

As to the knowledge of the people, what do they know? They know many things. What do they not know? Ten thousands of millions of times more than they know, for, comparatively speaking, they know but little. What knowledge we have, we have obtained by an experience. No man could know that he could build a building, unless he was to go to work and try. Were he to go to work and erect a building, he would then know that he knew how to do it.

Some things you do know, and there are a great many things that you do not know. "Can you mention anything that we do not know?" Yes, we could enumerate a great many things, and then have mentioned only a small portion of what is unknown to man. I will take that class of this congregation that do not know anything about God, heaven, earth, or hell, nor about anything else only as they sense with their natural senses, and ask them, can you tell me your own origin? I would be glad to see such a person, but he is not to be found. Take a man who does not know anything about these things, and he cannot tell his origin.

Again, with all the wisdom there is in the world, I can refer you to another thing which you do not know; you do not know how to take the native elements and organize a body like the ones you possess. You may take the chemical apparatus of the most extensive laboratory and go into these mountains, and see whether you can, with all your knowledge and appliances, make a human body that can breathe, to say nothing about the spirit; you cannot do that; then you do not know how.

If we were to ask the question how we came here, we cannot answer it. We know that we are here, and we know that we live. We know that we see, hear, smell, &c., through the organization of our senses. We know that when we have something good to eat, and plenty of it, that we can satisfy our appetite, and we also know that we get hungry again; we get sleepy, awake, and go about our business. The brute beasts know all this, although their sensitive powers are not so acute, nor possessed of so extensive a range, as are those of the human family; their intelligence more particularly belongs to the things of this earth.

The scriptures say that man is created but a little lower than the angels, still the great majority do not know whether there is a God; they do not even know whether it is of any use to pray to our Father in heaven, nor whether they have got a Father there. We do not know how to make a spear of grass grow on the earth, nor a tree, nor any other kind of vegetation; all this is beyond our knowledge. They grow, but we do not understand how. They are produced from the elements, but undertake to organize the elements and make a cucumber grow, and we fail; that is beyond our knowledge.

We do know, by observation, that this earth revolves on its axis, that it has its circuit and performs its annual times. We know, by observation, that the firmament is filled with small, flickering lights. The astronomer says he knows that many of those lights are actually suns to solar systems, the same as our sun is to us. Does he know that? Has he been there to see? "No." Then he may be deceived; men's eyes are often deceived. They have had their eyes, ears, and all the other sensitive organs brought to bear upon a person, and have been positive that they were conversing with and looking upon him, when at the same time that person was a hundred miles from them; they were certain that they heard him speak with their natural ears, yet they were deceived. So the astronomer may be deceived by his powerful glasses. But all the argument in the world could not make you believe that those stars, or lights, were not there; you see them.—Suppose that our optical powers have all been deceived, just as they are in some instances. There is plenty of proof that the optic nerve has been deceived, even through a glass, persons supposing that they saw things which they, in reality, never did see.

Upon natural principles, leaving out the light of the Spirit, the light of revelation, or saying that there is no God, and such being the case, on the natural philosophy of the natural world and the natural belief and ideas of those who imbibe deistical principles, they do not know whether it is the sun or not that shines upon us; they feel warm, they think they see the sun. But if your optic nerve may deceive you, so the astronomer may be deceived. "No," says he, "I cannot be deceived," and this congregation says, "we cannot be deceived; we know that we hear you preach to-day; we see you in the stand to-day, and all the earth cannot make us believe to the contrary." May be you are deceived; but we cannot be mistaken in this, we do know that it is certain. Suppose that you go home and to-night sleep very soundly, and that perchance a stupor should come over you causing you to forget what has transpired to-day; I have known such circumstances. Suppose you forget to-morrow what has transpired to-day in this Tabernacle, and somebody should come along and ask you whether you recollected what Dr. Brigham said yesterday, you would answer, "I do not hear him say anything." It would be said, "you was at the meeting, and I saw you." You would ask, "what meeting? I was not at any meeting." "Don't you recollect of going to meeting yesterday?" "No, I do not." Did you ever know a person so forgetful as this? Well, it is no more strange than much other forgetfulness, not a particle more.

A child says, "mother, where did you put those shears, or that knitting? or, what did you do with your pipe?" The reply is, "I laid it up." "But you must have had it since." "Don't dispute me, child," while all the time she had the pipe in her mouth. I bring up these small things, to compare with greater things. Have you never laid things carefully away and entirely forgotten them, and, when you have accidentally found them, had all the circumstances opened to your mind, and said, "O, I know all about them now, but I have never before been able to bring them to mind, since the

things were so carefully laid by?" That is no more strange than it is that you should forget what the Lord has done for you fifty years ago; that is no more strange than it is for you to forget when your spirits came into your bodies, for you came here under a covenant to prove yourselves, in a day of darkness, to be friends of God, and under a covenant that you would forget everything that had past previous to your coming here.

What do you know? All that you know, aside from what God has taught you, is not worth much to you; that I will say on my own responsibility. You know that the sun shines; you can see the stars shine in a clear night. You know that when you embraced the gospel of salvation in England, the State of New York, Vermont, etc., you felt happy; that your hearts were full of joy and peace; that you felt as though the heavens smiled upon you and that all around was glory. There was no malice, wrath, or root of bitterness in you, but since then a cloud has come over you, the veil has been dropped over the vision of your minds, and you have been left to act for yourselves. You know all this.

What do you know on natural principles? I do not say natural philosophy, because my religion is natural philosophy. You never heard me preach a doctrine but what has a natural system to it, and, when understood, is as easy to comprehend as that two and two equal four. All the revelations of the Lord Almighty to the children of men, and all revealed doctrines of salvation are upon natural principles, upon natural philosophy. When I use this term, I use it as synonymous with the plan of salvation; natural philosophy is the plan of salvation, and the plan of salvation is natural philosophy. I need not say any more with regard to what you do not know.

I have shown you, by instancing small circumstances of common occurrence, that people are apt to deny to-day what they knew yesterday; and you know that you have disputed others with regard to these little things which have transpired, after the circumstances connected therewith had escaped your memory. It is just so with regard to your religion. And when you come to the almighty philosophers, those who think they know so much, they are in the same dilemma; their optic nerves and their glasses may all deceive them. Unless a person is taught by the principle of eternity, and is insured by those principles that dwell with the Gods, he may be in doubt, because it is a doubtful case. All is doubtful, except what comes from the Almighty in his revelations to his people.

I will now say something about our immigration this season. In the providences of God, when understood, you will see that one thing has a bearing upon another. The providences of God are natural principles, when they are all understood, but you take a little here and a little there and you leave the people in mystery and doubt, and they will say that wonderful things have taken place, when at the same time you will find that they have all transpired upon natural principles.

Previous to the death of Joseph, he said that the time would come when the Saints would be glad to take a bundle, if they could get one, under their arms and start to the mountains, and that they would flee there, and that if they could pick up a change of linen they would be glad to start with that, and to go into the wilderness with anything, in order to escape from the destruction that is coming on the inhabitants of the earth. This we believed, or at least I did; though it seemed to be pretty hard that people should be obliged to leave their houses, farms, friends, and comforts that they had gathered around them, and run from them all. I am going to take that as a leading item for this season.

We have been experimenting. Five companies, I think, have come across the plains with hand carts, and they have come a great deal cheaper and better than other companies. I believe that if a company was to try it once with ox teams and once with hand carts, every one of them would decide in favor of the hand carts, unless they could ride more and be more comfortable than people generally are with ox teams.

I count the hand cart operation a successful one, and there is a lesson in it which the people have overlooked. What is it? Let me ask the sisters and brethren here, what better off are you to-day, than as though you had started with a bundle under your arm? You started with an abundance, but have you any oxen, or wagons, or trunks of valuable clothing, or money? "No." What have you got? A sister says "I have the underclothes I wore on the plains, and a dress, and a handkerchief which I pinned over my head in the absence of my sun bonnets which were worn out, and I am here." Are you here? "Yes." Did you come across the plains? "Yes." Do you feel bad?—"O, no; I feel pretty well." Now reflect, what else do we want of you, and what else do you want of yourselves? "Why," says one, "I want a dress and a pair of shoes." Well, go to work and earn them, and put them on and wear them. "I want a bonnet." Go to work and earn it, and then wear it, as you used to do.

What do you want here, but yourselves?—Nothing, but yourselves and your religion; that is all you want to bring here. If you come naked and barefooted, (I would not care if you had naught but a deer skin around you when you arrive here) and bring your God and your religion, you are a thousand times better than if you come with wagon loads of silver and gold and left your God behind. If I want to take a wife from among the sisters who came in with the hand cart trains, I would rather take one that had nothing, and say to her, I will throw a buckskin around you for the present; come into my house, I have plenty, or, if I have not, I can get a plenty.

Some want to marry a woman because she has got property; some want a rich wife; but I never saw the day when I would not rather have a poor woman. I never saw the day that I wanted to be henpecked to death, for I should have been, if I had married a rich wife. I asked one of my family, when in conversation upon this very

point, what did you bring, when you came to me? 'I brought a shirt, and a dress, and a pair of slippers, and a sun-bonnet,' and she is as high a prize as I ever got in my life, and a great deal higher than many would have been with cart loads of silver and gold.

The people are what we want. Reflect about this; and let the Elders, when they go upon missions, sound this in the ears of the Saints; and, if you please, philosophize upon it, weigh the matter well, and see what else there is that is in reality good for anything, but just the saint at the gathering place; let the saint come, and we have all we can get.

I want you to keep in mind what Joseph said, that the day would come when the Saints would be glad to take a bundle under their arms and run to the mountains. What else have they done this season? Men and women started with their fine things, they had their gold and their silver, their flocks and their herds, and their abundance, but they have nearly all come here naked and bare footed, comparatively speaking; thank God for that. What do I care, if not the first particle of the property that is left behind is ever gathered up again? You are situated precisely as we were when we left Nauvoo, Kirtland, Missouri, &c. We started naked and bare. If I can only take myself and my God and my religion, it is all I want. The heavens are full, the earth is the Lord's, and we have nothing to do but go to work and organize the elements and get what we want.

This is the day in which we are to learn, and to increase in our knowledge. Have we got a good lesson this time? I think we have. What is it? That the saints, when they start from England, may stop buying their silks and satins, their ribbons and finery. You cannot bring them here, unless Providence provides different for you, than it did for the immigration last season. If you have a fine silk mantilla, a fine satin dress, fine kid shoes, a fine lace bonnet, and you say that you want to carry them to Zion, do as they did last season. Here are the poor we had to bring over. Now let me tell you that if you had taken the money you paid to William Walker to bring out the baggage, and used it for the gathering of the honest poor, it would have done some good; but that property is spoiled, I understand, and I am glad of it. Much of it was spoiled before it was taken from Iowa City, or, if it was not then, it probably is now. And I expect that the goods are all spoiled at the Devil's Gate. You will pardon me for my abruptness, but I will tell you what that operation made me think of, that what you did not leave in hell's kitchen, you had to leave at the Devil's Gate. If you only honor your God and your religion, the silks and the satins, and the money you paid out for them, may all go to hell with the balance. You live your religion, and the promise I make you is that you shall have what you want in righteousness. "Then," some one may say, "I will have a new dress to-morrow, if that is it." But will you not wait, until your patience is well tried? If you will not, I will make you, if I can. At the proper time, you will have all the riches you need. If you had riches now, they would do you no good.

Recollect the text, which is that the time will come when the Saints will be glad to catch a bundle under their arms and run to the mountains. The time has been when they undertook to come with an abundance, but they got here with nothing. Take the money that was laid out for those articles which you expected to put on when you came into this Tabernacle, and it would have more than made a comfortable fit-out for the companies from the States. If those articles had been left in the stores, and you had have taken your sovereigns and half-sovereigns, and shillings and pence, you would have had enough to have brought all the companies over those plains. This is something that I want you Elders to think of; and I want you to thunder it among the people, long and loud like the thunders of Mount Sinai.

Take the money heretofore spent for useless articles, and pick up your poor neighbors who have not the first shilling; make your way to Liverpool, pay your passage across the ocean to the United States, and then take a hand cart, or a good hickory stick between two and put your luggage on it and let the hand cart go, and walk to Zion.

When you get here, we want nothing but yourselves, if you have your God and your religion with you; but if you have not them, stay back. We have already got enough half hearted Christians here; we have enough poor devils here now, and half hearted hypocrites, and we do not want any more of them to come here. All hell is boiling over to fill this place with such poor, miserable characters.

If you bring yourselves, it is all we want.—Take the money that bought the goods which have been left on the way, and it would have brought every soul that came in last season, without the assistance of the P. E. Fund company; and, instead of our paying out fifty or sixty thousand dollars, that sum would have been saved. That money would have made your fit-out across the plains, to say nothing about what has been done for you at this end of the route.

Again, we could have taken every soul that has come in this season with the wagon trains, by the P. E. Fund, etc., and brought them from Liverpool cheaper than we brought them out of the snow at this end of the journey, to say nothing of the hardship and suffering. Do you not see that there has been a great outlay that we must save hereafter?

I will say to the Saints abroad, if you can get some good hickory cloth, or some buckskins, and let the sisters make dresses and garments that cannot be easily torn and that will last till you

get here, and come and bring yourselves, that is all we want. And for the time to come let the P. E. Fund money alone, and let your silks and satins alone, and take the means you have and bring yourselves to this place.

The Lord, in his providence, has shown you and me and the community in this Territory, and will show to the people in the old countries, if the Elders are faithful, that they may bid farewell to bringing their millions' worth of goods here. If they bring anything, let them bring their sovereigns here; the gold will do them more good here than anything else; do not peddle it out in the world. Get the Lord to send an angel with you; get his Holy Spirit to travel with you to this place, and leave all trash behind.

If the companies are composed solely of young females, they may come by tens of thousands, if they like, for I have never yet seen anything in this market that can equal the hand cart girls.

I want to see men and women come as I have suggested; and I think just as much of them, if they come and bring their religion with them, as though they came with cart loads of gold, silver, and merchandise.

I wish you to contemplate upon these things; and I want you to listen to my exhortation in spiritual things. Here is a people before me that say they are in a reformation; I believe it. There is a good spirit they have now in their possession, which some have not had for some time.

I believe that the brethren and sisters are trying to do right, to make satisfaction, and to order their lives better before God and each other.—And let me tell you that, when you have lived a whole life time, you will find that you have never righteously had a single hour to spend for anything except reformation, for an increase of faith, for a growth in the knowledge of the truth. You have no time to backslide, nor to spare for the world. It is God and his kingdom; all things else will be secondary considerations.

I am happy for the privilege of speaking to you to-day, and I trust that I shall see you here many times. I pray for you continually, and I know that you pray for me. I do not ask this people to pray for me, for I have the witness that there is not an honest heart in this kingdom but what is praying for me continually. You are before me always, and my whole desire is for your welfare and the welfare of the kingdom of God on the earth. May God bless you.—Amen.

WISH FOR NO MAN'S WEALTH.—"I wish I had his money," said a young, hearty-looking man, as a millionaire passed him in the street. And so has wished many a youth before him, who devotes so much time to wishing, that too little is left for working. But never does one of these draw a comparison between their several fortunes. The rich man's money looms up like a balloon before them, hiding unaccounted cares and anxieties, from which they are free; keeping out of sight those bodily ills that luxury breeds, and all the mental horrors of envy and satiety; the fear of death that wealth fosters, the jealousy of life and love from which it is inseparable.

Let none wish for unearned gold. The sweat by which 'tis gathered is the only sweat by which it is preserved for enjoyment, for in too literal a sense it is true, that "tis easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of heavens." Wish for no man's money. The health, and strength, and freshness, and sweet sleep of youth are yours.—Young love, by day and night, encircles you.—Hearts unsoiled by the deep sin of covetousness beat fondly with your own.

None—ghoul-like—listen for death tick in your chamber; your shoes have value in men's eyes—only when you tread in them. The smiles no wealth can purchase greet you—living; and tears that rarely drop on rosewood coffins will fall from pitying eyes upon you—dying. Be wise in being content with competency. You have to eat, to drink, to wear, enough? then have you all the rich man hath.

What though he fares more sumptuously? He shortens life—increases pains and aches, impairs his health thereby. What if his raiments be more costly? God loves him none the more, and man's respect in such regard comes ever mingled with his envy. Nature is yours in all her glory; her ever varying and forever beautiful face smiles peace upon you. Her hills and valleys, fields and flowers, and rocks, and streams, and holy places, know no desecration in the step of poverty; but welcome ever to their wealth of beauty—rich and poor alike.

Be content! The robin chirps as gaily as the gorgeous bird of Paradise. Less gaudy is his plumage, less splendid his surroundings. Yet no joy that cheers the Eastern beauty, but comes upon his barren hills to bless the nest that robin builds. His flight is as strong, his note as gay, and in his humble home the light of happiness shines all as bright, because no envy dims it.

Let us, then, labor and-and be strong—in the best use of that we have; wasting no golden hours in idle wishes for things that burden those who own them, and could not bless us if we had them, as the gifts already bestowed by a Wisdom that never errs. Being content, the poorest man is rich; while he who counts his millions hath little joy if he be otherwise.—[Hunt's (New York) Merchants' Magazine.]

FOOLING HIS HORSE.—"I engaged," says a traveler, "a chaise at Galway, to conduct me some few miles into the country, and had not proceeded far, when we pulled up at the foot of a hill, and the driver coming to the door, opened it. What are you at, man?—this isn't where I ordered you to stop," said I. "Whist, your honor, whist!" ejaculated Paddy, "I'm only decaying the baste.—If I bang the door he'll think you're out, and'll cut up the hill like a devil."

The best thing to give your enemy is forgiveness.