

able, or honest requirement to pay one farthing of it. He has absorbed the resources of the Church to meet this indebtedness, for which nothing but money would answer; and that is the source from whence money has come, and not from the resources of the Perpetual Emigrating Fund Company.

Why cannot the brethren who hold claims against the Company exercise a little judgment and patience, and wait until the people who have been assisted are able to pay? Some of the creditors may say that they are poor. And what if they are? They say that they had means once, and they take it hard to be shortened. What of that? What if they should come on a level with the rest of their brethren? Is there no reward in this? Are they not professedly Saints? And do they not wish to gain an eternal exaltation with the Saints? Suppose you do let your means go in this way, what of it? And suppose you never get it again in cash, there are the resources of the Company. Take them, and that in strictness is all you could do.

But no: many are ready to apostatize if they cannot get their money. Some were not in the city a week, and others not a day before they came to see if they could not get their money, for fear they would come to want. I mention this conduct because it is not right. I would like brethren to come into this kingdom with an understanding that their salvation will cost them all they have got and all they ever will have. Perhaps there are a few who measurably feel and realize what the Presidency have to encounter in these and other business operations; for there is hardly a poor person in the Church but expects to have the Presidency sustain them. They are the first ones they apply to, it seems to me, to sustain them. This they are willing to do, if they had the

ability, and generally they have had the ability; and perhaps that is one reason why the poor throng them.

We have Bishops, Teachers, Deacons, and Priests in this kingdom, according to its organization; and I would here ask one question: Is it not manifest that these helps should stretch forth their hands and strive to assist? There is such a thing as overburdening the Presidency in these matters.

I do not presume, in this crisis, that the Bishops and their helps have food sufficient to support all the poor in their Wards; but what do I suppose? That they have heads on their shoulders, and that the Teachers have, and they can calculate, and devise, and manage, and arrange for their neighbors, and those who are under their care; and I suppose that it is their duty to do so, and take that care from the Presidency of the Church. The conduct of many would indicate that they think that the Presidency can easily attend to each of their individual affairs, and those too of a trifling character. I almost daily turn away numbers who press to the President with trifling questions.

I will mention one instance, by way of illustration. The other day a man came to ask the President if he could not inform him how he could collect a debt from one who owed him. What was that to President Young? I told him to attend to his own business, and to go to the proper authorities. Do you suppose that President Young is going to collect all the debts of this people? Just reflect for a moment what an immense amount of business would roll upon that man, if he would let the numbers who wish to, consult him upon every trifle.

I have referred to only one instance; but similar ones are as numerous as the stars in the heavens. He has the most patience of any man in the world, or he would not listen to nearly