

REMARKS

By President BRIGHAM YOUNG,
delivered in the New Tabernacle, Salt
Lake City, Sunday Morning,
August 27, 1871.

REPORTED BY DAVID W. EVANS.

I HAVE a few words of counsel for the returned missionaries, and all the elders of Israel may heed them if they feel disposed to. You hear the elders, when they return and get up in the stand, tell what happy days they have experienced on their missions! how they have enjoyed themselves, the spirit of the Lord has rested upon them, how they have spoken to their own astonishment, words have been given them that never entered their hearts before, and when they have lifted up their voices in the name of the Lord to testify of the gospel of the Son of God they have astonished themselves, and so on; you know what they say! Now, I wish to make this request; that the elders who return from missions consider themselves just as much on a mission here as in England or in any other part of the world. There is no people need preaching to more than those who live in this Territory and in these mountains. The Latter-day Saints, or those who profess to be need talking to just as much as a child who begins to prattle and run around the house. It gets into mischief continually and its mother has to keep talking to it to keep it from meddling with things that it should not. It does not know how to guide itself, and wants guiding and correcting all the time; but not more than the Latter-day Saints who gather together. Now, elders of Israel, if you have the harness on, keep it on and lift up your voices to the people here and teach them the way of life and salvation; and teach obedience to the priesthood, that they may receive the blessings which are promised to them who believe and obey the gospel as it is revealed in the latter days. Will you hearken to this counsel, my brethren? I have not the least objection to the sisters considering themselves on missions to teach their children the way of life and salvation.

I feel like saying a few words about seeing so many empty benches here; but there is some excuse for this, for if you were to take this congregation, small as it seems, and try to put it into the common halls where our brethren have preached, you would find a portion of it out of doors; and very few meeting houses in the eastern country would hold the people who are here this morning. Still there could be a great many more here. It is true that many attend Sunday school with the children in the morning, but if children who do not attend school were to receive proper teaching from their mothers, they would be at meeting on Sunday morning. Mothers, will you be missionaries? We will appoint you a mission to teach your children their duty; and instead of ruffles and fine dresses to adorn the body, teach them that which will adorn their minds. Let what you have to clothe them with be neat and clean and nice. Teach them cleanliness and purity of body and the principles of salvation, and they will delight to come to these meetings. I attribute the wandering of our young people to the teachings of their mothers. You see young ladies here wandering after the fashions of the world; I attribute it to their mothers, and the mothers know but little more than their daughters. If you will take this counsel, and begin and teach your children as you should, we will have more here of a morning than we have generally. There are a great many people in this city who should attend meeting on a Sunday morning,—enough to fill this house, besides those who go to Sunday school. When they were in the lands where they were hated and the finger of scorn was pointed at them, they delighted only in the society of their brethren; and when they had an opportunity to escape from their arduous labors, they would travel day or night to meet with the Saints. But here everything is so free, so easy and delightful, that they are here, there and everywhere but where they should be. A few Latter-day Saints, however,—and I think the majority of them, are doing the best they know how. But our brethren, when they return from their missions, complain at what they see, and I do not wonder. Will you, Brother Dewey, set the example and come to meeting every Sunday? or shall I, in a few Sundays, hear that you are gone on a pleasure excursion, that you are riding out here or there? How will it be with Brother Shipp and others who have been speaking? How long will it be before we hear that you have gone on the railroad to Wasatch or somewhere else on a pleasure excursion, or to your farm or to visit your brethren? There is one thing that we have to meet with here. In our community we have a few from the Society of Friends; we commonly call them Quakers. As far as I have known them, and I have known them as long as I can remember, if they do not work or visit on the Sabbath, they will mourn the whole week. They are so free and independent that they want to show the whole human family that they have no more regard for one day than another, and especially the Sabbath day. We have to meet with this influence here as well as other things; and unless our Quaker friends who come into the church are continually led they will never come to meeting; they are sure to be

fishing, going after hay or hunting their cattle; and these practices have their influence on others.

I wish to say to the Elders and mothers in Israel: teach your children as they should be taught and you will find they will never stray from the path of rectitude. There is more depending upon mothers than is generally supposed. You may take any nation in the world, and just let the mothers say there should not be a soldier in the army, and kings might call for soldiers, but they would be disappointed if they expected to obtain any. Mothers bear more influence in the nations of the earth than they are aware of. Take my counsel, and teach your children how to live, teach them to pray, to come to meeting; teach them to love the Lord and to believe and read the Bible, and when they grow up they will delight in doing right.

As for the so-called Christian world, all I wish to say about it I can say in a few words: Yesterday, when talking about the priests I discovered there was considerable humor in our beloved brother who has been speaking to us this morning; and I joked him; and I will joke him again a little more severely, by telling a little anecdote of Sir Francis Train; you have all heard of George Francis Train, I call him "Sir" Francis. He says, in speaking of a certain dignitary: "Just sit down and tell me all you know in five minutes!" I make that application to all the so-called Christian divines—sit down and tell all you know about God, heaven, and hell in five minutes; you can do it, it does not require any more time, for you know nothing. They say they believe the Bible; but if, when they open and read it, any one of them can discriminate, and tell what part to believe and what to reject, let that man come forth, speak by the power of God and draw the line that we may know the truth; but if they have no revelation on the subject, let them lay their hands on their mouths, and then in the dust and cry "unclean"! So much for the so-called Christian world. As I said to our brother yesterday, I have been routed from a good home and plenty of means five times; but I never was routed from home and possessions without priests led the mob, never! And yet among the priests of the day there are a great many good, honest men. But in most of the communities in the world, those who are unruly, boisterous and wicked, can commit acts of wickedness, and those who are just will stand and look on until the evil is performed and wonder what is going on. There are thousands and thousands of people in the United States who deprecated the injuries that we received from the hands of mobs; but what did they do? Stood and looked on until all was over, and then said, "I pity them." How much did they pity us? We had to pity and take care of ourselves, and we have learned to do it; but we do not say that all people are mobbers, or that all will persecute, for they will not; and I meet with a great many ministers who are gentlemen, who have hearts within them, and I bid them God speed! Do what good you can.

How often I have talked about the missionary system of Christendom! It is true that we do not believe in it exactly as they do, for we believe in sending out men without purse or scrip, that they may prove the people and see who will or will not feed a servant of God; and in this manner our elders have traversed almost every nation on the face of the globe. But these Christian Missionary Societies have done an immense amount of good, and they will have the credit for it. God has got their credit marks, and He will justify them as far as they go; but when light comes into the world that they have not conceived of, and they reject it, what will be their condemnation? Let the Lord judge.

Now you Elders of Israel, I turn to you again,—you missionaries. I see a few of you here who have just returned home, but a good many are wanting. There are places here for all, but they are not here. They have been home a few weeks, and what are they doing? Visiting with their families, or perhaps gone to the canyon after wood; and those who have just come home complain of the coldness of the people and that many are turning away from the commandments of the Lord. I say to those who complain of these things,—see that you do not do like-wise! Come to meeting and be ready to talk here. Our religion, our gospel, is not to train a few men, in all the sophistry that learning can impart, and enable them to address a congregation and nothing else; but our ministers or preachers work all the week in the store, at the mechanic's bench, on the farm, in the canyon, or at whatever is wanted to be done, and when Sunday morning comes they get up here and preach a sermon; and if they cannot do that, we conclude they do not possess the spirit of their mission. It is not so with the world. Our Elders must support themselves with their hands, as Paul did. I do not care whether they are tent makers or boat makers, let them earn their own living. I have. For my part, I consider that the honor God bestowed upon me in calling me to the holy ministry was enough for me to think it was my duty to support myself in this ministry and do honor to the cause, without asking any people for help. I have done so. I did, I believe have a few shillings given to me when in England. When I landed there I had five shillings left. I stayed there a year and sixteen days, and when we left one of the best

ships in Liverpool docks tied up eight days for the sake of bringing us home; and merchants and banking houses were at our service. I did business there in printing and dealing, and so on; but it did not tarnish my hands, nor stain my spirit, not in the least, and it would not to-day. We must live, and we must sustain ourselves, and come to meeting, and be ready also to attend ward meetings. Do not come and ask me if you may go to preach, pray or lay hands on the sick; ask God to give you faith to perform your duties, to walk humbly before Him and to build up His Kingdom on the earth. That is your duty. Yes, preach every night, we need a reformation here. Attend meetings in the various wards. Take your turns around from one ward to another. Preach to the people until they get the spirit of their mission and calling. We all have a mission as much at home as in a foreign land, and may God help us to improve upon and magnify it!

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By President BRIGHAM YOUNG,
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FIRST of all, I will inform this congregation and the world of mankind at large with regard to the life and character of Joseph Smith. As a prophet it only requires age to make his character as sacred as that of any man that ever lived on the face of the earth. I want to say a few words with regard to temperance. We are a temperate people; this is what we have set out to be. We have lived in this city a good many years, and, until recently, when a stranger arrived here and wanted to purchase liquor, he had to inquire: "Where can I find a place where they sell liquor?" It was not to be found; and I will say that such places would not be found to-day among this people or in these mountains were it not for the urgent request of outsiders. We have to bow down to the wishes and customs of our fellow men. There are a great many men here now in the mining interests, and they want to put up where they can purchase liquor, for many of them drink. As for the temperance societies which we have been hearing about, I can say that with all the stringency in getting laws passed to prevent the sale or use of liquor in the Eastern States, when those who were determined to obtain it could do so in no other way, they would get what appeared to be a beautifully bound book, with "Pilgrim's Progress" on the outside, but in the inside it would be full of whiskey. As for our saying that the inhabitants of the earth shall stop using ardent spirits, we may say it, but they will not mind us. As far as the Latter-day Saints are concerned, we have rights, others have rights,—all have rights; and I would to God that what our enemies say, with regard to the word of Brigham Young being law to the Latter-day Saints, was true; but it is not.

General Riley has been talking to us about temperance societies; the principles he advocates are excellent, first rate. More than fifty-five years ago, in the same county where he lived I was asked to sign a pledge. This was when I was a boy. He is about five years my senior. We are acquainted with the same people, towns, counties, neighborhoods and districts, and we have traveled the roads, and built up the towns and were acquainted in the country, and we know and understand its character at the present time.

Some people here take the liberty to sell and dispose of their liquor without license from the city. We have a city here,—an organized city; we have our municipal laws; we have officers for this city appointed by the legislative power and enactments of this Territory; and we have somebody or other here, who say, "You have no law here only what we give you, and you shall know that we are the law to this people!" And are not our city officers under bonds of some sixty thousand dollars in the aggregate for spoiling a nasty place carried on contrary to law? Yes they are, and held to bail by government officers. Well, what do we care about it? Nothing. That goes to a higher court, with a great many other matters. They will go to a court, I hope, of justice.

But we keep liquor here; we are obliged to do it to accommodate our neighbors who come here; and some Latter-day Saints take the liberty of drinking. As far as these are concerned they have a right to get drunk; but we have rights, and have a right to dis fellowship them, or cut them off from the church, and we calculate to do it whenever it ought to be done. We have been found fault with because we cut people off from the church! What do you suppose the so-called Christian world care about our church? Nothing on the face of the earth only to annihilate it. That is all they care for us, poor sinners, in the mountains. What do they care about our selling liquor? Nothing, if it will only lead our young men to destruction. That is what they want. Men are sent here, ostensibly, to guard the rights of the people, but in reality to destroy the people. What was the counsel and advice of Mr. Cass when the army

of King James came here in 1857? Said he: "Send an army of young men to Utah to decoy and destroy the young women there, and that will break up 'Mormonism.'" There are men here now who seem to think that it is their imperative duty to sustain, at all hazards, everybody in all acts which are opposed to the gospel.

General Riley has been preaching temperance to the Latter-day Saints. I do wish they would observe it. And I will go a little further and say, I would like to see them leave off, not only all intoxicating drinks, but those narcotic drinks—tea and coffee, and the men their tobacco. Our lecturer, I believe, observes all these things. Look at him, if it was not for his grey head you would not suppose him to be over thirty-five years old; and I expect he could run a pretty good foot race. What has done this? Temperance. What has preserved me? Temperance. I was a young man in the same county with him, and young men would say to me: "Take a glass." "No, thank you, it is not good for me!" "Why, yes, it is good for you." "Thank you, I think I know myself better than you know me." Even then I said, "I do not need to sign the temperance pledge." I recollect my father urged me. "No, sir," said I, "if I sign the temperance pledge I feel that I am bound, and I wish to do just right without being bound to do it, I want my liberty;" and I have conceived from my youth up that I could have my liberty and independence just as much in doing right as I could in doing wrong. What do you say? Is this correct? Am I not a free man, have not I the power to choose, is not my volition as free as the air I breathe? Certainly it is, just as much in doing right as in doing wrong; consequently I wish to act upon my own volition; and do what I ought to do. I have lived a temperate life, I feel as though I could run through a troop and leap over a wall.

Shall we preach to the Latter-day Saints? Yes. I thank the gentleman for his good counsel to you, Latter-day Saints. Observe it; and I say to strangers, I do wish you would observe it. I wish you would say to us, "Down with the grogshops!" If the strangers who come here to hunt minerals; those who are working them; those who are poor and those who are rich, and all classes, if they would say, "Down with the grogshops," the thing would be soon done. Talking, I understand from the General, has an influence among the people, in helping to form public opinion. This is true; and if by talking we can turn the tide of the feelings of those who visit us, so that they will be in favor of the City Council passing an ordinance for closing drinking holes, they would soon be closed. We can say that we are not bowing down to the wishes of any person in the world any further than it is true policy to let every person have his rights. We can stop this drinking and shut up these grogshops here. I do not go down the streets to see them, and never have from the time the filth came into the streets. I did when the Latter-day Saints traded one with another in their stores, and there was no liquor, no swearing or low conduct, but every person meeting with and hailing his neighbor like a friend and brother; but for twelve years not a man or woman in this room has seen me walk down through what I call "Whisky street." My eyes do not wish to see it. I never wish to hear another oath, or to see another evil action performed, for it is just as much as the people can do to revolutionize their own feelings and to overcome the evil within themselves without having to come in contact with the evils of others.

I will say with regard to the so-called Christian world, and the moral reform of which they talk so much, that they are an utter failure, so far as stemming the tide of evil among men is concerned; and if this gospel that Jesus has revealed in the latter days does not do it, it will not be done. But we say it will be done. We shall continue our course, praying the Father in heaven to assist us in preaching the principles of righteousness and we shall drive the wedge a little further and a little further, and by and by the world will be overturned according to the words of the Prophet and we will see the reign of righteousness enter in, and sin and iniquity will have to walk off. But the power and principles of evil, if they can be called principles, will never yield one particle to the righteous march of the Savior, only as they are beaten back inch by inch, and we have got to take the ground by force. We, by the mental force of faith, and by good works, the march forth of the gospel will increase, spread, grow and prosper until the nations of the earth will feel that Jesus has the right to rule King of nations as He does King of Saints. We are in this work, and we calculate to pursue it too; and we are not the least afraid. As I have told my brethren and sisters a thousand times, I have but one fear, and that is that the Latter-day Saints will not do just right. There is no fear in the life of the man or woman who will serve God with all their hearts, keep His commandments, love mercy, eschew evil and promote the principles of right and righteousness upon the earth. Is this so? Yes, and I bear testimony to it.

I will turn again to the Latter-day Saints and to the world, and will say I would to God that the Latter-day Saints would take the word of Brigham Young to be law! I will defy the inhabitants of the whole earth to tell one word that he ever counseled that was wrong; or to point out a path that he