

I could illustrate by circumstances, and could relate if I were disposed to give them to you, the providences of God, and how favorable they are to those who walk humbly before Him. In the summer of 1833, in July, Bro. Joseph gave the word of the Lord to the Elders, as I have been telling you. I returned East, and in September, Bro. Kimball and I went up together with our little families. When we arrived in Kirtland, if any man that ever did gather with the Saints was any poorer than I was—it was because he had nothing. I had something and I had nothing; if he had less than I had, I do not know what it could be. I had two children to take care of—that was all. I was a widower. "Bro. Brigham, had you any shoes?" No; not a shoe to my foot, except a pair of borrowed boots. I had no winter clothing, except a home-made coat that I had had three or four years. "Any pantaloons?" No. "What did you do? Did you go without?" No; I borrowed a pair to wear till I could get another pair. I had travelled and preached and given away every dollar of my property. I was worth a little property when I started to preach; but I was something like Bunyan—it was "life, life, eternal life," with me, everything else was secondary. I had travelled and preached until I had nothing left to gather with; but Joseph said: "come up;" and I went up the best I could, hiring Bro. Kimball to take my two little children and myself and carry us up to Kirtland. In those days provisions and clothing were as dear as they are now in this place; and a mechanic in that country who got a dollar a day and boarded himself was considered rather an extra man. A dollar a day! And my brethren when they have three or five dollars a day, and have worked a year, will be sure to come out four or five or six hundred dollars in debt if they can get it. We did not live so in that country; we never used anything more than our means. When I reached Kirtland I went to work as soon as the word was that I could work and not preach. I knew that I could get plenty; for I knew how; I always could gather around me and make property.

There were some thirty or forty Elders gathered to Kirtland that fall; but there was only one mechanic in the entire number whom I knew that did not go to Cleveland and the neighboring towns to work during the winter—for the simple reason, that they thought they could not get one day's work and get their pay for it, in the place Joseph was trying to build up—and that exception was your humble servant. I made up my mind that I would stay in Kirtland, and work if I never got a farthing for it; and I went to work for bro. Cahoon, one of the Trustees of the Temple, to build his new house. I worked all winter, and when spring came, was called upon to go to Missouri—a tramp of a thousand miles on foot—and a thousand back. Before going, the brethren gathered in who had been to the surrounding places during the winter—joiners, painters, masons and plasterers. I asked some of the brethren how much they had made? I had worked there through the winter, and at its commencement had not the least prospect of getting twenty-five cents for my winter's work. I told bro. Cahoon I would work whether I could get anything for it or not, "for," said I, "the word of the Lord is for me to work, to build up Zion, and poor as I am I shall do it." But the Lord opened the way; and I gained bro. Cahoon's heart to that degree that if he received anything he always came to me, and said, "bro. Brigham, I have so and so, and I will divide it with you." Bro. William F. Cahoon and I kept to work at the house until his father got into it. When we had finished the house, he had paid me all that was coming to me. The Lord had opened the way. This work finished, another job came, and then another, and when the spring opened, I can safely say that there was not any four, nor perhaps any six or ten of the brethren who had gone elsewhere to work who could produce as much property, made by them through that winter, as I had made.

You can see from this the providences of God, with one winter's work in Kirtland, when it was one of the hardest places that ever mortal man had to get a living in, and that too, when I had to work for nothing and find myself, that is, seemingly so, to all outward appearance.

I had my pants and coats, two cows, a hired house and a wife in the meantime. And I was better off than any

other man who came to Kirtland the fall before, according to the property that we came with, and I had enough to leave with my family and leave them comfortable, and my gun and sword and money enough to pay my expenses. If I had no work to do, and there was nobody to hire me, there was plenty of timber and I made some bedsteads or stands, and if anybody wanted such things they would come along and say, I will give you a little oats or a little corn, or something or other for them, and so the Lord opened the way most astonishingly.

I tell this, because it is an experience I am acquainted with, for it is my own. I am not so well acquainted with the providences of God in the experience of others, as I am with my own, except by faith and the visions of the Spirit.

I stayed in Kirtland from 1833 till 1837; I preached every summer. Here are brethren who know what I am saying. I traveled and preached, and still went back nothing; but was willing to exchange, deal, work and labor for the benefit of my brethren and myself, with the kingdom and nothing else before me all the time. When I left there for Missouri I left property worth over five thousand dollars in gold, that I got comparatively nothing for. I could travel along, with regard to my experience, to this valley. I left my property in Nauvoo, and many know that I left a number of good houses and lots and a farm, and came here without one farthing for them, with the exception of a span of horses, harness and carriage, that Almon W. Babbit let me have for my own dwelling-house that my family lived in; and when I arrived here I owed for my horses, cows, oxen and wagons. Now the brethren say: "Why, bro. Brigham, you are rich." I simply relate this to show you how I have lived and what I have been doing, and the result, that God, and not I, has brought forth. Now, I have some four or five grist mills, besides saw mills and farms; and let any one ask my clerks if they ever hear me mention them from one year's end to another, unless somebody comes into the office and alludes to them; but my mind is upon increasing the wealth and advancing the interests of this people, and upon the spread of the gospel on the continents and the islands of the sea. Ask my clerks and my closest associates if they ever hear me mention my individual property unless somebody speaks about it. I own property, and I employ the best men I can find to look after it. If God does not give it to me, I do not want it; if He does I will do the very best I can with it; but as for spending my own time in doing it, or letting my own mind dwell upon the affairs of this world, I will not do it. I have no heart to look after my own individual advantage, I never have had; my heart is not upon the things of this world.

Excuse me for referring to myself. But I know that there is no man on this earth who can call around him property, be he a merchant, tradesman, or farmer, with his mind continually occupied with: "How shall I get this or that; how rich can I get; or, how much can I get out of this brother or from that brother?" and dicker and work, and take advantage here and there—no such man ever can magnify the Priesthood nor enter the celestial kingdom. Now, remember, they will not enter that kingdom; and if they happen to go there, it will be because somebody takes them by the hand, saying, "I want you for a servant;" or, "Master, will you let this man pass in my service?" "Yes, he may go into your service; but he is not fit for a lord, nor a master, nor fit to be crowned;" and if such men get there, it will be because somebody takes them in as servants.

I have now related a little of my own experience. My experience has taught me, and it has become a principle with me, that it is never any benefit to give, out and out, to man or woman, money, food, clothing, or anything else, if they are able-bodied, and can work and earn what they need, when there is anything on the earth for them to do. This is my principle, and I try to act upon it. To pursue a contrary course would ruin any community in the world and make them idlers. People trained in this way have no interest in working; "but," say they, "we can beg, or we can get this, that, or the other." No, my plan and counsel would be, let every person, able to work, work and earn what he needs; and if the poor come around me—able-bodied men and women—take them and put them into the house. "Do you need

them?" No; but I will teach this girl to do house work, and teach that woman to sew and do other kinds of work, that they may be profitable when they get married or go for themselves. "Will you give them anything to wear?" O, yes, make them comfortable, give them plenty to eat and teach them to labor and earn what they need; for the bone and sinew of men and women are the capital of the world.

If I could see my brethren and my sisters as willing to be taught, led and directed in the little trifling affairs of life, with regard to their food, raiment, houses, and labors, and how to make themselves useful and not waste their time and strength on that which does them no good; if I could see this people as willing to be taught in these things as they are in the great things—the revelations of the prophets, and what Jesus has said, and the beauties of eternity, and the excellency of the millennium, and what great men and women we are going to be, that would be delightful. But what would you be good for if you were in that condition? Nothing. What would you do? Nothing at all. Learn to be good for something. We have these things to learn here, or, if not here, somewhere else; and if we are not willing to learn here, and practice what we know for the benefit of ourselves, and improve on the grace God gives to us, how can He bestow His blessings upon us in the next state of existence? He will not do it; we have to learn and be willing to be taught here.

To return to the subjects of merchandizing and merchants. I know, and knew sixteen years ago as well as I do to-day, that from the very first the merchants who came here were laying the foundation for the uprooting of this people unless we had exceeding great faith; and that every dollar that was given to them was given to ruin you and me, and to destroy the kingdom of God on the earth. Can you believe this? "I do not know anything about that," says one, "but I think I shall go where I can buy my calico the cheapest, and I do not know that it is any of your business where I buy my ribbons, hats or coats; I think that it is my business." It is just as much my business, Latter-day Saints, to dictate in these things as it is in regard to the sacrament we are partaking of here to-day. Do the people know it? It is strange to them. Because your priests in England, France, Germany, in the Eastern or Southern states, and the islands of the sea, did not preach such doctrine, you cannot receive it. Did they preach baptism for the remission of sins? No. Then why receive it? Our fathers and priests did not preach any such doctrine as that a man has a right to dictate in temporal matters. Now by the same kind of reasoning, it might be proved that you could never receive the doctrine of baptism for the remission of sins. Why? Because the priests did not preach it; your fathers did not tell you that it was correct doctrine, and why did you receive it? Well, you did receive it, and the Spirit of the Lord bore witness that it was true. The Spirit also bore witness that you should have hands laid upon you for the reception of the Holy Ghost; and that the gifts of tongues, of prophecy, of faith, and the healing of the sick were to be enjoyed by the Saints. Now ask the Father in the name of Jesus whether I am telling you the truth about temporal things or not, and the same Spirit that bore witness to you that baptism by immersion is the correct way according to the scriptures, will bear witness that the man whom God calls to dictate affairs in the building up of His Zion has the right to dictate about everything connected with the building up of Zion, yes even to the ribbons the women wear; and any person who denies it is ignorant. There is not a man or woman in the world who rises up against this principle but what is ignorant; all such are destitute of the spirit of revelation and enjoy not the Spirit of Christ.

Do I want to dictate? No I am just as far from that, naturally, as a man can be; it is not in my heart. How glad would I be to be excused from this. Would I not rejoice, to be left to mind my own concerns, and to attend to my own business, providing for the wants of my family and enjoying myself just as much as you? Yes. But the Spirit prompts me to perform the labors which devolve upon me, to plead with and urge the people to act for their own benefit. If this people would hearken to the counsel given them, and be of one

heart and one mind in their temporal affairs, can you not see the result? These men who have been urging trouble upon us, writing lies, and whose whole study is to destroy the kingdom of God from the earth would not be in our midst. Why? There would be nothing for them to do. "No," says the sister, "if I give you ten dollars profit on your goods, you use that for the destruction of this kingdom that I think so much of." "No," says a brother, "if I give you one dollar or one thousand dollars profit on your goods, you use that for the destruction of the kingdom of God that I am willing to sacrifice everything for. I can not give it to you, it is not reasonable to think that I must give this to you."

"But," says the merchant, "I demand it of you." "Yes, but I have just as good a right to go where I please to trade as you have to trade, and I shall give my ten, hundred, or thousand dollars to the man who would devote that means to the building up of the kingdom of God." I do not say that all our merchants, mechanics or tradesmen are precisely as they should be before the Lord with regard to devoting their means. Touch their means, and in many instances you touch their souls. Still what does that prove? It proves that they are wrong and not right. And they should be right and their whole souls should be centred on the building up of the kingdom of God. There are many persons here who when they get five hundred or five thousand dollars, want to bring a few wagon loads of goods here to speculate upon. Why not bring machinery here? Why not raise silk? Through my own exertions I have the mulberry tree growing here in great abundance. The foundation is at length laid for making as much silk as we wish. But we have to tease the women to get them to weave silk here as they did in the old country. Have we no ladies here who can weave silk ribbons? If not we can soon send for some. But no, the manufacture of silk is not thought of; it is, "how shall I get money to spend with my enemies?" "how rich can I get this year?" "how much can I make out of this people?" I am sorry to see it; it is not very creditable; for in so doing, we foster our enemies in our midst—they who seek with all the power they have to uproot us. You who have been in the Church thirty or thirty-five years know that there has always been a set of scavengers following the people to pick up what they could; and they are with us here to collect the filth. Are they willing to go and build up a city for themselves? No; they are not. I am speaking of those who deserve this; but there are many that are not of those speculators. Are they willing to go and take up a farm? No, they would not give a farthing for a farm unless they obtain a "Mormon's" claim and bring about a fight in getting it. The latter they can do very easily; they can find all the fight they want. Their designs are to interrupt this community; they want some gambling houses, and they will have them. The City Council is no more willing now than ever to license gambling houses and grog shops; but it must be done, and all hell is stirred up if I ask the people to suppress them. What do they want them for? They want what they call "civilization"—that is fighting, gambling, killing, whore houses, drinking houses, and every species of debauchery that can be imagined on the face of the earth. That is their "civilization," and what they want introduced here. These scavengers are here and they want to introduce their systems. There is not a great many of them perhaps at the present time; but they will follow up, and I can tell the Latter-day Saints that we will be followed just as long as the devil reigns on the earth. He is untiring in his exertions, fervent in every act possible, for the accomplishment of his work. If the people would take the counsel given them, health, wealth, influence, and power among the nations of the earth would surely come to them in a tenfold degree to what it ever has; it would come in such a manner that you would not know what to do with it, and you would wonder and be astonished. "But no," say many, "we will mingle with, live among, and nourish and cherish the servants of the devil, and give our money to, and associate with, and have his coadjutors in our midst." And so we have got to continue to labor, fight, toil, counsel, exercise faith, ask God over and over, and have been praying to the Lord for thirty odd years for that which we