

DISCOURSE

By President Brigham Young, delivered
in the New Tabernacle, Salt Lake
City, April 9th, 1871.

REPORTED BY DAVID W. EVANS.

I HAVE a few sermons to preach, and as the time is short I do not know that I shall be able to deliver as many as I wish to. I want your attention, and you will have to be quiet. I find that my voice is a little broken, and it will be pretty hard for me to speak so that you can hear me. I shall not try to talk down the crying of children, the whispering of the congregation or the shuffling of feet as I have often done. I want your attention to the various subjects I wish to lay before you; for I shall have but a few minutes to speak on each one.

In the first place I want to say to the elders who go forth to preach the gospel—no matter who may apply to you for baptism, even if you have good reason to believe they are unworthy, if they require it forbid them not, but perform that duty and administer the ordinance for them; it clears the skirts of your garments, and the responsibility is upon them.

A few words now with regard to gathering. I will say that if unworthy people are gathered in the future, it is nothing new or strange, nothing more than we expect. If this net does not gather the good and the bad we should have no idea that it is the net that Jesus spoke about when He said that it should gather of all kinds. Furthermore, there are a great many who come into the Church because they know the work is true. Their judgment, and every reasoning faculty and power of their minds tells them it is true; consequently they embrace the truth. But do they receive the love of it? That is the question. I will tell you that very few of those who receive the love of the truth, but many of those who fall away, though they know the gospel is true do not possess the love of the truth, and they will not apostatize while scattered. We try to get them to do so in the old country, but they will not. Bring them over to New York and they will not apostatize. They will labor there year after year, and struggle and toil until they can get to the gathering place, they must come to headquarters, then they can apostatize, forsake the faith, and turn away from the holy commandments of the Lord Jesus. This is not our business. Our duty is to preach the gospel and to receive all that wish to have the ordinances administered to them, and leave the result in the hands of God. This is His work, not ours. He has called us to be co-laborers with Him.

I want to say for the consolation of the Elders of Israel and those who go forth to reside, you need have no trouble with regard to the building up of this kingdom, only do your duty in the sphere to which you are assigned. I think there is more responsibility on myself than any other one man on this earth pertaining to the salvation of the human family; yet my path is a pleasant path to walk in, my labors are very agreeable, for I take no thought what I shall say; I trouble not myself with regard to my duties. All I have to do is to live, as I have often made the comparison, and keep my spirit, feelings and conscience like a sheet of blank paper, and let the spirit and power of God write upon it what He pleases. When He writes I will read; but if I read before He writes, I am very likely to be wrong. If you will take the same course you will not have the least trouble.

Brother Carrington was telling us about the way in which money turned up to clear the ship after sending off more Saints than he had means to pay for. Was this a miracle any more than many other things in our lives and in the work of God? No, the providences of God are all a miracle to the human family until they understand them. There are no miracles only to those who are ignorant. A miracle is supposed to be a result without a cause, but there is no such thing. There is a cause for every result we see; and if we see a result without understanding the cause we call it a miracle. This is what we have been taught; but there is no miracle to those who understand.

While Brother Carrington was speaking about getting twenty pounds I thought of a few circumstances which have transpired here. I will refer to one that came along in 1856. In that year our agents in England loaded up the Saints, brought them over the ocean, up the rivers and railroads and fitted them out with ox teams, wagons and provisions, and then sent on their drafts to me, and within thirty days I had piled upon me \$78,000 that I had to pay. I never was apprized of any draft being drawn upon me, or one word sent from the Liverpool office, until I saw the drafts as they commenced to come in for five, ten, or fifteen thousand dollars. I did not know where I was going to get the first dollar; but I did just as I always do,—my duty and trusted in God. I had not a draft protested, and I do not think that any man went without his pay. But let me have done the business, I should have done it differently. When I have the privilege of acting, I act a little more by works than altogether by faith. I dare not trust my faith quite so far, but others dare, and they have not swamped me yet; they have not fettered

my feet so that I cannot walk, nor tied my hands that I cannot handle, nor my tongue so that I cannot speak; and the Lord has delivered me every time with the help of my brethren.

We do not care anything about these things, they are but trifles. We could stand here and talk until to-morrow morning telling remarkable instances of the providences of God towards His servants and people, and then only have just commenced. Who put flour into the barrels here when we were destitute and had nothing to eat? The women would go and scrape the precious barrel and take out the last half ounce of meal and make up a little cake to divide among the children; and perhaps the next time they would go to the barrel they would find it half full of flour. Who put it in? Their neighbors? No, they had none to put in. Was it from the States? If it was, they who brought it must have flown through the air, for they could not have brought it with ox teams quite so quickly. But without stopping to inquire further about how this replenishing of the flour barrels was effected, I know now, and knew then, that these elements that we live in are full of all that we produce from the earth, air and water. I told the people when we settled here that we had all the facilities here that we could ask for, all we had to do was to go to work and organize the elements. How far Jesus went to get the wine that was put into the pots which we read about in the account of the marriage at Cana of Galilee I do not know; but I know that he had power to call the elements that enter into the grape into those pots of water, unperceived by anybody in the room. He had power to pass through a congregation unseen by them; He had power to step through a wall and no person be able to see Him; He had power to walk on the water, and none of those with whom He associated could tell how; He had power to call the elements together and they were made into bread, but it was done by invisible hands.

Well, I will change the subject a little, and I say to the brethren, do not be discouraged; bring on all who wish to obey the gospel, that they may apostatize. We want them to apostatize as quickly as possible. How long will the people continue to apostatize? Until the Master comes. When he comes the word will go forth "Gather my wheat into my garner, and bind the tares in bundles that they may be burned." The wheat and the tares will grow together until harvest, and we cannot help it, and we need not worry about it neither.

We want the brethren and sisters to feel around and see if they can find a sixpence, a dollar or five dollars to help out the poor. Talk about the people over yonder being hungry, why I have known them eat not more than a third of a meal for a whole week in order to save enough to feed two or three of us elders. I was always ashamed to take it; and I will tell you what else I am ashamed of: I am ashamed that any man calling himself an elder of Israel should go to any country to preach the gospel and then commence begging. Such a course is disgraceful. I have no fellowship for those who do it; and those who will borrow and not repay ought to be cut off the church. I will give you a little of my experience when on my English mission. When I landed in Liverpool I had six bits, and with that I bought me a hat. I had worn, on my journey to England, a little cap that my wife had made me out of a pair of pantaloons that I could not wear any longer. We stayed in Liverpool one year and sixteen days, and during that time we baptized between eight and nine thousand persons, printed five thousand "Books of Mormon," three thousand hymn books, over sixty thousand tracts that we gave to the people and the "Millennial Star," established a mission in London, Edinburgh, and I do not know but in a hundred other places, and we sustained ourselves. Who was there on that mission I mean among the missionaries, that had a coat or cloak that I didn't pay for? I transacted the business myself, and we paid every dime. We got money from the brethren and sisters and paid them up. Besides doing this, we fed family after family; and I never allowed myself to go down to the printing office without putting my hand in the drawer and taking out as many coppers as I could hold, so that I might throw them to beggars without being stopped by them on the road. Did we borrow that which we did not pay? No. Did we beg? No. The brethren and sisters, and especially the sisters, would urge us to come and eat with them. I would try to be off; but that would not do, it would hurt their feelings, we must go and eat their food, while they would starve to procure it. I was always ashamed of this; but I invariably had a sixpence to give them. How much had I given to me? One sister, who now lives in Payson, gave me a sovereign and a pair of stockings; and when I came away a hatter, by the name of Miller, sent two hats by me to my little boys. The sisters, when I first went to Liverpool, made a little contribution and got me a pair of pantaloons. I was not in the habit of begging, but I said to them "when my trousers are a little ridiculous, I guess you will know it, won't you?" and they gave me a pair of pantaloons, otherwise I do not think I received one farthing. I might have received a shilling or two from others, but I do not recollect. When we left we sent over a shipload of the brethren and sisters, a good many of whose fares we paid. When I went into Liverpool I do not think

I could have got trusted a sixpence if I had gone into every store and shop in the place. When we came away a certain Captain wanted to bring us over, and said he "Are you ready?" "No." "How long must I wait for you?" "Eight days," and they tied up one of the finest vessels in the harbor of Liverpool in order to bring us over. I thought this was a miracle, don't you? I am sure there are some sisters now here who came with us in that vessel. I received that as a miracle. It was the hand of God. Was it our ability? No. Is it our ability that has accomplished what we see here in building up a colony in the wilderness? Is it the doings of man? No. To be sure we assist in it, and we do as we are directed. But God is our Captain; He is our master. He is the "ONE MAN" that we serve. In Him is our light, in Him is our life; in Him is our hope, and we serve Him with an undivided heart, or we should do so.

What do you suppose I think when I hear people say "O, see what the Mormons have done in the mountains. It is Brigham Young. What a head he has got! What power he has got! How well he controls the people!" The people are ignorant of our true character. It is the Lord that has done this. It is not any one man or set of men; only as we are led and guided by the spirit of truth. It is the oneness, wisdom, power, knowledge and providences of God; and all that we can say is, we are His servants and handmaids, and let us serve Him with an undivided heart.

Let us gather the poor. Look up your sixpences, dimes and dollars. Just think what your feelings would be, if your children had to go to bed to-night crying for bread and you had none to give them! Think of it, families, you who profess to be Saints! Fathers, think of getting up in the morning and not a mouthful to feed your families with. I have seen them totter along, although it was good times when I was there to what it is now, so they say; but I have seen them totter along the streets when they could hardly stand up, for want. But I never failed to give such persons sixpence, a shilling or a penny when I realized that such was their position before they passed me. The Lord gave it to me and I dealt it out freely, and I am doing so still, and I calculate to do so.

Now, let us help the poor, bring them here, place them in good, comfortable circumstances so that they can strut up and say "I guess I am somebody, and I ask no odds of the Lord." O, fools! When I hear such expressions, or see such a disposition manifested I think "O, foolish Galatians, who hath bewitched you? who has turned your brain and made you believe that you are independent of that Being who brought you and all the human family on the earth? Who has instructed you to believe that God has nothing to do with us, that everything that is, is by the providence of chance, or no providence at all, and that man is all there is?" Who has taught the people this? Not the wise, not the true philosopher. Find a true philosopher and you find one who has the true principles of Christianity. He delights in them; and sees and understands the hand of Providence guiding and directing in all the affairs of this life. Though men are severed far from God, and though they have hewn out to themselves cisterns, broken cisterns that will hold no water the true philosopher recognizes the hand of the Supreme, guiding and controlling the affairs of the children of men.

I have a short discourse to preach now to my friends who may be here to-day, who are engaged in, or who may contemplate commencing operations in, the mining business. It is the general belief now, that there is a great deal of mineral wealth in these mountains. The reports that have gone abroad concerning this are causing great excitement; and I will preach a short discourse now to miners, merchants, lawyers, doctors, priests, people, everybody. I want to talk to you a little and give you some counsel; and I want the Saints to take this counsel. But they take it all the time, and I expect they will continue to do so. This counsel is with regard to lawing with one another. I want to say to you miners: Do not go to law at all; it does you no good, and only wastes your substance. It causes idleness, waste, wickedness, vice and immorality. Do not go to law. You cannot find a court-room without a great number of spectators in it; what are they doing? Idling away their time to no profit whatever. As for lawyers, if they will put their brains to work and learn how to raise potatoes, wheat, cattle, build factories, be merchants or tradesmen it will be a great deal better for them than trying to take the property of others from them through litigation.

We have got to a state in our nation when there is quite a portion of the young and middle-aged men who calculate to live, as the saying is, by their wits. I would like to have a man look philosophically in to his own heart, by the spirit of truth, and examine himself, and see what he is, what he was made for, and what use he is on the earth if he never did a thing to produce a morsel of bread. Such a man eats the bread of the laborer, he wears the clothing of the laborer; every time he lies down on his bed he lies on that which the labor of another produced; he never took the pains to raise a goose, duck, lamb or sheep. He never sheared a sheep or tried to make cloth of the wool; he never took the pains to plough the ground and sow a little wheat, to plant a few potatoes, to raise a calf, a pig or a chicken. No, he

never did anything useful; but still he eats, drinks and wears, and lives in luxury. In the name of common sense what use is such a man on this earth? The question may arise "must we not have law?" We have plenty of it, and sometimes we have a little too much. Legislators make too many laws; they make so many that the people do not know anything about them. Wise legislators will never make more laws than the people can understand. But by reason of the wealth of our country, young men are sent to schools and colleges, and after receiving their education they calculate to live by it. Will education feed and clothe you, keep you warm on a cold day, or enable you to build a house? Not at all. Should we cry down education on this account? No. What is it for? The improvement of the mind; to instruct us in all arts and sciences, in the history of the world, in the laws of nations; to enable us to understand the laws and principles of life, and how to be useful while we live. But the idler is of no use to himself or to the world in which he dwells.

In all nations, or at least in all civilized nations, there are distinctions among the people created by rank, titles and property. How does God look upon these distinctions? How do Truth, Justice and Mercy look upon them? They are all alike in their eyes. The king upon the throne and the beggar in the street are the same before the Heavens,—the same in the eyes of Truth, Justice, Love and Mercy. Find a true philosopher and he will look at the children of men as they are. I do not care whether he says so or not, he regards the poorest of the poor as human beings,—men and women, and the kings and great ones, no matter how they are clothed, if they wear crowns, diamonds and diamonds, and ride in gilded coaches, are but human beings.

Our education should be such as to improve our minds and fit us for increased usefulness; to make us of greater service to the human family; to enable us to stop our rude methods of living, speaking and thinking. But you take those who bear the sway among men, those who hold the affairs of the nations in their hands, catch them in the dark, and they are the lowest of the creations of God. Many of them descend to the lowest gutters they can find, and there, in darkness and in private, wallow in filth and wickedness. This is a waste of their lives, a prostitution of their knowledge and of the blessings Providence has bestowed upon them. Many of them will sit and gamble all night, to see who shall have the pile; and such men are called gentlemen! And in the day time they seem the most perfect gentlemen imaginable. They are accomplished to the highest degree; they understand languages, and amongst them are to be found lawyers, doctors, statesmen and members of the highest classes of society. I heard of one in New York. A young man went there from Boston, and a gentleman wished to show him around, and initiate him into the mysteries of high life in New York. He took him to one of the finest houses on Fifth Avenue, I think it was. The young man supposed it was the residence of a private family. He was led into a long hall, so richly adorned and ornamented that his eyes were dazzled. There was table after table, table after table, surrounded by gentlemen who were gambling, and the furniture and the room throughout were gorgeous in the extreme. Here was hall after hall, side rooms, refreshment rooms, etc., and the young man found out that he was in a fashionable gambling hell. He had not believed in such things before; but he sat there all night watching, for he wanted to find out something pertaining to fashionable life in the metropolis. About 3 or 4 o'clock in the morning, there was a gentleman sat back from one of the tables. He had played, played, played at one of the tables until he had played himself perfectly out, his money and estate all gone. He entered the place the night before a wealthy man, and by 3 or 4 o'clock in the morning he was not worth a penny in the world. He threw himself back from the table, and, saying, "Gentlemen, I am played out," he took a derringer pistol from his pocket, put it to his ear, and put a ball through his brains. He was one of the wisest of that class of men I ever heard of. If each and every one of them would do like this one, before commencing to game, and leave their substance to men and women who would labor, they would prove themselves wise, for their wealth would benefit the earth. "O," say they, "we have plenty." If you have, go and build up another city or town; go into the wilderness, take the poor with you, teach them how to farm, how to raise cattle, how to gather around them the comforts of life, and prove yourselves worthy of an existence. If you have money to gamble with, you have money to buy a farm and set the poor to work. In doing this, you are helping to elevate the human family; but in gambling and otherwise abusing the blessings, power and influence you possess, you do no good to anybody, and work out your own destruction. When you have bought a farm and set the poor to work, get a school on your farm, and begin and teach those who never had the privilege of going to school. There are hundreds and thousands in the city of New York who never went to school a day in their lives; they are wallowing in the gutter, ragged, dirty and filthy. They learn sharpness, it is true; but where do they sleep? By the way side, or crawl into some old building,—girls and boys, and live there by the thousand. They have not a shelter to