

SYNOPSIS OF INSTRUCTIONS

By PRESIDENT BRIGHAM YOUNG,
during his visit to Davis, Weber, Box Elder
and Cache counties, June 22—29, 1864.

[REPORTED BY E. L. SLOAN.]

KAYSVILLE.

It is not quite two weeks since we were here and shared largely in your hospitality, for which I thank you in behalf of those with me. Should we continue to pass here as we have recently done, you might begin to think we were taking pleasure trips. Well, so we are, in one sense, for it is a pleasure to us to travel and preach among the brethren. I used to take my carriage rides on foot, traveling and preaching from neighborhood to neighborhood, and from people to people, but we are now in the midst of the Saints. Many times, in my travels, I have anticipated the time when we could travel from place to place and see none but Saints, though I did not contemplate seeing that time so soon. I have never felt, since I began to preach the Gospel, as though I could throw off my gospel armor and say to myself, "Go to the world and get your living." My feeling is that I have still a mission. When I began preaching I took the universal text—truth; and my subject has been eternal salvation. I took the world for my circuit, and it did not much matter to me where I went. Now we are in the midst of the Saints.

All who are with me have plenty to do at home. Were they to stop there and attend to their businesses, they would not have a moment to spend in visiting the Saints. This is the case with me; but when I go out I have nothing but what I take with me—the rest I leave in the hands of God. If I was to be so covetous as to stay at home and attend to my private business, do you think others would leave their private affairs and come to visit with and preach to you? Would br. Taylor? No, for he has two mills, and is full of business. How would it be with Geo. A. Smith, br. Woodruff, and the rest of the brethren? They also are full of business. I am setting an example. I trust in God, who gave me what I have. When we come together and devote a little time to meeting, it will not make us a particle poorer.

Br. Taylor has just given us a good exhortation, and I will not longer occupy your time.

May the Lord bless you, and may you realize our blessing; you do realize it every time we pass your place, for we are filled with blessing. We have in our hearts love to God and his children on the earth. Let us not love the things of this world above the things of God, but strip for the race and harness for the battle of the gospel plan of salvation. God bless you.

BRIGHAM CITY.

The kingdom we are talking about, preaching about and trying to build up is the kingdom of God on the earth, not in the stary heavens, nor in the sun. We are trying to establish the kingdom of God on the earth, to which really and properly everything that pertains to men—their feelings, their faith, their affections, their desires, and every act of their lives—belongs, that they may be ruled by it spiritually and temporally.

The brethren have been talking about temporal things. We cannot talk about spiritual things without connecting with them temporal things, neither can we talk about temporal things without connecting spiritual things with them. They are inseparably connected.

The spiritual portions of the gospel have been, with few exceptions, preached to many of us in foreign lands. The Elders go forth and set before the people the spiritual kingdom of God upon the earth; the people hear and believe. Many of them receive the truth in honest hearts, and gather here to the valleys of the mountains. The providences of God have planted our feet here, and we want to do the will of our Father in heaven.

I do not know of a sect of Christians on the face of the earth whose religion does not, more or less, embrace temporal things, and the temporal acts and conduct of its members. We, as Latter-day Saints, really expect, look for and we will not be satisfied with anything short of being governed and controlled by the word of the Lord in all of our acts, both spiritual and temporal. If we do not live for this, we do not live to be one with Christ. We wish to be one, as Jesus prayed, while here in the flesh, that his disciples might be one. We wish to be one in the Lord, and we can agree with regard to faith, repentance, baptism, laying on of hands, and the sacraments and ordinances of the House of God, and yet, if we contend about land, the water, our cattle, etc., we never can be one, if we live to the age of Methuselah. We must become one in all of our moral and social associations in life.

When we talk of politics we are one. The world complain of us with regard to our politics, and enquire "are there any Democrats here? Are there any Republicans here?" We do not care who rules; we are satisfied with God, who setteth up one man, and casteth down another.

All people have to live in this temporal world; they eat temporal food, wear temporal clothing, live in temporal houses, have temporal horses, oxen, farms, etc., and if they have families they are temporal ones. If we are going to live to secure life everlasting, we require to live so that we can be judged according to the deeds done in these temporal bodies, and be found worthy to live in heaven, and that we cannot do unless we live here according to the word of God.

We want this people to become wealthy, but there is an "if" in the case. If this people can at the same time possess riches and glorify God, then we want them to be rich; but, I would rather see this people half clothed and living in the dens and caves of the earth, than that through riches they should forsake their God. When the people can endure wealth and live and glorify their Father in heaven, it will be pleasing to Him to have us wield enough of the wealth of the world to send forth our Elders by thousands, and then gather home the faithful by thousands and millions, who are just as honest as we are. There are thousands of good men and women on the earth, who are praying and seeking unto the Lord to open up the way to bring to them the words of life that they may be saved.

If we will cling closely to the Lord, be more humble, and be filled with the spirit of life, the Lord is willing that we should have the good things of this world. In the first place, will we be of one heart and mind financially? You will at once say "yes, we are of one heart and mind, and desire to be one in every good thing."

It has been said here, time and time again, and been prophesied for years and years—Joseph said it when alive—that the time would come when men would be glad to take a bundle under their arms and flee to the mountains, when they will seek unto this people for succor. Already is this coming to pass. People are coming by thousands and scores of thousands into these mountains. Are we willing they should have succor? Yes, and some of us are a little too willing. It is written, "love your enemies," but when I hear of what I have heard, and what I am a witness is true, of a poor woman taking a sack of flour and selling it sack and all for a dollar, to a man who, perhaps, helped to kill the Prophet Joseph, while her children are left without bread, I do not think that is right—that is loving our enemies a little too well. It is said self-preservation is the first law of nature, then let us preserve ourselves well enough to save our lives.

Will we sell our grain? Yes, but I will say to the inhabitants of these mountains, who have been here for years and are raising grain, it is their privilege to be paid for their labor. We will sell flour at a fair labor price, and reserve the bran and shorts to feed the cows and fatten the pigs.

Do not say there are men in the midst of this people who cannot get work, for it is not so. And you, sisters, who lack work, if you cannot get washing, sewing or house work to do, go to your neighbor and tell him you will go into the field and pick, rake and glean, if he will pay you in wheat. You, brother, go to your brother and say, "You will want your place fenced; I will cut the poles and make you a fence. I will make adobies, get the timber to saw into lumber, and make you a house; will you pay me in wheat?" There is plenty of work for every body in this Territory, and the reason many are so poor now is, that in years gone by if a carpenter, a tailor, a blacksmith, etc., was offered wheat in payment, he would say, "I won't take wheat; I have so much now it is a curse." This is the way things have gone; and when they sold wheat, they sold it at one third its value. This has brought evil upon the people.

You are a good people here; and I say to you, one and all, receive my thanks for your attention to us as a company to day. I thought we had got right into the middle of the 4th of July—that Independence Day had come—when I saw those little ornamentings, the little ones with their flags and rosettes, and the signs of gladness around. I do not think you did this because br. Taylor, or br. Kimball, or anybody else was coming, but to show your respect for your brethren, and I bless you for it. But if you do not do what I counsel you, I will tell you of it. I do not care though all the world bowed to me, it would not make me one particle proud. I feel prouder to be a son of God and a member of the kingdom of God, than anything else. Still you are disposed to pay us respect in this manner, and I hope you will be blessed for ever and ever, which you will be through faithfulness in good works.

The kingdom of heaven is first and foremost with us. When the people do right, I am satisfied; but when they do wrong, I will tell them of it, for that is my business. It is also my business to bless, and I bless you in the name of Jesus: Amen.

WELLSVILLE.

I shall only detain you a few minutes. The counsel you have received here from my brethren is just as good as can be given, if you will but heed it. There are a great many things that are said, and a great many have not yet been said, which people will hear and learn when they receive truth and practice righteousness sufficiently to be worthy of them. One thing we understand perfectly, that we are to become one in Christ Jesus. Our faith is one, our hope is one, our belief is one with regard to our future and God and His holy gospel; but we are not of one heart and mind until we are one in all temporal things as well as in spiritual things.

The Lord has many blessings for us. He is now blessing us. Soon we will behold the golden harvest. Our fields are rich, and it fills the hearts of the people with joy and satisfaction to see the luxuriant grain that now stands upon our mother earth, and bids so fair for an abundant harvest. Do not forget the source from whence these blessings came. It is written, speaking of the church and branches of the church, that "Paul may plant and Apoll's may water, but it is God

who giveth the increase." You may go and plant your grain here and water it, if you bring out the streams, but you cannot produce one kernel of grain. And when the grain is maturing how easy it would be for the Lord to send crickets, though we can war with them easier than we can with grasshoppers, that would destroy the fruits of your toil. The increase is in the hands of the Lord, just as the people are in his hands in regard to the results of their acts.

The inhabitants of the earth have the pleasure of performing the labors they list to do, but they have never enjoyed the privilege of controlling the results of their labors, and never will until they are crowned with glory, immortality and eternal lives. We have the privilege of going to the gold mines, or staying at home; of serving God, or not serving him; but the results of our acts is not in our hands, it is in the hands of our Father and God. So it is with individuals, with neighborhoods, with communities, and with the nations of the earth.

Did you not think, brethren, you who were in Missouri and Illinois, that the inhabitants of those places did just as they pleased with regard to driving the Saints? "Yes." And also in regard to killing Joseph? "Yes." They had power to kill him, and now they are reaping the results of their acts. The war now raging in the nation is the consequence of their choosing to do evil instead of good, and the Lord is rewarding them according to their works. So it will be with us.

There are a few things we should constantly have before our minds, day by day and hour by hour. Becoming of one heart and mind is one of these things; becoming one in spiritual things, one in our labors and in all our actions here on the earth, that our united labor may accomplish the design for which we are here in building up the kingdom of God. Let all our thoughts, feelings and actions point to this end.

Some of the brethren think the Saints ought not to be rich, and they have their various feelings. A great many brethren who have been in the States do not want to build fine houses or make many improvements here, for they are going back to their inheritances. You know there is a certain class who are fearful of getting the good things of this life, saying "the Lord has chosen the poor in wealth and rich in faith," &c. My feelings lead out to obtain every good thing we can obtain as a people, the gold, the silver, the flocks and herds, and to building beautiful cities, to having good gardens, orchards and vineyards, and to making the earth like the garden of Eden. "To gather all we can, honestly or dishonestly?" No, but through laboring faithfully and honestly, and treasuring up these things and thanking the Lord for them. And if we have substance given us from the Lord, it should be devoted to building up His kingdom upon the earth. But let us not forget the spiritual fellowship we should enjoy. I never forget that. It is first of all, and if we can have only the one, let it be the good Spirit of God, to make us one in the spiritual things of the kingdom.

The Lord designs to build up a kingdom that will be both a spiritual and temporal kingdom upon the earth. The earth and the kingdoms thereof will be given unto the Saints of the Most High God. Will they be rich then? Do you not think they will possess the gold mines and the treasures of the earth? Yes. But some cry out, "that is not yet." That is right. How long will it be until then? As soon as we are prepared to receive them.

Let us try to improve, until we can say "my peace is like a river, and my righteousness like the waves of the sea." We have come here to encourage you to do this, and may God help us to accomplish it. Amen.

LOGAN,

25th, Afternoon.

The remarks of br. Kimball this morning and of br. Geo. A. Smith this afternoon are worthy our attention.

As I learn the kingdom of God in the latter days, I understand more of the present duties of myself and my brethren. We are called to establish the kingdom of God literally, just as much as we are spiritually. If we do not build it up in a temporal point of view, we will not accomplish what we are called to do; we will come short of our duty, and be removed out of the way, and others will be called to succeed us who will perform the labor we are called to do.

The question arises, will we as a people consider ourselves what we proclaim to each other and believe day by day? And will we by our good acts prove to the heavens, to the inhabitants of the earth, to each other and to all who know us that we actually believe what we say we believe? Every heart responds in the affirmative, every voice would declare that we will strive to perform the duties devolving upon us.

Another question arises here, what is our duty? What are we called to do at the present time? We are called to various duties. Many of our brethren are called to go and preach the gospel, and a great many have been called to go with their teams to the Frontiers after the poor. We are called to our various duties in a home capacity—to plow, sow, plant, build, improve, pray with our families, teach them righteousness, set them and all others a goodly example, in all things striving to do all the good in our power and no evil. We expect to continue to be called to preach the gospel and gather the poor Saints; and we expect to be called upon to make provision for them when they gather here, which we have done year after year. There are bishops here who are ready to re-

ceive a hundred families; let the brethren take them and set them to work; they are ready and willing to perform this duty.

The question has been touched upon here with regard to our liberties and rights. A man has a right to preach the gospel—to declare the truth so far as he knows it. The people who hear him have the right to believe, if they want to, and they also have the right to reject him. The nation, as a people, objected to the Lord's calling upon his servant Joseph, and sending him as a teacher to this generation. The nation called the United States of America, has a right to reject the revelations given through Joseph, to reject the servants of the Lord, and then the Lord has the right to come out from his hiding place and vex the nation. He too has rights. They had a right to kill Joseph, and the Lord has the right to destroy the nation.

We all have rights, and I would not abridge the rights of anybody. But have I not the right to do right, as well as wrong? Yes. The foolishness and weaknesses of people lead them many times to do wrong, to show to the heavens and the earth that they have a right to do as they please. You know people sometimes, say they will do as they please. Well, do so. We have a right to help the people gather here and to feed them, and they have the right to go to the gold mines, or to the devil by any road they please, and we have a right to cut them off from all fellowship with the Church, in the heavens and on the earth. Men may come here professedly Latter-day Saints, and when they have accumulated a little property they have the right to apostatize, and we have the right to cut them off from the Church.

Does it follow that a man is deprived of his rights, because he lists in his heart to do the will of God? Must a man swear, to prove that he has an agency? I contend there is no necessity for that, nor for stealing, nor for doing any wrong. I can manifest to the heavens and to the inhabitants of the earth that I am free born and have my liberty before God, angels and men, when I kneel down to pray, certainly as much as if I were to go out and swear. I have the right to call my family together at certain hours for prayer, and I believe that this course proves that I am a free agent, as much as if I were to steal, swear, lie and get drunk.

We have tried to teach ourselves to lead and guide ourselves, to be dictated and controlled by the direction of the Holy Spirit, and then to teach and counsel the people under the dictates of that Spirit. Is it our duty to preach to this people and plead with them, until we can govern and control them in all temporal affairs as much as in spiritual affairs? I answer, it is the absolute and imperative duty of the elders of Israel to try and control themselves and their families and their brethren, until they can hold control over all things in righteousness.

I know very well the feelings of the people. "In spiritual things you are my leader; I take you for my counsel in spiritual affairs; but if you dictate me in my temporal concerns you touch a string that does not belong to you, to br. Heber, br. Geo. A. Smith nor anybody else." If this is the case, ye Elders of Israel, we have been mistaken all the day long in telling you that we are in a kingdom that in such case we are not in, in preaching a gospel that in such case we have not in our possession. We have declared that God has spoken from the heavens, when in such case He has not spoken. Our faith and labor are vain, and we are still in our sins, or else it is our duty to lead this people in every act of their lives, as much in their temporal as in their spiritual affairs, so far as pertains to building up the kingdom of God on the earth. Now to this extent we want to control you for your good in regard to your grain. We want you to sell it at a fair remunerative price for your labor, so that that you can build good houses, employ your brethren, send for the poor, provide for a few families when they arrive, and be ready to act in your positions.

I have been accused of being one of Joseph Smith's followers, and that he was a speculator; I have never denied it. We are in one of the greatest speculations in the world, to honor God and so live before him that we shall be crowned with glory, immortality and eternal lives, to be numbered with those to whom God will give the gold and silver and precious things and all the riches of this earth and of eternity.

The fluctuations of the money market are such that you cannot tell to-day what to ask for an article to-morrow. Cotton fabrics, cloth of every kind, and merchandise generally are raising at very high prices in the East, and the prices are still rising. Let us do as br. Geo. A. Smith has said—"raise flax," such as I saw at br. Maugham's. He had none to sell; and I was glad of it. Raise flax and sheep, take care of your lambs, and in winter take care of your sheep.

The first cotton we raised in the region we call our "Dixie" cost us about \$3.65 a pound; we proved that cotton could be raised there. The next season it cost \$1.84, and the next season about 70 cents, and that is the way we proved to the people that we could raise cotton. The experiment cost us thousands of dollars, but now we have cotton. They have shipped cotton to California. We sent some to the States to show that we could raise cotton here, and it sold for some 70 cents a pound, not so much as it would have brought if it had arrived a few days earlier. We now have some cotton factories in operation. I have cotton machinery set up and being run by Mr. Wilmarth, a gentleman from Massachusetts, who says the cotton will spin up to