

THE DESERET NEWS.

TRUTH AND LIBERTY.

NO. 2.

GREAT SALT LAKE CITY, WEDNESDAY, JULY 9, 1862.

VOL. XII.

REMARKS

By President BRIGHAM YOUNG, Tabernacle, April 27, 1862

REPORTED BY G. D. WATT.

I have been highly gratified, at the few remarks I have heard this morning from the brethren who are about to leave us to fulfill their missions. They have a great deal of talk in them, and they will soon be in their fields of labor where they can free their minds.

Bro. George Sims' remarks created considerable empty levity. I like to be pleased myself; I like to be filled with joy, but if I cannot be filled with joy and gladness that is full of meat and marrow, or, in other words, full of meaning and sense, I would rather retain my gravity.

There is but one step between life and death, between faithfulness and apostasy, between the sublime and the ridiculous. We preach the gospel and gather the Saints, but are all Saints when they are gathered? No, we gather the goats with the sheep. We gather people here, and then the most trifling incidents that may occur in their lives, contrary to their wishes, will turn them aside, and they will forsake their religion and their God. I am sorry for this.

Never give way to vain laughter. I have seldom laughed aloud for twenty or thirty years without regretting it, and I always blush for those who laugh aloud without meaning.

I am often full of joy and gladness, and were I to give way to the promptings of my nature at such times, it would lead to unreasonable levity which would be a source of mortification and sorrow to me. I noticed that the brethren gave way to that laugh which I choose not to hear. I hope they will accept of this caution, and watch, govern, control and subdue their passions. I am satisfied that those persons who stamp, clap hands, whistle, and make other noisy and boisterous demonstrations in the theater, so untimed and uncalled for, have but little sense, and know not the difference between a happy smile of satisfaction to cheer the countenance of a friend, or a contemptuous sneer that brings the curses of man upon man.

I am rejoiced, my brethren, when I hear the Elders of Israel speak as they did this morning. I care little for a man's language, if his spirit proves to me that he has the love of God within him. Br. Erastus Snow remarked that the time would come when the law of God would be written on the hearts of the people. A pharisee and a lawyer asked Jesus Christ a question, tempting him, saying, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." When we can keep these two commandments, do you not think that the law of God will be written in our hearts? Yes, and it will never be erased. When I have a manifestation, through the brethren that speak, that the love of God is planted in their souls, that God rules and reigns in their affections, I care not what language they make use of to express their ideas, there is joy, peace, and solid satisfaction in listening to the words of their mouths.

Br. Erastus Snow has been preaching since he was fifteen years of age, and has been a faithful minister to preach the gospel from that day to this, and yet he is troubled with the same diffidence that others are troubled with. When we look upon the human face we look upon the image of our Father and God; there is a divinity in each person male and female; there is in the heavenly, there is the divine and with this is amalgamated the human, the earthly, the weaker portions of our nature, and it is the human that shrinks in the presence of the divine, and this accounts for our manfearing spirit, and it is all there is of it. Many public lecturers, by faithful application in their studies and constant practice in public speaking, have overcome to a great degree what is usually called a manfearing spirit.

I am now looking upon beings who are expressly created to inhabit the celestial kingdom of our Father and God. They are the children of God, the brethren and sisters of Jesus Christ, of the same family and descent. My best efforts are too feeble to portray before you the worth of the life we now possess. Probably there is not a single person upon the earth that properly magnifies his life to the fullest extent, or as it was designed he should, to prepare him to dwell with God and holy angels. Many passages of scripture can be produced showing how the ancients complained of the folly and wickedness of mankind, but they never undervalued life. The first life must be magnified as a

preparatory step to the enjoyment of the second. Those immortal and glorified beings that inherit higher spheres understand this principle, have magnified their mortal existence and passed on to immortality, to possess exaltations in eternal life. We ought not to speak lightly of and undervalue the life we now enjoy, but so dispose of each passing day that the hours and minutes are spent in doing good, or at least doing no harm, in making ourselves useful, in improving our talents and abilities to do more good, cultivating the principal of kindness to every being pertaining to our earthly sphere, learning their uses and how to apply them to produce the greatest possible amount of good; learning to conduct ourselves towards our families and friends in a way to win the love and confidence of the good, and overcome every ungovernable passion by a constant practice of cool judgment and deliberate thoughts.

I feel continually to say God bless the people. God bless the brethren who go on missions to preach the gospel, and those who are already in their fields of labor. I desire to see righteousness prevail; this is my whole delight; I have no other business on hand; I wish to have no other. I have no other joy or affection for anything only the perfection of the kingdom of God, and to see righteousness reign triumphantly. I delight to see my brethren and sisters live in a way to promote that life which will never end. Instead of preparing to die, prepare to live in the midst of all the exaltations of the Gods. I do not mean to leave this world, God being my helper, until sin and iniquity are banished from it, and the reign of everlasting righteousness is introduced, and Jesus Christ comes and reigns king of nations as he does king of Saints, and the earth with all the Saints that dwell upon it are brought into the presence of the Father and Son, there to dwell forever. God bless you: Amen.

REMARKS

By President BRIGHAM YOUNG, Tabernacle May 25, 1862.

REPORTED BY G. D. WATT.

Our mortal existence is a school of experience. Could we improve every hour of our time in the best possible way until we attain a ripe old age, there will be still much to learn pertaining to this world, pertaining to our natural lives, to the organization of our bodies and spirits, to the object and design of our existence, and the will of Heaven concerning us.

Some of our speakers, in their public addresses, express themselves as seeing great reason to be thankful for the improvements we are making in self-government, and our rapid advancement toward the fountains of knowledge. Others have a long experience to relate of constant trials, tribulations, difficulties, and disappointments which they have now to pass through, and gloomy forebodings of more in the future; they dwell upon how we are tried with each other and become dissatisfied with each other and with ourselves, etc. Now, this is all good, and if properly received is for our mutual edification and advancement, giving us much to reflect upon, and lessons to learn from the experience of each other. But should our lives be extended to a thousand years, still we may live and learn. Every vicissitude we pass through is necessary for experience and example, and for preparation to enjoy that reward which is for the faithful. Others consider it a lamentable fact that we have to send abroad and preach the gospel, and gather the people, and then they will apostatize. We only understand in part why we are required to pass through those various incidents of life. There is not a single condition of life that is entirely unnecessary; there is not one hour's experience but what is beneficial to all those who make it their study, and aim to improve upon the experience they gain. What becomes a trial to one person is not noticed by another. Among these two thousand persons I am now addressing there cannot be found two that are organized alike, yet we all belong to the one great human family, have sprung from one source, and are organized to inherit eternal life. There are no two faces alike, no two persons tempered alike; we have come from different nations of the world, and have been raised in different climates, educated and traditioned in different and in many instances in opposite directions, hence we are tried with each other, and large drafts are made upon our patience, forbearance, charity, and good will, in short, upon all the higher and God-like qualities of our nature, for we are required by our holy religion to be one in our faith, feelings, and sentiments pertaining to things of time and eternity, and in all our earthly pursuits and works to keep in view the building up of the kingdom of God in the last days. Our work is to bring forth Zion and produce the kingdom of God in its perfection and beauty upon the earth.

The impulses of our different natures present an almost endless variety of pursuit, manner, and expression, yet all this under a wise and judicious direction will accomplish the great end of our existence and calling as ministers of the Most High. "Br. Brigham teaches that it is essentially necessary to improve every moment of our time in some useful and profitable labor, and by frugality and honest care obtain property by cultivating the earth, raising useful animals, etc., and thus make ourselves wealthy and independent, surrounding ourselves with everything to please the eye, gratify the taste, and gladden the heart." Now both you and I are aware that there are persons in our midst who do not understand this kind of religion; but we hail them as good brethren. When they address us they are full of faith that the time will come when the earth and its fullness will be given to the Saints of the Most High, yet should the Lord hand out a small portion of it now they cannot endure it.

We believe the earth is to be renovated, purified, glorified, celestialized and prepared for the habitation of the Saints, who will possess not only the silver and gold now held by the wicked nations of the world, but every good thing, for "The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing." This "any good thing" will embrace horses, chariots, houses and lands, gardens and orchards, promenades and places for recreation, and everything to amuse and delight the heart of man. We are now beginning to get these things together and devote them to God, but, as I have remarked, some of this people cannot endure this kind of blessings. It is written, "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Again, "And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: his glory is the fullness of the whole earth." He will give this fullness to the saints. But the actions of some of this people speak in language like the following: "If you give me any of this riches and glory, Lord, I will apostatize; if you fill my lap with gold, I will cease serving you, and go to the devil."

The revelation that Br. James Cummings read is true. The people, at the time that revelation was given, were slow to remember the Lord in the day of their prosperity, and were covetous. I was not there, but was acquainted with many who were. I knew them before they went there, and I know they were covetous and filled with greediness. I know, if the Lord had blessed them with the good things of this earth, which he had prepared for the Saints at that day, not any of them would have stood. It would have been as Joseph said to me in Kirtland, "Br. Brigham, if I was to reveal to this people what the Lord has revealed to me, there is not a man or a woman would say with me." In the day of prosperity now the people are slow to follow the Lord. If he were now to bless this people with gold and silver, houses and lands, with everything to make them wealthy and comfortable here in Deseret or Utah, a great many would turn away from him to worship their idols.

"But," says one, "this will not do for us; if we are the children of God we must be poor, we must see sorrow and affliction, and pass through much tribulation." I have no fear but that every child of God will receive all the suffering he can bear while passing to his exaltation. Those who have suffered from sore eyes, I am satisfied, are contented not to suffer another moment with that dreadful malady, should they live on the earth a thousand years. The sisters who have been afflicted with sick headache never want to suffer from it another moment. Do you wish to have any more toothache? No, you think that you have suffered enough from that ache, and never wish to have it again while you live. So we may say of all these pains, aches, and diseases of every kind to which the human body is subject. I might inquire of the Nauveo Saints whether they ever want to endure another chill and fever while they live. I am satisfied there is not one of them that would wish to pass through another day of their Nauveo experience in sickness. Again, I ask the brethren who have come from the different nations of the earth, who have there suffered hunger, nakedness, cold, and oppression, are you satisfied with what you have suffered, without passing through the same in this land? I think you are. I have seen the time that I had not food to satisfy the craving of my nature, and I have suffered enough in this line of suffering. I know what it is to be hungry, and need not suffer hunger again to give me that kind of experience. I know what it is to be in poverty, and to be destitute of the raiment necessary to keep any body warm. Many of you have also had this kind of experience, and we do not wish to pass through it again. Many of us know what it is to be in the midst of false brethren, which is the most hateful thing of all. Are you satisfied with what

you have suffered from tattlers and busy bodies? Yes. Do you wish any person to bear false witness against you, to take away your liberty, and turn you out from your houses and possessions, and thirst for your life? Do you wish to see the prophets and servants of God imprisoned, bound in chains, and sacrificed in blood? When you are brought face to face with suffering, you see nothing in it that is desirable, then why cultivate a morbid desire for suffering? You will find all you can bear, though you surround yourselves with all the comforts and conveniences of life, and enjoy them as gifts from the Lord, acknowledging his hand, offering unto him constantly the incense of a grateful heart. Leave this kingdom, and I will promise you more suffering than the tongue of man can utter, until you are consumed soul and body—until you are wasted away—the body in the death pronounced upon it, and the spirit in the awful sufferings and torments attending the second death. Then stick firmly to the kingdom, and be satisfied with the pains, aches, and afflictions you have already suffered.

The time has come for us to begin to glorify our Father in heaven with the earth and its fulness, and let the gold and the silver, and the fruits of the earth, and all precious things produced by the industry of man praise God, and let all men acknowledge his name, honor his character, bow to his divinity, glory in his supremacy, and admire the wonders of his providence over the earth and its fulness. The time has come for us to put forth our best efforts to bring forth the Zion of God and gather all things in one, even in Christ Jesus.

There is a great variety of talent among this people, but as a people they know but little as to the uses of the world in which they live, and the design of God in its creation. There is not one in a million of mankind that is filled with that intelligence that an intelligent being should be filled with, but they pass from this stage of action, are no more, and are apparently forgotten. This is decidedly the case with the world outside, and very much so with many of this people who have been gathered out from the world. Here they have to think and do a little for themselves, which gives them a course of useful experience. This is not so much so with the outside world, for the great masses of the people neither think nor act for themselves, but are acted upon, and act accordingly; and think as they are thought for; it is, as with the priest so with the people. I see too much of this gross ignorance among this chosen people of God.

I will now portray a little of the feelings and conduct of the laboring classes. When a man can only earn a dollar a day, and has no way of increasing his finances only by his labor, he is obliged to be frugal, if he is honest, and he manages to keep a wife and a few children comparatively comfortable. By and by the times improve and wages rise so that he can earn ten dollars per week instead of six. "Now, wife, we will allow a little more for the bread, and more for the meat, and more for the tea, the coffee, sugar, fruit, spices, etc. We must buy our daughter a pair of fine shoes, and our little boy must have a whistle, and the baby a doll, and you shall have a new bonnet by and by, and I must have a pair of fine boots, and a new coat, and other things in keeping, for you know, wife, I am now getting ten dollars per week, and by and by I may get double or treble that amount." In this way they manage to live out all their means. This is a peculiarity in the majority of the old country people, and you can see the same thing here. You say you would rather hear something else than this. I would rather hear this. I am as far ahead in the gospel and power of God as any of you, I know as much about it as any man in this church, yet I need to know more. I think it is necessary, however, that you should learn to live to-day and to-morrow, this year, and next year, and learn to honor your lives continually. We must prepare for that which is coming, and be ready to receive that which the Lord has in store for us.

I know how you live. Do we see poverty here? We do. How many are there who declare that they cannot pay their emigration expenses, and cannot give anything to bring their friends? You could, if you had a disposition to try. Use just enough of your earnings to make your bodies and your families happy and comfortable, and save the residue. I probably support more than any ten men in the Territory or in this State. I feed and clothe multitudes of men, women and children—and I like the man that gets me in debt to him. I consider that such a man has calculation and management, and is preparing himself to be useful, and to have something in his hands to use and to devote to noble purposes. But I pay men nine, ten, twelve, and twenty-five dollars per week, and when the year comes to a close they are owing me hundreds of dollars, when, if they had managed properly, there would have been a large credit