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REMARKS

By Pres. BRIGHAM YOUNG, Tabernacle
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[REPORTED BY G. D. WATT.]

I wish to bring before your minds what Br. Hyde began to state in a portion of his remarks, that he was sorry to see certain conduct, and yet he does see it; that if a person is overtaken in a fault, he is very much inclined to hide it if he can. I think this trait to be perfectly natural. Br. Hyde is sorry for the same things that I am. If I have injured any person, I ought to confess to that person and make right what I did wrong. But suppose that I have sinned against God, and no being on earth but myself knows anything about it, should I conceal that sin, or reveal it to the public?

It is just as natural for us to dissemble, as it is for us to breathe. This is what Br. Hyde had on his mind. Where brethren, though they be in high standing or low, are in fault and have injured their brethren, they should make full restitution. There are a few who will frankly acknowledge their faults, though only a few will do so. Is not this our experience? It is mine. If I am faulty toward my God, I will keep my faults from the people as long as I can. Is there any good reason for this? There is. Were I to relate here to you my private faults from day to day, it would not only do you no good, but it would injure you. If you were to relate your private faults to one another, it would tend to injure you; it would weaken and not strengthen either the speaker or the hearer, and would give the enemy more power. Thus far, I would say, we are justified in what some call dissembling. I will also say, so far as I am concerned, that I pray the Lord Almighty to so preserve me that you cannot find fault with me righteously. Do you not desire the same?

I have my weakness, and you have yours; but if I am inclined to do that which is wrong, I will not make my wrong a means of leading others astray. Many of the brethren chew tobacco, and I have advised them to be modest about it. Do not take out a whole plug of tobacco in meeting before the eyes of the congregation—and cut off a long slice and put it in your mouth, to the annoyance of every body around; do not glory in this disgraceful practice. If you must use tobacco, put a small portion in your mouth when no person sees you, and be careful that no one sees you chew it. I do not charge you with sin; you have the "Word of Wisdom," read it. Some say, "O, as I do in private so I do in public, and I am not ashamed of it." It is, at least, disgraceful to you to expose your absurdities. Some men will go into a clean and beautifully furnished parlor with tobacco in their mouths and feel, "I ask no odds." I would advise such men to be more modest, and not spit upon the carpets and furniture but step to the door, and be careful not to let any person see you spit, or what is better, omit chewing until you have an opportunity to do so without offending.

But if you have stolen your neighbor's cattle, own it, and restore the property, with four fold if it is requested. If you have taken your neighbor's spade, own it, and return it, with four fold if he requires it. I believe in coming out and being plain and honest with that which should be made public, and in keeping to yourselves that which should be kept. If you have your weaknesses, keep them hid from your brethren as much as you can. You never hear me ask the people to tell their follies; but when we ask the brethren, as we frequently do, to speak in sacrament meetings, we wish them, if they have injured their neighbors, to confess their wrongs; but do not tell about your nonsensical conduct that nobody knows of but yourself. Tell to the public, that which belongs to the public. If you have sinned against the people, confess to them. If you have sinned against a family or a neighborhood, go to them and confess. If you have sinned against your Ward, confess to your Ward. If you have sinned against one individual, take that person by yourselves and make your confession to him. And if you have sinned against your God, or against yourselves, confess to God, and keep the matter to yourselves, for I do not want to know anything about it.

It has been the doctrine of some Elders in this church, whence they got it, I do not know, without they got it from the devil, that all the sin you can hide from your brethren and sisters, no matter what its nature and magnitude, will not be brought against you in the day of judgment. Such persons are greatly mistaken. For the sins you commit against yourselves and your God, unless repented of and forgiven, the Lord will hold his private counsel and judge you according

to the degree of guilt that is upon you; and if you sin against others, He will make that public and you will have to hear it. You need not think that you can hide your sins. Confess your secret sins to your God, and forsake them, and He will forgive them; confess to your brethren your sins against them, and make all right, and they will forgive, and all will be right. The doctrine of hiding sin is a false doctrine. If such doctrine be true, how will any be brought into judgment; and how is it that their secret words and thoughts and idle words will be brought into judgment? The scripture saith, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Be careful not to have evil words and evil thoughts, "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Keep your follies, that do not concern others, to yourselves; and keep your private wickedness as still as possible—hide it from the eyes of the public gaze as far as you can—and make the people believe that you are filled with the wisdom of God. I wish to say this, upon this particular point in regard to people's confessing. We wish to see people honestly confess as they should and what they should.

I can say, so far as my knowledge extends, that there is a decided improvement among this people. When the Elders go forth and preach to the world, they see the weaknesses of the people and the improvement that is required at their hands. Though we see many weaknesses in this people, yet we can see that the kingdom of God is rolling and increasing, and it is no matter what becomes of the world, if they will not repent of their wickedness.

Br. Hyde has remarked that State after State is leaving the Union, but there is no union to leave, it is all disunion. Our Government is shivered to pieces—it is in fragments, as will still more be made manifest. But the kingdom of God will increase, then let every person that desires truth and righteousness increase in all the wisdom and knowledge they can gather from every source in the heavens and on the earth, from one another, from the angel, and also from the wicked; gather the wisdom they have and treasure it up in good and honest hearts, and increase continually. And let us righteously guide our own minds and feelings, and guide the people in the ways of all righteousness. Take people in every capacity of life and their wills are first and foremost. You can gain and lead the affections of the people, but you cannot scare them, nor whip them, nor burn them to do right against their wills. The human family will die to gratify their wills. Then learn to rightly direct those wills, and you can direct the influence and power of the people.

I have frequently thought, looking at the inhabitants of the earth, matters would be different were it not fashionable to be sinful—were it, as it was in the beginning, a disgrace for a man to be sinful, and a credit to do good. I expect to see the time when the inhabitants of the earth will pride themselves in doing good. But now goodness, truth and virtue are publicly frowned upon. The time will come when we shall be proud to have it said of us that we are good persons. Even now the wicked world, in their sober, reflective moments, honor a just, righteous and truthful person a great deal more than they do a person who falsifies his word; but they generally keep that secret. The time will come when the people will be proud to be Saints—it will be an honor to them. Will that be their feeling in regard to this church? Yes, but the Lord will suffer this people to be afflicted until they are made pure and holy, so that, when people will feel a pride in being virtuous, truthful, and God-like, it will be a holy pride, an angelic pride, a delightful, heavenly pride to exalt and praise the name of our God and acknowledge him wherever they are.

Suppose the eyes of the inhabitants of the earth were opened to see the heavenly things and the earthly—to understand the evil that is attached to the earth and to the children of men—which do you think they would choose? Do you not think the whole world would choose the good? Yes, as readily as a hungry person would choose to go into a dining room and eat a good dinner. Would he not rather do this than to go naked on the ice, in the dark, and wander hungry all night? Every person would delight in doing good, if their eyes were opened to see. This people are increasing in knowledge and heavenly wisdom; they are willing to do whatever we require of them. Only let them know what is required of them, and they will perform it with alacrity.

May the Lord bless you: Amen.

ADDRESS

DELIVERED BY HON. G. A. SMITH, ON THE
OCCASION OF THE CELEBRATION IN THIS
CITY, JULY 4TH, 1861.

FELLOW CITIZENS:

The circumstances under which we are now assembled, are those of no ordinary character. The display made on the present occasion, and the vast assemblage on this ground, indicate in a great degree, I might say perfectly, the result of liberty, of honest industry, and of adherence to the principles of the Constitution of the United States, of which we have been hearing, and the result of strict obedience to those declarations made by our fathers and transmitted down to their posterity.

Although we as a people are placed under circumstances entirely different from those of every other part of our common country we were forced to come here unprepared comparatively for such an undertaking, and have had to contend with the sterile soil and inhospitable climate, we have had to encounter and overcome a great many difficulties, arising from our isolated situation; but still we can here successfully pursue the arts of peace; we can enjoy the blessings of liberty.

While almost all the inhabitants of every portion of our common country from North to South, from the Rio Grande to the St. Johns, are engaged in fraternal strife, and almost every city, town, village and hamlet, to-day echo with the sound of life and drum, calling men to war, we are all enjoying peace.

The procession to-day was a display of mechanical skill, of agricultural industry, a display of tools and of ingenuity of almost every kind, and men at work with them. What little powder we burn is simply in honor of our country's flag; not to destroy our fellow-countrymen.

We have heard something of the hostile preparations that are going on in the Eastern States. I know of no language adequate to describe the true character of the present civil war. It is the height of folly; the extreme of madness; without a parallel in history, and it does seem like it illustrates the maxim of Grecian mythology, "Whom the gods would destroy, they first make mad."—North and South rushing to battle over an idea, or whim, perfectly heedless as to the consequences.

It was the result of that spirit of oppression and violation of the principles of our national Constitution, which drove us here; it is the natural result of the training, the education and the foolery with which priestcraft has blinded the people.

We are, at the present time, the only people in the United States that are willing to be governed by the Constitution, and to grant to all men the same liberties that we ourselves enjoy; the same privileges, and protection which are in accordance with the guarantees in the Constitution and the laws of the United States, made in accordance therewith. To be sure there are a great many who pretend to honor the Constitution, but they are determined in the North and the South that they will fight each other, Constitution or no Constitution.

Now, if the Constitution of the United States was actually the supreme law of the land, we could go back to our possessions in Missouri and Illinois, and enjoy our religion, our property, and the blessings of peace and liberty, with our wives and children, in Jackson county, Missouri, and in Hancock county, Illinois, just as well as we can here, and none would dare to molest us. And, until the Constitution becomes the supreme law of the land, no man or people who has the misfortune to be unpopular can enjoy liberty, or even be protected outside of these mountains.

Now, brethren, are we not thankful that, at least, we can see the providence of the Almighty in suffering us to be driven into these valleys, where we can enjoy the sweets of true liberty, where none dare molest or make afraid? These are abundant reasons for us to be thankful.

I am aware that many of the school children in this vast assemblage, have been detained long enough. I have been pleased with what I have seen and heard. I simply say a few words, because my name was on the programme for an address.

May the blessings of Israel's God rest upon you all. Amen.

Anticipated Events.

The arrival of the "Pony" from the East is expected in the course of the forenoon to-day, in the afternoon the first daily Overland Mail coach from St. Joseph, may arrive, and before the setting of the sun, the first telegraph pole on the Western line hence to California, will unquestionably be erected on East Temple street, not far from our office, by Mr. Street, the energetic agent of the Telegraph Company, now in this city, superintending and pushing forward the construction of the line with great celerity.

THE THEATER.

The work on the foundation of the New Theater which is being erected on the corner of First South and First East Streets, diagonally from the City Hall, is progressing rapidly, as reported by the architect, Mr. W. H. Folsom, and of which we have had, and others can have, ocular demonstration by passing that way.

This building, when completed according to the design, will be an ornament to the city, and the largest that has as yet been commenced therein, with the exception of the Temple, the foundation being eighty by one hundred and forty-four feet. The work is being done in the most substantial and workmanlike manner, and will, be pushed forward to completion with as much rapidity as circumstances will permit, the principal impediment existing or anticipated being a scarcity of workmen, at present not to be obtained in sufficient numbers to carry on work on the many public and private improvements that are in progress in the city with as much celerity as desired.

There is no excuse for idleness in Great Salt Lake City and county this summer, and there are not many able-bodied men unemployed. There are a few lounging about, who are tinctured with laziness, or perhaps imagine that they possess qualifications for other than laborious pursuits, that would be lost to community, if they should earn their bread by the sweat of their face. All such had better go to work or leave the country, and if there be any, either mechanics or common laborers, who are out of employ and wish to obtain work of the kind they are severally competent to perform, they should lose no time in making application. Hands are now wanted to work, not only on the theater, but on other buildings in progress of erection in the city and vicinity. Farm hands also are in great demand.

War between the Cheyennes and Shoshone Indians.

We are informed by Messrs Blair & Hicks, of Cache county, now in this city, that Washkeik, the principal sachem of the Shoshone tribe of Indians, is, or was recently, at Bear River Lake assembling his warriors to make fight with the Cheyennes, who not long since fell upon a party of his tribe on the Sweet Water or in that vicinity and killed several warriors, among whom was Washkeik's son and three lesser chiefs, which had greatly enraged the Shoshones, and it was the intention of Washkeik and his braves to give the Cheyennes a good fight the first favorable opportunity.

The Shoshones and Utes have not for some time past been on the most friendly terms, but in consequence of the difficulties which have recently sprung up between the former and the Cheyennes, they are said to be courting the friendship of their former enemies and soliciting their co-operation against the tribe now warring with them. The Bannocks have also been solicited by Washkeik to join him and assist in fighting the Cheyennes and driving them back to their own country; before which, if the parties are as brave and hostile as represented, some considerable killing and scalping will, in all probability, be done. In their way, and according to their numbers, they may destroy as many lives as the armies of the North and South, in the civil war now raging in the States, in a given space of time.

Emigrants passing east or west will, if the aborigines continue their war during the season, be considerably exposed and, unless they take the necessary precautions to prevent being surprised, scenes like those heretofore enacted may be expected to transpire.

WARM WEATHER.—The weather continues unusually hot, and during the last week, the nights have been warmer than ever before experienced in this valley. Thermometer standing at 82° at midnight.