

REMARKS

By Elder Joseph W. Young, Bowery, Thursday morning, April 9, 1857.

[REPORTED BY J. V. LONG.]

I feel, brethren and sisters, truly thankful for this privilege of adding my testimony in regard to 'Mormonism,' that I know it is true, that it emanated from God. In connection with my young brethren I can say that I have never had any particular desire to stand up in this stand, or in the Tabernacle until this forenoon, and then seeing and hearing from the boys, my associates, I felt that it fired me up and that I wanted to speak. I felt before I was called upon that if I did not have the privilege of bearing my testimony with the rest of my young brethren that I should feel bad.

With reference to the truths of the gospel which we preach I have testified of them in other lands, to other people besides the Saints; and it has given me great joy and satisfaction when in a foreign land, when I could stand up and preach the gospel to 4000 or 5000 strangers; (and I never saw the time but I could get a good audience) when I was thus engaged, all feelings of loneliness would be removed, and wherever I was I felt that God was my friend, and that angels were my associates.

When I was in the world I endeavored to do my duty and to be a faithful witness of this gospel.

I rejoice always in hearing the truths that are spoken by the servants of God, and I also rejoice in bearing testimony of them myself, for I know that 'Mormonism' is true and I do not want to know anything else because it embraces all truth.

I have been raised in this kingdom, and expect to continue to be raised in it, and to increase and grow in the knowledge of the truth, and to rise until I attain to the perfect stature of a man in Christ.

[Pres. B. Young. That is to fill an earth.]

I have been called during this conference to go again to the nations of the earth to preach the gospel. This time three of my cousins are going with me, and this makes my heart glad.

I recollect br. Kimball said a few weeks since that he wanted the missionaries to draw their 'handcarts' across the plains, and this I suppose we are called to do, and I rejoice in it, for I know the grit is in me. I tell you, my brethren and sisters, that although I am a feeble man in body, gold could not hire me to lay aside my handcart and go in any other way. I feel that when we get to the nations where we are destined to go it will be a testimony to this people that we are the servants of the Most High God.

I know how these boys feel; I had the same feelings that they now have, but when they get to their fields of labor they will be full of the power of God; their hearts will be made to rejoice in the operations of the Holy Spirit, and they will not see the man that will be able to gild their words, and the learned, the wicked and the ungodly will be confounded; they will fear and tremble before these young servants of the Lord. I have witnessed these things, and I expect to witness them again.

I try to be humble all the time, and I know when a man is humble before God that he will be made strong. I have three brothers that are out in the ministry and they write to me sometimes, and I rejoice in the good spirit which they enjoy, and if I should not be permitted to see them again for the next 25 years it is all right with me. I hope we shall be ready to go forth and bear off the gospel till the work is accomplished, or till we have boys to go in our stead; then perhaps God will find us a place at home; but I do not wish to stay at home, to lay off the armor of the gospel until every son and daughter of Adam shall have the privilege of hearing and participating in the blessings of salvation.

I want to work until I have done all that God requires at my hands; if I can do this I feel that all is right with me and God. Whatever the servants of God may dictate that is right with me, and if I carry out their instructions I know that I shall do well, and so will every man and woman before me.

In conclusion I testify before you that Joseph Smith was a Prophet of God, and that he presides yet and will continue to lead this people as he did when alive; he always will lead them from this time forth and for ever. And I can also bear testimony that President Brigham Young is a Prophet of the Lord, and that his words are words of life to those who receive them; and his words have always been sweet to me in public and in private; they have built me up in the principles of truth.

May God bless you, and may I have an interest in your prayers while abroad; I ask these blessings in the name of Jesus Christ:—Amen.

REMARKS

By Elder James Ferguson, Bowery, Thursday, April 9, 1857.

[REPORTED BY J. V. LONG.]

Brethren and sisters, whatever else it may be to me and to my feelings it is a pleasure to have an opportunity of bearing testimony to the truth. And it is a particular pleasure to me to see my brethren, who are the growing hopes of Israel, so full of life and animation, and also to hear them tell their feelings, for experience has taught me this truth, that the boys who have been born of 'Mormon' parents are the ones to accomplish the great work of the last days, for they have the root of it in them, they have sucked the true spirit of 'Mormonism' from their mothers, and when they go forth they have more of the power of the Spirit with them than any other men. This has troubled some of the 'old veterans' in 'Mormonism' in England; they realize that the affections of the people are drawn towards the boys. This never hurt me, for my mind was drawn to them and I know that it is the principle

of attraction that belongs to the holy priesthood, and where the most of it exists there will be the most attractive power, and it will draw all other powers towards it. As Jesus said himself, 'When I am lifted up on high, I will draw all men unto me.'

It is so with the President of this church; he has power to draw all good, honest-hearted men unto him, and it is so with these young 'Mormon' boys; whether they go among Jews or Gentiles they will draw more of the honest to hear and obey their words than any other Elders that go abroad to preach the gospel.

My testimony with regard to 'Mormonism' is that it is the truth of heaven and no fable. For men to say that they have tried it one winter and summer and that they have proven that it is not the truth, thereby attributing the lack of power which they have experienced to its non-existence, is sheer ignorance.

I know and have learned mankind, probably as well as they have, and I know there is no man who has sincerely tried 'Mormonism' but who knows as I do that it is the truth of God. I could challenge the whole world to find an honest-hearted man who has always done his duty, consecrated his property, and who has laid himself, his wives and his children upon the altar, to find one who will say that he does not know this to be the church of Jesus Christ; for no one who has done these things will say that he has not felt the power of God and the light of heaven shining upon his mind and filling his soul with joy.

It is the errors, the sins of men that prevent the light of heaven from continuing to shine in upon their souls. They think the counsels of the Presidency are not as good as their own, when they get into darkness and sin; and they gradually grow worse until the light of eternity is shut out from their minds by the power of the adversary who has gained the ascendancy over them, and there are cases of this kind in this city; they have gone on from disobedience to counsel to open transgression, from trivial transgressions to gross iniquities, and now they are enveloped in a black cloud of darkness. If the light of the Spirit ever descends upon them, it is only as the shining of the sun in the midst of a severe storm glancing through the clouds to show the more vividly their own blackness.

So long as God will give me strength to obey the servants of God, have I any substance that I would not give into their care and charge? No, I feel that myself and my all on the altar.

The Lord has fitted out the ship of Zion and appointed her officers. The Master is well versed in navigation, knows how to take the reckoning, how to carry sail and how to guide the ship. If we have anything in our skiff that we want to save, now is the time, before the storm comes, to place it on board the big ship.

Let us all consecrate our property and our affections with it, that where our treasures are our hearts may be also. No man nor woman has placed their treasures in the Kingdom of God without that act giving them more comfort to their hearts than any other thing they have done.

May God bless you and enable you to be faithful in all things committed to your charge; and eventually that we may be saved and exalted in his celestial kingdom is my prayer in the name of Jesus Christ: Amen.

DISCOURSE

By Elder David Candland, Bowery, Sunday morning, May 3, 1857.

[REPORTED BY J. V. LONG.]

BRETHREN AND SISTERS:—

I have learned in my experience and travels in the Church and kingdom of our God that a man may have a great deal in him, he may know a great deal, and he may be a man of a great many words, but unless those words are seasoned with grace and drawn from him by the prayers of the people, they are, at best, as "sounding brass or a tinkling symbol."

Viewing matters, then, as I do, I desire this morning for the short time that I may address you, to feel the force and power of your faith and prayers. When a man is thus assisted it is really pleasing to himself, as well as to others, for him to speak, for there is a kind of music, charming in its nature, about a servant of God that no tune by our best masters can compare with.

It is some time, brethren and sisters, since I was abroad in the world preaching the gospel of Jesus Christ, and in fact I have been at home longer this time than I ever have been since I became a member of the Church.

The man who thinks and reflects will always have something to say about passing events as well as to elucidate some of the prominent principles of our faith.

Since the fair weather has commenced and since the reformation has, with some, in a measure subsided, many have apostatised and gone from our midst. I have sought to understand the reason of this. I have seen some who were our brethren and sisters going to the world for the purpose, I suppose, of tasting its luxuries, and while beholding the backsliding of others I have asked, am I conducting myself so that I shall be able to stand the various tests through which this Church may be called to pass? Shall I be able to endure the trials and difficulties which this people will have to encounter? I realize these are momentous questions, and I do not know that a day passes, at any rate a week does not, without my asking the question, "am I preparing myself to stand the various tests and trials which will ere long come upon the Saints of latter days?"

I have seen many who professed to have had great dreams, and to have seen mighty miracles performed, such as the deaf made to hear, the dumb to speak and the blind to see; I have seen those very individuals that have testified that they have seen these things, and that they have seen those sick with the cholera miraculously

healed, turn round and go back to the States, or to England, there to tell the people that this is not the work of God.

Seeing this I have been led to ask the question, "are those visions, gifts, signs and miracles sufficient proof of the truth of this work, to any man who embraces it?—and upon those evidences will he really stand the trying day?" I have solved the question for myself, and my conclusion is that visions, dreams, and the gifts in the Church and kingdom of God are not steady, satisfactory proofs to you and I that they are altogether from God. Unless a man has the abiding witness within him, these gifts alone are insufficient; the love of the truth must abide in him, or those spiritual manifestations are but of little use; for except he has the still small voice of the Spirit whispering to his soul that he is accepted, he may see all the dreams and visions that can possibly be seen by mortals and yet he is liable to be deceived.

In my humble opinion a man embracing 'Mormonism' must do it for the love of the truth, and nothing else will enable him to stand. He may boast that he has traveled and evangelized almost all mankind, yet notwithstanding all this, unless he has the candle of the Lord in him so that he can detect error and evil whenever, wherever and under whatever circumstances they may be presented, he may preach till he is blind, and then the weight and power of 'Mormonism' he does not understand.

It is not the amount of preaching that a man has done, nor the fluency and eloquence of his tongue neither is it the number that he has healed by the laying on of hands, but it is that spirit that makes a man willing to be controlled by those who preside over him, and to resign himself fully into the hands of the servants of God, and be ever ready to do their bidding, which alone can give endurance and stability to any man.

There are men with whom you and I are acquainted, men who have astonished multitudes with their eloquence and erudition, and you would have actually thought that they would have set the Thames on fire, but when they get here, lo! and behold because their talents and extraordinary acquirements are not appreciated, they soon take their leave.

I do not profess to be educated myself, and I do not know that my remarks will suit those who are, but nevertheless I say that college education has but little to do with a man's usefulness in this kingdom. A man may be a Gamaliel for eloquence and learning, and he may be as great an orator as Cicero, and yet not have the root of 'Mormonism' in him. All the education he may possess will never save him, unless that education be used for the salvation of the human family. I have been struck with admiration when I have looked at the course pursued by Christ; he did not go to the colleges nor to the schools, he did not go to the academies of the learned, but he went to the illiterate, the unwise fishermen of Galilee and selected them as the men of his choice, as the instruments of his power; and I think that the reason why he did so then and why he does now, is that man, highly educated after the rudiments of the world, is too apt to take the glory to himself which belongs legitimately to God.

While upon this subject an experience of my youth occurs to my mind, and perhaps it may not be uninteresting to speak of it here. I joined this church when but a lad; I came into it, as many others do, full of faith and zeal. I had been to school and also to college, or rather in at the front door and out at the back; enough to say that I had been to college, and I actually thought that 'Mormonism' would receive great acquisitions through my ability, and I felt that it would not live if I did not go into it.

With this feeling I joined the Church, was ordained to the priesthood, and shortly afterward was sent out to preach the gospel which I had just previously embraced. I traveled in Bedfordshire and other parts then in the London Conference, and when I had astonished all that were in the little town of Irchester I went to Bedford; I knew that all who ought to be out would be out to listen. I took the by road to Bedford, and while traveling thought of the work before me, and selected one of the most fancy texts that I could find and preached to all the posts and gates on the way, and after traveling sixteen miles in this way of course I concluded that I was in tune for a very fine sermon.

I got the people together, took my fine text as I supposed it to be, and that was all there was about it, for all that I had learned and studied out had vanished from my mind; all the fine words, the choice ideas and the rich arguments had fled from me. From that time I concluded that although a man might comprehend ten thousand things, yet unless God be in all his ways, his words are but as sounding brass or tinkling symbols; hence I say I came to the very just conclusion that God did not value the man's ability and learning, unless he would bend and use them for the benefit of the kingdom of God, and that my experience thus far has gone to prove.

I have learned in my experience that a man may be ground down by poverty, be even wretched and as poor as 'Job's turkey,' yet if the root of the matter, if the principles of 'Mormonism' be in him, I care not how poor, nor how illiterate he may be, God will honor him, his merit will be discovered. And this one thing I will bear my testimony of to-day, that 'Mormonism' does not value the man because of his education, because of the purse; it does not value the gold nor the fine apparel, but it values the man; the merit of his character is the grand passport in this kingdom!

In England where many of you, and where I came from, it is the purse, the cloth, and you and I were obliged to bow and do obeisance to those who could wear the best cloth and make the greatest show of wealth and splendor.

Well, brethren, I thank God to-day that I am living in a kingdom where the man is esteemed, not the cloth, and although some have stated that

it is a Russian establishment, yet I thank God that I am numbered with his Saints.

I know that some are apt to feel that they are not fully weighed and appreciated; but I know that all men will have that which they deserve, and which they earn. In this kingdom that which a man sows he will also reap. If he sows good his reward will be accordingly. If on the other hand the things of the world occupy all our thoughts, our feelings, and we are not identified with the kingdom of God in our property as well as our faith, we cannot claim the reward of the faithful. He that seeks the interest of the kingdom of God, though he may be a poor, obscure individual, and feels that he is deprived of many of the comforts of life, yet he will be searched out, the Lord will discover him.

All men and women will gather that which they have sown, and though sometimes my brethren may feel that all the glowing pictures presented to them when in Denmark, and in the various nations from which they come are not true, yet they will find that the reward of the faithful is sure, and with the rest, if faithful, they will receive theirs.

'But,' says one, 'I was led to believe from what I heard that there was a perfect river of honey and another of milk, whereas lo, and behold, there are none except we make them.' The great error has been that you have been led to look for perfection now, whereas the perfection of the Saints, and the triumph of the kingdom of God are in the future.

I realize that we are in a new country, and if the shade trees do not grow all at once, if the fruits are not abundant, it is your business and mine to help make them grow as they should be, so far as it is in our power.

So far as my experience goes in 'Mormonism,' I am satisfied with it, perfectly so. If there is anything amiss it is in me and it is in you and not in this gospel or in this church.

Ever since the mistake which I made at Bedford, my feelings have been, Lord give me thy Spirit to guide me and I do not care if I never see another miracle, only let me have thy Spirit to enable me to know the voice of the true shepherd, and all the rest may go. Give me that wisdom and that understanding and I ask no more, for that embraces all.

After the death of Joseph it is well known that a great excitement took place, and that Sidney Rigdon was there, full to the brim, and the people seemed to be halting between two opinions; and if you have ever been upon the ocean and experienced the unpleasantness of the storm, you can form some idea of the condition the people were in then; but the very moment that President Brigham Young raised his voice, the people were stayed, their ears heard the voice of the true shepherd, and they have been contented ever since.

So far as I am individually concerned I am satisfied that 'Mormonism' is a living fact. For me to attempt to express my sentiments in full, would occupy too much time; it is enough for us to bear our testimony and to endorse the sentiments of those who stand at our head, for by this we openly avow our allegiance to the principles of 'Mormonism' and testify to all the world that we as well as our leaders know it to be true.

The men who have gone from us have not gone because 'Mormonism' is untrue, but there are other reasons that have prompted them to go. When I am at my business at the 'Globe' I have opportunities of learning from the individuals themselves why they go. We have sold a great many crackers to those who were going away. I knew them by the peculiar angle of their mouths and the twist of their eyes, and I made it my business to ask them a few questions. Some replied that the reformation had developed more than they ever thought of, and that they felt they could not live 'Mormonism,' and finally decided to go away. I said to one man, 'What is the matter,' He replied, 'I like the gentle manners and customs, and I will go where I shall not have the compunctions of conscience that I should have were I to stay here.'

Those who are going back this season have nearly all great fortunes left them, at least so they pretend, but luckily for me my folks won't die, and if they should die, I should not get any fortune. It has appeared singular that so many should have fortunes left them at the same time; but I have scarcely talked with a man but who has had from ten thousand to seventy thousand dollars left him, and if they all live to come back what lots of money we shall have! Their statements are something like the following: "My wife's sixteenth grandmother has died and left us seventy-five thousand dollars; I am going to get it and when I return I will lay it all at the apostle's feet."

I thank God we are as we are, and that I am in Zion. Poor or rich, it matters but little to me, I have learned to know that in this Church is my welfare and prosperity and all that I can hope for.

I realize one fact that 'Mormonism' is altogether true, or altogether false; I hold that it is one or the other, and that there is no neutral ground. If Joseph Smith was false in one of his principles he was false in all and we will eat, drink and be merry for to-morrow we die.

'Mormonism' has charms for me that Joseph Smith did not give it, for he was only the instrument in the hands of the Almighty to bring it forth from the heavens, but it has no charms for a man who does not love the truth. A man to be a full blooded 'Mormon' must be dyed in the wool, doubled and twisted in the warp, he must be begotten a 'Mormon,' live one and die one.

I know the reformation has done us a good deal of good, still it has not benefited all. I have seen lots of men who testified during the reformation that their sins were remitted, turn round and go away from us. It is not the man that loves and fears God because of future punishment who will stand, but it is that man who holds fast to the faith, to his first knowledge, whether he hears the voice of God every day or not; the