

## Poetry.

## THE DISCONTENTED MAMMA.

We used to live so cozily  
When John and I were young,  
Before our Sal and Jane grew up  
To teach us what was wrong.

They raise a noise if even  
I dust the parlor now;  
They say I've grown a lady  
And oughtn't to know how.

If I call for pork for dinner  
They cough and look forlorn!  
As if I hadn't done it  
Before these two were born!

If I chat with Kate, the housemaid,  
There's sure to be some strife,  
And oh! the groans and blushes  
When I eat peas with my knife.

They say our fine new waiter  
Declares he will not stay  
If I still behave at table  
In that "horrid vulgar way."

Once, when Sal gave a party,  
I asked a friend or two,  
But that unlucky moment  
I've since had cause to rue.

They buy me handsome dresses  
And teach me how to walk,  
They make me hide my wrinkles  
By filling 'em with chalk.

They tell me to be "chatty,"  
And when I smirk and smile  
They hold their sides with laughter,  
And cry: "That's not the style!"

Once, at a nabob's party,  
The people played a game,  
And when I asked a lady  
If she could tell its name,

Jane trod upon my slipper,  
And said: "The German, ma,  
You've seen it danced so often!  
How droll you sometimes are!"

But, on our driving homeward,  
Each minute of the time  
They screamed and cried out at me,  
As if I'd done a crime.

Oh, what's the use of living  
For fashion all the while,  
When everything I utter  
Makes stuck-up people smile!

We used to live so cozily  
When John and I were young,  
Before our Sal and Jane grew up  
To teach us what was wrong.

## DISCOURSE,

By President BRIGHAM YOUNG,  
delivered in the Tabernacle, Great Salt  
Lake City, June 16, 1867.

Reported by David W. Evans.

These words "If ye are not one, ye are not mine," are the words of the Savior, through the prophet Joseph, and given to us. This is a principle about which you have heard bro. Robert Williams say a good deal in his way of talking. His mind is like the minds of a great many both in this Church and out of it with regard to temporal things. If they had the privilege of dictating the affairs of this people, or of any other, they would divide the substance of the rich among the poor, and make all what they call equal. But the question would arise with me at once, how long would they remain equal? Make the rich and the poor of this community, or of any other, equal by the distribution of their earthly substance, and how long would it be before a certain portion of them would be calling upon the other portion for something with which to sustain themselves? The cry would soon be: "I have no bread, no house, no team, no farm; I have nothing." And in a very few years, at the most, large properties would thus pass from the hands of such individuals, and would be distributed among those who know how to accumulate wealth and to preserve it when accumulated. We should be one, there is no doubt of that; but the very men and women who would take the property of the rich and dispose of it to their own advantage would spurn from their presence and disregard every word of counsel given by those who know how to accumulate and preserve; and they would say, "We know as much as you, and we can dictate our own affairs." So they can, until they make themselves poor and have to be helped by others.

The capacity of the inhabitants of the earth to dictate their temporal affairs, is a matter that has occupied a certain portion of my time and reflection. Now, politically, we as a government enjoy the extent of the franchise granted to us by our Constitution, and that is all we can ask for; but who knows and understands how to dictate and guide in wisdom for the benefit of the whole community? Very few. And take the inhabitants of the earth from first to last, there is not one man in ten, neither is there one in twenty, and probably not one in forty who is capable of guiding himself through life so as to accumulate the necessities and comforts of life for himself and family, and go to the grave independent, leaving a comfortable living for his wife and family, with instructions to enable them to pass through life judiciously, wisely and prudently. Politically and financially there is probably not one man in forty capable of pursuing the course I have indicated. Then in a moral point of view, take our young men, who are easily operated upon, do they know how to guide their steps so that a good life may crown their last days? No; they do not. Do the young ladies know the course to take to preserve themselves in honor? They do not any more than the young men. They have to be watched like an infant running around the house that knows no better than to take the carving knife or fork and fall upon it and put out its eyes. And it is so with the middle aged as well as with the young,—they have to be looked after and cared for. And when this people become one, it will be one in the Lord. They will not look alike. We will not all have grey, blue or black eyes. Our features will differ one from another; and in our acts, dispositions, and efforts to accumulate, distribute, and dispose of our time, talents, wealth, and whatever the Lord gives to us, in our journey through life, we will differ just as much as in our features. The point that the Lord wishes to bring us to, is to obey His counsel and observe His word. Then every one will be dictated so that we can act as a family. Then if br. Robert wanted a pair of boots, pants, a coat or a hat, or a dress for his wife or child, he could have it; but only in the order of God, and not until he can be dictated by the Priesthood.

I am talking with regard to our temporal affairs,—of being so dictated, guided and directed that every man's time and talents will amount to all he could wish and desire. Are the Latter-day Saints in this situation? Partially so. Can they be dictated? Yes, in some things. You take these very men and women who want to make us all equal, and they tell us that we are covetous, because we have horses, carriages, houses, lands and money. Have the poor got greedy eyes? Are they covetous and penurious? I shall go a little too far if I am not careful. I must guard myself, because the Lord has chosen the poor of this world. But what kind of poor? Now the poor may be divided into three classes: In the first place there is the Lord's poor, of which you may pick up one here and another there, one in a city, two in a family. Is there any other kind? Yes, you come across a certain class that may be called the Devil's poor. Is there any other class? Yes, there is another class, who, long before I ever mentioned them, were denominated poor devils. Hence we have the Lord's poor, the Devil's poor and poor devils.

We have plenty of men in this community whom we have gathered from England, Scotland, France, Germany, and the islands of the sea. They have believed the truth and received it, and we have sent for them here that they may live their religion. But if Jesus tells the truth, there is a certain class of people who receive the truth without the love of it. When such characters gather—and there are plenty of them here—they would just as soon fellowship, deal and associate with, and hold in close communion the poor, miserable sharks that follow us, as they would with the best Saint here, and they do not know the difference. Why is this? Because, although they have embraced the gospel and know it is true, they have not received the spirit of Christ.

When we come to the doctrines that we preach, as contained in the Bible, and lay them before the people, the whole Christian world cannot gainsay a word of them. I have read many and many a time out of the prophecies, and the sayings of the Savior and His apos-

les that the Bible contains, until they who listened have got up and declared they would hear no more from that wicked book, believing it to be the Book of Mormon. Priests and deacons have declared they would hear no more from that vile record. I have said, "Does not this agree with your faith and feelings?" "No, it does not, and if we had it in our houses, we would take the tongs and put it in the fire." "Well," I have replied, "the book I have been reading from is the Holy Bible, the Old and New Testaments, translated by order of King James." But they did not know what those records contained. When we come to the doctrines contained in this book the Christians cannot gainsay them; they are struck dumb and silent as night, or rage in anger. Truth ever comes error, and when it is set before the people, the honest receive it. I wonder if there are any elders here who ever had a minister, deacon or so-called Christian say to them: "If you will perform such and such miracles, I will believe." I have had that said to me a great many times; it always shocked me. I would say to them: "You have not read the Bible I think." "O, yes we have," they would say, "we are Bible scholars." "Well, then, I will ask you a question, Did you ever read in your Bible anything like this, 'A wicked and adulterous generation seeketh after a sign, and there shall no sign be given to it; but the sign of the prophet Jonas?'" "We do not know that we ever did." I would turn to the passage and show it to them. Still men have believed because they have seen a miracle wrought. They cannot withstand that by argument, because they see the truth mathematically demonstrated. Do such characters endure? No; they come here and then turn away from their God, from the angels, from the holy prophecies of the Lord Jesus, from their brethren and benefactors who brought them here from the land of oppression where they could not own as much as a chicken, and where almost all they could get was a morsel of bread. Yet they come here and turn away from their brethren and the covenants they have made, and are traitors to God and heaven, and to the good in the heavens and on the earth. Are there men who came here in this way who have got rich? Yes, there are men now in this city who came here poor, naked and barefoot, and willing to take a spade and go a ditching for me or for anybody else who would furnish them a little bread, and now they are rich. They have made their wealth out of this people who constitute the kingdom of God, and they are using it to build up the kingdom of the devil. What are we to say to them? I would say, let them alone severely. The man who will apostatize from the truth, forsake his God and his religion is a traitor to everything there is in heaven, earth and hell. There is no soundness, goodness, truth or virtue in him; nothing but darkness and corruption, and down to hell he will go. This may grate on the delicate ears of some, and they may think it is a pretty hard sentence; still it is true.

When apostates in this city or Territory crave your gold, silver, fine flour, and your substance, refuse them. Tell them they have the same privilege to earn bread that you have, and if they will work for and earn it, like honest men and women, they are free to do so; but not to pluck it from the pockets of the honest and poor. Let the Latter-day Saints give their substance to men who will pay their tithing, help to support the elders in their preaching to us, donate to the families here whose husbands and fathers have gone to preach the gospel to the nations, and let the apostates alone. If I were to ask you honestly and sincerely and in the character of a Christian, and then a little stronger, in the name of the Lord God of Israel, will you let apostates alone and trade with them no more, what would the Saints say?

How many of the Latter-day Saints would say, "I would as soon trade with this man as that man; or spend my money in this store as in that store, even though they pay tithing and do good with their means?" Those men and women in whom this feeling exists must get rid of it, or they will not be numbered with those who are of one heart and of one mind. Now, remember that! I will promise those who feel in their hearts, that they would sooner trade with an apostate or with a corrupt outsider than with a brother,

if the former would sell them a shawl a dollar cheaper, and persist in such a course of things that they will never enter in at the strait gate, nor be numbered with those who are sanctified and prepared to enjoy the celestial presence of God our Father and of Jesus the Redeemer. I promise you this in the name of the Lord God of Israel.

You may say it is hard that I should dictate you in your temporal affairs. Is it not my privilege to dictate you? Is it not my privilege to give to this people counsel to direct them so that their labors will build up the Kingdom of God instead of the kingdom of the devil? I will quote you a little Scripture if you wish, the words of an apostle of the Lord Jesus Christ to me. You may think that I saw him in vision, and it was a vision given right in broad daylight. Said he, "Never spend another day to build up a gentile city; but spend your days, dollars and dimes for the upbuilding of the Zion of God upon the earth, to promote peace and righteousness and to prepare for the coming of the Son of Man, and he who does not abide this law will suffer loss."

That is a saying of one of the apostles of the Lord Jesus Christ. He said it to me. Do you want to know his name? It is not recorded in the New Testament among the apostles, but it was an apostle whom the Lord called and ordained in this my day, and in the day of a good portion of this congregation and his name was Joseph Smith, Junr. These words were delivered to me in July, 1833, in the town of Kirtland Geauga county, State of Ohio. The word to the elders who were there, was "Never from this time henceforth, do you spend one day or one hour to sustain the kingdoms of this world or the kingdoms of the devil; but sustain the Kingdom of God to your uttermost." Now, if I were to ask the elders of Israel to abide this, what would be the reply of some amongst us? The language in the hearts of some would be, "It is none of your business where I trade." I will promise those who feel thus that they will never enter the celestial kingdom of our Father and God. That is my business. It is my business to preach the truth to the people, and it will be my business by and by to testify for the just and to bear witness against the ungodly. It is your privilege to do as you please. Just please yourselves, but when you do so, will you please bear the results and not whine over them.

It is the way with thousands and thousands when they burn their fingers they will turn around and complain of somebody else, when they themselves are the only ones to blame. How natural it is for some to endeavor to blame others for the troubles their own follies have induced! It is a trick of the devil. You never see Saints take this course. When they do wrong they do not try to lay the responsibility on their neighbor, or on some brother or sister. The Saint is ready to acknowledge his fault to bear the responsibility, and to kiss the rod and reverence the hand that corrects him. But you hear those who are not Saints continually complaining. It is so, to a great extent, with our neighbors. When they come here, they look for perfection. They say this of Zion. And so it is; but if we go to the Scriptures we shall find that the Zion of God is composed of the pure in heart. Brethren and sisters, have you Zion within you? If Jesus Christ is not in you, the apostle says, "then are ye reprobates." If the Zion of God is not within the bosom of you who profess to be Latter-day Saints, take care that you are not reprobates. Be careful that no man takes advantage of you, leads you astray, and causes you to leave the Church and Kingdom of God, apostatize and go down to hell. If you have Jesus and the Kingdom of God within you, then the Zion of God is here.

Our brethren and sisters when they gather here are apt to find fault and say this is not right and that is not right, and this brother or that sister has done wrong, and they do not believe that he or she can be a Latter-day Saint in reality and do such things. The people come here from the east and the west, from the north and the south with all their traditions which impede their progress in the truth and are difficult to lay aside. Yet they will pass judgment on the acts of their brethren and sisters. I want to ask who made them the judges of the servants and hand-maidens of the Almighty, who, shoulder to shoulder, have borne off this