This I say
is the beauty and glory of the great know-
ledge that God has revealed unto the Latter-
day Saints. You may ask in what
particular? In every particular. For the
knowledge men possess of every science,
every art, every study there is, and every
branch of mechanism known to men, they
are indebted to the Lord. True men may
have been taught it by his fellow man and
he may have discovered much himself; but
all originated with God our Heavenly
Father, through his agents to the children
of men. The faith and philosophy of our
religion comprehends all things, believes
all things, hopes all things, and I wish I
was able to say a little better than I am,
endures all things. But we must endure
all things that we cannot help, enduring
patiently until we are counted worthy to
be free.

I want to say this with regard to Brother
Oliver G. Snow; virtually we leave Brother
Lorenzo to overlook you. Can you under-
stand this? If you cannot you cannot see
as I do. Brother Snow has exhibited
splendid talent in what he has done to-
wards making this people self-sustaining.
Shall I give you my ideas in brief with re-
gard to business and business transactions.
Here for instance is a business man, a
merchant, comes to our neighborhood;
with a stock of goods, he sells
them at from two to ten hundred per-
cent above what they cost. As a matter
of course he soon becomes wealthy; and
after a time he will be called a millionaire;
when perhaps he was not worth a dollar
when he commenced to trade. You will
hear many say of such a person, what a
nice man he is, and what a great financier
he is! My feelings of such a man is
he is a great cheat, a deceiver, a
liar! He imposes on the people, he takes
that which does not belong to him, and is
a living monument of falsehood. Such a
man is not a financier! The financier is he
that brings the lumber from the Canyons
and shapes it for the use of his fellowman,
employing mechanics and laborers to pro-
duce from the elements and the crude
material everything necessary for the sus-
tenance and comfort of man; one who
builds tanneries to work up the hides in-
stead of letting them rot and waste or be
sent out of the country to be made into
leather and then brought back in the
shape of boots and shoes; and that can
take the wool, the furs and straw and con-
vert the same into cloth, into hats and bon-
nets; and that will plant out the mulberry
trees and raise the silk, and thus give em-
ployment to men, women and children, as
you have commenced to do here, bringing
the elements into successful use for the
benefit of man, and reclaiming a barren
wilderness, converting it into a fruitful
field, making it to blossom as the rose;
such a man I would call a financier, bene-
factor of his fellowman. But the great
majority of men who have amassed great
wealth have done it at the expense of their
flows, on the principle that the doctors,
the lawyers and the merchants acquire
theirs. Such men are impositions on the
community, and they ought to be taken