

my family lived in; and when I arrived here I owed for my horses, cows, oxen, and wagons. Now, the brethren say—"Why, Brother Brigham you are rich." I simply relate this to show yet how I have lived and what I have been doing, and the result, that God, and not I, has brought forth. Now, I have some four or five grist mills, besides saw mills and farms; and let anyone ask my clerks if they ever hear me mention them from one year's end to another, unless somebody comes into the office and alludes to them; but my mind is upon increasing the wealth and advancing the interests of this people, and upon the spread of the Gospel on the continents and the islands of the sea. Ask my clerks and my closest associates if they ever hear me mention my individual property unless somebody speaks about it. I own property, and I employ the best men I can find to look after it. If God does not give it to me, I do not want it; if he does, I will do the very best I can with it; but as for spending my own time in doing it, or letting my own mind dwell upon the affairs of this world, I will not do it. I have no heart to look after my own individual advantage, I never have had; my heart is not upon the things of this world.

Excuse me for referring to myself. But I know that there is no man on this earth who can call around him property, be he a merchant, tradesman, or farmer, with his mind continually occupied with: "How shall I get this or that; how rich can I get; or, how much can I get out of this brother or from that brother?" and dicker and work, and take advantage here and there—no such man ever can magnify the priesthood nor enter the celestial kingdom. Now, remember, they will not enter that kingdom; and if they happen to

go there, it will be because somebody takes them by the hand, saying, "I want you for a servant;" or, "Master, will you let this man pass in my service?" "Yes, he may go into your service; but he is not fit for a lord, nor a master, nor fit to be crowned;" and if such men get there, it will be because somebody takes them in as servants.

I have now related a little of my own experience. My experience has taught me, and it has become a principle with me, that it is never any benefit to give, out and out, to man or woman, money, food, clothing, or anything else, if they are able-bodied, and can work and earn what they need, when there is anything on the earth for them to do. This is my principle, and I try to act upon it. To pursue a contrary course would ruin any community in the world and make them idlers. People trained in this way have no interest in working; "but," say they, "we can beg, or we can get this, that, or the other." No, my plan and counsel would be, let every person, able to work, work and earn what he needs; and if the poor come around me—able-bodied men and women—take them and put them into the house. "Do you need them?" No; but I will teach this girl to do housework, and teach that woman to sew and do other kinds of work, that they may be profitable when they get married or go for themselves. "Will you give them anything to wear?" O, yes, make them comfortable, give them plenty to eat and teach them to labor and earn what they need; for the bone and sinew of men and women are the capital of the world.

If I could see my brethren and my sisters as willing to be taught, led, and directed in the little trifling affairs of life, with regard to their