

people here, those who know the law of God but will not abide it. They have to be talked to; and we have to keep talking to them, and talking to them, until by and by they will forsake their evils and turn round and become good people, or take up their line of march and leave us.

I have reflected much upon the true character of mankind, pertaining to the gospel of salvation, and more particularly in reference to the character of that portion of mankind that is here in the capacity in which we now are. How hard it is for people to see and understand things as they are. I allude, in my remarks, to this people who do reflect, and who profess to believe in a Supreme Being, the Creator of the heavens and the earth; who have professed, by their acts, that God has spoken in the last days, that unto us he has revealed his will; that he has given unto us the oracles of divine truth, the gospel of life and salvation, with the privilege of making sure unto ourselves eternal life; this is the people I am now preaching to, and unto whom I wish to address my few remarks.

How slow many of us are to believe the things of God, O how slow. How many men and women can I find here who place implicit confidence in their God? Perhaps you might wish an explanation with regard to the term I here make use of. I will acknowledge my inability to explain, to the fullest extent, what I regard as implicit confidence in our God; the reason of this is the ten thousand opinions that people have.

If I were to urge that we ought to have implicit confidence in the power and willingness of our God to sustain us by doing everything for us, that would cut the thread of my own faith, it would run counter to many of my ideas in regard to the dealings of the Almighty with the human family. On the other hand, how much confidence shall I have in God? One says, "I have no confidence in him, any further than what I can see, hear, and understand. I have no confidence that wheat will grow here, unless I put it into the ground; or that I will have food to eat, unless I take the proper steps for raising it, or purchase it from those that have it." Both of these points are true in part, but the minds of the people are more or less beclouded.

To explain how much confidence we should have in God, were I using a term to suit myself, I should say *implicit* confidence. I have faith in my God, and that faith corresponds with the works I produce. I have no confidence in faith without works. Shall I explain this? I do not think I can fully present the idea to your understanding, but I will a portion of it; and to do so, I will refer to a circumstance that transpired in Nauvoo. A President of the Elders' Quorum, old father Baker, was called upon to visit a very sick woman, a sister in the church; they sent for him to lay hands upon her. It was a very sickly time, and there was scarcely a person to attend upon the sick, for nearly all were afflicted. Father Baker was one of those tenacious, ignorant, self-willed, over-righteous elders, and when he went into the house he enquired what the woman wanted. She told him that she wished him to lay hands upon her. Father Baker saw a tea pot on the coals, and supposed that there was tea in it, and immediately turned upon his heels, saying, "God don't want me to lay hands on those who do not keep the word of wisdom," and he went out. He did not know whether the pot contained catnip, pennyroyal, or some other mild herb, and he did not wait for any one to tell him. That class of people are ignorant and over-righteous, and they are not in the true line, by any means.

You may go to some people here, and ask what ails them, and they will answer, "I don't know, but we feel a dreadful distress in the stomach and in the back; we feel all out of order, and we wish you to lay hands upon us." "Have you used any remedies?" "No. We wish the elders to lay hands upon us, and we have faith that we shall be healed." That is very inconsistent, according to my faith. If we are sick and ask the Lord to heal us, and to do all for us that is necessary to be done, according to my understanding of the gospel of salvation, I might as well ask the Lord to cause my wheat and corn to grow, without my plowing the ground and casting in the seed. It appears consistent to me to apply every remedy that comes within the range of my knowledge, and to ask my Father in heaven, in the name of Jesus Christ, to sanctify that application to the healing of my body; to another this may appear inconsistent.

If a person afflicted with a cancer should come to me and ask me to heal him, I would rather go to the grave yard and try to raise a dead person, comparatively speaking. But suppose we were traveling in the mountains, and all we had or could get, in the shape of nourishment, was a little venison, and one or two were taken sick, without anything in the world in the shape of healing medicine within our reach, what should we do? According to my faith, ask the Lord Almighty to send an angel to heal the sick. This is our privilege, when so situated that we cannot get anything to help ourselves. Then the Lord and his servants can do all. But it is my duty to do, when I have it in my power. Many people are unwilling to do one thing for themselves, in case of sickness, but ask God to do it all.

A portion of our community have so much confidence in God, even men and women in this city, that if you put in their possession five bushels of wheat, they will dispose of it and trust in God for their food for a year to come. To me this is inconsistent; I know nothing about the consistency of such a confidence in God. But to me it is consistent for the poor man, or woman, that has been gleaned wheat, and has saved five or ten bushels, to lay it up

for a time of need; though I understand that some of them are trying to sell it. Poor men and women who have had to beg for the last six months, and who have had nothing but what they obtained through charity, but who have now obtained a few bushels of wheat, are ready to sell it for something of no intrinsic worth, trusting in God to provide for them. This is inconsistent to me.

How shall I present consistent faith and religion, so that you may comprehend the subject? I will do my best, and leave the event with God. I believe, according to my understanding of the principles of eternal truth, that I should have implicit faith in our God; and when we are where we have no help for ourselves in the case of diseases, that we have the right to ask the Father, in the name of Jesus, to administer by his power and heal the sick, and I am sure it will be done to those who have implicit confidence in him.

Again, in regard to food, implicit faith and confidence in God is for you and I to do everything we can to sustain and preserve ourselves; and the community that works together, heart and hand, to accomplish this, their efforts will be like the efforts of one man. The past year was a hard one for us with regard to provisions, but I never had one faltering feeling in reference to this community's suffering, provided all had have understood their religion and lived it. Some few understand their religion and live it; others make a profession, without understanding their religion, and do not live it; consequently there has been a lack of union of effort to sustain ourselves, which has made it very hard for the few.

Suppose that we had done our best and had not raised one bushel of grain this year, I have confidence enough in my God to believe that we could stay here, and not starve to death. If all our cattle had died through the severity of the past winter, if the insects had cut off all our crops, if we still proved faithful to our God and to our religion, I have confidence to believe that the Lord would send manna and flocks of quails to us. But he will not do this, if we murmur, and are neglectful and disunited.

Not having breadstuff nor manna, if we are cut off from those resources, from our provisions, the Lord can fill these mountains and valleys with antelope, mountain sheep, elk, deer and other animals; he can cause the buffalo to take a stampede on the east side of the Rocky Mountains and fill these mountains and valleys with beef; I have just that confidence in my God. I have confidence enough to believe that if we had not raised our own provisions this year, and had have proved true and faithful to our God and to our religion, that the Lord would have given us a little bread, even though he should have to put it in the minds of the people in the States to go to California and Oregon, and to load their wagons with sugar, flour, and everything needed, more than they could consume, and cause them to leave their superabundance here, as some did a great quantity of clothing, dried fruit, tools, and various other useful articles, in 1849, the first season that large emigrating companies passed through this valley to California. I could then buy a vest for twenty-five cents, that would now sell here for two or three dollars; and coats could be bought for a dollar each, such as are now selling for fifteen dollars.

This is my confidence in my God. I am no more concerned about this people's suffering unto death, than I am concerned about the sun's falling out of its orbit and ceasing to shine on this earth again. I know that we should have that confidence in God; this has been my experience, I have been led into this confidence by the miraculous providences of God. My implicit confidence in God causes me to husband every iota of property he gives me; I will take the best care of my farm, I will prepare my ground as well as I can, and put in the best seed I have got, and trust in God for the result, for it is the Lord that gives the increase.

I will illustrate by relating a circumstance which occurred this summer. A certain brother sowed a field with wheat, and he has been afraid, and afraid, all summer, about the water, saying, "when shall be get the water? We shall quit farming, for I am tired of it." I said to him, it is God that gives the increase, and it is for us to do the best we can; and if there is no water for the grain, he is close by and is careful to give the increase, when it is necessary. This brother had sowed five or six acres; and the straw was so short that a portion of the crop had to be pulled, and when thrashed, he had over one hundred and seventy bushels of wheat.

The Lord wishes to show this people that he is close by, that he walks in our midst daily, and we know but little about him; yet he intends to train us until we find out. This year, I think, gives us a positive manifestation of the hand of our God in giving the increase. I do not know that any person can cavil upon that question any more, and say that it is all in accordance with natural philosophy, as the world term it.

Natural philosophy, as you and I understand it, would not have produced one bushel of grain where we now have ten. I would like the philosopher to make it appear how the trees have grown so luxuriantly this year, with so little water. Have you ever before seen the weeds flourish so finely on these dry hills?—Look at your grain; though much of it is so low that you have to pull it, can you tell what it is that has caused the kernels to be so numerous and plump? Let the natural philosopher tell the reason, if he can; he cannot do it.

After all that has been said and done, after he has led this people so long, do you not perceive that there is a lack of confidence in our God? Can you perceive it in yourselves? You may ask, 'Br. Brigham, do you perceive it in

yourself?' I do, I can see that I yet lack confidence, to some extent, in him whom I trust.—Why? Because I have not the power, in consequence of that which the fall has brought upon me. I have just told you that I have no lack of confidence in the Lord's sustaining this people; I never had one shadow of doubt on that point.

But through the power of fallen nature, something rises up within me, at times that measurably draws a dividing line between my interest and the interest of my Father in heaven; something that makes my interest and the interest of my Father in heaven not precisely one.

I know that we should feel and understand, as far as possible, as far as fallen nature will let us, as far as we can get faith and knowledge to understand ourselves, that the interest of that God whom we serve is our interest, and that we have no other, neither in time nor in eternity.

If I have an interest in any object, but should not live to enjoy that object, you can perceive that it is cut off from me, and that my interest and my hopes are gone, so far as worldly things are concerned. If any one has an interest in an object that is changeable, in anything of an earthly nature, and is separated from it, it can be of but little use to him, and should cease to be an object of great care, or desire. Any object or interest that we have, aside from our Father in heaven, will be taken from us, and though we may seem to enjoy it here, in eternity we shall be deprived of it.

Consequently, I say that we have no true interest, only conjointly with our Father in heaven. We are his children, his sons and daughters, and this should not be a mystery to this people, even though there are many who have been gathered with us but a short time. He is the God and Father of our spirits; he devised the plan that produced our tabernacles, the houses for our spirits to dwell in.

My interests are with his, yours are there, and if you, seemingly, have any interest any where else, it will be severed from you, and you will never enjoy it. Still there is a feeling which has come by the fall, by transgression, in the heart of every person, that his interest is individually to himself; and that if he serves God, or does anything for him, it is for some being for whom he has no particular concern. This is a mistaken idea; for every thing you do, every act you perform, every duty incumbent upon you, is solely for your interest in God, and no where else, neither can it be.

When you promote His interest, you promote your own; and when you promote your own interest, you promote his. When you gain a title of glory, or any good thing, you gain this to your Father in heaven as well as to yourself. And every object you are in pursuit of, should be that that will pertain to eternity, and let time take care of itself, only be sure to do the duties pertaining to it.

If we can see and realize that our interests are hid in God, and that we can have no interest any where else, perhaps we can learn obedience faster than we now do. Many think, 'well, I am an independent character; I do not like to be counseled, governed, or controlled; I wish to do as I please.' That feeling, in a degree, is in every person.

There is an impulse in man that separates his interest from the interest of his God, and the interest of our Father in heaven from ours.

This must be learned so that you can discern it in yourselves, so that you can apply all your efforts, every act of your lives, to the interest that pertains to your eternal exaltation.

If in this world we had every object that we could desire, of an earthly nature, do you not understand that death would separate us from it? You can understand that naturally. A man possessing thrones, kingdoms, and power, leaves them when he is laid in the grave.

Now suppose that you let the common mode of reflection and practice reach into eternal things, upon the same principle you would have a selfish interest in eternity; you would there be to yourself, by yourself, and for yourself, regardless of every other creature. But the truth is, you are not going to have a separate kingdom; I am not going to have a separate kingdom; it is not our prerogative to have it on this earth.

If you have a kingdom and a dominion here, it must be concentrated in the head; if we are ever prepared for an eternal exaltation, we must be concentrated in the head of the eternal Godhead. Why? Because every thing else is opposed to that kingdom, and the heir of that kingdom will keep up the warfare with that opposing power until death is destroyed, and him that hath the power of it; not annihilated, but sent back to native element. He will never cease to contend with the opposite power, with that power that contends against the heir of this earth; consequently, if we fancy that we have an independent interest here and in the world to come, we shall fail in getting any of it.

Your interest must be concentrated in the head on the earth, and all of our interest must center in the Godhead in eternity, and there is no durable interest in any other channel.

I desire the people to consider whether they have any faltering in their feelings, any misgivings, or lack of confidence in their God. If they have, they should seek, with all the spirit and power they are in possession of until they can understand the principle of eternity and eternal exaltation, and then apply the actions of their lives to these principles, that they may be prepared to enjoy that which their hearts now anticipate and desire. If we will learn these things correctly and advance, and advance, and continue to advance, though the new clay may be continually thrown into the mill, we will bring it to the same pliability as

the old, much sooner than if it was ground alone; for the old clay soon mixes with the new and makes the whole lump passive. If we apply our hearts to these things, we shall soon learn to have our interests one here on the earth.

The principles of eternity and eternal exaltation are of no use to us, unless they are brought down to our capacities so that we practise them in our lives. We must learn the principles of government, must learn ourselves, the eternal government of our God, the interest that the Father has here on the earth and the interest that we have; then we will place our interest with the interest of our Father and God, and will have no self-interest, no interest only in his kingdom that is set up on the earth; then we will begin and apply these principles in our lives.

How shall we apply them? We must learn that we have not one farthing's worth of anything in heaven, earth, or hell, not even our own being.

We have been brought forth on this earth, organized for the purpose of giving us an opportunity of proving ourselves worthy to possess something by and bye.

We make farms, build fine houses, get possessions around us, and these we call ours, when not a dime's worth of them is either yours or mine. This is what we must learn.

I have much property in my possession, and we use the terms, 'my farm, my house, my cattle, my horses, my carriage,' &c., but the fact is we do not truly own anything; we never did and never will, until many long ages after this. We seemingly have property; we have gold and silver in our possession, and houses and lands, and goods, &c. These things we are accustomed to call ours, but that is for the want of understanding.

Every man and woman has got to feel that not one farthing of anything in their possession is rightfully theirs, in the strict sense of ownership. When we learn this lesson, where will be my interest and my effort? I do not own anything—it is my Father's. How came I by my possessions? His providence has thrown them into my care; he has appointed me a steward over them, and I am his servant, his steward, his hired man, one with whom he has placed certain property in charge for the time being, that is, pertaining to the things of this world.

Says one, 'it was preached, thirty years ago, that nothing belongs to us, and, if I have a thousand dollars, to at once give it all to the poor.' That is your enthusiasm and ignorance. Were you to make an equal distribution of property to-day, one year would not pass before there would be as great an inequality as now.

How could you ever get a people equal with regard to their possessions? They never can be, no more than they can be in the appearance of their faces.

Are we equal? Yes. Wherein? We are equal in the interest of eternal things, in our God, not aside from him.

We behold church property, and not one farthing of it is yours or mine. Of the possessions that are called mine, my individual property, not a dollar's worth is mine; and of all that you seem to possess, not a dollar's worth is yours.

Did you ever organize a tree, gold, silver, or any other kind of metal, or any other natural production? No, you have not yet attained to that power, and it will be ages before you do. Who owns all the elements with which we are commanded and permitted to operate? The Lord, and we are stewards over them. It is not for me to take the Lord's property placed under my charge and wantonly distribute it; I must do with it as he tells me. In my stewardship I am not to be guided by the mere whims of human folly, by those who are more ignorant than I am, not by the lesser power, but by the superior and wiser.

Those who are in favor of an equality in property say that that is the doctrine taught in the New Testament. True the Savior said to the young man, 'go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me,' in order to try him and prove whether he had faith or not.

In the days of the apostles, the brethren sold their possessions and laid them at the apostles' feet. And where did many of those brethren go to? To naught, to confusion and destruction. Could those apostles keep the church together, on those principles? No. Could they build up the kingdom on those principles? No, they never could. Many of those persons were good men, but they were filled with enthusiasm, inasmuch that if they owned a little possession they would place it at the feet of the apostles.

Will such a course sustain the kingdom? No. Did it, in the days of the apostles? No. Such a policy would be the ruin of this people, and scatter them to the four winds. We are to be guided by superior knowledge, by a higher influence and power.

The superior is not to be directed by the inferior, consequently you need not ask me to throw that which the Lord has put into my hands to the four winds. If, by industrious habits and honorable deal, you obtain thousands or millions, little or much, it is your duty to use all that is put in your possession, as judiciously as you have knowledge, to build up the kingdom of God on the earth. Let this people equalize their means, and it would be one of the greatest injuries that could be done to them. During the past season those who lived their religion acted upon the principles thereof by extending the hand of charity and benevolence to the poor, freely distributing and distributing their flour and other provisions, yet I am fearful that that mode was an injury instead of a real good, although it was designed for good.