

THE DESERET NEWS.

TRUTH AND LIBERTY.

NO. 24.

GREAT SALT LAKE CITY, WEDNESDAY, AUGUST 15, 1860.

VOL. X.

[For the Deseret News.]

MY SISTER CHARITY.

What a world of life gleamed from her blue eye!
So chequered, and spangled with shady light
Like the gold-tinted clouds of an autumn sky,
That peopled a world of visions bright.
And the gem that sparkled from out the pole,
The center ball of that lovely star,
Was the fire of heav'n, that lightened the soul—
And shone from her father's home afar.
She laughed as she looked beyond earthly space,
In the joyous smile of her innocent glee
As she gazed on the angels, whose fond embrace
She sought to regain, in eternity.
Her eye was not dimmed by the mists of time,
For the veil of earth was yet unripened;
She saw, and conversed with those souls sublime
That she loved, and knew, in the courts of heaven.
Her infant innocence shone from her heart
In a halo of light, like sparkling dew
Or affection's tears that unconsciously start
From a mother's eye, when she sighs adieu.
But those eyes grew dim in their heavenward gaze
And their motionless form looked cold and dead,
Yet they gazed on, from their marble vase
Long after her spirit from earth had fled.

LYON.

REMARKS

By President BRIGHAM YOUNG, Bowery,
July 8, 1860.

REPORTED BY J. V. LONG.

Our minds are capable of receiving and digesting a certain number of ideas, but we are not able to comprehend a great many at one time. We can hear all that a speaker is disposed to say, but whether we can comprehend it, be it much or, as in many instances, little, is another and very important consideration. Some minds can comprehend but very little at a time.

What we have just heard is very good.—True, we have been taught those principles from our youth; there are but very few in Christendom who have not been taught those principles in childhood by their parents, and in maturer years by their school teachers and prelates. The character of the Savior has been exalted as much as our language will permit.

Br. Joseph Young, in his remarks, frequently quoted the words of the Savior, as recorded by his apostle, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." I would be pleased to see the divine who can thoroughly acquaint us with that Being whom we call God—the Father of our Lord Jesus Christ. From our youth, we have heard much in regard to the Father and the Son, but in a mystified manner, so far as treated upon by the divines and theologians of the so-called "orthodox" churches. How many of you can give us sound, sensible ideas relative to the character of our Father in heaven? If the Elders of Israel, who speak to us from Sabbath to Sabbath, and who go forth into the world to preach the gospel of life, cannot, no man on the earth can. How much have we learned in regard to it? How far have our understandings expanded to comprehend the character of that Being we call God?—or even to comprehend the character of his Son Jesus Christ, whom we call our Savior?

The character of the Father is plainly portrayed in the Bible, so far as it is necessary for it to be revealed, but who can tell anything about him? All that we hear from this one, that one, and the other, is but very little. We have formerly been in the habit of hearing—"great is the mystery of Godliness, God manifested in the flesh," and there having the subject left. With the world things pertaining to eternity are such a mystery that all is left in the dark—left with the mantle of ignorance cast around it. But, God be praised, the veil begins to be thinner, and will be withdrawn for us, if we are faithful. The work that God has commenced in this our day is calculated to remove the veil of the covering from all the face of the earth, that all flesh may see his glory together. And, if the principles of the holy priesthood that we have received continue to be carried out by the people at large, the veil will be taken away so that we can comprehend that Being who is such a mystery to the great portion of the human family.

Jesus was appointed, from the beginning, to

die for our redemption, and he suffered an excruciating death on the cross. A person possessing the power of the Gods, has that power to sustain him in all his trials and sufferings. He has power and faith to endure unto sweating blood, to bearing thorns, and to being nailed upon a cross, as patiently as did our Savior. Is this speaking disparagingly to his character? Not in the least. Many of our people have suffered unto death; could a God do more? He could not. Could he suffer more? Only in proportion to his intelligence, faith, and power, which also proportionally sustain him in his sufferings. Many of the Saints have been pierced with bayonets, riddled with bullets, beaten to death, and slain in various other ways, for their testimony of Jesus. They paid the debt; Jesus fulfilled the obligations he had entered into as the heir of all things, pertaining to this earth. He is the King—the ruler—and the results of the acts of the people he brings forth, and will continue to do so, till he reigns King of nations as he now reigns King of Saints. When he again visits this earth he will come to thoroughly purge his kingdom from wickedness, and as ruler of the nations, to dictate and administer to them as the heir to the kingdom; and the gentiles will be as much mistaken in regard to his second advent, as the Jews were in relation to the first.

The eyes of the gentiles are like the eyes of the fool, wandering to the ends of the earth.—They are deceived, blinded, and far from understanding the things of God. All who would understand the things of God, must understand them by the Spirit of God. In reflecting upon his providences, it often seems singular that every person can not understand the things of God; but when you understand the gospel plan you will comprehend that it is the most reasonable way of dealing with the human family. You will discern that purity, holiness, justice, perfection, and all that adorns the character of the Deity are contributing to the salvation of man.

Those who acknowledge the hand of God in all things and abide in his commandments, are the only ones who will sustain the principles of truth and purity. If their influence upon the character is not good and pure, how will they produce that pure feeling, pure faith, and pure godliness which prepare a person to dwell in eternal burnings? Should we not abide in and be influenced by the commandments of God? We should, for without the Spirit of revelation no man can understand the things of God, nor his dealings and designs in relation to the inhabitants of the earth.

While Br. Joseph was referring to the providences of God, I was led to reflect that there is no act, no principle, no power belonging to the Deity, that is not purely philosophical. The birth of the Savior was as natural as are the births of our children—it was the result of natural action. He partook of flesh and blood—was begotten of his Father, as we were of our fathers.

Do you understand yourselves, brethren and sisters? Only to a small degree; and there are as yet but few who can strictly govern themselves. The foundation for all intelligence is placed in man to be developed to produce great and more powerful results than he has ever thought of. You may place all the world's wisdom in one man and ask him whence he received his intelligence, and he cannot tell. Ask him, "Do you believe man has a soul?" Do you believe his soul lives when he dies?" He will answer, "Yes, but I cannot tell where." Or inquire of him, "Do you believe the soul had an existence previous to its coming here?" He will reply, "I do not know." Can you answer such questions? Yes, for you have been taught concerning these things. Have you been taught the character of the Father? Yes.

Will you improve upon the gifts bestowed upon you? Let me ask you, as a favor, to bless yourselves and friends, by conquering and controlling yourselves—a principle that you should cultivate, then you may control others. But unless you control the passions that pertain to fallen nature, make all your faculties subservient to the principles God has revealed, you will never arrive at that state of happiness, glory, joy, peace, and eternal felicity that you are anticipating. Then learn to govern yourselves.

Were any professed Saints present, and there may be, who indulge in paltry pilfering, thieving, carousing, tipling, cursing, &c., I would advise them to contemplate their conduct with shamefacedness. Shame, also, to those women who run after the gentiles. Such women are so corrupt that they are a distress to their sex. Are there any here of that class? I expect there are a few who will say, "Br. Brigham, how are you?" and shake hands, and then go and lay with a gentile. I don't want such persons to shake hands with me.

Br. Joseph has exhorted you to revere the character of our Savior. He who does not, will sooner or later suffer. The Lord will bring us to an account for all we do, before that tribunal that will punish for all disgrace-

ful conduct. Shame to those men and women who call themselves Latter Day Saints, and act disgracefully. You ought to be as pure and holy as angels. We are commanded to be pure as Christ is pure, and holy as he is holy. He passed through the trials, became sanctified, and prepared himself to dwell with the Gods; and he dwells in the midst of eternal burnings, where the principles and all that pertains to the celestial kingdom are a consuming fire to all that is impure. He has been exalted, crowned, and has received thrones, principalities and powers; and he commands us to walk in his footsteps, in reference to every principle that pertains to eternal lives. Let us do this, that the whole body, from the crown of the head to the soles of the feet, may be sanctified. Those who come short of this, will be judged accordingly.

As to the persecution—the slander and malicious acts aimed at us—who can expect anything else from the wicked and ignorant? Christ and Baal are not reconciled; the Lord will hold no fellowship with the devil. But Satan will contend until he is driven from the earth; he is the adversary, the opposer, and accuser of the brethren. He opposes the Son of God in the great struggle between truth and error. This victory must be gained in our houses, neighborhoods, towns, counties and states, and this common enemy of all Saints will continue to offer his opposition, until driven from the earth, and will contend for every inch of ground.

Let us walk in the footsteps of our Father and of our Savior, cling to the principles of life, and live by every word that proceeds from the mouth of God. Live to purify yourselves, and you will be able to overcome every power of the enemy. Children are now born who will live until every son of Adam will have the privilege of receiving the principles of eternal life.

God bless the Elders who preach to the nations, the sisters who pray for the kingdom, the men who labor in the fields and elsewhere, and all who ask him to bless and build up his Zion and bring in the reign of righteousness and peace, that all who desire may rejoice in the blessings of the government of God among men; God bless them, and the children of the Saints, in the name of Jesus.

Parents, have you ever noticed that your children have exercised faith for you, when you have been sick? The little daughter, seeing you sick, will lift her heart with a pure, angelic like prayer to heaven, and disease is rebuked when that kind of faith is exercised. God bless the children. I pray that they may live and be reared up in righteousness, that God may have a people that will spread and establish one universal reign of peace, and possess the powers of the world to come. This is my prayer constantly.

God bless you: Amen.

REMARKS

By President BRIGHAM YOUNG, Bowery,
July 8, 1860.

REPORTED BY J. V. LONG.

I will say a few words, before we dismiss; and I wish to say that which will be comforting and consoling to those who delight in the truth, that which will be pleasing to our Father in heaven, and be sanctioned by his Holy Spirit, by angels, and by the Saints who live upon the earth.

You hear much said by some about their sacrifices; as they use the term it is without meaning to me. Divines exclaim, "Come and give all for Christ." I would like to know what the children of men have to give—what they have to sacrifice. To my understanding, the term is used improperly. We are but stewards over what our Father puts in our possession. We possess houses, farms, gardens, orchards, vineyards, and pleasant locations, but are they actually ours? No. Is there a foot or an inch of this earth, that rightly belongs to us? No. God has put it in our possession, and has given us ability to take from the elements to make habitations to shelter ourselves, but are the elements ours?

Suppose the Lord should cause a tornado to pass through here, as he has lately done in some places in the States, and destroy all we possess, can we say to the winds, cease blowing? Or suppose he should cause lightning to destroy our buildings, can we stop it? No. We have power to plow, sow, till, and irrigate, but can we, of ourselves, produce one spear of grass, or one kernel of grain? No. With me, it is folly to say that we own anything; and to speak of giving or sacrificing, as many do, is a misapplication of terms.

The spirits of the human family are pure and holy, at the time they enter tabernacles, but the Lord has so ordered that the enemy has great power over our tabernacles, whose organization pertains to the earth. Through this plan arises our probationary warfare; our tabernacles are conceived in sin, and sin conceives in them; and our spirits are striving to

bring our bodies into subjection, and to overcome the devil and the evils in the world. This war and striving to overcome that evil power must continue, until we triumph. To accomplish this we must so yield obedience to the divine influence as to learn the principles of eternal life, to learn to bring the whole man—all the passions, sympathies, and feelings—in subjection to the spirit. Our spirits are warring against the flesh, and the flesh against our spirits; and all we have to do is to let the spirits that have come from our Father in heaven reign triumphant, and bring into subjection every thing that tends to evil, then we are Christ's.

The Savior has not finished his work, and can not receive the fullness of his glory until the influence and power of the wicked are overcome and brought into subjection. When the wicked inhabitants of the earth, the beasts of the field, fowls of the air, fish of the sea, all mineral substances, and all else pertaining to this earth are overcome, then he will take the kingdom, present it to the Father, and say, "here is the work you gave me to do—you made the appointment—I have wrought faithfully, and here are my brethren and sisters who have wrought with me. We have wrought faithfully together; we have overcome the flesh, hell, and the devil. I have overcome, they have followed in my footsteps, and here are all thou hast given me—I have lost none, except the son of perdition."

Jesus suffered himself to be crowned with thorns, and crucified; but suppose he had said, "I will not make this great sacrifice; I am the Almighty, I will dash my enemies to pieces, and I will not die for the world," what would have been the result? Jesus would have become a son of perdition; he would have lost every power and right to the kingdom he was about to redeem, would have become no better than the son of the morning who contended against him, and would have contended against righteousness from that time, and against whoever the Lord would then appoint, to destroy sin and death, and him that had the power of it.

We can follow darkness and death, if we choose; but let us cling to light instead of darkness, malice, hatred, wrath and bitterness, for Jesus will make an end of all evil. Himself is all that man has to give for wisdom.—When you do this, it is not giving facts for facts, but it is exchanging falsehood for facts, and folly for truth. What have you to give for life everlasting? You are your Father's. We can not own anything, in the strict sense of the word, until we have power to bring into existence and hold in existence, independent of all other powers. One will say, "I have given a thousand dollars toward building up the kingdom of God," when strictly he did not own a dollar. You take the money you have in your possession and put it in another place, or to another use; and though you thus use millions of gold and other property, unless you do so with that spirit of charity in which the widow cast in her mite, it will avail you nothing.

We have received this and that, but it is not ours; it is committed to us as agents. We have nothing of our own, and will not have until we have power to sustain our own lives. You have not power to sustain your own lives, and yet you have done much. You can own nothing until you have filled your missions on earth and gained power with the Almighty, when you will be clothed with glory, power, and dominion. When the Lord says, "this is yours, my son; I give you power to control all under your jurisdiction;" then you can consider that your own.

Our religion has been a continual feast to me; with me it is glory, hallelujah, praise God, instead of sorrow and grief. Give me the knowledge, power, and blessings that I have the capacity of receiving, and I do not care how the devil originated, nor any thing about him. I want the wisdom, knowledge, and power of God. Give me the religion that lifts me higher in the scale of intelligence, that gives me the power to endure, that when I attain the state of peace and rest prepared for the righteous, I may enjoy to all eternity the society of the sanctified.

We have been keeping the commandments of the Lord, and should continue to do so more diligently, for he has commanded us to do so—to strive to overcome the evils and put away the follies and sins which have been sown in our nature by the fall of our first parents, and let every feeling and affection be centered upon him and the things of his kingdom, that when we awake in the morning of the resurrection we may be crowned with honor and glory in our Father's kingdom. When the wicked appear they will learn that God is a consuming fire, while that which is for him is eternal in its nature. The principles of our religion are good; if we will obey them we shall reign eternally with the Father and the Son. There are kingdoms also prepared somewhere for those who obey not the celestial law.

May the Lord bless you: Amen.