

For the "Deseret News."

The Kingdom of God is the Kingdom for me.

BY E. R. S.

The Kingdom of God is a kingdom of Order,
With life in the heart, and with pow'r in
the head:
With each member in place, the whole body is
perfect—
Gradation existed when Order was made.

CHORUS.

The Kingdom of God is a kingdom of Glory;
A kingdom of Righteousness—happy
and free;
With Prophets, Apostles—with statesmen
and warriors:
The Kingdom of God is the kingdom for
me.

The Kingdom of God is a kingdom of Power:
In th' midst of oppression its sinews have
grown;
All people who fight against Zion will perish—
To tread on her peace, is to forfeit your own.
The Kingdom, &c.

The feet of the "image," the clay and the iron,
The Kingdom of God into pieces will break:
The brass and the silver will also be broken—
Earth's nations will tremble—her kingdoms
will shake.
The Kingdom, &c.

The Kingdom of God is a kingdom of Mercy,
Where th' fountains of charity flow without
guile;
Where law-detai'd captives are treated with
kindness,
And penitence' hand is receiv'd with a smile.
The Kingdom, &c.

The Kingdom of God is a kingdom of Justice,
Where Rights are secured to the great and
the small—
Where th' judges in court wield the "sword of
the Spirit"—
Where truth is the scepter, extended to all.
The Kingdom, &c.

The Kingdom of God is a kingdom of Valor—
The warriors of Israel are valiant and brave;
They quail not in war, and they shrink not in
danger—
O'er them and their temples bright banners
will wave.
The Kingdom, &c.

The Kingdom of God is a kingdom of Conquest,
To which ev'ry knee of all nations must bow;
For th' law of the King will go forth from
Mount Zion—
His word will go forth from Jerusalem too.
The Kingdom, &c.

The Kingdom of God holds the keys of Salva-
tion,
For life that is now, and the lives yet to be;
With th' gifts and the pow'rs of eternal pro-
gression
Of kingdoms in kingdoms, eternally free.
The Kingdom, &c.
G. S. L. CITY, Nov. 22, 1857.

DISCOURSE

By President Brigham Young, Tabernacle, Nov.
22, 1857.

[REPORTED BY GEO. D. WATT.]

Much has been said here to-day with regard to that class who are unruly and froward—who are subject to do evil. I presume the great majority of this congregation have concluded to place all those remarks upon those who do not come to meeting. Doubtless the few, yes, the very few characters that have been referred to by the brethren to-day are at home studying mischief. It is very seldom that you will find a thief in this house—a person that plunders his neighbors, but if you will go into the streets you will find certain persons in the different Wards who have an excuse for not attending meeting. Some are so very industrious that they cannot attend meeting. I would not doubt much but what we could now go to several houses and find women at work, they are so very industrious. And it is often the case that some men are so industrious that they cannot find time to get a load of wood without going for it or returning with it on Sunday. That is really the case with those who do not love 'Mormonism'; they have embraced it because they know it is true and think it will shield them in their iniquity. It is seldom that such persons come to meeting. I conclude that the remarks which have been made to-day are designed for those persons who are disposed to do evil, but there is probably only a very few or none of that class present, and we shall have to depend upon you to tell them what has been said about them. I am thankful that it is my honest conviction that there are but a very few of that class in our community.

There are a great many people who do wrong because they have not the standard of right and wrong within them, but permit themselves to be governed by the prejudices and education they have received among the different nations and neighborhoods where they have been trained. You may find some persons who have within them the standard of right and wrong; they can tell when they do right—what is right—and judge themselves as easily as they can others, but of this class there are but a very few. And were I to say that there are none who are entirely free from the prejudices and prepossessed ideas gathered in their youthful days from their parents, teachers and

friends, I should say what is strictly true. Still we are studying and trying to learn how to discern between the evil and the good, the right and the wrong, between that which is of God and that which is not of him.

This people are mostly gathered from what are termed the laboring and middle classes. We have not gathered into this church men that are by the world esteemed profound in their principles, ideas and judgment. We have none in this church that are called by them expert statesmen. How frequently it is cast at the Elders, when they are abroad preaching, that Joseph Smith, the founder of their church and religion, was only a poor, illiterate boy.—That used to be advanced as one of the strongest arguments that could be produced against the doctrine of salvation by the wise and learned of this world, though it is no argument at all. The Lord should have revealed himself to some of the learned priests or talented men of the age, say they, who could have done some good and borne off the gospel by their influence and learning, and not to a poor, ignorant, unlettered youth. Not many wise, not many mighty, not many noble, speaking after the manner of men, are called, but God hath chosen the foolish things of the world to confound the wise, the weak things of the world to confound the things that are mighty; and base things of the world, things which are despised by the world, hath God in his wisdom chosen; yea, and things which are not to bring to naught things that are, that no flesh should glory in his presence.

Men were too wise in the days of the Savior to receive the gospel, and we see the same disposition exhibited in our day. The world spurn the idea of receiving truth from a person they look upon as inferior to them in the talent, learning and cunning of the present generation. Perhaps they might bow to the requirements of heaven were an angel to personally visit them individually and exalt them to high places and give them the influence, power and glory that is of this world. We have none of those men here, we are all of the laboring and middle classes. There are but few in this church who are not of the laboring class, and they have not had an opportunity to cultivate their minds, to search into the history of the nations of the earth, to learn the prejudices that are upon the people, their education, feelings and customs. We have mostly come from the plow and the furrow, from the mechanic shops and the loom, from the spinning jenny, the kitchen and wash room. This people have not been educated in the devilry and craft of the learned classes of mankind, and consequently possessed honesty enough to embrace the truth. That is the character of the class of people before me to-day.

Who is capable of judging? We do not look for that talent and great judgment from the common people, that we would naturally expect from those who are called the refined and educated. There must be an opportunity given them for improvement, before we can expect the same refinement and classical attainments which the higher classes, so called, boast of. The higher classes have nothing to do only to study the nature of man—their own dispositions and those of their fellow beings. We can look upon them as they really are, and truly we are compelled to conclude that the devilry, mischief, dishonesty, craft, corruption, etc., that are taught and practiced among the higher classes, have prevented them from receiving the gospel. But the poor, half starved laborers, those who feel as though they want a friend, who look around for some source of happiness, for some arm to lean on, for some eye to pity them, are the ones who have honesty enough to receive the truth.

What should we expect from such a class of people? I have my reasons for justifying, and my reasons for condemning. I have my reasons for liking this people, and my reasons for disliking the conduct of some, and I believe that I look upon them very much as the Lord does. He pities the human family, they are objects of his mercy and commiseration. There are men in this community who, through the force of the education they have received from their parents and friends, would cheat a poor widow out of her last cow and then go down upon their knees and thank God for the good fortune he had sent them, and for his kind providences that enabled them to obtain a cow without becoming amenable to any law of the land, tho' the poor widow had been actually cheated.—We see that trait of character in mankind.—Are such persons capable in all things of rightly discerning between truth and error? No, but they, through their traditions, can judge every person but themselves; they can weigh every person in their scale of justice, but they never think of trying themselves. That proceeds from the force of education and false tradition upon their minds, and some still remain ignorant of many of the true principles of right and wrong, although they have embraced the gospel.

Br. Kimball told the truth this morning with regard to many of our mechanics. I have not built a house since I have been in this place but what I have furnished many more pounds of nails than I would have to for the same piece of work in the States. I knew that some of the workmen took them, and I told them so. They need not undertake to deceive me, for I know precisely what they do. Since the days of reformation I have had many a one come to me, honest men to all appearance, men that you would almost have sworn were as holy as an angel, and confess that they had stolen nails from me, or a wagon, &c., but they have not yet become honest enough to bring the stolen articles back. In what condition are they, after such a confession, without making restitution, compensation, or some kind of satisfaction? Just as they were before. To me, tak-

ing and keeping another's property without leave, is stealing; but to many, they consider it a God-send to have another's nails to carry home in their pockets. That often is the consequence of tradition, rather than an innate disposition to steal. I will relate a circumstance to corroborate that statement. I once knew a man in this church who told me that when he was in the old country he would, if possible, spoil his work in order to be employed to do it again. He was a plumber and glazier. As soon as he had finished a fine window, or a large sash for a hot house in a gentleman's garden, he would place it in a situation where it would be sure to be broken to pieces, that he might thereby secure employment, and when he received the second job he would thank God for his kind providences toward him. To him, in his tradition and amid the oppression of the laboring classes, that was just as honest as anything could be; but here they are not so oppressed.

To this day, if you employ masons to do a valuable piece of work many will so do it that the wall or building will last only a few years, and then believe that to be honest, whereas I believe it to be dishonesty. And joiners, with few exceptions, will so hang doors, put up mantle pieces, put on roofs and lay floors, that in a short time all their work is out of repair or good for nothing. Very many, through the power of erroneous education, do not know what honesty and dishonesty are, and are not capable of judging. Observe the artisans in any branch of mechanism, and you will learn that what I have stated is true. Then you may take the class called merchants, also the doctors, the priests in the various sects, the lawyers and every person engaged in any branch of business throughout the world, and as a general thing they are all taught from their childhood to be more or less dishonest.

Those who have their eyes opened to see and understand where honesty and uprightness is, what righteousness is, and to discern between that which is right and that which is wrong, often rise here and talk about it. I do so myself, and when I speak of dishonesty among the people, I look at them as they are, whether I tell it or not. This is the most honest people on the earth. There is more honesty in this community than in any other community on the earth, that is, that we have any knowledge of. The great majority of this community are as honest as they know how to be. I have stated that I had not found a man honest enough to bring back what he had taken from me, but those persons are poor and can make a reasonable excuse. One of the best men I ever hired to labor for me, one whom I paid well for all he did for me, took some of my tools, that is to say, he borrowed them and never brought them back. Well, he is poor.—Will I forgive him? Yes. They may steal from me as much as they please, and I will forgive them as far as they ought to be forgiven. They may say, "you have plenty, br. Brigham". That is true, and so far as I can remember I have never stolen a pin's worth in any way, shape, or manner, except the taking a few melons or a little fruit, once in a while, when I was a boy. Have I cheated any of you, or wronged any of you in any way? If I have, I would be glad to have you tell me where-in. Have I oppressed the laborer in his wages? If I have, let the man come and tell me of it.

Some think that I am very close and economical. I am, and I will tell you wherein. When a man comes to labor for me, one who will only leisurely do two or three hours work in a day and wants as much pay as a man who will do six times as much, I am not willing to pay him for idling away his time. If I have a man labor for me who can do six days work in one, did I ever refuse to pay him for the amount of labor he performed? Ask Isaac Hunter if I ever refused to pay him wages to the full amount of labor he could perform in a day. In this valley we have estimated laying rock in a wall to be worth one dollar a perch. Ask any mason when he layed ten perch in a day, if I ever refused to pay him ten dollars. But if a man wanted three dollars and a half for laying one perch, I am not willing to pay him at that rate. I will suppress dishonesty, but I never oppress honesty.

I have tried to suppress dishonesty in individuals, and have tried thereby to make them honest. If I hire a carpenter and pay him three dollars a day, and he is three days in making a six panel door that a good workman can make in one, or even a door and a half, I do not want to pay him three dollars a day for that labor. Yet some who are here have no more judgment, discretion, or idea of right or wrong, than to want to be paid for labor they do not perform; and that they consider to be honest, but it is just as dishonest as anything in the world.

I am willing to pay men for what they do. I am anxious that all should have that which belongs to them, and wish them to let that which belongs to me alone. If I furnish nails to build a house, the workmen have no right to carry them off. When using nails the mechanic often has more or less in his pocket, at quitting time he forgets to take them out, and carries them home.—He goes out to chop a little wood and says, 'dear me, these nails,' some 20 or 30, and perhaps more, 'are quite a burden to me,' and he puts them out of his way. By and by he wants to build a pigeon, or to build a little addition to his house, and feels quite thankful that he has the nails to do it with, and will praise the name of the Lord for the manner in which he has blessed him. I do not want blessings on such grounds, and I never expect them in that way, because I have the natural sense to know better; others also will have it, if they will continue to try to find out how to judge between right and wrong in themselves as they do in another individual.

You may go to High Councils, tho' we do not

have many in these days, and to Bishops' Courts, and hear a trial between parties that have quarreled with each other, and you will readily perceive that if those individuals could judge themselves as they judge each other, there would have been no difficulty between them; they would have settled their affairs between themselves, and the best of feelings would have been established for each other. But people cannot judge themselves as they can others, nor look upon their own conduct as they do upon the conduct of others. We must learn to look at ourselves, to judge ourselves, and know how to deal with ourselves, and that will enable us to bring ourselves into perfect subjection to the law of Christ.

Are the people striving to do right? Yes, they are. It has been observed that we are pretty clear from those unruly spirits that have been in our midst; so we are, but you need not flatter yourselves for a moment that the devil has left us. You will find that he marshals his forces more particularly against this people, and if we are now clear from those unhallowed spirits and the tabernacles they occupied, you may expect that he will, if possible, find somebody here in whom he can have a resting place. You will learn that the wicked disembodied spirits have not left this people, though the most of those wicked persons who sought to destroy the Saints have left us. There are myriads of disembodied evil spirits, those who have long ago laid down their bodies here and in the regions round about, among and around us, and they are trying to make us and our children sick, and are trying to destroy us and to tempt us to evil. They will try every possible means they are masters of to draw us aside from the path of righteousness.

Do you not think that we need to watch and pray continually, that we need all the time to keep a guard over ourselves, that we may preserve ourselves in the love of the truth? We do. It should be our constant study to guard ourselves on every side against every attack of the enemy of all righteousness.

Cease looking at others; cease to judge each other. Go into a family where there are two women belonging to one man, and from that to as many as you can find, and you will soon learn that almost every woman can judge all of the family but herself, and that she thinks that whatever she does is just right, she would not do a wrong for the world. Then go to the next woman that was said to be so out of the way, and with her it is, 'I am exactly right, and the other is wrong.' They do not rightly look at their own failings, views and passions. If they were all capable of straightening themselves they would not come into collision with each other, but would all conclude to walk together in the straight and narrow path, whereas now they are at times almost diametrically opposed to each other. Is that the case? Judge ye, for yourselves. That is not the case with every family, to my certain knowledge, but it is so with too many. It is just so with the brethren; you find more or less of the same difficulty every where you go; it is, 'I am right, and you are wrong.'

You have been taught the standard of right, now subdue your rebellious passions, dismiss everything that you know or consider to be wrong, and embrace that which is better. Get wisdom and all the light you possibly can, and never live another twenty-four hours without the Holy Spirit of the Lord, and that will give you joy, peace, comfort, light and intelligence by which you can grow in grace and in the knowledge of the Lord Jesus Christ. I cannot reach these attainments, neither can you, only by the light and intelligence which flows from heaven. You may say, 'Br. Brigham, you are like the rest of us. We see our faults, but we do not like to acknowledge them; we like to have them covered up and kept out of the sight of our neighbors.' If you find a secret fault, dismiss it secretly. Let your faults go behind you; turn them overboard and for ever disown them. If no person but yourselves has seen your faults, you are blessed; you may then get rid of them without their being made manifest to others.

If men and women, and more especially women, for they love chit chat, when they feel in any way bad, or a little cross, or feel as though somebody is out of the way, and feel like finding fault with their neighbor and exposing this one's fault and the other one's fault, would only be as secret on the faults of others as they are on their own, it would be beneficial to their welfare and that of their neighbors. When a person opens his mouth, no matter what he talks about, to a person of quick discernment he will disclose more or less of his true sentiments. You cannot hide the heart, when the mouth is open. If you want to keep your heart secret, keep your mouth shut.

Some say, 'I feel as though I must boil over, and I must talk to relieve myself.' All hell is boiling over, but does that make it any better? No. If you let your tongue run and it scatters the poison that is in you, it sets the whole being on fire. The Apostle James says, 'And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.' And again, 'But the tongue can no man tame; it is an unruly evil, full of deadly poison.' Are you aware of this, sisters and brethren? If you keep silent you can master your feelings, can subdue your passions and ultimately become masters of them and banish them from you. If you give way to your unbridled tongues, you increase anger within you and the first you know your blood is boiling with wrath. That is what the Apostle meant when he wrote, 'it setteth on fire the whole course of nature, and it is set on fire of hell.' It is hell that sets it a going. If you find that you cannot keep your tongue still, get some India rubber and chew it with all your might. Do as br. Joseph Sharp did when he assisted in conveying Mrs. Mogo to the soldiers' camp. He considered that the soldiers rather imposed upon him and his br. Adam, and he was for fight; but Adam, who is not so impetuous