

## DISCOURSE

BY

President ORSON HYDE,

DELIVERED

In the Fourteenth Ward Assembly Rooms, Sunday Evening, Feb. 8th, 1874.

REPORTED BY DAVID W. EVANS.

I REJOICE very much, brethren and sisters, at the opportunity we enjoy to-night of meeting together to worship the Lord our God, and to wait upon him, that we may renew our strength. It is the desire of my heart to do all I can to inspire in you a living faith in God, and I am sorry to say that there are those in our midst, against whom I have no particular charge to make, but who, by reason of the favors which fortune or this world has bestowed upon them, have become weak and sickly in the faith, and who, I may say, have almost no faith at all. I feel on this occasion that if wealth would destroy what little faith I have I would rather that it would take to itself wings and fly beyond my reach. I have no faith to boast of, but what little faith I may possess I think more of than I do of the wealth of this world, for the wealth of this world will not carry me successfully through the dark valley of the shadow of death; it will not open to me the portals of bliss, but real and genuine faith in God will accomplish this. I remember once, in Nauvoo, when we felt ourselves happy and fortunate if we could get half a bushel of meal to make mush of, the Prophet Joseph Smith, talking to some of us at the house of Brother John Taylor, said—"Brethren, we are pretty tight run now, but the time will come when you will have so much money that you will be weary with counting it, and you will be tried with riches;" and I sometimes think that perhaps the preface to that time has now arrived, and that the Saints will soon be tried with riches; but if riches would kill our prospects of eternal life by alienating us from the priesthood and kingdom of God, I say it would be far better for us to remain like Lazarus, and that all our fine things should perish like the dew, and we come down to the bedrock of faith, and trust in the true and living God. The question is whether we have to come there in order to inherit eternal life. I will read a little of the words of our Savior, as recorded in the 6th chapter of Matthew. Said he—"Take no thought, saying, what shall we eat or what shall we drink, or wherewithal shall we be clothed, for after all these things do the Gentiles seek, for your heavenly Father knoweth ye have need of these things, but seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

There are many Saints at this time who are laboring to acquire wealth; and the kingdom, in the hearts of a good many, has become a secondary consideration; if we were to reverse this order of proceeding and seek the kingdom of God first we could then put our heavenly Father to the proof whether all these things shall be added to us, and thus also test the truth of our religion, and I believe that this would be a legitimate way to test it to our satisfaction.

I have heard several very able discourses, by good men, showing that unless our exports equal our imports, we are not making headway financially. This is all very good so far as it goes, but reasoning of that kind is not our Savior's, it is the reasoning of this world, and so far as this world is concerned, their reasoning, if correct is just as good as any other reasoning; but if it is not correct, and we are swayed by its force and power from the line marked out for us to walk by, we shall become the losers. I wish now to refer you to certain events that have transpired in days gone by, and then any of you may tell me by what financial calculations these things happened, and whether they were brought down to the very nicety of worldly reasoning, or whether they were left open to the providences of our God.

Once on a time, there was a great famine in Samaria, and so sore was that famine that a mule's head sold for four score pieces of silver in the market, and a cab of dove's dung

sold for food in the market, I can not recollect for how much. We should consider it pretty much of a task or penalty to be compelled to use an article like that for food; but the people of Samaria were sorely distressed with famine, and which way to turn to save themselves they knew not. About this time, the King of Syria, with a large army, came to besiege the city, and there was a mighty host of them, and they brought everything in the shape of food that was necessary for the comfort and happiness of man; and although the famine was so sore among the Samaritans, the old prophet, Elisha I think it was, told them, that on the next day meal should be sold in the gate of their city at very low figures, lower than it had ever been known to be sold before. A certain nobleman, who heard the prophecy of Elisha expressed his doubt of its truth, and he said that if the windows of heaven were opened and meal poured down from above it could not fall to such low figures. Now see what he got by doubting the words of the Prophet—said Elisha to him—"Your eyes shall see it, but you shall not taste it." That night the Lord sent forth the angels of his presence and they made a rustling in the trees, and sounds like horses' hoofs and chariots, as if the whole country had combined to go out to battle against the Syrians, and they did not know what to make of it, and they were frightened, and fled, leaving almost every thing they had brought with them in the borders of the town; and as they went, the rustling of the trees and the noise of the horses and chariots seemed to pursue them, and in order to make their burdens as light as possible, they threw away everything they had with them, and their track was strewn with everything good and desirable. The next morning the people of Samaria went out and brought the spoils into the market, and it was overstocked with provisions, and the word of the Lord through the prophet was fulfilled.

Now, you see, the Lord knew they had eaten mules' heads long enough, and that they had need of something more palatable; he had had the matter under advisement, no doubt, when the crusade was inaugurated against the people of Samaria, and he, in all probability, inspired them to take abundant supplies, that they might feel all the more confident on account of their great numbers being so well provided for. They no doubt calculated that they had the sure thing, little thinking that God was making them pack animals to take to his people what they needed. Their Father in heaven knew that they had need of them, and he sent them, and the people of Samaria brought them into market, and behold and lo the multitude rushed together just as hungry people will, and this nobleman came out also, and he was trodden down under foot and stamped to death—he saw it but he never tasted it. That is the reward of those who disbelieve the prophets of God; it was so then, and if the same thing does not occur in every instance something of a similar character is sure to take place. There was no living faith in that man, he could not believe the testimony of the prophets, and in this he was like some of our, what shall I say, great men, whose faith is weak and sickly, and they think they know it all, and can chalk out right and left that which would be best for building up the kingdom of God.

Well, after the flight of Sennacherib and his hosts, the starving multitudes of Samaria had an abundant supply of food. By what financial calculation was this brought about? Was it by worldly financiering, or was it by the bounteous dispensation of kind Heaven, who, disregarding worldly technicalities, sent a full supply to administer to and supply the wants of those who put their trust in Him, for at that time the people of Samaria stood fairly before him, and he plead their cause.

Said the Savior—"Take no thought what ye shall eat or what ye shall drink, or wherewithal ye shall be clothed, for after all these things do the Gentiles seek." Have the Gentiles come here to make money and to become wealthy? They say they have; I am told that that is their sole grand. I have not the least objection to it, but I have an objection to my brethren and sisters adopting their spirit by which their faith withers and becomes like a dried reed. The Lord said to Joseph Smith once—"As I live, saith the Lord, I give not unto

you that ye shall live after the manner of the world." Are we seeking to live after the manner of the world by our trading and trafficking? I do not know, however, that there is anything objectionable about legitimate, honorable trading, and I am not going to speak against it; but in these days it is a pretty rare thing to find an honorable dealer. There may be, and undoubtedly there are, men who do nothing but honorable business transactions, but most business men are eager to lay up a fortune, and to get rich in a short time. Some of our merchants think they ought to get rich in from five to ten years, and then retire; but in honorable business transactions it takes almost a lifetime to amass a fortune. I will not, however, speak of things that occurred in old times, but will come down to our own experience.

I recollect when we were forced away from Nauvoo, at the point of the bayonet, and when we crossed the river to the Iowa side there were hundreds of our people camped along the shore, and what had they to eat, or to make themselves comfortable with, in the scorching sun and burning with fevers? Nothing. We wanted meat and other comforts, but we had not the means to procure them, and the Lord in mercy sent clouds of quails right into camp. They came into the tents, flew into the wagons, rested on the wagon wheels, ox yokes and wagon tongues, and our little children could catch them, and there was an abundant supply of meat for the time being. Who financiered that, and by what calculation of two and two make four did it happen? It was the mercy and generosity of kind Providence. After the people arrived here in Salt Lake, they had pretty hard times. I was not one of the honored ones first here, but I arrived soon after, and I can recollect very well hearing of the hard times, when the brethren and sisters were forced to dig roots, and boil up thistle-tops, and anything that could be converted in the seething pot into food for the stomach. In those days the rations of our people were very short indeed. The Lord was aware of the position of the Saints in those times, he knew that they craved and had need of the necessities and comforts of life, and he provided a way for them to obtain them. He opened the mines of California, and he caused the news to fly eastward, and this inspired the people of the East, almost en masse, to go to the Eldorado of the West to secure the precious metals. I happened to be on the borders at the time the excitement was in progress, and having crossed the Plains once or twice, people came to me to know what they should load with. I told them to take plenty of flour, for that would be good anyhow, and if they took more than they could carry they could trade it with the Indians to good advantage for something that they needed. I also told them to take plenty of bacon, the very best that they could bring; plenty of sugar, and also plenty of coffee and tea, we were not quite so conscientious in those days about using tea and coffee as we profess to be now. I also told them to take plenty of clothing, such as shirts, overcoats, blankets and everything that would keep the body warm; and I told them that tools of every kind would be very convenient and almost indispensable, such as spades, shovels, planes, saws, augurs, chisels and everything that a carpenter needs, for said I—"When you get to the end of your journey you may not find everything to your hand that you want, and these things will be very convenient for you to build with." And I gave them this counsel in good faith, for I thought if they did not feel disposed to carry all these things through they could very readily exchange them in our valley for something that our folks could spare and which the emigrants would find useful.

Well, they fitted up train after train with these staple articles, and to use a steamboat phrase, they loaded to the very guards, and when many of them reached here, having been retarded by their heavy loads, it was so late that they said—"If we attempt to go through to California with this outfit, we shall be swamped in the snows of the Sierra Nevada Mountains, and so we must leave it here." They had brought it just where God wanted it, for said he—"I knew you had need of these things;" and while many of those who brought them along were good, honorable men, it happened in

the providence of God that his people were abundantly supplied.

Did not Brother Kimball prophesy here once, in a time of the greatest strait, that goods and merchandise of every kind would be so cheap and plentiful within a certain time, that they would have to be piled up on the wayside? Yes, and his prediction came true, and the merchandise had to be placed by the wayside because there were not houses enough to put it in. Well when the emigrants got here with their jaded teams, they were glad to trade them off. Said they—"Here gentlemen, are the dry goods, merchandise, tools, and other things we have brought along, they are at your service, give us a pack mule and a packsaddle, a lariat and a pair of spurs that we may go on our way." This was the way matters were arranged in many instances, and there was no fault to find, we did the best we could under the circumstances, and they did the best they were obliged to for us.

Who financiered that? Was that on the principle of two and two make four? I do not object at all to that principle, but one is the result of human skill and wisdom, the other is based upon unshaken faith in God. That is what I am coming to—unshaken faith in God, which in this case, in our own experience, brought deliverance to the Saints, for they were well supplied with tools, wagons, clothing and all they needed to make them comfortable. Our community was small then, a few trains heavily laden were sufficient to supply it, but now it would take a number of railroad trains. We are growing and increasing, and I fear that we are growing beyond our faith, we are taking thought for to-morrow too much.

To illustrate this matter I will suppose that I say to my sons—"Here my boys, I want you to go and plough, take care of the stock, or make the garden beautiful;" and they reply—"Father, we want some boots, pants and hats." "I tell them I know they have need of these things, but I want them to attend to what I require of them without first receiving the boots, pants and hats. What would you think of these boys if, because father did not give them what they thought they needed just at the time, they should say 'we will strike out on our own hook, for we must have, and are determined to have these things?'" How many of us are there now who feel as though we could chalk out and financier our own course irrespective of what the prophet says? Perhaps some would be grieved if their faith in the ordinances of the gospel and in the servants of God were questioned; but, as I said in the start, to come down to the bedrock, leaving fiction out of the question, how many of us are there who are ready to strike hands with the prophet of God and to hang on to him blow high, or blow low, come coarse or come fine? There are some men who have acquired fortunes and who are rich, and I have reason to believe, though perhaps good men in every other respect, there will be a divorce between them and their silver and gold, or I fear they may not enter the kingdom of God. The rich man may say—"Divorced! Is it possible that I must be divorced from that to which I am so devotedly attached—my riches—in order that I may obtain life everlasting?"

In further illustration of the subject we have under consideration, I will quote the saying of the Savior—"Lay not up for yourselves treasures on earth, where moth and rust can corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven where neither moth nor rust can corrupt, nor thieves break through and steal." If heaven be beyond the bounds of time and space, as some of our religious friends believe, it would require a long arm to deposit our treasures there; but I apprehend that the heaven here referred to is not so far away. I believe it is near, and that when I yield my treasures to the powers that govern the kingdom of God I lay up treasure in heaven. Whenever I see the hungry and feed him, the naked and clothe him, the sick and distressed and administer to their wants I feel that I am laying up treasure in heaven. When I am educating my children and embellishing their minds and fitting them for usefulness, I am laying up treasures in heaven. I would ask that little boy, who is well educated and well trained, "What thief can enter in and steal the knowledge you have got?" It is beyond the power of the thief to steal, it is out

of his reach, that treasure is laid up in heaven, for where is there a place more sacred than the hearts of the rising generation which beat with purity, and with love to their parents, and with love to God and his kingdom? What better place can you find in which to deposit treasures than that? But all our obligations are not pointing to one source or quarter, there are many ways in which we can lay up treasures in heaven by doing good here on the earth.

The Bible says—"Take no thought beforehand, what ye shall eat or what ye shall drink, or wherewithal ye shall be clothed." Says one—"If we are to take no thought beforehand I would like to know how the farmer will ever contemplate sowing his seed if he does not look with an eye to the harvest, if he does not take some forethought?" I do not see any necessity for this. I know that the times and seasons roll around, and when Spring comes my natural senses tell me then is the time to plough, and I go and plough, because I know it is my duty to plough. I keep on ploughing day after day until I get through, and then I commence sowing seed. It is no use for me to give myself any anxiety about the harvest, I have no control over that, as the Scriptures say—"Paul may plant and Apollos water, but God giveth the increase," and I, with all my figuring, can not sow the kernels of wheat and cause them to germinate. I can do my duty in the time and the season thereof, but I must leave the issue with God. When I see that the grain wants watering I can turn on the water, but never mind to-morrow, let that take care of itself. As each day rolls around I can do the duties thereof, but to-morrow is beyond my reach or control. We, however, are looking to great results from our present labors as Latter-day Saints, and perhaps there is no particular harm in this; but it is far safer for us to do the duties of to-day than to neglect them by dreaming of the glory that is to be revealed in the future. That is in safe-keeping. The hands of the Lord are strong and true, they will keep the reward in reserve for the faithful, and none can rob them of it. Let us do the work of to-day, then, and our heavenly Father knoweth that we have need of all these things.

There is one very peculiar saying of our Savior in the New Testament which I believe I will quote. Said the Savior, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." This is a saying which very few people who live now seem to believe, for, apparently, the main object for which most people labor is to get rich, and hence, according to the saying of Jesus, to keep themselves out of the kingdom of God. I know men in this church whom I would have gladly seen here to-night, but I do not see them. I suppose they have so much riches they have no time to attend meeting. Maybe they are here, I hope so, my sight is not very keen, and I can not see all over the room; but I do hope and pray that I shall never get so much wealth that I shall have no time to attend meetings, or so much as to keep me busy taking care of it, so that I shall not have time to enrich my heart with the knowledge of the Lord our God by putting myself in the way to obtain it. "Easier for a camel to enter the eye of a needle than for a rich man to enter into the kingdom of God." Said the disciples "Who then can be saved?" The Savior answered, "That which is impossible with man is possible with God."

Now I want to look a little at the possibilities and impossibilities of the matter, not that I claim to understand everything, but sometimes a train of thought comes through my mind which cheers and does me good. That man who claims to be under the jurisdiction of an authority that he professes to believe is paramount with God, and yet is engaged in this way, that way and the other way, in getting rich so that he has no time to honor it, the question is Can that man enter into the kingdom of God? I am not going to say, but I will bring up another case that, perhaps, may have a bearing on, and serve to illustrate this subject.

There was a certain rich man who fared sumptuously every day. He had abundance of everything that was good. Then there was a poor man named Lazarus, who lay at his gate, and the dogs came and licked his sores. This poor man would have been glad of the crumbs that