

Poetry.

LITTLE GOOD-FOR-NOTHING.

What are you good for, my brave little man?
Answer that question for me if you can—
You, with your fingers as white as a nun;
You, with your ringlets as bright as the sun.
All the day long with your busy contriving,
Into all mischief and fun you are driving;
See if your wise little noddle can tell
What you are good for—now ponder it well.

Over the carpet the dear little feet
Came with a patter to climb on my seat;
Two merry eyes, full of frolic and glee,
Under their lashes looked up unto me;
Two little hands pressing soft on my face,
Drew me close down in a loving embrace;
Two rosy lips gave the answer so true—
"Good to love you, mamma; good to love you."

DISCOURSE

By Pres. Brigham Young, delivered in the Tabernacle, Great Salt Lake City, Feb. 10, 1867.

[REPORTED BY DAVID W. EVANS.]

When I look at the faces of people, I look at the image of our Creator. When I behold one of the images or likenesses of our Creator, I behold more or less of His character by the manifestations and the influences of the spirit that is in man. "There is a spirit in man, and the inspiration of the Almighty giveth it understanding." There is none without a spirit; this spirit is from heaven, and when we look at each other we behold, more or less, the power that is in Him who created and brought us forth, and who sustains all things.

In hearing doctrines and exhortations do we recollect those portions that will actually benefit and purify, and enable us to grow in grace and in the knowledge of the truth?

We as a people are commanded to leave our places of abode in the countries where we received the gospel, and are required to gather together. This makes us conspicuous; it places us in a position where we are looked at. If we have any influence it is felt; if we do exist, if we have a being here as a congregated people, as I think we have, of course we are so conspicuous that we are noticed by the world. Whether this makes us as Saints, any better, is for our experience, and those who have wisdom, to decide. But we are here I do believe; I do not want anybody to pinch me, to know whether I am in existence or not; I am pretty well convinced that I live, move and have a being.

Many of the Latter-day Saints are fearful that trouble will come to us. I do not know that our condition is any more critical or dangerous than that of other people. It is true, it appears that we are in a very peculiar and dangerous condition. We have had our enemies after us, to my certain knowledge for the last thirty-five years, and to-day I am as free from the influences of the wicked as I ever was any day in my life. I never enjoyed more liberty and freedom, nor had greater access to that which is good than I have to-day. This is what we all believe, and what our experience proves. My beloved brother Joseph, who has been speaking to you, testifies that he realizes that the condition of this people, though they may be a target for the whole world, is safer than that of any other people, no matter who they are nor where they live.

Suppose br. Joseph, the prophet, were with us to-day, do you not think that he would feel safer than he ever did before on any day of his public life? He would. I recollect a little of his history that I will relate; I think it has been told to the congregation, or a portion of them by br. George A. Smith. When he had almost finished translating the Book of Mormon, nearly forty years ago, and some time before the Church was organized, he was hunted, harassed, tormented, afflicted and perplexed; taken before this magistrate and that magistrate, and sometimes they would keep him a whole night trying to prove something or other against him. "O, he was a guilty man! his crimes were enormous! No man was ever so guilty as he." The priests commenced this outcry against him: "Did you not hear this man say so and so?" said they to their deacons and the members of their church. "Well, no, we do not know that we did hear him." "Has he not said or done something or other, transgressed some law of the land, spoken against the government, or something by which he

can be proved guilty?" And so he was hunted and hunted, and at one time I recollect that Mr. Reed, the father of the present Secretary of our Territory, then something of a lawyer, defended him from court to court, night after night—they kept Joseph I do not know how many days and nights, and finally they could find nothing against him. They knew in the first place that he was guilty of nothing; but from that time to his last persecution when they served a writ on him in Carthage and he delivered himself up to the Governor, and was examined and committed to prison by the magistrate, their cry was, "Has not Mr. Smith said something or other that we can make treason out of it?" "Well, Dr. Bennet says so, or Jackson and the Laws say so." "Will you not come forward and testify something or other so that we can condemn this man?" No. They could not get parties to swear this, that or the other; but they wanted to prove him guilty of treason by trying to prove that he had more than one wife. Very singular treason, that! But so it was.

Now, as bad as myself and my brethren are, and as far as we are from the mark, and from the privileges we should enjoy, if Joseph Smith, jun., the prophet, could have seen the people in his day as willing to obey his voice, as they are to-day to obey the voice of their President, he would have been a happy man. He lived, labored, toiled and worked; his courage was like the courage of an angel, and his will was like the will of the Almighty, and he labored till they killed him.

We had to leave, and we have come here into these mountains, and do you think we are going to be swallowed up by our enemies? Why, they have already done their uttermost. "Could they not send a hundred thousand men here to destroy the 'Mormons'?" Yes, that is they could try. In the winter of 1857-58, when the army was at Bridger, Col. Kane came here to see what he could do for the benefit of the people, and to caution and advise me. He was all the time fearful that I would not take the right step, and that I would do something or other that would bring upon us the ire of the nation. "Why," said he, "at one word there would be a hundred thousand men ready to come here." I replied that "I would like to see them trying it." Afterwards a calculation was made that, for men to come here, tarry through the winter and get back the next summer, it would require four and a half oxen to carry the food, clothing and ammunition necessary for each man. This was more stock than they could take care of, to say nothing about fighting. I was resolved that they would find nothing here to eat, nor houses to live in, for we were determined that we would not leave a green thing, and if I had time not one adobe should be left standing on another. I was satisfied that if Col. Kane could see what I saw, he would know that the weight of such an army would be so ponderous that it would crush itself and it could never get here. It is just so now, too.

James Buchanan did all he could do, and when he found he could do nothing he sent a pardon here. What did he pardon us for? He was the man that had transgressed the laws, and had trampled the Constitution of the United States under his feet. We had neither transgressed against the one nor violated the other. But we did receive his pardon you know, and when they find out they can do nothing they will be sending on their pardons again. I do not know how it will be out west in Nevada, which is a part of the State of Deseret. In the first place they obtained from the government the right of a Territorial government, and finally the right to become a State was granted. But they cannot maintain themselves; they have nothing to eat; and a great many of them cannot get anything to wear unless they steal it. Now they have sent their petition to Washington to have Utah annexed to them, so that they can get a little bread. Now, you see, we are gone in and no mistake; I say, if Nevada should really obtain the rest of Utah we are gone in. They have not thought of it, it has never entered their minds at all, but they have opened the door and we have gone in and taken possession of the house. This does not frighten me, not at all. One gentleman from the west sent a telegram to br. Kimball for money to enable him to stop this petition. I told br. Kimball to give no attention to it and not to pay a dime. Finally the memorial went

over the wires and I received a short account from our Delegate; I telegraphed back to him, saying, "Change the name from Nevada to Deseret. Go ahead and we have our State government." They do not have more than one-quarter or one-third the people there that we have in Utah, and I rather think the majority would rule in this case.

There is not much danger, however, from that quarter. But are they not sending troops on here? Yes, and they will have plenty for them to do. Eleven thousand were ordered here by James Buchanan; seven thousand arrived, and about ten thousand hangers on—gamblers, thieves, and so forth. It made a pretty good army, but what did they accomplish? They used one another up. I recollect in the days of Camp Floyd it was thought nothing of to hear every morning of two or three men being killed; but now, if one is killed about once in six months all hell is on the move. If the whisky drinkers and gamblers who are here to winter were to go to work and kill off a few of themselves every night, it would stop all excitement about killing.

What would be said if the United States mail were robbed in this neighborhood as it is east, west and north of this city every few weeks? It would be thought that we were becoming civilized; but in the absence of frequent deeds of this character, whenever a scoundrel meets with his just deserts here, there is a great outcry raised.

Now, to tell the truth, there are but few, in comparison with the numbers that now live, who are rabid against and seek to destroy the kingdom of God. A great portion of the human family are honorable men and women, and they would just as soon that "Mormonism" should live as any other ism. The few who seek to destroy the kingdom of God are priests, politicians, and office seekers, and they would care nothing about it, only they are afraid we will take away their place and nation. Let them tell the truth, and they say that we have the best government to be found anywhere, and that no other people are controlled so easily as the people in this Territory. I believe that Governor Cumming came to the conclusion that he was Governor of the Territory as domain; but that Brigham Young was Governor of the people. They have to acknowledge this, no matter whom they may send here. And where is there another people that is controlled as easily as this people? It is true that we have not come to understanding as much as we expect to. We have yet to be trained and schooled and receive our lessons with regard to this life. We can go to any part of the world and preach this gospel, and the people will believe and enter the Church, and they receive all the blessings and ordinances necessary till they gather together. But here they have to be instructed with regard to their every-day life. We may talk about the great things of the kingdom, and how glorious the millennium will be, that there will be no sin, nor pain, nor death, and we will pray without ceasing, and in everything give thanks, and have it like a camp meeting; but what is the use of all this to us? You and I are gathered here expressly to prepare for that day; we could not enjoy it now, but our duty is to prepare ourselves to enjoy the glory that the Lord has in store for the faithful. We are going to try and save ourselves, and when we come to understanding we will then be counted worthy to possess Zion even, the centre stake of Zion. It is true this is Zion—North and South America are Zion, and the land where the Lord commenced His work; and where He commenced He will finish. This is the land of Zion; but we are not yet prepared to go and establish the Centre Stake of Zion. The Lord tried this in the first place. He called the people together to the place where the New Jerusalem and the great temple will be built, and where He will prepare for the City of Enoch. And He gave revelation after revelation; but the people could not abide them, and the Church was scattered and peeled, and the people hunted from place to place till, finally, they were driven into the mountains, and here we are. Now, it is for you and me to prepare to return back again; not to our fatherland in many cases, but to return east, and by-and-by to build up the Centre Stake of Zion. We are not prepared to do this now, but we are here to learn until we are of one heart and of one mind in the things of this life. Do all the Latter-

day Saints arrive at this? No; they have not, our former experience has proved this. Of the great many who have been baptized into this Church, but few have been able to abide the word of the Lord; they have fallen out on the right and on the left, and have foundered by the way, and a few have gathered together. Will these be prepared to enter the celestial kingdom? Some of them will be, and will become kings and priests; but not all of these, only a portion of them. They do not know what to do with the revelations, commandments and blessings of God. Talking, for instance, about every-day things, how many do we see here that know what to do with money and property when they get it? Are their eyes single to the building up of the kingdom of God? No; they are single to the building up of themselves. With all the knowledge that Elders have obtained who have traveled in the Church five, ten, fifteen, twenty, twenty-five or thirty years, there are few who understand the principles of the kingdom and whose eyes are single to the building of it up in all respects; but their eyes are like the fool's eye—looking to the end of the earth. They want this and that, and they do not know what to do; they lack wisdom. By-and-by, perhaps their wealth will depart from them, and when left poor and penniless, they will humble themselves before the Lord that they may be saved.

This is the situation of the Latter-day Saints, yet they are increasing. It is astonishing to look back and see the ignorance that was manifested by the people in their first gathering together; their experience then was far less than their experience and doings now. Still we are far short of being what we should and must be.

When the people assemble together they should be instructed with regard to their temporal lives. It is good to assemble together and pray, and preach and exhort, so that we may obtain the power of God to that degree that we can heal the sick, cast out devils, speak with tongues, prophecy and enjoy all the blessings and gifts of the holy gospel; but that does not raise our bread, nor perfect the Saints in wisdom. I refer here, last Sunday, to men out of the Church who possess great gifts and who are not in the Church. Men who know nothing of the Priesthood receive relation and prophecy, and yet these gifts belong to the Church, and those who are faithful in the kingdom of God inherit them and are entitled to them; all ought to live so as to enjoy the spirit of these gifts and callings continually.

Do we know and understand that it is our business to build up Zion? To have seen the way this people have conducted themselves in years past, one would not have had the least idea that this was our business; but it made no difference whom we built cities for; we would build for Jew or Gentile, for Mahomedan or Pagan, every class of men on the earth, as readily, apparently, as they would build up Zion. The word of the Lord to us is to build Zion and her cities and stakes. Lengthen her cords and strengthen her stakes; ye House of Israel; add to her beauty and add to her strength. Why, to see the conduct of the people might have supposed they knew more about Zion than about a city in the Chinese, or a city in France, Germany or Asia; just as soon as we would build up a city in Asia or Africa as anywhere else, "no matter whom we build up, we only get the dollar, only get out for our work." Yet the commandment of God to us is to build up and her cities. I told you here last Sunday what Joseph said in this respect—what we should build and we should not build up. This [the book of Doctrine and Covenants] is full of it.

We say we believe Joseph was a prophet, that he had the priesthood was called of God to gather the people together and establish Zion. If we believe this, why not let our lives prove that we believe the doctrine they profess? Can you see any of the Christians in the world who do not believe the doctrine they profess? It is a dark picture to look upon—a sad picture that we disbelieve our own doctrine. Let us remember them and live accordingly.

I will take the liberty of reading a part of a revelation given in November (Book Doctrine and Covenants, in reference to duties into which) Phelps, Joseph Smith, Edward Partridge, Sidney Gilbert and a few