

Poetry.

FOR THE DESERET NEWS.

STANZAS.

BY E. R. S.

Why should we grasp the shadow,
And let the substance fall?
Why do we leave the honey,
And fill our cups with gall?

Why scorn the lovely violet,
And pluck the prickly pear?
And why select the thistle
While roses flourish there?

Why do we swallow poison,
And call the poison good;
And not refresh the stomach,
With pure and wholesome food?

Why choose the midnight darkness,
In preference to the day?
Why glut our minds with falsehood,
And thrust the truth away?

Why in their sin and folly,
Will people choose to die,
When God extends salvation
In fulness, from on high?

'Tis blindness—O, 'tis blindness
That shrouds the human mind—
That mingles o'er the judgment,
And wraps the senses blind.

How long will Adam's children
By Satan's pow'r be led?
How long, degeneration,
Control the path we tread?

Until the chains are broken—
Th' oppressive chains that bind;
Till man regains his freedom—
The freedom of the mind.

Then will the Holy Priesthood,
Diffuse its light abroad;
And lead man safely upward,
To nature and to God.

G. S. L. City, Feb. 1867.

REMARKS

By President Brigham Young, in the
Tabernacle, Great Salt Lake City,
January 13th, 1867.

[REPORTED BY EDWARD L. SLOAN.]

It was said by one of old that "faith comes by hearing;" and I might say, with propriety, that faith comes by hearing and conceiving of the words of life. It was also said, "How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent,"—by proper authority. Hence, it is necessary that we should have teachers. When the elders of this Church go into places where the Gospel has never been preached before, the Spirit bears witness to the people of its truth. A number will believe for a time. The seed is sown; some of it falls on stony ground; it springs up rapidly, but has not sufficient root, and it speedily withers. Some falls into the ground, and to all appearance, will have a thorough growth; but the cares of the world spring up and choke that seed, and the hearts where it was sown forsake the truth and neglect to hearken to the voice which whispered to them, "This is the truth." But there are a few in the world who will hearken to the words of life when they hear them, and will remain faithful. Yet but few, in comparison to the great numbers who have heard the Gospel, have received it in good and honest hearts, and have brought forth fruit meet for repentance; and of those who have embraced it, many have run well for a season who have not continued to abide in the faith. Still, it is necessary that we should be taught and instructed in the things of God.

It has just been remarked here, by Bro. Musser, that it is hard for a man to study law without forsaking the spirit of the gospel. This proves that there is a lack of sound knowledge in the individual who permits himself to be thus led away. There are many among the inhabitants of the earth who are weak in comprehension, and of such limited capacity that they can only look upon one thing at a time; and they forsake the contemplation of everything else for the one idea which occupies the mind. There are some of our Elders who will argue themselves into false doctrine by giving an undue preference to one scripture and passing over others equally as important. This same lack of comprehensiveness of mind is also very noticeable at times with some men who happen to accumulate property, and it

leads them to forsake the spirit of the gospel. Does it not prove that there is a contractedness of mind in those who do so, which should not be? The Lord owns the earth; He made it; the gold and the silver, the wheat and the fine flour are His, and "the cattle upon a thousand hills are His;" yet He is not going to forsake the holy gospel or to apostatize therefrom because of that. When Jesus comes to reign King of nations as he now reigns King of Saints, he will not apostatize although the whole world will be at his command; and when the Ancient of Days shall come and sit upon His throne to bring to judgment the vast family of man, he will not apostatize. How contracted in mind and short-sighted we must be to permit the perishable things of this world to swerve us in the least degree from our fidelity to the truth. It shows that we lack knowledge which we should possess.

If men cannot study and practice law and keep the Spirit of the Lord, they ought to quit it. As I have frequently told the people at our places of recreation, if they cannot go there with the Spirit of the Lord, they had better stay at home. We do not want lawyers, nor merchants, nor business men to be engaged in those pursuits unless they have the Spirit of God with them. We do not wish them to continue in their business unless they can see and understand that all things pertaining to this earth are subject by right, to the priesthood of God, and should be guided and directed by it in every matter. All that they are, have, or do, ought to be subject to the priesthood of the Son of God; and unless they can feel thus, they had better go into the fields and cañons to work,—suffer themselves to be poor and keep the Holy Spirit with them. It seems to me, at times, as though the people should be ashamed that we are under the necessity of charging them not to become surfeited with the things of this world, so as to neglect the duties that are obligatory upon them.

We are like children who require constant teaching; and the teaching that we principally need is in temporal things. How often do we hear it said that we are one in spiritual matters! If any turn away in the least, it is because they yield to some delusive spirit or argument, which convinces them that an error is truth. The Saints want teaching with regard to their every-day life and their temporal avocations. People believe the gospel to be true in Germany, in France, in Scandinavia, in England, and wherever on the face of the earth it is preached to them, and they receive it.

Brother Musser has been telling us of being in Calcutta, and of baptizing some who believed the gospel there. They wished to be gathered; but was it to learn of baptism for the remission of sins? or to learn the first principles of the gospel? No; they could have learned them in Calcutta. Do people come from Scandinavia to learn that the laying on of hands is a correct principle? or from England to find out that we should break bread in commemoration of the death of the Lord Jesus Christ? No; they could learn these things in the several parts of the earth where they first heard the gospel; they could obtain the spirit of prophecy there, and speak in tongues, and have the discerning of spirits. What do you gather here for? To be guided and dictated in the things of the Kingdom of God, so as to become of one heart and of one mind in all things political, religious and social; to learn how to live to overcome the evils that are in you, that you may be kind and gentle and truth-loving, full of the Spirit of the Lord from Sunday morning to Sunday morning; not coming together on the first day of the week for our meetings and sacraments, and then going away and turning to the beggarly elements of the world without thinking of religion again until the next Sabbath morning. The Latter-day Saints are gathered together to learn how to overcome every sin, and every passion within them, to sanctify themselves before the heavens, and sanctify the Lord God in their hearts.

It has been remarked this afternoon that we are introducing a new order of things by some of the teachings recently given to the Saints. It is no new doctrine to let our enemies alone. This book (Doctrine and Covenants) contains revelations given to the Church thirty-seven, thirty-six, thirty-five, and thirty years ago. This is what we call the Doctrine and Covenants of the Church; yet it is but a part of them. Here are

the Bible and the Book of Mormon, both of them containing the doctrine and covenants of the Church. But this book contains the revelations given in this our day; and one of the first revelations that was given to Joseph the Prophet, concerning the gathering of the house of Israel, points out the manner in which the brethren should live to be justified before the Lord. I have taken the liberty of saying in the past, and I think I might repeat it with safety, that these first revelations given to the Church will probably be among the last to be strictly obeyed. The revelation I refer to dictated the brethren what to do with regard to their temporal business; and it will be comparatively easy to obey all the revelations until we come to that which touches the purse,—one of the first that was given to the Church.

You can read it in the Doctrine and Covenants; and you will find that it directs concerning the purchasing of lands, the giving of all property over into the hands of the Bishop, the receiving of inheritances and being satisfied therewith; and that all that the Bishop did not feel disposed to return back to those from whom he received it, was to remain in his charge, or in the charge of the Trustee-in-Trust, to build up the kingdom, preach the gospel, administer to the wants of the poor, and sustain the priesthood. How would this be received by our merchants here, who are members of the Church? Commence at the head of East Temple Street, which I call Whiskey street, and go down it on either side, and ask our brethren who are merchants to hand over their property to Bishop Hunter, who might say to them, "I will let you have ten acres of land to commence farming, and here are a thousand dollars to start you," and how would they act? I feel like saying, as I have said before, unless many of them take a different course they will go to hell. These were the first revelations given to the Church; yet there are men to-day who are Bishops and Presidents of settlements, who express their willingness to labor for the welfare of the people and the building up of the kingdom, but feel that no person holding the priesthood has a right to dictate them with regard to their property. They are very willing that Bro. Brigham should dictate in spiritual matters, and trust their eternal salvation to the principles he teaches; but the property they may have acquired or the manner in which their labor should be directed, or who they shall trade with, whether an avowed enemy or a man who pays tithing, and taxes, and helps to build up the community, are things with which, they think, he has no business.

I think it would be well to cleanse the inside of the platter. I had a little note put into my hands not long since, which stated that some of our merchants were taking advantage of the instructions given to the Saints on the matter of trading. There are some merchants who have never made a calculation of what the value of their goods is in first cost, freight, insurance, &c., that they might know at what price they could afford to sell them, so as to have a reasonable living profit; but they have asked themselves, "How much can I get for these goods? how much can the Latter-day Saints bear to be gulled in purchasing them?" Do merchants here take cent per cent. of profit? Yes, 500 per cent., when they can get it. An article which costs them a dollar, they will charge from five to twenty dollars for, as they can obtain it; and they would take fifty dollars for it, only they think the people will not bear to be gulled to that extent. One man came to me lately, who wanted to buy some goods. He asked me if he should buy of So and So. I said I would go among those who pay their tithing and their taxes, and among those who do not swear nor blaspheme the name of God, and men who have consciences, who would not steal your wagon, nor take your stock off the range,—these are good traits, and I will here say that thousands and millions who are not in the church are just as good, morally, as we are—I told this friend to go among those men and see what he could purchase goods at. He did so, and returned and showed me his figures. The first place I directed him to, he found he would have to pay twenty per cent. more for his goods than in the second place. The second was a Latter-day Saint; the first was not in the church; he concluded to purchase of one of the brethren because he could do twenty per cent. better with him.

The other day a man wanted to buy

goods of an outsider, because he could do so much better; the bills were examined and it was found that this person was selling fifteen per cent. higher at wholesale than our brethren were selling the same goods at retail. There is something the matter with people who think they can buy cheaper from outsiders merely because they are outsiders. How many of those before me are really judges of goods? Not one in five hundred. "Why, Brother Brigham," it may be asked, "am I not a judge of a piece of ribbon?" You know whether the colors please you; but can you tell whether it has been on the shelf of the store for one year or twenty years? Brethren will buy cloth without being judges of the quality; and because they can buy an article, apparently the same, a little cheaper in one place than they can in another, they will do so, although the quality is much inferior, and think they have got a bargain.

Bro. Kimball sometimes bring up the figure of the potter putting fresh clay into the mill and grinding it to use in his business, to illustrate the influx of the brethren and sisters who are gathered from the nations, and who have to be instructed in those principles which have been taught here for years; but carrying out the figure, I may say that some of the clay here has been ground over and over for thirty years, and it comes out as rough as the first time it passed through the mill. Some men seem as if they could learn so much and no more. They appear to be bounded in their capacity for acquiring knowledge, as brother Orson Pratt, has in theory, bounded the capacity of God. According to his theory, God can progress no further in knowledge and power; but the God that I serve is progressing eternally, and so are His children: they will increase to all eternity, if they are faithful. But there are some of our brethren who know just so much, and they seem to be able to learn no more. You may plead with them, scold them, flatter them, coax them, and try in various ways to increase their knowledge; but it seems as if they would not learn. They know the gospel is true, and that it has brought blessings to them, but ask them if they know who they are? where they are from? why they are here? if they have commenced to learn to control the elements around them? and if they understand the nature of their own organizations? and they will answer, "Why I never thought of them." They have thought of the labor they have been engaged in, how to chop down a tree, or plow the ground, or work at the bench, or do whatever kind of work they have been accustomed to do; but do they know anything about the character of Him whom they profess to worship? No, only that the gospel has been revealed. The Holy Spirit has touched their hearts; they believe the gospel, and they do not know that they can learn any more.

We do not intend to let you go until we have tried to do something with you. We wish to talk to the people until they learn to understand principle. When the Saints get understanding they will never ask a question when they are told to build up a settlement, make farms, or do anything else that may be requisite in righteousness to build up the kingdom of God. Some of our elders have learned a good deal by experience on many points. In one thing they are all willing to be obedient, and that is to go and preach the gospel to the nations. What elder who is called upon a mission would refuse to go? Yet if he is asked to go and make a farm, he seems to feel that it is quite a different matter.

There is one subject that I have incessantly kept before the capitalists of the Latter-day Saints for the past sixteen years; and that is to go east and purchase machinery with their means. Go and buy carding machines, you men who have capital; and you who have not capital, sow a quarter of an acre of flax, and keep on sowing until you become flax growers; and you machinists, make mills to spin it, that we may have linen from flax of our own growing. This has been done to some little extent; but for years I have asked the brethren who have capital to go and buy machinery, yet how much has been bought and imported here? There are many of our sisters who like to have silk ribbons for their bonnets, and who wish silk for sewing, and fabrics made from silk for dresses and other things. Why should not this silk be produced and manufactured here? If a man was worth a million of dollars, or millions of dollars, in the Kingdom of God, and