

Poetry.

[For the DESERET NEWS.]
THE UNITED UPLIFT OF THE
HAND.

(Suggested while at Conference.)

A Gentle election! What strife marks the scene!
What turbulent questions abound!
Hate, envy and malice are palpably seen;
How harsh and discordant the sound!
Power-loving aspirants here seek to outvie
In their quota of votes at the poll.
To succeed they will slander, coerce, yea, will lie,
Regardless of honor or soul.

Debased, God-forsaken, corrupt is the plan
By which men their candidates find;
If eloquent, wealthy, why, straight is the man,
No matter how narrow the mind.
But in Utah's fair vales we've a mode of franchise
Which is primitive, simple, yet grand,
Its adoption has oft fill'd the world with surprise,
The United Uplift of the Hand.

When the servants of God to our judgments appeal,
We hail the glad truths with delight;
Each true hearted Saint the pure influence feels
That bears its assurance of right,
With what pure emotion our spirits are fired,
As they call for our votes from the Stand;
With a flood of good feeling our hearts are inspired,
As we raise to High Heaven our hand.

Whom the people of God undertake to sustain,
'Tis an evident sign of success;
Religious, political, whatever the aim,
If but right, their Great Leader will bless.
Let proud hearted despots in riches presume,
And tyrants by force hold command,
This simple maneuver foreshadows their doom,
The United Uplift of the Hand.
Provo City. S.S.J.

REMARKS

By President Brigham Young, in the Tabernacle,
Great Salt Lake City, April 6th, 1867.

REPORTED BY DAVID W. EVANS.

I recollect a few years ago, while we were holding Conference in the Bowery, that the brethren who addressed the congregation were in the habit of turning to the right to preach, and then to the left, and then preaching to those behind them, so that only one portion of the congregation could hear them at once. I set up a mark, and told them to preach to it, right straight ahead, and not turn to the right or to the left, as I wanted all the people to hear. I am now going to set up a mark for the Elders of Israel to preach to. It will not be an old table or a board; but the mark I shall set up for the Elders to preach to is this: Never to cease their labors until they get this people, called Latter-day Saints, to be of one heart and one mind. That is the mark. We hear Elders in Israel praying and praying that the Lord would preserve us from the wicked, and probably within an hour after they will be found coaxing perhaps one of the most ungodly men in the world to trade with them, to rent their houses, or to let them build houses for him, and to be his servant or servants. Such individuals will keep praying to the Lord to preserve us from the wicked when their constant effort is to mingle with, and to call into the midst of this people the wicked and the ungodly; and they are so blind to the mind and will of the Lord, that their efforts in this direction would never cease until there was enough of the wicked to overthrow the Kingdom of God, or to break us up and drive us somewhere else. I have very frequently said to the Latter-day Saints that I am willing to try to do my utmost to carry out the designs of Heaven, concerning myself, my friends and the Kingdom of God. Certain ideas arise in our minds, and questions are proposed: What would you do in such and such cases, if the wicked, the ungodly and those who have persecuted and driven us from our homes, and have consented to the death of the Prophets and the innocent, will still follow us, and will have a place among us? What would you do? I would do, I think, about as the Lord does; He lets them alone to take their own course. They have life and death set before them, and can choose between the two. They can refrain, and turn away from wickedness and become righteous, if they are so disposed; but if they are not, why the Lord permits them to take their own

course. Then why are we under the necessity of praying the Lord to shield us in this place and in that place?

Perhaps this application is not agreeable to many, and they wish to be sanctified in the midst of the ungodly and in the most wicked place that can be found. To people of this class we say, just come forward and we will give you a mission to go into the world to live, preach, labor and toil until you pass into the spirit world, if this is your desire; but do not stay here praying the Lord to deliver you from the wicked, and then get up off your knees, and, precisely like the sectarians, let your acts give the lie to the prayers you have offered to God. You know, among the New School Presbyterians, for instance, and the Reform Baptists and Methodists and the Wesleyan Methodists, the ministers get into the pulpit and pray for the Lord to come into their midst, and that the Holy Ghost may be shed upon the people; and they will pray most fervently that angels may come and dwell with them, that the heavens may be opened that the people may see and understand aright, and when they get through praying, they will declare in their sermons that there is no Holy Ghost given, and that they worship a god without body, parts and passions. How in the world can such a god come into their midst? If he could come, what would there be? Nothing. What can they comprehend concerning such a god? Nothing; for there is nothing of him. They will pray most fervently for the Lord to give them revelation, and then will get up and say that no such thing as revelation is needed. Do not their sermons give the lie to their prayers? And do not the lives of the Elders of Israel, in many instances, give the lie to their faith and prayers? They do. Can you go to work and make a people of one heart and mind while they are possessed of the spirit of the world? You can not. Can they feel the same interest in the Kingdom of God while possessing the spirit of the world that they would if they were filled with the Spirit of Christ? They can not. How can they devote their lives to the building up of the Kingdom of God when they do not delight in it, but delight in building themselves up, in making gain and in gathering around them the riches of the world? The Latter-day Saints in their conduct and acts, with regard to financial matters, are like the rest of the world. The course pursued by men of business in the world has a tendency to make a few rich, and to sink the masses of the people in poverty and degradation. Too many of the Elders of Israel take this course. No matter what comes they are for gain, for gathering around them riches, and when they get rich, how are those riches used? Spent on the lusts of the flesh, wasted as a thing of nought, and they who were once rich are left in poverty, as they are this day.

To give an example: suppose that one year ago to-day—the 6th of April, 1866,—we had asked the brethren and sisters at the head of families, and then asked those who were not heads of families to sit down and make an estimate of what it cost them through the fiscal year 1865-66, for the tobacco they chewed, and the tea, coffee and liquor they drank; and after footing it up in round numbers and seeing what it amounted to, suppose the proclamation had been made that we must all observe the Word of Wisdom, and that in consequence of that proclamation we each of us had said that for the year to come,—the fiscal year of 1866-67—I will lay by in the drawer the money that it costs me for tobacco, tea, coffee and liquor. If we had each adopted this course we would have seen a people at this Conference—April, 1867—with means enough to have purchased and secured their pre-emption right to the land in this Territory, provided that we were permitted to do so. But how is it to-day? Suppose that to-day news were to come by telegraph that within six weeks a Land Office for this Territory would be established in Great Salt Lake City, whereby actual settlers would have the privilege of paying the pre-emption payment and obtaining the Government title to their land, and thus securing their inheritance, who is there amongst us that could buy the first section or quarter-section? There are very few in the Territory who could do so.

I merely mention this to illustrate my ideas, so that you can see for yourselves where we are. Instead of being united in our feelings to build up all,

each one takes his own course; whereas if we were united, we would get rich ten times faster than we do now. How are you going to bring a people to that point when they will all be united in the things of this life? By no other means than prevailing upon them to live their religion that they all may possess the Holy Ghost, the spirit of revelation, the light of Christ which will enable them to see eye to eye. Then their acts and all their dealings would be so connected that they would pull together, as Joseph used to say: "a long pull, a strong pull and a pull all together." This point gained, we could bear off the Kingdom victoriously, and we could do what we pleased; but there is no doctrine in existence, short of the gospel of the Son of God, by which a people can be brought to a oneness in their temporal matters. We are approaching this happy period, this delightful state of society; but to enjoy it in its fullness we must live so that the spirit of revelation will be within us a living preacher, by day and by night continually, that we may be taught, led, governed and controlled thereby. We must not get down and pray, and then get right up and let our actions say we do not believe a word of our prayer; but all the acts of our lives must be concentrated on the building up of the Kingdom of God, then we shall be His disciples in very deed.

We will have a good many things to lay before the Conference; but I think I have given my brethren a mark to preach to. You may shoot when you please, and shoot from whatever point you please; but shoot at that mark. You may use what gun you please. I do not care, comparatively, whether it is a Henry's rifle, a shot gun, an old Kentucky rifle or an old musket, but shoot at that mark, and in all your preaching let this thread—the oneness of the people of God—be preserved.

REMARKS

By President Brigham Young, delivered in the Tabernacle, Great Salt Lake City, April 6, 1867.

[REPORTED BY DAVID W. EVANS.]

I think I will preach a short sermon to the sisters. "I want to do good; I want to do something to build up the Kingdom of God; I wish I was in a position to do something for this work. I would delight in doing something for the building up of this kingdom if I had it in my power." These expressions are in the mouth of every sister who has embraced the gospel in her heart. I want to preach them a short sermon. Brother Heber has, in part, touched some of the items, to which I will now more particularly call your attention. I will ask if there is a sister in this Church who is too poor, when we come to dollars and cents, to get tea to drink if she wants to? No, not one. Is there a sister who does not have her cup of coffee to drink if she wants it? No, not one. Then we are not so poor as to suffer materially after all. Now, I will ask the question: Sisters, if each of you were to save the price of these cups of tea and coffee for one month, what do you suppose the sum in each case would amount to? We will say a shilling, a dime, a quarter dollar, a half dollar, a dollar, or two dollars, as the case may be. Now, say the sisters: "We will cease drinking this tea and coffee, and we will give the money to some of the Elders who are called to preach the gospel, either in the Territory or abroad in the nations of the earth; or who are called on an Indian expedition. Or we will give this means to help to bring the poor from the old country." Would you be doing anything for the Kingdom or would you not? Is there an individual sister in this Church out of the reach of doing good? Not one. "Why," exclaims a sister, "I am sick, weary, diseased; I can not work, I can not do anything." Is doing good beyond her reach? No; that sister who is sick and unable to cook her own food, wash her own clothing, or to knit or mend her stockings, can give good counsel to her brothers and sisters, sons and daughters, to the members of the family in which she lives, to her neighbors and to all with whom she may associate. Says she: "I am sick and feeble, but I do not drink any tea. My husband or my bishop would find it for me, if I would drink it; but I tell them to take that sixpence, dime or dollar, and put it by to help to bring the poor." She can teach her children to let such things alone. "You must not have any tea or

coffee this morning, children; if you feel as though you need it—take a little water porridge." There is more strength and nutriment in a bowl of water gruel than there is in tea; and there is no unhealthy influence in the water gruel, but there is in tea and coffee.

There is not a person in the world that cannot do good; even the mother who is too feeble to work; she can teach her daughters to work instead of permitting them to patrol these streets; she can teach her children to refrain from drinking tea and coffee, to take care of their clothing. Instead of our girls walking the streets, or playing; instead of sliding on the carpets or climbing the peach trees and fences and tearing their clothes, they should to learn to make their frocks, their aprons, and all their clothing, and to knit their stockings; and when they have cloth to make up, instead of hiring help into the house and getting all the sewing machines that are peddled off in the United States, why not they sit down and make it up themselves? This would be far more economical than to hire women to work your sewing machines when you have them. "But," says one, "I must have a woman to knit my stockings, to make my underclothing and my children's clothing, and I must have a woman to wash and iron for me."

If our mothers want to do good, why do they not sit down, take the wool and card it and spin it—if they cannot get it carded by machine—and knit stockings to put on these men and boys who are working on the Tabernacle, the Temple and the canal, and help to save your husbands' shillings and dollars, and not ask for three or four hired women to do the washing and cooking, that you may idle away your time? Why not take hold and attend to your household affairs, and thus help to build up the Kingdom of God? Every dime thus saved can go to gather the poor, and to help to support the families of the elders who are abroad preaching. But the cry now is, "you must go to Bro. Brigham or the bishop; I can do nothing for you. I want a ribbon, or my daughter wants a new hat." How many have you had in the course of the season? "I do not know." "How many pairs of shoes have you had through the winter, my daughter, or my little boy?" "I do not know, ask mother." "Mother, how many pairs of shoes has your boy had through the winter?" "I do not know." Does the mother see to the children? She will let them run about and wade here and there until their shoes are wet through, then they are put under the stove and spoiled, a new pair must be procured by the husband or father. Is good beyond your reach, sisters? You say, "We want to do good." No; there are many who do not; they want to waste everything they put their hands upon. It is the great ignorance which is among the people that prevents their doing better.

What do the sisters want so many hired women for? "O, I want a seamstress, or I want somebody or other to clean the house, and the carpets and to wait upon me, to bring the water to wash me, and to wash my neck or my feet; and I have so much cloth to make up and I want help to make it up." If there are women who want to do good, let them do their own work, and save their sixpences and dollars for the building of temples, tabernacles, meeting-houses, school-houses, educating the youth, preaching the gospel and gathering the poor. Put something in the Perpetual Emigration Fund. We have done a great deal to bring the poor here. When we get the poor here, they say they want to do good; but their actions give the lie to their words. Their wives want hired women or girls to do their work for them; instead of knitting their own stockings, they want to be waited upon; instead of spending their time to the best advantage, they waste it, and let their daughters do the same, and their children imbibe habits that grow upon them and which tend to evil.

Now mothers, if you want to do good, do not let your sons and daughters drink either tea or coffee while under your protection. Save the money to gather the poor, to preach the gospel, to build temples and to sustain the Priesthood. Make your own drawers, your own shirts; knit your stockings, make your frocks, your bonnets and hats. I had a very beautiful hat presented to me last evening by one of the wives of Judge Phelps. I believe one of the sisters Pratt sewed it. Now suppose we set the girls to cutting straw when it is