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## CONFIDENCE.

BY E. R. SNOW.

Can earth produce a fairer, brighter gem,  
A gem of nobler worth, than Confidence?  
It is the richest diadem of all  
Of earth's associations, and the base  
Of expectation and of future hope—  
A source, a pedestal of happiness  
Below, and the assurance which we feel  
Of a fruition in the world above.

If not a balance to determine weights,  
It constitutes the weight—the size—the length  
And breath, and the importance of each look—  
Each word, and every act of those, with whom  
In life we have to do. Where'er it reigns  
Predominant, there love and freedom dwell,  
And union too, has an abiding place,  
And there, the beating heart, charm'd with its own  
Security, pours all its contents out;  
And thought with thought—feeling with feeling finds  
Reciprocation, constant, full and free,  
And then, as if upon an easy couch  
Reclined, the spirit rests itself from all  
Distrust and jealousy, in sweet repose.

And yet, with all its virtues—all its worth,  
How often lightly prized! How cheaply sold!  
What! Sold! No, never. Confidence is not  
A thing of traffic, and as tenements—  
As goods and chattels sold—like them transpir'd  
Unto the purchaser, and thus obtain'd  
By stipulation, as a currency.

It oft is sacrific'd—'tis offer'd up  
On base unholy altars—at the shrine  
Of one or more of all the passions of  
Degen'rate nature in our fallen state.

Who'er performs the act—the offering,  
Upon the altar places that which is  
Another's property, and not his own.

'Tis worse than common theft and robbery—  
'Tis wanton sacrilege—'tis burg'ary,  
For friend to trespass on the bosom of  
A friend; and tear from the possessor that  
Inestimable jewel. Sooner far,  
Than I would have thy confidence in those  
I dearly love, eradicated, I

Would have my purse—my gold—my jewelry,  
And all that kind of substance, torn away  
By usurpation. Gold and silver, may,  
If not recover'd, have their place supplied,  
And full remuneration made for all  
And every loss: Not so with confidence:  
That has no substitute—no agency:  
Nought but itself, officiates for itself.

Let once the pillars that support its throne  
Be torn asunder—its foundations be  
Destroy'd or shaken; and it will almost  
Transcend the powers of possibility,  
Again its own primeval strength, and all  
Its own primeval beauty to restore.

But yet, when its destruction is the work  
Of stealth, by foul incendiary, who  
With evil purpose, serpentinely coils  
Around, and with a deadly, poisonous shaft,  
Infusing canker in the citadel;  
Annihilates its fair, supernal form;  
When changing circumstances shall the wretch  
Expose; he has the forfeiture to pay;  
And confidence, with all its former power  
Restor'd returns and fills its rightful throne.

SAINTS, with each other should pursue a course  
That will create, establish, and preserve,  
With care assiduously cherishing,  
Each in the other's bosom, confidence,  
Warm'd by the moving pulses of the heart.  
The law of kindness flowing from the tongue,  
Bearing the image of the Innmost thought;  
Should constitute the fulcrum of control.  
Each word should be its own expositor—  
Each look—each action should be stereotyped  
With the firm impress of unchanging truth.

Sweeter to me, than honey in the comb,  
Is the communion of consensual minds  
Of noble texture and of sentiment  
Exalted and refined; where confidence  
Is full—is perfect—is by time matur'd,  
And tested by conflicting circumstances.

It is a plant of slow, deliberate growth,  
When to perfection it attains, in form,  
In feature, and in durability;  
And tho' untiring care is requisite  
In rearing and in preservation too:  
Its grateful service amply will repay.

It is a stretch of science, in this low,  
Perverted age, to learn to appreciate  
What'er of confidence is worth our aim.

What God approves, I love. The confidence  
Of those, within whose bosoms, richly dwells  
His Holy Spirit—those whose hearts are warm  
With the sweet influence of celestial love,  
And thrill with inspiration's holy fire—  
Whose minds, with the intelligence of heaven's  
Eternal truths, abundantly are stor'd—  
Whose labor is for Zion, and whose aim  
Is the salvation of the human race;  
I say, the confidence of such is that  
I crave, I also crave, and while I crave,

By merit I would seek the confidence  
Of pure intelligences unbeheld  
By the gross vision of mortality;  
Who, tho' unseen and tho' unheard by the  
Exterior senses, watch around, and oft  
In sweet low whisperings, communicate  
Unto our understanding, or impart  
The thrilling impulse of prophetic fire.  
Whose sensibility, acutely fine,  
Precludes their free approach, when evil thoughts  
Or evil practices contaminate  
The halo of the moral atmosphere;  
Which, self-creating, each ourselves surround.

Soothing as balmy evening zephyrs—sweet  
As orient fragrant spicy gales—grateful  
As honey-dews upon the smiling lawn,  
Is confidence 'twixt friend and friend on earth,  
But when its own bright radius upward points;  
And when it permanently concentrates  
Its firm, undeviating hold upon  
The truth of God—the revelations of  
His will to man in these, the latter days,  
Prompting obedience to the precepts taught;  
It is the magnet of salvation here,  
And leads instructively unto the fount  
Of everlasting peace and happiness.  
It leads its own possessor to the "Tree  
Of Life"—to habitations made with hands  
That are immortal—to the courts on high,  
Where, crown'd with majesty, in glory dwell  
Jesus, our Brother, and our Father, God.

## REMARKS

By Elder JOHN TAYLOR, Tabernacle, Feb. 19, 1860.

[REPORTED BY G. D. WATT.]

I am always pleased to hear brother Joseph Young speak, because, as the Indian says—"he talks good talk;" and I always like to hear people talk good talk, and things that are calculated to make one feel pleasant and comfortable.

A passage of scripture which he quoted attracted my attention, it is one of the sayings of David—"What is man, that thou art mindful of him? And the son of man, that thou visitest him?"

In one point of view man appears very poor, weak and imbecile, and very insignificant. In another point of view he appears wise, intelligent, strong, honorable, and exalted. It is just in the way that you look at man that you are led to form your opinions concerning him. In one respect, he appears, as it were, as the grass of the field which to-day is and to-morrow is cast into the oven. He is changeable in his opinions, in his thoughts, reflections, and actions. He is idle, vain, and visionary, without being governed by any correct principle. He comes into existence, as it were, like a butterfly, flutters around for a little while, dies and is no more. In another point of view, we look at him as emanating from the Gods; as a God in embryo, as an eternal being who had an existence before he came here, and who will exist after his mortal remains is mingled and associated with dust, from whence he came, and from whence he will be resurrected and partake of that happiness for which he is destined, or receive the reward of his evil deeds, according to circumstances.

If we look at the position of man as he has been and as he is, what is he, whether we regard the most powerful and mighty or the most humble, whether as emperors, warriors, statesmen, philosophers, as rich or poor, we find he has past away, and to us is sleeping in oblivion. Where are some of those great and mighty men that made the earth tremble—whose nod and beck, and at the crook of whose finger nations quaked with fear? They have returned to dust, and ashes and worms prey upon their systems; they have waned away and many of the great and honorable are as much despised since they died as they were honored while they lived; and were in the possession of their earthly glory. What is man?

In some points of view the human race are feeble indeed. They are feeble in their bodies, minds and spirits, and need some sustaining influence to uphold them both in body and mind before they can occupy their true position in society, whether in relation to this world or in relation to the world which is to come. For instance, a man may study for years and perhaps some faint affliction of his body will overturn his intellect, he loses his senses, his reason is fled, and he becomes a raving maniac. We are indeed poor creatures. Think what a number of infirmities the human system is subject to until finally death closes its mortal career, and it is laid among the silent dead.

Let us ask what the nations of the earth have accomplished for the last six or seven thousand years. What great work have they achieved? What have the greatest warriors and statesmen that have existed from the beginning done? What good have they accomplished for the world? What boon have they handed down to posterity and how much better are we off because they lived—because they moved upon the earth and because they posses-

sed a certain power upon it? They have accomplished a solemn nothing. Where are those mighty conquerors, and bright geniuses now? Where are some of the mightiest men and what has become of the nations and cities where they flourished? It has become a matter of doubt where even the foundations of Babylon and Nineva were laid. Egypt, it is true, has preserved some of its ancient monuments, kings and princes unto the present day. What are those men? Loathsome mummies. What are they doing with them? The great Potiphers, Ptolemies and Pharaohs are now being used for fuel to make steam to drive railway cars.

"What is man that thou art mindful of him? or the son of man that thou rememberest him?"

What is man surely, when we look at him in this point of view? And what are those ancient nations? What intelligence have they communicated to the men of future ages. What real good have they done them?

A great many of the ancient nations were idolaters. They worshipped dogs, cats, crocodiles, serpents, and every kind of thing that came within the range of their imagination.

They could not get any idea of the true God any more than the christian world can at the present time without revelation, nor any knowledge of the reason of their being on the earth—what they came into the world for—and what they were designed to accomplish. If we look at the world in this point of view it presents a sorry spectacle.

We talk sometimes about the great works of artists, painters, sculptors, etc. But what have those smart geniuses accomplished, of real practical good to the world? What do their records show? Their works may be seen in many of the capitals of the nations of Europe. What are they? So many representations of war, destruction and death. If you examine some of the galleries of art in France the history of that country can be traced from the third century to the present time. You find in those galleries splendid specimens of art; and what are they? Here is a representation of a battle fought; there, the representation of death and destruction; and yonder is a splendid picture representing the march of a victorious army, destroying an unfortunate and vanquished people, and treading down the dead and dying. The history of those nations is marked in blood and tears.

How much better is the world now in any point of view than in former days? What blessings have the great men of former ages handed down to posterity? Were they all collected, they would appear in little room. It is true there has been some little knowledge of chemistry and astronomy developed. And I question very much whether the people now know more about astronomy than Abraham and Joseph of old did, after all their problems and calculations, and all the intelligence of the schools in relation to this branch of science.

It is true we have obtained a little knowledge of the power of steam and electricity, and have been able to use magnetism and many other such principles which possess some utility at the present time to the human family. But how much better off is the world of mankind now than they were four or five thousand years ago? I do not know. If any body else does I should like them to tell me. Tell me how much more union there is now than then? How much more happiness there is now than formerly. How much more conversant the world is now with correct principles than the world was in what is called the dark ages; and how much better principles are they governed by than they were thousands of years ago. They then had their republics, their monarchies and their despotisms. There is as much of the spirit of war in existence now as in any previous age of the world.

Witness the present position of Europe and China. Witness the position of Mexico, Central America and the United States of America at the present time. Witness the bitter hatred that exists between the North and South in the bosoms of the Representatives in the halls of the nation at Washington, which is manifested when in the Senate chamber.

How much better, then, are we in the present age than the people of other ages; and what is man in reality, with all his boasted intelligence and knowledge? He is a poor, weak worm of the earth.

Look at him in a social capacity. Are we much better off now socially than the people were several thousand years ago, with all the teachings of our philosophers and moralists; and with all the essays there has been written; combined with all the influence of the priesthood of the present day. Men are paid in our age for doing a great deal, and they ought to accomplish, at least, something. As I told a Catholic priest once in France, when speaking of the position of France, I said—"there is some fifty thousand Catholic priests in France and, if Catholicism does not produce an influence in this nation, it ought to, for there is enough money paid to sustain men to do good among the people."

When we contemplate all these things, how weak and inefficient and poor, and feeble, and contemptible man appears—how little he has accomplished for the benefit of his fellow-man, or for succeeding generations.

"What is man that thou art mindful of him?"

What is he? Let us look again and view him in another aspect. Why, he is an eternal being and possesses within him a principle that is destined to exist "while life and thought and being last, or immortality endures." What is he? He had his being in the eternal worlds; he existed before he came here. He is not only the son of man, but he is the son of God also. He is a God in embryo, and possesses within him a spark of that eternal flame which was struck from the blaze of God's eternal fire in the eternal world and is placed here upon the earth that he may possess true intelligence, true light, true knowledge, that he may know himself—that he may know God—that he may know something about what he was before he came here—that he may know something about what he is destined to enjoy in the eternal worlds—that he may be fully acquainted with his origin, with his present existence, and with his future destiny—that he may know something about the strength and weakness of human nature—that he may understand the divine law and learn to conquer his passions and bring into subjection every principle that is at variance with the law of God—that he may understand his true relationship to God; and finally, that he may learn how to subdue, to conquer, subject all wrong, seek after, obtain, and possess every true, holy, virtuous and heavenly principle and, as he is only a sojourner, that he may fulfill the measure of his creation, help himself and family, be a benefit to the present and future generations and go back to God, having accomplished the work he came here to perform.

And if ever there was a time on the earth since this world rolled into existence, that man was placed in a most important position, it is at this time.

If ever there was a people under the face of the heavens that enjoy great privileges, and ought to be acquainted with eternal principles, this is the people.

In ages and generations that are past men could not accomplish much. They came into the world; they lived; they died; they had their prophets once in a while, and slight manifestations from God. Those prophets, when wrapped in prophetic vision—when their minds were illuminated with divine truth—looked through the dark vista of future ages, and contemplated a time when iniquity should no longer triumph, when the powers of darkness should be brought under subjection to the kingdom of God, which should be established in the latter day, and the government of God be maintained, and his holy priesthood hold universal rule. Where there should be a reorganization of light, truth, intelligence, rule and government pertaining to things that are, to things that were, and to things that are to come. The prophets in former times had their minds lit up from time to time. They got simply a glimpse of the things that it is our privilege as a people to enjoy.

God has gathered us from among all the nations of the earth. He has called us together by the light of his truth—by the light of his spirit—by the light of his gospel of peace. He has gathered us together into one fold; he has given us revelation; he has given us a knowledge of ourselves, and a slight knowledge of himself, so far as we have lived up to our privileges, and so far as we have cultivated the light of the spirit he has given to us. He has given us a knowledge of our weakness and of our strength, and of our imperfections. We are permitted to derive from God all the powers of the priesthood. The light of truth has been developed, and many things pertaining to the future.

If we will only be faithful he will lead us on from light to light, from truth to truth, from intelligence to intelligence until we shall know and see, and comprehend God, whom to know is life everlasting. He has planted within us through the principles of eternal truth, the germs of everlasting life; so that death which has been a terror to all nations for generations past, which has caused men to quail, and through which the Jews all their life long were subject to bondage, has lost its terrors on the minds of men who live their religion, who walk according to the laws of the holy priesthood, and cultivate the Spirit of God. That grim messenger has lost his formidable appearance, and people feel easy and comfortable under any circumstances; that is, those who do right, fear God, work righteousness and keep his commandments. They know they have within them that principle of eternal life which shall live after this mortal tabernacle shall crumble in the dust.

To them, if it is peace, it is all right. If it is war, it is all right. If it is sickness, it is all right. If it is health, it is all right. For